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UN-SCIENTIFIC AND UN-CHRISTIAN

...EDDYISM...

Its Healings and Fallacies Investigated

BY W. H. MULDOON ("MUL")

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CHRISTIAN SCIENCE CLAIMS, UN-SCIENTIFIC

AND

UN-CHRISTIAN.

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### **EDDYISM:**

#### **Its Healings and Fallacies Investigated.**

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**Letters from Mrs. Augusta E. Stetson,
Carol Norton and Willard S. Mattox.**

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**By W. H. MULDOON ("Mul.")**

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WILLIAM H. MULDOON.

(“MUL.”)

Author of “The War on Wealth”; “Moral Cranks and—Others,” a study of Christian Socialism and Municipal Ownership; “Letters on Higher Criticism of the Bible”; “Christian Science—Un-Scientific and Un-Christian.”

Christian Science Claims.

Public Attention Directed to Them by the Assertion, Under the Solemnity of an Oath, That Mrs. Eddy's Metaphysical Healers Can Cure Cancer, Consumption and All Diseases the Medical World Pronounces Incurable—That Christian Science Can Do All That Christ Did

I.

In June last Miss Helen C. Brush of Manhattan Borough died, leaving the greater part of her estate, amounting in all to about \$100,000, to the First Church of Christ, Scientist. The will was contested on the ground that Miss Brush was of unsound mind and unduly influenced by agents of the church to which she bequeathed several thousands of dollars. The contention that she was of unsound mind seems to be based, mainly, upon the fact that the deceased was a full believer in the teachings of Christian Science as promulgated by Mary Baker G. Eddy, author of this new religion, school of healing, or superstition, as it has been variously termed. The following extracts from the New York Sun's report of the proceedings in the case before Surrogate Fitzgerald on Friday last, December 14, indicate the line of attack which was followed in an effort to prove that a believer in Christian Science is not of sound mind:

"For nearly six hours yesterday Mrs. Anna Aitkman Holden sat in the witness chair before Surrogate Fitzgerald giving testimony in the matter of the probate of the will of Miss Helen C. Brush. Mrs. Holden, who was characterized by John M. Bowers as 'an expert witness in Christian Science,' stood the ordeal without the slightest apparent discomposure. Late in the afternoon, when Mr. DeLano, the Christian Science lawyer, who drew the disputed will, was asked what his age was he answered: 'Before Abraham was, I am.'"

The following questions were put to and complacently answered by Mrs. Holden:

Q. Was Miss Brush attended during her last illness by an ordinary physician? A. She was not. Miss Brush was a true believer. She was a true Christian Scientist.

Q. Do Christian Scientists die? A. They do.

Q. Do Christian Scientists attend persons also attended by physicians? A. They do not. That is, not if they follow the rules laid down in the book, "Science and Health."

Q. Is it the rule that no Christian Science healer should attend a patient attended by an ordinary physician? A. It is an absolute rule.

Q. Can cancer be cured by Christian Science? A. Assuredly.

Q. Smallpox? A. Assuredly.

Q. Can consumption be cured? A. It can.

Q. Can all the diseases known to mankind be cured by Christian Science? A. They can.

The witness said that the requisite conditions for the cure of diseases by Christian

Science were divine love and renunciation of sin.

"Mr. Bowers read to the witness a story out of 'Science and Health' (Mrs. Eddy's book) about a man out West who had broken his leg by dropping a beam on it. The story was to the effect that Mrs. Eddy had written a letter to the man and that the man had been cured by Mrs. Eddy's healing powers as expressed through the letter. Mrs. Holden said that she believed the story and that she was sure that Miss Brush did."

"Do you believe that any other person than Mrs. Eddy could have performed these cures?" Mr. Bowers asked.

"I do," said Mrs. Holden.

"Did Miss Brush believe the same thing?"

"She did," said Mrs. Holden. "The power is from God. Any one having the power could do as she did under the proper conditions."

"Mrs. Holden said that she believed and that she knew that Miss Brush believed that broken vertebrae could be cured by Christian Science."

"Do Christian Scientists use surgical instruments?" asked Mr. Bowers.

"I never knew them to do so," said the witness.

"Do the rules of Christian Science permit the use of instruments?"

"They do not."

"During the cross-examination, Mr. Rand, of counsel for the proponents of the will, objected to the line of questioning that was adopted by Mr. Bowers. Mr. Bowers said that Mrs. Holden was an expert witness in Christian Science. The Surrogate did not pass directly upon Mrs. Holden's qualifications as an expert witness, but he permitted the line of testimony to continue."

"On the redirect examination, Mr. Rand asked the witness if she believed that Christ raised the body of Lazarus from the dead. She said that she did. She was asked if she thought the raising of Lazarus was a miracle. She said that she did not, that it was simply a supreme manifestation of the love of God. Mr. Rand then recited the Apostles' Creed most impressively, but in the form of successive questions."

"Do you believe," he began "in God the Father Almighty, maker of heaven and earth?"

"I do," said Mrs. Holden. The catechism was continued throughout the creed. She said that in addition to the beliefs contained in the creed she also believed "following of the expressions and teachings of the Lord Jesus Christ, it is in the power of mortals to so exalt and purify their minds that they

can control the state of moral things, as did Christ, the most sublime exponent of this power."

"On re-cross examination Mr. Bowers produced a book called 'Christ and Christmas.' He got the witness to say that it was an authorized book of the Christian Science Church. He then called her attention to three illustrations in the book. One of them represented Christ raising a dead man; another represented Mrs. Eddy raising a sick man."

"As a matter of fact, you don't claim to raise the dead?" asked Mr. Bowers. "Christian Science does not claim to be able to do that?"

"Christ did it," replied Mrs. Holden.

"You believe that you can do anything Christ did?"

"We believe that Christ was infinitely better and purer and had a far better understanding of the mercy of God than any one of these days. We believe that the power is the same."

"Still, you have not raised the dead?" asked Mr. Bowers.

"We have not," said the witness, and then corrected herself, adding 'I have not.' [Mrs. Eddy's believers say that in one known case she restored the dead to life.—M.]

"Mrs. Holden said that Miss Brush had told her that she was going to make a new will because her sister was persecuting her for her Christian Science faith. She said that Miss Brush died of consumption. 'It is a disease that physicians never cure,' she said, 'but I was cured of it by Christian Science.'"

"Do you know, Mrs. Holden, why Christian Science failed in the case of Miss Brush?" Mr. Bowers asked this question almost sneeringly.

"I do," said Mrs. Holden, with great positiveness.

"Will you tell me why?" inquired Mr. Bowers, with a great show of interest in the answer.

"There was an insufficient understanding of the power of Christian Science," said Mrs. Holden.

"Ah!" exclaimed Mr. Bowers, as though he saw his chance at the witness at last, "on whose part? On the part of the patient or on the part of the healer?"

"On the part of both," said the witness, with calmness and apparent enjoyment of the situation."

The extraordinary declaration that Christian Science can cure all of the dread diseases which baffle the skill of the entire

medical world, and in the presence of which the highest and the humblest practitioners candidly confess their inability to stay the hand of death—this complacent declaration that Christian Science can cure cancer, consumption, leprosy, and do all that Christ did as a healer, will doubtless attract general attention, because the declaration was made under oath. For it is not only a challenge to the medical world, but a defiance to district attorneys and judges, who have here and there throughout the country suggested that the time has arrived when the law should formulate its indictments of Christian Scientists, under whose care patients not afflicted with incurable diseases, have died, patients who might have been saved by surgical or medicinal skill.

So long as Christian Science was presented mainly as a religion, and its advocates did no more than deal with neurotic diseases and effect cures by mental stimulus, as the physicians of all schools have done for cen-

turies, Mrs. Eddy's teachings did not receive more than passing attention. All sorts of religious and semi-religious fads are allowed the fullest expression in this country, and Christian Science for a long time was regarded by the great masses of our people as being no more harmful or helpful to humanity than theosophy or any of its kindred cults. Thus Mrs. Eddy's following, like that of Joanna Southcote in England, a century or more ago, grew into the tens of thousands without attracting the consideration of the general public.

Within the last two or three years, however, Christian Science has made a bold bid for public notice by repeated announcements from its advocates that there is really no need for allopathic, homeopathic and eclectic doctors, or any school of surgeons; that Christian Science could cure any disease

without aid of medicine or the knife. Then the newspapers began to print numerous reports of deaths following the treatment by the new scientists and call for the criminal prosecution of these "metaphysical" healers who did not heal. Mrs. Eddy's following responded with stories of remarkable cures effected by them in this and that part of the country.

For these reasons, and the additional one that Christian Science has at last gone to the courts to declare under the solemnity of an oath, that it can do all that it claims to do, the doctrines of this new opponent of Medicine and Surgery, the personality of Mrs. Eddy, and her religious views, will be fairly considered by the writer of these lines in a series of letters intended to be instructive and comprehensive. And these letters will not be based upon any assumption that all Christian Scientists are of unsound mind or inspired by other than worthy motives.

"Science" as a Money-Maker.

How Mrs. Eddy Came to Found Her College of Metaphysical Healing—Provisionally Led to Charge a Tuition Fee of \$300—Two Reasons for Closing the Institution—The Commercial Phase of Her Cult—One of Her Marriages That Was a "Dream."

II.

Mrs. Mary Baker G. Eddy, founder of Christian Science, was born near Concord, N. H., but the date of her birth does not appear in any of the stories of her life or biographical cyclopedias which have been examined by the writer of these lines. Writing of her childhood, Mrs. Eddy says:

"For some twelve months when I was about 8 years old, I repeatedly heard a voice calling me distinctly by name, three times in an ascending scale."

She says her mother related to her the Scriptural story of Samuel and told her when she heard the voice again to reply: "Speak, Lord, for thy servant heareth." The advice was followed with this result:

"When the call came again I did answer, in the words of Samuel, but never again to material senses was that mysterious call audibly repeated."

Mrs. Eddy must be an octogenarian if still alive, as it is asserted she is by her followers. For in 1843 she was married to Colonel George Washington Glover of South Carolina, of whom she wrote in her book, "Retrospection and Introspection":

"He was spared to me for only one brief year. He was in Wilmington, N. C., when the yellow fever raged in that city, and was suddenly attacked by this insidious disease, which in his case proved fatal."

If Mr. Baker was 25 at the time of her first marriage, fifty-seven years ago, as has been stated, then she is 82 years old—if alive. Mrs. Baker was married a second time to a dentist, a Dr. Patterson. In the book from which I have quoted the founder of Christian Science does not name her second husband,

but makes the following reference to her unhappy union:

"My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted to me in the city of Salem, Massachusetts. My dominant thought in marrying again was to get back my child. The disappointment which followed was terrible. His stepfather was envious; and although George was a tender-hearted and manly boy, he hated him as much as I loved him." The doctor eloped with a married woman.

William A. Purrington, Lecturer in the University and Bellevue Hospital Medical College, and author of a drastic arraignment of Mrs. Baker's doctrine, entitled "Christian Science, an Exposition," says of the child referred to:

"Upon Colonel Glover's death, his widow returned to New England, where a child was born who, at the age of four years, was sent away and not seen by her again until, at the age of 34, he visited her in Boston. Upon their separation she wrote the poem 'Mother's Darling,' of which she gives us only one verse:

"Thy smile through tears, as sunshine o'er the sea,
Awoke new beauty in the surge's roll!
Oh, life is dead, bereft of all, with thee—
Star of my earthly hope, babe of my soul."

The deserted woman finally came to regard her recreant husband's flight with equanimity, and, in "Retrospection and Introspection," made the following unemotional reference to Dr. Patterson's shameful act:

"It is well to know, dear reader, that this bit of material history is but the record of

dreams, not of real existence, and the dream has no place in Christian Science. It is as 'a tale that is told,' and as 'the shadow when it declineth.'"

Thirty-four years after her first marriage (at about the age of 60, Mr. Purrington estimates), she entered the matrimonial state with "A True Man," described by her as follows:

"My last marriage was with Asa Gilbert Eddy, and was a blessed and spiritual union, solemnized at Lynn, Mass., by the Rev. Samuel Barrett Stewart, in the year 1877. Dr. Eddy was the first student to publicly announce himself a Christian Scientist, and place these symbolic words on his office sign. He forsook all to follow in this line of light. He was the first organizer of a Christian Science Sunday school, which he superintended. He also taught a special Bible class, and lectured so ably on scriptural topics that even ministers listened to him with mingled surprise and approbation. He was remarkably successful in Mind-healing, and untiring in his chosen work. In 1882 he passed away, with a smile of love and peace resting on his serene countenance."

In the Arena (Boston) of May last, Josephine Curtis Woodbury, once a follower of Mrs. Eddy, but now a severe critic, said in referring to Mr. Eddy's death:

"The physician who conducted the autopsy says that the death was the result of distinctly developed heart disease; but Mrs. Eddy declared that it was the result of arsenical poisoning mentally administered."

Poison "mentally" administered!

Dr. Patterson deserted his wife in 1862, while she was absent from home undergoing

treatment at the hands of Phineas Parkhurst Quimby, a "mental healer," formerly a watchmaker, who professed to be a mesmerist. At the time of the then Mrs. Patterson's visit, Quimby had abandoned mesmerism and was practicing what he called "the mind cure." His views concerning disease were summed up in this way:

"I deny disease as a truth, but admit it as a deception, started like all other stories without any foundation, and handed down from generation to generation till the people believe it, and it has become a part of their lives."

Mrs. Patterson came to Quimby from a sick bed, believing she had suffered for several years from chronic diseases. She improved rapidly under the mind cure treatment and in recognition of Quimby's services wrote to a Portland, Me., paper an enthusiastic letter in which she said, among other things:

"P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by juggling or with drugs; as the former speaks as never man before spake and heals as never man healed since Christ, is he not identified with truth and is not this the Christ that was in him? P. P. Quimby rolls away the stone from the sepulcher of error and health is the resurrection."

P. P. Quimby died in 1865. One of Mrs. Eddy's former followers has declared that P. P. Quimby was the original founder of Christian Science, but Mrs. Eddy says:

"It was in Massachusetts in the year 1866 (after Quimby's death) that I discovered the Science of Metaphysical Healing, which I afterward named Christian Science. The discovery came to pass in this way: During twenty years prior to my discovery, I had been trying to trace all physical effects to a mental cause; and in January of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon."

In "Retrospection and Introspection," Mrs. Eddy says further:

"In 1867, I introduced the first purely metaphysical system of healing since the Apostolic days. I began by teaching one student Christian Science mind-healing. From this seed grew the Massachusetts Metaphysical College in Boston, chartered in 1881. No charter was granted for similar purposes after 1883. It is the only college hitherto for teaching the pathology of spiritual power, alias the Science of Mind-healing."

Mr. Purrington, in his book, which has been referred to, makes the following comment upon the foregoing declaration:

"She does not recite her charter or its purpose; and what she omits to say is more significant than what she says. But the records of the commonwealth contain the instrument, which does not mention either Christian Science or any new discovery, but

simply incorporates a college for the purpose of 'teaching pathology, ontology, therapeutics, moral science, metaphysics and their adaptation to the treatment of disease.' This charter was granted under an Act concerning Associations for Religious, Charitable, Educational and other purposes, under which were organized four other colleges mentioned in the fifth annual report of the Illinois Board of Health as fraudulent. This act was subsequently merged into chapter 115 of the Public Statutes. Owing to the shameless manufacture and sale of diplomas, the so-called 'anti-diploma' law was enacted in 1883, prohibiting societies organized for medical purposes under that statute from conferring degrees or issuing diplomas, unless specially authorized by the Legislature so to do. Conferment of degrees in violation of this law was made punishable by a fine of not less than \$500 nor more than \$1,000; and here would seem to be sufficient explanation of the fact that 'no charter was granted for similar purposes after 1883,' and that Mrs. Eddy came in the end to entertain 'conscientious scruples about diplomas.'"

The student's course of study at Mrs. Eddy's college comprised twelve lessons, each occupying a half day, and the course extending three weeks. Concerning the charge, she says in one of her books:

"When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name \$300 as the price for each pupil in one course of lessons at my college—a startling sum for tuition lasting hardly three weeks. This amount greatly troubled me, but I was finally led, by a strange Providence, to accept this fee."

Primary class students were sent out from this college to treat all sorts of diseases and with this benediction:

"A Primary class student richly imbued with the spirit of Christ, is a better healer and teacher than a Normal class student who partakes less of His love. Having received my instructions in the Primary class and afterward studied thoroughly 'Science and Health,' the student should not hesitate to enter upon this privileged Gospel work and so fulfill the command of Christ. Yea, an apt Bible scholar and a consecrated Christian by deeply dipping into my last revised 'Science and Health' may even enter this field of labor without any personal instruction—beneficially to himself and the race."

When Mrs. Eddy closed her college, because of "conscientious scruples about diplomas," there were 300 candidates for admission to her college, representing \$90,000 in tuition fees. Her alleged reasons for closing the college are thus stated:

"The Massachusetts Metaphysical College

drew its breath from me, but I was yearning for retirement. The question was, who else could sustain this institute, under all that was aimed at its vital purpose, the establishment of genuine Christian Science Healing? My conscientious scruples about diplomas, the recent experience of the church fresh in my thoughts, and the growing conviction that every one should build on his own foundation, subject to one builder and under God—all these considerations moved me to close my flourishing school."

The Rev. J. M. Buckley, in his book, entitled "Christian Science and Other Superstitions," says of the charges at Mrs. Eddy's College:

"Practitioners who, of course, are not obliged to waste much time upon such senseless things as anatomy, physiology or materia medica, are prepared with unusual rapidity. The primary class in Christian Science Mind Healing includes twelve lessons. In the first week six of these are given. The term continues only about three weeks and the charge for tuition is \$300. The normal class requires six lectures. Graduates from the primary class are advised to practice at least one year before entering this class, and for these six lectures they must pay \$200. There is also a class of Metaphysical Obstetrics, which requires only six lectures, for which \$100 must be paid. In addition to these, there is a class in Theology, including six lectures on the Scriptures, for which \$200 must be paid. The largest discount to an indigent student is \$100 on the first course. Husband and wives, if they enter the primary class must pay \$300, but, entering at different times, must pay the full price and must do that for all other courses, payments being strictly in advance. It is obvious, therefore, that the benefits of the Mind Cure cannot be applied to commercial transactions, and that 800 material dollars, exclusive of board, are required to master the Science of Metaphysical Healing—unless one were to say that national bank notes are merely material symbols of an immaterial and impalpable essence."

On pages 300 and 301 of "Miscellaneous Writings" Mrs. Eddy says:

"Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who withholds a slight equivalent for health."

In the preface to the book from which the foregoing is taken, Mrs. Eddy tells how Christian Scientists have prospered materially:

"In the early history of Christian Science among my thousands of students few were wealthy. Now Christian Scientists are not indigent; and their comfortable fortunes are acquired by healing mankind, morally, physically, spiritually."

Grotesque Teachings.

Man Is but a Dream; Sin, Sickness and Death Are Unrealities; the Evidences of the Five Senses Unworthy of Belief; Ignorance of Hygienic Laws Commended—Where Laws of Health Are Most Strictly Observed There Is Most Sickness—Teachings That Seem Dangerous.

III.

What are the claims of Christian Science as advanced by its founder, Mrs. Mary Baker G. Eddy?

They are multitudinous, amazing and in many instances grotesque. Their general character is indicated by the fact that the acceptance of these claims as truths necessitates the discrediting of all the five senses—that the evidences of sight, hearing, smell, taste, touch and even common sense are pronounced unworthy of belief—that mortal existence is literally, not figuratively, "a dream," as Mrs. Eddy asserts again and again. It follows as a matter of course that general and absolute belief in these claims would destroy belief in Christianity and involve in the last analysis the general ruin of Law, Justice and Society itself. For Christian Science would make of the human race mere shadows fitting through a world of dreams, in which every shade must necessarily be accorded the fullest license. It may be truly said that this new Science incidentally teaches morality, commends all the virtues, preaches in part the religion of Jesus Christ, and that it claims to have made the world better physically, mentally and spiritually; yet if its cardinal doctrines are received as truths, the ultimate results of their general acceptance must inevitably be Chaos, no matter if temporary effects produced by them prove worthy of commendation. That must be apparent to the thoughtful mind when it contemplates a world in which conservators of justice, truth, honor and virtue are no more really existent than other shadowy figures of crime, lust, cupidity—all ghostly denizens of a world of dreams and nightmares. Convince the civilized peoples of this planet that human life is no more substantial than a dream, that they are really no more than fleeting shadows, that lust, disease, rapine, immorality and injustice are simply bad dreams; then picture, if you can, the frightful consequences naturally following such a conviction!

It is quite likely that some of the pure minded, virtuous and well-intentioned believers in Christian Science, and there are thousands of such men and women, will indignantly protest that I have not fairly dealt with Mrs. Eddy's doctrines. Therefore, unless the writer is able to show by Mrs. Eddy's own declarations, that her claims are of the character which he has indicated, the protest of her sincere followers is entitled to public indorsement, and any misstatement of her utterances merits public condemnation. And so a presentation and examination of the evidence is required:

In the popular mind, Mrs. Eddy's main

claim to attention is made in the positive assertion that, by "Mind-healing," Christian Science can cure all the afflictions of the human race which we call diseases; that really there is no such thing as disease. As a mere statement, this claim put forward by Mrs. Eddy is not harmful, but it becomes of grave import when reinforced by the teachings that less thought should be given to sanitary measures; that ignorance of hygienic laws is praiseworthy; that medical diagnosis, examination of the body, "in order to ascertain if we are in health, is to infringe on God's government," that anatomical and physiological studies are worthless pursuits, that the laws of health are provocative of disease. These things taught by her disciples in every community, constitute a menace to public health, and encourage defiance of laws framed in the interest of communities.

Is this the sort of seed Mrs. Eddy has sown in communities where health authorities are ever engaged in a seemingly endless struggle with disease and violations of sanitary laws?

Mrs. Eddy furnishes the answer in the following instructions to her disciples:

"He who is ignorant of what is termed hygienic law, is more receptive of spiritual power and faith in one God, than the devotee of this supposed law." ("Science and Health," page 381.)

"The less we know or think about hygiene, the less we are predisposed to sickness." ("Science and Health," page 338).

"Physiology is one of the apples from the Tree of Knowledge. Error declared that eating this fruit would open man's eyes and make him a god. Instead of so doing, it closes man's eyes to man's God-given dominion over earth. Obedience to the so called physical laws of health has not checked sickness."

"Physiology exalts matter and dethrones Mind." ("Science and Health," page 43.)

"When there are fewer doctors and less thought given to sanitary subjects, there will be better constitutions and less disease." ("Science and Health," page 67.)

"It is not Scientific (Christian) to examine the body in order to ascertain if we are in health, and learn our life-prospects, because this is to infringe upon God's government." (p. 214.)

"In families where laws of health are strictly observed, there is the most sickness." ("Miscellaneous Writings," p. 6.)

"The Christian Scientist, through understanding Mental Anatomy, discerns and deals with the real cause of disease." (p. 447.)

"Whoever would demonstrate the healing of Christian Science must abide strictly by

its rules, heed every statement and advance from the rudiments laid down." (p. 446).

In her book, entitled "Miscellaneous Writings," the Founder of Christian Science says, beginning on page 21:

"My first plank in the platform of Christian Science is as follows: There is no life, truth, intelligence, or substance in matter.

"Matter is the unreal and temporal.

"God is All and in all. What can be more than all? Nothing; and this is just what I call matter—nothing."

Reasoning from the foregoing, Mrs. Eddy declares: "Here is found the pith of the basal statement, the cardinal point in Christian Science, that matter and evil (including all inharmonious, sin, disease death) are unreal."

On page 182 of "Science and Health," the book in which Mrs. Eddy embodies her doctrines and lays down the rules of guidance for all of her followers—a book which is known as the Christian Science Bible, the authoress says:

"Sin, sickness and death are comprised in human material belief, and belong not to a divine Mind. They are without a real origin or existence. They have neither principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error; which imitates the creations of Deity."

That last statement is one which cannot fail to surprise those who read the daily reports of crime—crime being but another name for sin—who pass crowded hospitals, drug shops and doctors' offices; who note the never ending processions of hearses moving in the direction of our cemeteries and are mindful of the fact that even Christian Scientists succumb to disease and death. Mrs. Eddy is using no figure of speech when she says sin, sickness and death are "without a real origin or existence."

How is the reasoning human mind to accept such a statement against which his senses rebel?

Abandon that which you have been taught to call reason, and discredit your senses, for on page 384 of "Science and Health," Mrs. Eddy declares:

"Any supposed information coming from the body or from inert matter, as if they were intelligent, is an illusion of the mortal mind—one of its dreams."

"Realize that the evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of Sin."

"Is marriage nearer right than celibacy?"

"Human knowledge inculcates that it is

while science indicates it is not. ("M. W.," page 46.)

"To abolish marriage at this period and maintain morality and generation, would put ingenuity to ludicrous shifts, yet this is possible in Science, although to-day it is problematic." ("Miscellaneous Writings," page 47.)

Any judge who should declare from the bench that the evidence of the senses would not be accepted in the case of sin (and sin is but another name for theft, murder, adultery), would by such a declaration at once become a candidate for impeachment, or an examination as to his sanity. Any physician who should dare to tell a patient that all the evidences of his senses must be discredited, might, in the event of a fatal termination to his victim's case, find himself behind prison bars. And any Christian clergyman giving such an admonition to his congregation would certainly invite prompt removal from his pulpit. For to say that the evidences of the senses is not to be accepted in the case of Sin, is to make proclamation of a sentiment subversive of morality, a sentiment which, if generally indorsed, would result in a mockery of Justice.

If we were really all in dreamland, were all as substanceless as dreams and Mrs. Eddy were no more than a nightmare or a fantasy, the advice which she gives in what must be a Dreambook, if her views are sound, would be as harmless as any dream. But this woman is advising thousands of men and women in the flesh, who are dealing with grave matters of life and death, and morality. It is advice which affects human life and happiness in many homes.

At a glance one can see how this advice conflicts with the generally accepted laws of civilized peoples—medical laws, social laws, moral laws.

Mrs. Eddy has much to say in her efforts to convince followers that this is merely a world of dreams. On page 146 of "Science and Health" there appears the following lines:

"Mortal existence is a dream; it has no real entity."

"Now I ask is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a material mind or body is a mortal dream."

Page 82 of the Christian Science Bible, "Science and Health," contains this declaration:

"The dream of disease is like the dreams

we have in sleep, wherein every one recognizes suffering to be wholly in mortal mind. In both cases the dreamer thinks his body is material, and that the suffering is in that body."

On page 416 the following appears:

"Speak the Truth to every form of error. Tumors, tubercles, inflammation, pain, deformed spines, are all dream shadows, dark images of mortal thought, which will flee before the light."

"The difference between a material belief of existence and the spiritual fact of life is that the former is a dream and unreal, while the latter is real and eternal." ("Miscellaneous Writings.")

Think a think, dream that you have dreamed a dream, and then you may be able as one in a dream to understand that at present you yourself are simply a dream. And when you come to a dreamy realization that you are now no more than a dream, it is possible you may decide to make no further effort to understand Mrs. Eddy until you get rid of the thing you call a body, and wake up to find that as a mortal dream you have become an immortal spirit.

The Founder of Christian Science, realizing that her doctrines tend to produce great confusion of mind, endeavors to bring her followers to a state of clear thinking, yet in a way which cannot fail to involve them in greater perplexities, for on pages 64 and 65, "Miscellaneous Writings," she says:

"Is it possible to know why we are put into this condition of mortality?" Her answer to the query reads as follows:

"It is quite as possible to know wherefore man is thus conditioned, as to be certain that he is in a state of mortality."

Having thus excited hopes of a satisfying answer Mrs. Eddy proceeds to say serenely: "The only evidence of the existence of a mortal man, or of a material state and universe, is gathered from the five personal senses. This delusive evidence (Christian) Science has dethroned by repeated proofs of its falsity. We have no more proof of human discord—sin, sickness, disease or death—than we have that the earth's surface is flat, and her motions imaginary. If man's ipse dixit as to the stellar system is correct, this is because Science is true and the evidence of the senses is false."

Finally, to the utter bewilderment of the average reader, Mrs. Eddy tells how Christian Science solves the problem of existence:

"Then why not submit to the affirmations

of Science concerning the greater subject, of human weal or woe? Every question between Truth and Error, Science must and will decide. Left to the decision of Science your query concerns a negative, which the positive Truth destroys; for God's universe and man are immortal. We must not consider the false side of existence in order to gain the true solution of Life and its realities."

The "false side of existence" is what we call mortal existence. That is not to be considered, in Christian Science, as anything more than a dream.

That teaching by Mrs. Eddy bears fruit in the fact that Christian Science healers who follow her instructions closely do not recognize the existence of diseases, contagious or infectious, and therefore, refrain from reporting them to the health authorities, as required by law when a physician is called in to deal with such cases—do not report them when Christian Science is called to the bedsides of those afflicted with diphtheria, smallpox, measles, typhus or scarlet fever.

Recently a Miss Bailis, a Christian Science healer, was questioned as follows in an examination before Surrogate Fitzgerald in Manhattan Borough:

"When you find a mortal with a human body in the same room with another mortal, and one human body has the measles, do you think that the other human body could catch the measles?" asked Mr. Bowers.

"Some think so, but the divine mind does not know the measles," replied Miss Bailis.

"Is it your habit to report contagious diseases to the Board of Health?"

"I have never done so."

Susanna Margaret Duncan, who had been sent by Mrs. Stetson to read Christian Science literature to Miss Brush, was the next witness. She said she remained almost continuously with Miss Brush from 1895 until she died.

"Did any regular physician call on Miss Brush?" asked Mr. Bowers.

"Yes, she sent for him. It was an old friend and a Christian Scientist."

"What kind of a practitioner was he?"

"A dentist."

"Do any practicing physicians belong to your church?"

"No, sir. Our faith forbids the treatment of sickness by medicines."

"Why did Miss Brush die?"

"Because there was not sufficient understanding on the part of the healer to fit that case."

Christian Science in Court.

Not in Accord With Christian Doctrines—Teachings Which Lead to the Concealment of Smallpox, Diphtheria, Measles and Tuberculosis—A Danger to Communities — One "Healer" Began Practice After Two Weeks' Study of Mrs. Eddy's "Science and Health."
Grave Admissions Made Under Oath.

IV.

In previous letters it has been shown by the writer that the cardinal doctrines of Christian Science, as expounded by its founder, Mrs. Mary Baker G. Eddy, require that all of her followers shall declare mortal existence to be literally a dream; that it has no entity; that sin, sickness, death are simply bad dreams which may be dispelled by "Mind-healing"; that the true teachers of her doctrines must always absolutely discredit what mortals call common sense and the senses of sight, hearing, touch, taste and smell; that observance of the laws of health does not check disease. These monstrous doctrines have been presented to my readers in Mrs. Eddy's own words, for one reason that her followers might be estopped from declaring that this remarkable woman's language has been distorted, misinterpreted or exaggerated in the slightest degree.

It is claimed for Christian Science that it is largely a religious belief; again that it is a religious outgrowth of Christianity based on the teachings of Jesus Christ, and, therefore, entitled to the most respectful consideration and most delicate treatment, so far as criticism is concerned. For Mrs. Eddy quotes from the Scriptures liberally in mitigation or attempted justification of all the extraordinary unreason which she puts forward as "Truth," and some of her numerous well-meaning and devout followers have built what they call "Churches of Christ, Scientist."

The writer has a profound respect for all religions which do not conflict with what the civilized world generally regards as good morals, and here has no more than the liberal minded non-churchman's interest in the study of Christian Science presented as an offshoot of Christianity. And really the question as to whether Mrs. Eddy's teachings are Christian or non-Christian is of little or no consequence to the secular world as compared with the larger query: Are Christian Science teachings in conflict with our laws—notably those enacted in the interest of public health?

Before endeavoring to answer this important question, however, and solely from the standpoint of impartial inquiry, it may be well in the interest of truth to learn if Mrs. Eddy's doctrines are really based upon the teachings of the Founder of Christianity and the Gospels, as a whole, or as a matter of fact upon fragmentary extracts, which, standing alone, may be invested with a meaning altogether the opposite of that which He taught. Fortunately for the main pur-

pose of these letters—the consideration of Christian Science as a possible menace to the health of communities—the query as to whether Mrs. Eddy's doctrines are in accord or conflict with the teachings of Christianity does not require any extended examination of evidence which furnishes a conclusive answer.

In the trial of a case before Judge Hollister of the Supreme Court, Ohio, one of Mrs. Eddy's distinguished disciples made this declaration under oath:

"Christian Science is the word of God; it is the practice of Truth which destroys error; it is the life which Jesus asked of us to live, and follows his example in accordance with his command. He says: 'Go ye into all the world, preach the gospel, heal the sick, raise the dead, cleanse the leper.'"

Upon the foregoing quotation from the New Testament, Mrs. Eddy bases her Science and builds all the doctrines of "Mind-healing," which are embodied in her text book or Bible called "Science and Health," 651 pages. It is said that 200,000 copies of this book have been sold at \$5 per copy, the copyright being in Mrs. Eddy's name. The cost of printing the book ranges from 57 cents to 60 cents.

Brushing aside the numerous religious platitudes of Mrs. Eddy, let us apply to the teachings of Scripture the doctrines which the Founder of Christian Science formulates as follows:

"Mortal existence is a dream; it has no real entity." ("Science and Health," p. 146.)
"Sin, Sickness and Death are comprised in human material belief, and belong not to a divine Mind. They are without a real origin or existence. They have neither principle nor permanence, but belong with all that is material and temporal to the nothingness of error, which imitate the creations of Deity." (p. 182, "Science and Health.")

"What is wrongly termed mind sees only what it believes, and believes only what it sees—what the material senses declare. This mortal belief, misnamed man, says 'Matter has intelligence and sensation, nerves feel. Brain thinks and sins. Injury can cripple and matter kill.' This verdict of the so called five senses victimizes mortals, taught, as they are by physiology and pathology, to revere these five personal falsities, which are destroyed by Truth through spiritual sense and understanding." ("Science and Health," p. 190.)

Subjected to the test of these doctrines, supposing their general acceptance as truths,

what becomes of Christianity? Where is Mortality to find a firm footing?

It is stated in the most positive and unequivocal way by the authors of the four gospels that Jesus Christ lived, taught, suffered and died upon this earth in the form of mortal man; that although He performed miracles bewildering to the human senses, nevertheless all through His earthly life He recognized men as mortal entities, and sin, sickness and death as real afflictions of humanity, and not as bad dreams or imaginary creations.

To-morrow all Christendom, figuratively speaking, will bend the knee before the lowly manger in which the Babe of Bethlehem was born; throughout the civilized world the sacred name of the Founder of Christianity, the Son of Man, will be upon the lips of millions offering prayers of thanks for His advent, or sounding His praises in hymns of adoration on land and sea—men and women and children of every hue and race and clime, the rich and the poor. Even those who recognize in Him simply the highest type of mortal man will offer their tributes of respect to His pure life and what He taught.

Why?

Because nearly two thousand years ago, men who saw, and heard, Him, and felt the touch of His gentle hand, passed down to us the record of His sublime life, His wonderful deeds of charity and mercy, His words that have been the inspiration, the hope, the solace of humanity for centuries. The world will refuse to believe that this Life was no more than "a mortal dream," as Mrs. Eddy tells us. The world will not believe that He who was scourged, and crowned with thorns, whose hands and feet were pierced with nails, who died upon the cross for Humanity did not suffer all the pangs of a wounded and tortured mortal frame.

Yet, as if in horrible mockery of that great Tragedy of Calvary, the Founder of Christian Science writes:

"The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain—that it is its own belief in pain." ("Science and Health," p. 47.)

So radically divergent are the teachings of Christianity from the cardinal doctrines of Christian Science—doctrines which to the thoughtful mind stand out repugnantly above all the Scriptural embellishments with which she endeavors to conceal their monstrosities—so unlike Christianity is Christian Science,

that it would be superfluous to present more than the annexed for comparison:

Speaking to two disciples of John, the Founder of Christianity, said, not speaking as of "mortal dreams," but as one appealing to the senses of sight and hearing:

"Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them."

To others: "Take heed that no man deceive you. For many shall come in My name, saying I am Christ; and shall deceive many."

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

And Mrs. Eddy, as if sustaining more than human relationship with Divinity, thus emphasizing Christ's warning, says, in her "Retrospection and Introspection," as one who had agonized in a Gethsemane:

"It is often asked me why Christian Science was revealed to me as one Intelligence, analyzing, uncovering and annihilating the false testimony of the physical senses. * * * No one else can drain the cup which I have drunk to the dregs, as the discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting the cup" (pp. 38, 39).

"No mortal could have first informed the human mind of what the mortal and carnal cannot discern" (p. 44).

The writer has no further comments at present to make upon the religious teachings of Mrs. Eddy, but there are grave questions of morality involved in this woman's doctrines, which deserve the serious consideration of all thoughtful people, irrespective of any favorable or unfavorable opinions which they may entertain concerning religion. Mrs. Eddy's followers try to becloud these questions by quoting from a recent decision made by Judge Hollister of Ohio, in which he said:

"Freedom of thought and worship in matters of religion is a birthright of every citizen, and the Legislature cannot take it away or abridge it in any way. It is true that if any practice permitted by any form of religion is against good morals, as, for instance, the polygamy of the Mormons, the people, through their agents, the General Assembly, may protect themselves, and it is doubtless also true that similar protection might be had against any practice considered by the majority to be harmful to the public health. But it must be borne in mind that the claims of power to heal by means regarded generally as miraculous is not confined to those professing belief in Christian Science."

"It is well known that there are many persons in this country, not of this peculiar sect, who devoutly believe that bodily infirmities may be cured by contact with the bones and relics of deceased persons whose lives were of extraordinary holiness."

In referring to the use of holy relics by Roman Catholics, the Ohio judge failed to state that those using these relics do not conceal from the health authorities contagious and infectious diseases, do not preach

that observance of the laws of health is provocative of disease, do not scoff at sanitary precautions against disease, or proclaim that smallpox, typhus and scarlet fever, measles and diphtheria are simply bad dreams. Were any Roman Catholic priest to disseminate such doctrines he would soon find himself in ecclesiastical disgrace.

Christian Science does encourage violations of our health laws, and in court, under oath, has admitted the fact.

Reference was made in a previous letter to testimony of Christian Science healers taken in a disputed will case before Surrogate Fitzgerald in Manhattan Borough, New York. Part of this testimony was to the effect that a Miss Helen C. Brush, a firm believer in Mrs. Eddy's teachings, had made a will in which she bequeathed property valued at over \$50,000 to the First Church of Christ, Scientist; that the will was drawn by a trustee of that church; that Miss Brush some time before her death, by consumption, was induced by Mrs. Stetson, a woman reader of the church named, to donate over \$6,000 to it, and to also loan it \$5,000. The following extract is from the testimony taken December 19, as printed in the New York Times:

Ethelinda Dietz was the next witness. She testified that she had been taken to Miss Brush's home by Mrs. Stetson for the purpose of aiding in healing Miss Brush when she was ill of pneumonia.

"When did you first see Miss Brush?"

"It was in 1895."

"What did Mrs. Stetson order you to do there?"

"I was told to go and watch the case. That meant that I was to assist Mrs. Stetson, who was in charge of the case. When I first went to the house Miss Brush was only partially conscious."

"What treatment did you give her?"

"The impersonal treatment."

"What was the matter with her?"

"She had pneumonia."

"What do you mean by 'impersonal' treatment?"

"In the third person, so to speak. I was representing Mrs. Stetson. Sometimes I gave the audible treatment—that is, declaring aloud the statements we use, which are found in 'Science and Health.'"

"Where was Miss Brush when you went to treat her?"

"She was in bed, and she had a high temperature."

"How do you know her temperature was high?"

"By intuition."

"Have you ever been a trained nurse?"

"No."

"Did you perform the duties of a trained nurse while attending Miss Brush?"

"Yes."

"Have you ever treated contagious diseases?" the witness was asked.

"Yes."

"Did you make a report of such cases to the Department of Health?"

"No."

"What contagious diseases have you treated?"

"Diphtheria and measles."

"How many of each?"

"One case of diphtheria and three or four of measles."

"How about the diphtheria case?"

"That was by the 'absent treatment.' I received a letter telling me about the case."

"How did you treat the measles?"

"The parents of the children notified me that they were ill and I treated them."

"Have you ever reported such cases to the Department of Health?"

"No."

"Why?"

"It was not necessary."

"Did you ever have a physician help treat them?"

"No, never."

"It's a custom of the church not to report such cases?"

"Yes."

Counsel for the church here interrupted the examination, declaring that the object of Mr. Bowers was to get evidence on which the County Medical Society could prosecute.

Miss Dietz said that she had learned to be a healer after two weeks' course under Mrs. Stetson.

The writer would not wantonly wound the sensibilities of any honest believer in Christian Science, and cannot if we are all "dreams," yet no candid student of Mrs. Eddy's teachings can properly characterize, at least, one of them without saying bluntly that she encourages falsehood. For the Christian Scientist afflicted with a contagious disease is taught to deny that she has it, and the "Healer" who may be treating the case is also required by the High Priestess, or "Mother" of Christian Science, to deny the existence of a disease, which, unchecked, may ravage an entire community. So long as society elects to be governed by mortal laws they must be obeyed or else anarchy follows. The wisdom or unwisdom inclosed in a \$5 book, written by a woman who declares that her doctrines cannot be understood until we discard all our senses, will not be generally accepted as truths by carnal minded authorities—well, not until they reach the nightmare stage of this so-called world of dreams.

To secure a certificate authorizing one to practice as a physician in this state the candidate for the honor must enter upon a long course of studies which cannot be mastered inside of six years. He must pass an examination made by the Regents of the State University before he can qualify as a candidate; if successful he must pass another and a final examination four years later, when the certificate is granted. It appears from the testimony taken before Surrogate Fitzgerald, that a Christian Science student can become a "healer" after two weeks' study, and thus made competent to treat diphtheria, measles, pneumonia, and to take temperature, "by intuition." This is one remarkable result of the dissemination of doctrines which moved Alice Fielding, an English authoress, to say:

"This creed, invented, demonstrated, expounded and diffused by American ladies, is surely the natural outcome, in emotional natures and untrained minds, of a smattering of spiritualism, mesmerism, mental therapeutics, mysticism and metaphysics, coupled with a profound and lofty disdain for the most elementary scientific knowledge."

Mumbo Jumboism vs. Medicine.

Reason and Un-Reason in Conflict—Food and Lungs Not Necessary to Life.
Exorcism and Argument Dealing With Disease—Modern Medicine's
Answer to Mrs. Eddy's Denunciations—Her Discovery or
"Revelation" Not New to Medical Science
Pagan "Healers."

V.

"Quackery may, in general terms, be defined as an arrogant assumption of some mysterious knowledge which is not really possessed. Words govern the generality of the world, who seldom go so deep as to look into things, and impostors well know how likely their cause is to succeed, if their terms are but once admitted.

"Human credulity, indeed, seems wholly incurable, and, in spite of all warning, we see one generation after another, with their eyes wide open, walk into the same gulf of fraud, quackery and imposture."—(Sir B. C. Brodie, 1836).

A striking feature of Christian Science is presented in the fact that when the investigator judges it by one or a dozen of its positive cardinal doctrines which are in violent conflict with Reason, Christianity or Sound Morals, the disciples of Mrs. Eddy are ready with a host of quotations from her books, all indicating the allegiance of Christian Science to Reason, Christianity and Sound Morals. So it is that in her text book, "Science and Health," the reader will find page after page contradicting its fellow, and on nearly every page Reason and un-Reason at swords' points with each other, yet each backed by the authoress. The purpose of this discordant teaching would seem to be an aim to satisfy all kinds of people, those who are possessed of common sense and those who have no use for such an attribute of the human mind. These teachings are plainly an exemplification of that sort of wisdom or shrewdness exercised by the showman who, upon being asked by a curious old lady as to whether an ape was a wild man or a monkey, replied briskly:

"Call 'im anythink you like, mum. You pays your money an' you takes your pick."

A few quotations from "Science and Health" will serve to illustrate my meaning, prefacing them first with the remark that, although Mrs. Eddy declares dogmatically again and again that sickness, disease, pain, sin are not existent, she has written a book of over 600 pages, in which with great detail she tells her followers how to cure diseases by "Mind-healing"—how to become Mind Healers. Naturally, the query will arise: If there is no sickness, no disease, no pain, then what need is there for Healers? And so Mrs. Eddy's book, if it be regarded as other than a dream book or the chief instrument employed in a money-making scheme, is by its very teachings an indictment

ment of the preposterous doctrines which she promulgates at \$5 per copy.

Referring to sin, sickness and death, Mrs. Eddy says on page 182:

"They are without a real origin or existence."

Yet on page 14 the Founder of Christian Science tells how disease is caused, despite her denial of its existence:

"Any conclusion deduced from supposed sensation and intelligence in matter, or matter's supposed consciousness of health and disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate, and so leads to Disease."

"Sin is the foundation of Sickness, and you can master Sin through the Divine Mind" (p. 390). Then bewilderingly:

"Man is never sick; for Mind is not sick, and matter cannot be" (p. 392). And in the same breath Mrs. Eddy says:

"It is well to be calm in Sickness; to be hopeful is still better; but to understand that Sickness is a delusion and that Truth can destroy it is best of all, for it is the universal and perfect remedy." That statement is paralleled by an Alderman's profound announcement:

"When a man knows he is all wrong and thinks he is all right he's got paresis."

"The perusal of the author's publications heals Sickness constantly," says Mrs. Eddy. "If patients sometimes seem the worse for reading this book, the change may either arise from the alarm of the physician, or may mark the Crisis of the Disease. Perseverance in its perusal has generally healed them completely" (p. 431).

"If food preserves life it cannot destroy it. The fact is, food does not affect the existence of man; and this becomes self evident when we learn that God is our only Life."

"If belief says that food disturbs the harmonious functions of mind and body either the food or the illusion must be removed. Which shall it be? If this belief be not destroyed it may some day say that you are dying from want of food; for the penalty is thus coupled with the belief. In the day of perfect understanding we shall neither eat to live, nor live to eat" (pp. 387 and 388).

Apparently having forgotten her oracular declaration that food does not affect the existence of man, Mrs. Eddy begins a new paragraph as follows:

"A case of Convulsions, produced by Indigestion, came under my observation," etc., after which she tells how she cured her pa-

tient so thoroughly that the latter exclaimed "My food is all gone and I should like something more to eat."

The foregoing specimens of Mrs. Eddy's absurdities and contradictions are typical of scores which she discharges at her stupefied, amused or disgusted readers from every chapter of this Mumbo Jumboism of "Mind-healing" called "Science and Health." To the intelligent and thoughtful reader it may seem a waste of time to consider these conflicting doctrines with any view to demonstrating their irrationality; such a task may appear quite as useless as any effort to reason with madness, senility or idioy, so manifestly and absolutely absurd are these teachings of the author of all this farrago of Christian Science. Nevertheless, a little time may be well spent in exposing the fallacies, the foolishness and dangers of some of Mrs. Eddy's doctrines which her disciples keep in the background, and teach only in the privacy of their classrooms. For numbers of reputable, well meaning and even religiously inclined people, through ignorance of all that this woman's Science proclaims have come to regard it with favor, solely because it has been credited with curing what it denies—Disease.

Here for the purpose of leaving no ground for controversy it may be conceded that Christian Science is credited with having cured many diseases of a nervous character: its claims to the curing of organic diseases, however, do not appear to be well authenticated. But whatever its so called cures may be Christian Science has done no more than other "Healers," some pagan, others professedly Christian, have done through all the centuries, from the remotest days of history up to the present. All of these "Healers" have effected their cures by mental stimulus, by appeals to the mind, creative of faith. History furnishes abundant proof that Mrs. Eddy has not made any new discovery, or that the first principles of the doctrines she teaches were "revealed" to her by Divinity. It is true Mrs. Eddy declares that Christian Science cures in precisely the same way that the Founder of Christianity made His cures, but that is only one of many false declarations, for Christ cured instantaneously and that Christian Science does not do even if we are to concede it claims.

Mrs. Eddy's Science appears to be at h more pagan in origin than Christian.

cannot be Christian, for it denies all that the Scripture asserts concerning disease and pain, and, as has been stated, really mocks at the agonies of the Crucifixion. The resemblance between some of the methods of Christian Science and those pursued by savages in dealing with disease is marked. For instance, Herbert Spencer says in one of his chapters describing the origin of the physician and surgeon:

"The medicine-man dealing with malicious spirits, to which diseases, among other evils, are ascribed by savages, subjects his patients partly to natural agencies, but chiefly to one or more methods of exorcism. Says Keating of the Chippewas, 'their mode of treatment depends more upon the adoption of proper spells than the prescription of suitable remedies.' Among the Nootka Sound people—

"Natural pains and maladies are invariably ascribed to the absence or other irregular conduct of the soul, or to the influence of evil spirits, and all treatment is directed to the recall of the former, and to the appeasing of the latter."

"So, too, of the Okanagans we read:

"But here as elsewhere the sickness becoming at all serious or mysterious, medical treatment is altogether abandoned, and the patient committed to the magic powers of the medicine man."

In her rules for "Mental Treatment," pages 409 to 427, Mrs. Eddy gives various directions for what the Chippewa would probably call exorcising disease:

"If you mentally and silently call the disease by name, as you argue against it, as a general rule the body will respond more quickly."

"Plead the case in Science, and for Truth, mentally and silently."

"You may call the disease by name when you mention it mentally; but by naming it audibly you are liable to impress it upon the thought."

"To prevent disease or cure it mentally, let Spirit destroy this dream of sense. If you wish to heal by argument, find the type of the ailment, get its name and array your mental plea against the physical. Argue with the patient (mentally, not audibly) that he has no disease. Mentally insist that health is the everlasting fact, and sickness the temporal falsity. Then realize the presence of health, and the corporeal senses will respond 'so be it.'"

"The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Truth, which counteracts error. The leading arguments for curing insanity are the same as in other diseases, namely: The impossibility that matter should control mind, or suffer; the need of mortal mind to be cured by Truth; the fact that Mind can establish a healthy brain, and that Intelligence can destroy all error, whether that error be called physical or mental, dementia or dysentery."

"To fix Truth steadfastly in your patients' thought, explain Christian Science to them; but not too soon—not until your patients are prepared for it—lest you array the sick against their own interests by troubling and perplexing thought."

Fancy if you can the effect produced upon a raving madman as a Christian Science "Healer" tells him that "Intelligence can destroy all error"; that "Mind can establish a healthy brain!" Picture, if possible, insanity yielding more naturally than most diseases to the salutary action of Truth—reason overthrowing itself in the frenzied mind as the madman, "explains Christian Science" doctrines which cannot be understood by sane minds, or rather by "carnal minds," as Mrs.

Eddy asserts! Imagine the Nootka Sound savage and the Okanagan exorcists chattering at disease, and draw a line of distinction between their methods and those of the Christian Science wrangler with madness, if you can. For in essence their methods are the same.

Christian Science says there is no such disease as Consumption, but on pages 422 and 423 of "Science and Health," under the sidehead, "Consumption," Mrs. Eddy gives instructions for the cure of this fell affliction:

"If the case to be mentally treated is consumption take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage and decomposition are beliefs, images of mortal thoughts, superimposed upon the body; that they are not the Truth of man; that they should be treated as error, and put out of thought. Then these ills will disappear. If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal when he learns that lungs never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more godlike. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter or its laws the more immortality we possess. Correct material belief by spiritual understanding and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that lungs or any portion of the body can destroy you."

That matches the statement that "food does not affect the existence of man." The Christian Science true believer may live without food and without lungs. And cases of consumption being mere images of mortal thought need not be reported to the health authorities as the law requires.

Christian Science inveighs against medicine—denounces all drugs and schools of medicine. It is true that there are black pages in the history of Medicine; many crimes have been committed in its name, as may be said of Religion. Yet from the days of Hippocrates up through the intervening centuries Medicine has slowly, through multitudinous bogs and morasses, made its way finally to a more solid footing. Long before Christian Science was evolved from the brain of Mrs. Eddy, or constructed from appropriated material, the students of Medicine had learned of the efficacy of faith in the treatment of various afflictions of humanity. Physiology, which Mrs. Eddy declares "is not good for a horse, even"; Anatomy, which she says "makes man a brute," and Surgery, which is pronounced less skillful than Christian Science, each being included in studies of the general practitioner of Medicine, have rendered conspicuous services to suffering humanity, and come to be recognized as beneficent aids to the human race. At this point, in the closing hours of the nineteenth century, it will not be considered out of place to compare the advances made by modern medicine with the unreasonable claims of Mrs. Eddy's science:

In the course of an address delivered before the Faculty of St. George's Hospital, London, W. Howship Dickinson, M. D., said, some months ago:

"1. We have learned that many of the processes

which constitute disease cannot be controlled by drugs; they run their course regardless of pills, potions and plasters, and cannot be brought to an end by such means except it be to an untimely one.

"2. We have learned to enlist in our service the influences of external Nature, and with their aid are able, in certain diseases, to secure results which to more narrow therapeutics were impossible.

"3. We have learned to trace many diseases and morbid conditions to minute organisms which were not only unknown to our forefathers, but impossible to be known by them, because they did not possess the instruments necessary to their detection. We may carry a pestilence in a test tube and the means of destroying the army of Sennacherib in a waistcoat pocket. But these malign creations have a redeeming quality, for some of them are protective against themselves, while others are capable of indirectly generating their own antidote and curing the mischief themselves have caused.

"Looking back upon the energetic attempts to cure what would recover if left alone, and at the contradictory tendency to oppose with general uniformity processes not uniformly injurious, we may contrast the vain confidence of the past with the humility and subservience which for the most part characterize the methods of to-day. Without affecting to be superior to our ancestors—I am not sure, indeed, that we are in all respects their equals—we are necessarily wiser, for we have had certain generations of additional experience. Time is on our side. Pathology has become a science, and the course of disease recognized as subject to natural laws. Much of our progress has been negative in the abandonment of what was injurious, but we may count positive gains."

Dr. Dickinson enumerated some of the gains made by medical science during the century, a few of which are thus summarized:

"We have learned to recognize and isolate the essential principles of many diseases, and have compassed achievements mostly in prevention, but to some extent in cure, which we ourselves must wonder at. The great series of discoveries relating to objects which are infinitely small is due to minute observation, reasoning and experiment, and marks the replacement of empiricism by science.

"The bacillus of anthrax was recognized in 1870, though its full relation to this disease was not demonstrated until 1873. In this year was revealed the spirillum, the conspicuous organism of relapsing fever. Subsequently the essential bacilli of suppuration, erysipelas, tubercle, diphtheria, tetanus, cholera, glanders, typhoid, influenza, plague and leprosy have been exposed to view. Malaria has been traced to a protozoon which obtains entrance into the blood corpuscle, and the essential cause of this ancient scourge is at last made clear. Dysentery, too, has given up its organism in the shape of the amoeba.

"The organic generators, for such there must be, of smallpox, typhus, scarlatina and measles, are as yet hidden, but we may be assured that they will not long remain so. It scarcely admits of doubt that every specific fever, most epidemics, every form of tuberculous disease, and all malarial disorders originate in living organisms introduced from without. It seems not improbable that cancer may ere long be added to the list."

In his closing remarks Dr. Dickinson had this to say concerning a question which is uppermost in the minds of thousands in all our large cities to-day:

"What with Jenner's fundamental discovery, the super-additions which modern science has built upon it, and the new modes of creating antidotes to disease by the use of its own products, we see a wide prospect of relieving the ills of mortality, limited though it be by the prejudice of the vulgar and the subservience of politicians who value the votes of their constituents more than their lives. This brings us within sight of the 'conscientious objector,' though one does not see how conscience is concerned in a matter which is not one of religion or morality, but of expediency. The conscientious objector is himself to be objected to as one who presumes without special know-

edge to decide upon a question where special knowledge is required. Ignorant he necessarily is, but he is less to blame than his abettors, who have indorsed his ignorance and allowed it to influence legislation. Liberty is an excellent thing, but to give liberty to spread smallpox may be thought to be carrying it too far.

"Most that has been done and all that is to be confidently predicted is due to the association of medicine with science which has only recently become possible. Old medicine, comprising as it did much random observation, false theory, and empirical practice, has given place to new medicine with its minute investigation, exact experiment, logical deduction and rational procedure."

The benefactions of surgery have been no less prominent than those of Medicine, pure and simple. Speaking of the discovery of anaesthesia and antiseptics as boons to humanity, W. W. Keen, M. D., F. R. S., said in an address delivered before the Medical and Chirurgical Faculty of the State of Maryland, April, 1899:

"The news went like wildfire, and anaesthesia was soon introduced into every clinic and at almost every operation throughout the civilized world. Prior to that time a surgical operation was attended with horrors which those who live in these days cannot appreciate. He was the best surgeon who could perform any operation in the least possible time. The whole object of new methods of operating was to shorten the period of frightful agony which every patient had to endure. Every second of suffering saved was an incalculable boon. To submit to any operation required then a heroism and an endurance which are almost incomprehensible to us now. All of the more modern, deliberate, careful, painstaking operations involving minute dissection, amid nerves and blood vessels, when life or death depends on the accuracy of almost every touch of the knife, were absolutely impossible. It was beyond human endurance quietly to submit one's self for an hour, for an hour and a half, for two hours or even longer, to such physical agony.

"It is a striking commentary on the immed-

iate results of the introduction of anaesthesia to learn that, in the five years before the introduction of ether, only 184 persons were willing to submit themselves to such a dreadful ordeal in the Massachusetts General Hospital, an average of thirty-seven operations per annum, or three per month. In the five years immediately succeeding its introduction, although the old horror could not at once be overcome, 487 operations, or almost 100 annually, were performed in the same hospital. During the last year in the same hospital, a Mecca for every surgeon the world over, over 3,700 operations were performed. It is not an uncommon thing at the present day for any one of the more active surgeons of this country to do as many as 400 to 500 operations in a year. I have known as many as nineteen operations to be done in the Jefferson Medical College Hospital in a single day—equalling six months' work in Boston before the introduction of ether."

"Before Lister's day erysipelas, tetanus, gangrene and blood poisoning in its various phases were the constant attendant of every surgeon. They were dreaded guests at almost any operation; and when in rare cases we obtained primary union without a drop of pus, without fever and with but little suffering, it was a marvelous achievement. Now it is precisely reversed. The surgeon who does not get primary union without a drop of pus, with no fever and with little suffering, asks himself, 'What was the fault in my technic?' To open the head, the abdomen or the chest thirty years ago was almost equivalent to signing the death warrant of a patient. The early mortality of ovariectomy was about 60 per cent.; two out of three died. Now many a surgeon can point to a series of 100 abdominal operations with a fatality of only 2 per cent. or 3 per cent. When Sir Spencer Wells recorded his first 1,000 cases of ovariectomy it was calculated that after deducting the years which the patients who died from the operation would have lived had no operation been done the net result of the thousand cases was an addition of

20,000 years to human life. One thousand ovariectomies under antiseptic precautions at the present would certainly add at least 30,000 years to human life. Would not such a guerdon be enough for any man?

"This, too, is a direct result of laborious laboratory researches, beginning with the investigations of Liebig and Pasteur on fermentation. Lister went still further. Even before the discovery of the bacteria of suppuration, of tetanus and of erysipelas, he showed us experimentally how, by surgical cleanliness, we could avoid all infection and so banish these pests from our hospitals and bring life and health to many who otherwise would have perished from operations now perfectly safe.

"The mortality of compound fractures in the pre-antiseptic days was about 60 per cent. It was one of the most dreaded of all accidents. Its mortality now is perhaps not over 3 per cent. and the mortality from sepsis after such a fracture, in the hands of well-instructed surgeons, is almost nil. Prior to Lister's day, the mortality of major amputations varied from 50 to 63 per cent. Now it is from 10 to 20 per cent. And so I might go on with operation after operation and show how they have become so safe that one need not dread any, saving exceptional cases.

"These two modern discoveries, anaesthesia and antiseptics, have utterly revolutionized modern surgery. They have made possible operations which, by reason of their duration, pain and danger, were utterly unjustifiable in former days, but are now the daily occupation of a busy surgeon. And, far better than this, they have enabled us to bring to homes and hearts, which otherwise would have been broken up and wrung with sorrow, the comfort of life restored to dear ones upon whom depended the happiness and support of the families. Translate figures into happy hearts and prosperous homes if you can, and then you can tell me what Warren and Lister have done for humanity!"

Yet Eddyism scoffs at anaesthesia and antiseptics; its patients are denied the solace of one and the safeguards of the other.

The Jargon of Unreason.

Some of Mrs. Eddy's Astounding Declarations Which Are Suggestive of Religious Megalomania, Strongly Tinged With Rational Commercialism.

A Distinguished French Pathologist Says Religious Paranoia Is Very Contagious—Dissemination of Doctrines Dangerous to Communities in Many Ways.

VI.

"In the year 1866 I discovered the Science of Metaphysical Healing and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a Final Revelation of the absolute principle of Scientific Mind-healing.

"My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater; as the product of three multiplied by three, equaling nine, proves conclusively that three times three duodecillions will be, must be, nine duodecillions—not a fraction more, nor a unit less.

"No human pen or tongue taught me the Science contained in Science and Health." (Chapter I of "Science and Health.")

It is Mrs. Eddy's oft repeated claim that all of the doctrines which she lays down for the guidance of Christian Scientists were revealed to her by the Supreme Being. Similar claims were made by the numerous "healers" of the eighteenth and nineteenth centuries, and it is not uncommon for the insane of to-day to talk in the same strain. The records of every insane asylum furnish overwhelming evidence of the existence of these delusions. One case, which could be reinforced by thousands, if necessary, will serve as an illustration. Recently, the writer officiated as the lay member of a commission de lunatico inquirendo, appointed to make inquiry concerning the sanity of one Thomas Sperling. Examined by the commission, Sperling testified that he was restrained of his liberty in a local sanitarium and incidentally said, substantially:

"I have always been a man of good habits. I don't drink liquor or smoke or use bad language. I have never kept the company of bad women. Every night before I go to bed I kneel down and say my prayers. I have always been good to the poor. Yet they say I am crazy. Do I look crazy? Do I look like an insane man? I'll answer any question you put to me."

The unfortunate man talked ramblingly in this way for several minutes and gave no positive evidence of insanity, until in a casual way, entirely without suggestion, he quietly remarked:

"Now I have told you all about my life and am ready to answer any question. I haven't told you all I could do; I don't like to talk about that, for you might be like other people and think me crazy. I am the Pope and I can take people out of hell and put them in heaven, and I can take people out of heaven, but I won't talk about that, for you might think I was crazy."

The poor man firmly believes that he has

had a divine revelation, that his supposed powers were conferred by Divinity.

It is charitably and generously said of Christian Science doctrines that their chief characteristic is mysticism, for the less generous and candid critics, of Mrs. Eddy's publications, use harsher language in characterizing them. Taking, then, this gentler view of the most amazing and unintelligible declarations of this strange woman, the relation of Mysticism to Insanity naturally becomes a subject of interest. At the outset of inquiry along this line of thought we are confronted by the assertion of trained students of mentality that "Mysticism has roots which spring from a borderland close to insanity."

In support of this assertion a distinguished French scientist contributed a very instructive paper to Archives de Neurologie, No. 8, 1899, concerning which the British Medical Journal of October 7 of the year named said:

"A. Marie shows in a special memoir devoted to Mysticism and Insanity how in the eighteenth century epidemics of religious delirium replaced those of a demonic form. In the Middle Ages Christianity triumphed over old polytheistic superstitions. No more epidemics of lycanthropy were to be seen. The crude anthropomorphism of polytheistic worship with its many gods to whom sacrifices were offered, gave way to a hemianthropomorphism, where the dominant belief was centered round one powerful God, man's friend and protector. The insane, says Marie, ignorant of this principle, imagined or created simpler hypotheses than those they refused to accept, taking up long abandoned theories and ideas. So long as it was believed that gods came upon the earth, Jupiter, Mercury, Apollo, Diana, Venus were frequent visitors to the insane. They thought they were married to Satyrs, to the god Pan, snakes and bulls. In the unreasoning imaginations of man, angels and devils took the place of gods. Demons in the form of the incubus and the vampire were believed in.

"Marie brings out in an interesting manner the different ways in which Catholicism and Protestantism—the two great divisions of the Western church—appear to operate in regard to mental disease. According to Marie, religion greatly influences a man's insanity. As a general rule the Catholic is uneasy about his soul, is apprehensive of punishment from heaven, is afraid and in despair. The Protestant's mysticism is a pretension of understand-

ing and explaining the symbols and revelations of the Scriptures. Pride and prophetic exaltation with lofty denunciation of the world are its leading features. One is a sinner, and doomed; the other is a prophet and a messenger of heaven. This, according to Marie, is the explanation of the fact that religious megalomania is found chiefly among Protestants, while religious melancholia prevails among Catholics. Superstition is present as an unconscious element in the normal brain, but unnoticeable—hidden, so to speak—by complete development of intelligence. Should the mind become affected in some way, then superstition may become a prominent feature; whence we may appreciate to the full the dictum of Meynert, that religious delirium is 'the appearance of a subconscious superstition in the developed brain.'

"The medico-legal points brought forward by Marie have also a special interest. From the medico-legal aspect the insanities may be looked upon as 'divergent'—that is, directed to hurt others; or 'convergent'—that is, upon the patients themselves. A few cases are reported by Marie in illustration of his statements, and he comes to the conclusion that religious insanity is the most dangerous kind of mental disease (medico-legally) to the patient and to society. On account of their suicidal and homicidal tendencies they should not be sent out on parole or discharged from asylums. Religious paranoia or insanity being very contagious, patients should be sequestered in asylums and strictly prevented from spreading the mischief. Mental epidemics are referred to which in centuries past have spread and involved entire towns and even larger communities, and produced incalculable mischief owing to the absence of restriction of such dangerous megalomaniacs and paranoiacs. Detention and treatment in lunatic asylums are the only efficient medical and legal therapeutic measures for these cases."

In defense of Christian Science it is said that Mrs. Eddy's doctrines are quite as rational as those of Protestants and Roman Catholics who believe that disease and pain may be mitigated or removed by prayer. But that is not true, for Roman Catholic and Protestant are not so irrational as to deny the existence of pain and disease. The Christian Scientist does not pray for the removal of pain and disease, but simply argues with an alleged illusion, denies the existence of an evil and, strange paradox, seeks to dis-

pel this evil by convincing it that it does not exist. Now, an unbeliever in Christianity may not be expected to believe that prayer is a more rational agency to be employed in dealing effectively with disease than argument addressed to a fancied thing of existence, but this unbeliever, if himself rational, will not place Christianity on the same footing with Christian Science when he comes to learn that the latter says dogmatically:

Man being no more than a mortal dream, must discredit the evidences of his "so-called five senses," as all that we call life; likewise that which we call death, and sickness, sorrow, the pangs of hunger, the pains of disease, the tears of the widow and the orphan—all that mortal man calls real, are simply the dreams of a dream. For Christianity sympathetically recognizes all these things as being really existent, while Christian Science in a most un-Christian way coldly and unfeelingly denies their reality.

Robed in the glittering semi-religious generalities of its ablest advocate (a Western ex-judge) garlanded with the sunflowers of his rhetoric, Christian Science appears at first sight to be quite a respectable, although conspicuously overdressed, old lady. But the careful observer, the investigator of clear vision, cannot fail to discern behind the hand painted mask and beneath the tawdry robes of this new "Science" a hideous figure, which, when speaking for itself, gives utterance to sayings sacrilegious to Christian ears, but less shocking to others who recognize in the jabbering monstrosity simply an old form of religious megalomania. In pathology religious megalomania briefly defined is a form of mental alienation in which the person afflicted has grandiose delusions.

Is Christian Science really megalomania or charlatany?

The fact that the Founder of Christian Science has earned a large fortune out of her weird teachings, and her boast that once indigent disciples have grown wealthy by promulgating her doctrines, will probably furnish one answer to the second query. The writer, however, prefers in this letter to deal with Mrs. Eddy's "Science" from the standpoint of the first query.

Pathologist Marie "comes to the conclusion that religious insanity is the most dangerous kind of mental disease (medico-legally) to the patient and to society." Unquestionably this form of insanity is dangerous, and the Christian Scientist's comment upon this statement will probably be to the effect that Mrs. Eddy's doctrines and the works of her followers are beneficial instead of injurious to a community; that they are the only human beings free from delusions. Let us see if these claims are entitled to more of credence than those of many men and women of unbalanced minds confined in our asylums:

Were some of the strange views entertained by Christian Scientists confined to mere expression of beliefs they would be as harmless as so many wooden Indians, but the teaching of other doctrines advanced by Mrs. Eddy are menaces not only to health, but

morality. To illustrate: When a Christian Scientist goes into the slums and tells credulous hearers that the "so-called laws of health and hygiene" are provocative of disease; that sanitary laws are no more than dreams; that cleanliness is not conducive to health, such teachings are calculated to bring our laws into contempt, and under certain conditions might lead to the spreading of an epidemic.

If the health authorities were to find in any of the Ghettos of this great city a poor Jew conforming his habits to the dangerous doctrines promulgated by Mrs. Eddy the heavy hand of the law would soon bring him to a realization that health laws must be respected, irrespective of religious or other beliefs. But the Christian Scientist is permitted to mock at these laws, to deny the existence of disease, to refrain from reporting the existence of contagious and infectious diseases under Christian Science treatment. To this "Scientist" an overflowing cesspool is but a dream, non-existent in tangible form; smallpox, scarlet fever, typhoids, diphtheria are not to be quarantined, for it would be manifestly absurd to quarantine "mortal dreams." To use a disinfectant is to disregard an absolute command of Christian Science, and if Mrs. Eddy were to be accepted as a final authority in the matter Health commissioners and Quarantine commissioners and all their plans for the isolation and staying of the spread of disease would be discarded by communities. In the light of reason these teachings cannot be regarded as anything but madness.

Those who have been beguiled with the platitudes of Christian Science and have never studied all of its wild teachings may be disposed to think that Mrs. Eddy's doctrines are not so incredible and idiotic as the writer has indicated; that, as she declares, her teachings are not understandable by the "carnal mind," and therefore must not be harshly criticised. Here are some of the definitions of the terms she makes use of freely in the Christian Scientist's Bible, "Science and Health." They are taken from the glossary and index of the book. Read them carefully and you will find no more of reason in these pronouncements than is to be found in the incoherencies and irrational utterances of the megalomaniac Sperling, or numbers of others afflicted with similar grandiose delusions:

"Adam. A belief in intelligent matter, finiteness and morality; red-sandstone; nothingness.

"Burial. Annihilation.

"Death. An illusion, for there is no death. Matter has no life, and hence has no real existence. Any material evidence of death is false, for it contradicts the spiritual facts of Being.

"Ears. Not organs of the so-called corporeal senses, but spiritual understanding.

"Eyes. Spiritual discernment—not material, but mental.

"Education a cause of disease.

"Flesh. An error of physical belief; a sup-

position that life, substance and intelligence are in matter; an illusion; a belief that matter has sensation.

"Holy Ghost. Divine Science.

"In. A term obsolete in Science, if used in reference to Spirit or Deity.

"Knowledge. Evidence obtained from the five corporeal senses; that which is not divine, and is the origin of sin, sickness and death.

"Matter. Sensation in the sensationless; that which mortal mind sees, feels, hears, tastes and smells only in belief."

From the index to Science and Health:

"Dead, the, can be raised when we rise above all illusions.

"Death. Will disappear with sin.

"Disease. A fear expressed in the body. All forms of are delusions. Result of education. Physical affirmation of it to be denied. Nothing but error which Mind must heal. Disquisitions on are like ghost stories. Never transmitted. Not a proper theme of conversation.

"Dream. Every sense of life in matter. One with its dreamer.

"Emigrant. Dirt causes no ill health to.

"Emotions are like a dream.

"Error. A false belief of pain and pleasure in matter.

"Evidence. None of soul in mortality.

"Fevers are fears of various types.

"Finger. Its burn caused by mortal mind.

"Food an illusion. An illusion to be dispensed with.

"Five Senses, assert union of matter and spirit. Avenues of human error. Born of belief not understanding. Knowledge of, unsafe, resulting in death. Man in a hopeless condition were they the real medium.

"Flowers are a product of mind. Seen, touched, smelled in Mind only.

"Gethsemane, definition of. Sweat of agony a benediction.

"Heat would be as painless as gas but for belief.

"Human intellect opposed to Science.

"Human will an animal propensity, not faculty of soul.

"Hygiene, ignorance of a blessing.

"Illusion calls itself a man.

"Impossibility of Infinite Love being in finite body.

"Infants do not require daily ablutions.

"Intellect not dependent upon the brain.

"Mortal body a false concept of mortal mind. Mortal man a dreamer. As matter, is as senseless as a tree.

"Mortal thought evolves vertebrata, triculata, mollusca, radiata.

"Mother, definition of. Fear for child the cause of disease.

"Nerves, belief bestows sensation upon them. Not a source of pain and pleasure.

"Ossification a result of mortal mind. Organic disease caused by mortal mind.

"Propagation is a reflection of forms of mind. Not a power of matter.

"Senses. Their evidence never to be accepted."

Poison Does Not Kill.

Some Reasons Why Inmates of Insane Asylums Must Be Regarded as More Rational Beings Than Those Outside of Them; That Is, if Mrs. Eddy's Doctrines Are Sound—She Makes a Leaf Grow at Her Command—Various Effects of Her Teachings.

VII.

"If a dose of poison is swallowed through mistake, and the patient dies, even though physicians and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if poison had been intentionally taken.

"In such cases a few persons believe that the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber."—(Mrs. Eddy in Science and Health, p. 70.)

If Mrs. Eddy's hallucinations, delusions and illusions are really forms of truth, the inmates of our numerous insane asylums are as rational as any outside of these institutions. Indeed, we must be considered more irrational than lunatics, from a Christian Science point of view, for we believe that food is necessary to mortal existence; that we see with our eyes, hear with our ears, handle with our hands; that fire will burn, water allay thirst; that the undertaker is not the figment of a dream; that death is a stern reality. All of which Mrs. Eddy denies. And, in common with her beliefs, numbers of the insane deny the evidence of the five senses. Some have no fear of fire; others, believing that food is not essential to the support of life, partake of it only under compulsion, and others still believe they are spirits as substanceless as any of Christian Science's mortal dreams. It is a common delusion of the mentally unbalanced that they are suffering from the evil influence of persons miles distant from them. Such unfortunates are not allowed to roam at large, but here is a woman who accumulates large wealth by preaching doctrines quite as irrational as many of the beliefs held by men and women confined in our asylums.

What, for instance, can be more irrational than the statement that if a person swallows poison it is not the poison that kills—that death is caused by "the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous?"

It seems almost superfluous to ask what becomes of the effect of this alleged belief of the vast majority of mankind when a stomach

pump, an emetic, or an antidote to poison is successfully used?

Unless human reason is dethroned and cast aside, it must be apparent to any well balanced mind that Mrs. Eddy is either the victim of delusions or feigns to believe what she says. In one of her books she claims to have "raised the dying," and it is believed by her followers, so the writer was informed by one of them, that in one case she restored the dead to life.

Mrs. Viola Gilbert, whose credibility and high character is vouched for by various well known clergymen of Greater New York, took instructions under Mrs. Eddy for the purpose of studying the woman more than the Science, in which she had no faith. In a little book, entitled "Christian Science Exposed," Mrs. Gilbert says of her first lesson under the founder of Christian Science:

"She began her 'lesson' and soon asked me a question, but I did not know why, unless it was to know just where to place me. I asked to be excused, saying I was there to listen. She excused me, and went on with her extravagant assertions. Every other woman present sat entranced.

"While she denied all matter, she said she had a little geranium plant she thought much of, because it was so responsive to her touch. She said that one day she was standing beside it, admiring it, when it occurred to her mind that she should give a command for a leaf to grow out while she stood there; and she said: 'Now come forth' and one of the most beautiful leaves on the plant started from a bare place and she watched it while it developed, until there was a perfect production of her powers.

"Thus she held her 'class' two hours, discussing God and making the most extravagant assertions. She dwelt much upon Bible sayings, like all of her followers, where they can apply them, to hold their students, one being the statement of Jesus to His disciples that 'Greater things than this shall ye do.' She said we would soon eat chips, in the place of food.

The foregoing may be regarded as the statement of a harmless hallucination or deception, but a more serious result of her teachings is thus described by Mrs. Gilbert:

"One of her flock, a young lady of physical beauty and fine intellect, but whose life had been immoral, came to me, and grasping

my hand, exclaimed: 'Oh, Mrs. Gilbert, I have something to tell you. I am going to raise the dead very soon. I can do as Christ did, and you will then believe Mrs. Eddy's Christian Science, I know.'

"I said: 'Stop, my child! Look at yourself! Are you a regenerated woman? Have you been raised from your own dead self? What do you know of Christ? Sit down by my side, and tell me whom and what you are. Did you tell me you were going to raise the dead out of their literal graves?'

"'Yes,' she said, 'just as Jesus did Lazarus.'

"'How are you going to do this?'

"'Why, just speak the word, as Jesus did, and the dead will arise at my command.'

"I put my arms about her, in pity, and said to her: 'Never say this to another. I am your friend, and can understand your mental condition and the hypnotic influence under which you are laboring. The black art has had its effect on you, indeed.'

"Well, Mrs. Gilbert, Mrs. Eddy says the Bible declares we shall do greater things than Jesus, and that we can raise the dead, also drink deadly poison, and take up serpents and they will not hurt us."

"I replied: 'The Bible does say the time will come when that can be done, but it will be by those who are more God-like, and they must be pure and spotless. Are you like Jesus in character? Do you expect to do His works, when you do not know one desire of the flesh you do not gratify? Do you think by denying sin, as Mrs. Eddy tells you, that the denying of a fact makes your character as it should be, giving you the same power that Jesus possessed?'

"'But, Mrs. Gilbert, did not Jesus say we would do these things?'

"'Yes, but you and Mrs. Eddy would better first raise your own dead selves and come forth into new life and beauty, before you make public your intentions and make yourselves ridiculous. For many years Mrs. Eddy and her followers have been raising (?) the dead, but I have yet to hear of one literal resurrection from the grave. And, my dear, what are you going to raise? There is no matter. Is it a principle you mean?'

"'I do not like to hear you speak to me this way. I shall convince you that I can do it.'

"'Very well; God bless you and give you light with the right understanding. Come and tell me about it when you do.'

"She departed, and I have not heard of any

resurrection, and that was about twelve years ago."

Mrs. Eddy asserts that "the dead can be raised when we rise above all illusions," and so it is quite natural that other religious megalomaniacs dominated by a similar hallucination, should, as a matter of fact, trifle with deadly disease, until their victims are beyond all earthly help. And that they have done while gangrene, cancer, tuberculosis and other flesh destroying diseases have steadily consumed the vitality of their wretched dupes.

But there is a lighter side to Christian Science teachings to which we may turn temporarily by way of relief from the consideration of things as forbidding as stark madness: Recently a good woman of this city, well known in local church circles, detailed to the writer her experience while studying Christian Science. My informant's story is in part as follows:

"I had suffered from neuralgia and colds so long that, one day, after hearing of some wonderful cures by Brooklyn Christian Scientists, I determined to learn if there was really any truth in Mrs. Eddy's doctrines. Church people told me of some of these cures, and, while they said they could not understand many of the things taught by the Christian Science Healers, I thought perhaps I might.

"Well, I called upon a Healer one day when I had a cold. She told me that nothing was the matter with me; that I was laboring under a false belief. Then she told me to keep quiet and mentally declare to myself: 'Now, I have not got a cold. I have not got a cold. A cold is simply a delusion.' While I was doing this she was treating me mentally; that is, she was saying to herself, so she said afterward: 'God is good. There is no disease.' After ten minutes of this sort of treatment I left, and her last words were: 'Don't take any medicine under any circumstances. You have

no cold. You have a belief in something that does not exist.'"

"Did the cold disappear?"

"I sneezed all the way home," said my informant. "I remained in the house all day next day and then the cold disappeared."

"When I saw the Healer again I purchased some of Mrs. Eddy's books and studied them. They generally gave me a headache, for there were so many contradictions in them, and so many unintelligible statements. One day upon attending a class in Greene avenue, I said to the Healer that I had an awful cold. Three or four of the women in the class broke out in a regular chorus, 'Don't say that; don't say that,' and the Healer smiled at me in a superior sort of way as she said: 'You cannot have a cold, for there is no such thing.' Just then I gave three awful sneezes—couldn't help it—and all of the class looked as if I had insulted each member personally.

"It would be too long a story to repeat similar experiences, and I will tell of but one more. I had a terrible cold one day, when it was my day to take a lesson in singing at the Conservatory of Music, in New York. I was quite hoarse when I called upon the Healer that morning to be cured of my cold. She gave me a silent treatment and told me to go to my lesson—that I would have no trouble in singing. I tried to believe her and went over to New York.

"As soon as I tried to sing, Professor Maoli looked up and said: 'You cannot sing to-day. Go home and get rid of your cold.' 'Oh, I haven't any cold,' I said. The Professor looked at me in amazement.

"'You haf no col?' he exclaimed, opening his eyes wide.

"'No, I have no cold,' I replied.

"'Then why you not sing?' said he.

"'I made one heroic effort; it was useless.

The Professor closed the piano with a bang, rose and bowed low, as he said:

"'Go home and a doctor see. I myself will see one, for *seef* you haf not a col' zen I am what you call *ze* crazy man.'"

One of my informant's teachers of Christian Science died of Bright's disease. Other members of the class have since died of various diseases. One believer in the Science was cured of her belief by the death of her daughter. This daughter, the mother of a 2 weeks' old babe, was ill in bed, when a Healer called to treat her. The first thing the Scientist did was to throw open all the windows, remarking as she did:

"'What you want is more of God's pure, free air.'"

After the Healer departed the sick woman had a chill and inside of a week died of pneumonia. My informant concluded the narration of her experiences as follows:

"One night my husband accompanied me to a meeting addressed by a male authority on Christian Science. In the course of his remarks he held out his hand and said: 'You call that a hand. It is not; it has no substance. We shall see the time under Christian Science teachings when a believer can lay what you call a hand on an anvil and hit it with a sledge hammer without causing the least of that false sensation which you call pain.' That settled my husband's case, for he had hurt his hand with a hammer that very day. As for myself, I abandoned Christian Science after hearing a lecturer say when these doctrines were thoroughly understood it would not be necessary for man and woman to enter into the marriage state; that there was a higher state than the marriage state, in which the forms of mind, what we call mortals, would be produced. I threw all of my books into the fire that night."

In Conflict With Our Laws.

"Obedience to the Laws of Health Does Not Check Sickness" or the Spread of Disease, So Mrs. Eddy Teaches—A Monstrous Doctrine Which, if Generally Accepted, Would Lead to the Abolition of Health Boards, Quarantines and All Laws Dealing With Unsanitary Conditions—Plagues Invited.

VIII.

"Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights we submit to unjust decrees and the bias of education enforces this slavery."

"The laws of mortal belief are destroyed by the understanding that Soul is immortal, and that Mortal mind cannot legislate the times, periods and types of diseases wherewith men die. God legislates, but God is not the author of Barbarous Codes."

"Expose the Error which would impose penalties for transgressions of the physical laws of health—supposed laws of matter, lacking divine authority and having only human approval for their sanction. If half the attention given to Hygiene were given to the study of Christian Science, and its elevation of thought, this alone would usher in the millennium."—[From Mrs. Eddy's condemnation of health laws in "Science and Health," pp. 379, 380, 381.]

One of the gravest charges brought against Christian Science is the accusation that it flouts at our health laws, encourages public discreditation of them, declares that foul air and filth are not breeders of disease, and thus becomes a menace to the health of communities. The charge seems to have a firm foundation in fact, and there does not appear to be any escape from the conclusion after one reads the extract from Mrs. Eddy's text book, which heads this letter. The charge is not far-fetched. If Mrs. Eddy were a resident of a well governed city and, being brought before a magistrate on the charge of maintaining a nuisance in violation of health laws had no defense except the declaration that "every law of matter or the body, supposed to govern man is rendered null and void by the law of God"; and if she were to insist further that "Error alone imposes penalties for transgressions of the physical laws of health—supposed laws of matter," the punishment in her case would undoubtedly be carried to the full extent of our laws.

That my readers may more thoroughly measure Mrs. Eddy's contempt for our health laws, and estimate more fully the danger to communities which lies in her doctrines, attention is directed to additional extracts from her text book. They should prove of special interest to the public at a time like the present when every day's paper has something to say about outbreaks of contagious diseases, and the unremitting efforts of health officials to prevent the spreading of small-pox. Here are some of Mrs. Eddy's most dangerous dogmatic utterances:

"Obedience to the so called physical laws of health has not checked sickness." p. 59.

"When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion or accident, then perform your office as porter shutting out these unhealthy thoughts and fears. Exclude from mortal mind the offending beliefs and the body cannot suffer therefrom." p. 391.

That is to say, the "Healer" need not consider foul and vitiated air, unsanitary surroundings, or disease breeding filth, as

hindrances to the recovery of a patient; all that is required under such pestilent conditions is to exclude the recognition of their existence from the mind! Mrs. Eddy adds:

"A hint may be taken from the emigrant whose filth does not affect his happiness, inasmuch as mind and body rest upon the same basis." p. 382.

"Bathing and rubbing to alter the secretions or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Science." p. 381.

What is the meaning of this term Hygiene, against which Christian Science declaims?

Mrs. Eddy seems to think that it has something to do in the way of administering drugs and connects it with efforts to cure disease. Some of her followers entertain the same opinion; and if one of these were asked to explain what he or she understood Hygiene to mean the answer would doubtless be somewhat after the fashion of a reply the writer has in mind:

"Oh, it's something that deals with medicines and drugs. It's too dry to study. Christian Science is far superior."

One lexicographer defines Hygiene as follows: "That department of sanitary science which treats of the preservation of health, especially of households and communities; a system of principles or rules designed for the promotion of health."

A more comprehensive definition of the term and description of the functions of Hygiene is furnished by William A. Guy, F. R. S., and the first professor appointed to fill the Chair of Hygiene in Kings College, London, over thirty years ago. In his initial lecture at the institution named, Professor Guy said, among other things of great interest:

"The aim of Sanitary Science is to PREVENT disease, preserve health and prolong life—to maintain the whole people in the highest efficiency for the labors of peace or the struggles of war."

Speaking of the scope of Hygiene the professor declared:

"It has to do with persons of every rank, of both sexes, of every age. It takes cognizance of the places and houses in which they live; of their occupations and modes of life; of the food they eat, the water they drink, the air they breathe; it follows the child to the school, the laborer and artisan into the field, the mine, the factory, the workshop; sailor in his ship, the soldier in his barrack; the sick man into the hospital; the pauper into the workhouse; the lunatic to the asylum; the thief to the prison. It is with the sources whence it is derived. To physiology and medicine it is indebted to what it knows and it accompanies the emigrant to his new home beyond the seas. To all of these it makes application of a knowledge remarkable for its amount, and the great variety of

sources whence it is derived. To physiology and medicine it is indebted for what it knows of health and disease; it levies large contributions upon chemistry, geology and meteorology; it co-operates with the architect and the engineer; its work commends itself to the moralist and the divine."

We may agree with Mrs. Eddy in some of her strictures upon the dosing of the sick with drugs that cannot heal and sometimes kill—in the medical fraternity also there is a strong and growing conservatism in the practice of administering powerful medicines—but Mrs. Eddy, in condemning Hygiene, in encouraging violations of sanitary laws, parts company with all rational opponents of the evils of unskilled Medicine. For Hygiene does not do its work with pills and powders and potions. While Sanitary Science and Medicine are both enemies of disease, the difference between them is very distinct, and Professor Guy describes this difference interestingly as follows:

"Both are pre-eminently sciences of observation, with much in common, and many points of contact; both make disease their study, but in different ways. With the physician the question is:

"What will cure an ague or mitigate a fever?"

"With the health officer: What will prevent them?"

"If the physician takes cognizance of prevention, it is only to advise the patient and his household what precautions they should adopt; but the care of the officer of health extends to the whole district or community threatened by the disease. The physician may advise a patient to abandon some unhealthy occupation, damp dwelling, or undrained district; the officer of health would render the occupation healthy or drain the district dry. Medicine studies climate in order to learn how it may suit a case of asthma or consumption; Hygiene inquires what effect it is likely to have on a fleet or an army."

"In a word, while Cure or Palliation is the aim of Medicine, the object of Hygiene is Prevention; while the one studies the good of the unit, the other looks to the welfare of the mass."

The criminality and absolute recklessness of any teaching that it is Error which imposes penalties for the violation of laws of health, and that unsanitary conditions have nothing to do with the promotion of disease or the retardment of recovery from disease, may appear too plain to require demonstration. Yet Mrs. Eddy numbers her followers by the thousands, among them many well meaning and reputable people, who subscribe to her doctrines without realizing what enormities this woman's perversions of Scripture, her gilded sentimentalities and pseudo-scientific statements conceal.

That the atrocious character of these teachings may be made clear to those who have

been charmed by the rhapsodies of Christian Science, and are unconscious of the evil things they mask, let us contemplate a condition which the general acceptance of Mrs. Eddy's doctrines would create:

Let us suppose that Congress has given conclusive evidence of its agreement with Christian Science's estimate of Sanitary Science, as expressed in Mrs. Eddy's positive declaration that "obedience to the so-called laws of physical health has not checked sickness," and that disease is neither created, promoted nor affected in the least by what the medical world calls unsanitary conditions. Congress has repealed all of the national health laws, and the various states of the Union have followed the example set them at Washington.

All of the Quarantine Commissions have been legislated out of office, and with them the health boards of every state in the Union. The emigrant afflicted with smallpox, yellow fever, or any infectious or contagious disease is no longer detained in a hospital upon his arrival here, but is free to go where his fancy calls him. In the Philippines, Hawaii and San Francisco there are no longer health officers, or restraints upon those suffering from typhus or bubonic plague. Even the leprous Chinaman is free to visit our shores and travel from city to city. Vaccination has been abandoned. Legislative bodies and Christian Science, the latter having supplanted Medicine and Hygiene, have, in a perfunctory way, commended cleanliness to the people of the country, coupled with the qualification that unclean habits or surroundings do not affect the health of individuals or communities. And, since there are no laws to enforce cleanliness, any man, woman or child may be as filthy as unrestrained inclination wills. As for the animals of the brute species—if they could speak they would be likely to declare that the Paradise of the Wallowing Hog had been established.

The creation of these conditions does not mean that the teachers of and refined believers in Christian Science are to be less cleanly in their habits than at present, nor that people of naturally clean habits will have less regard for the virtues of water and soap than they manifest in these days. But, unfortunately for those who may continue to believe that "cleanliness is next to godliness," they will still be obliged to live in communities where members of the habitually unclean may choose to exist in those abominable conditions which have been characterized as life amid Scythian filth. And so the health of the clean will be constantly menaced by the habits of the unclean when sanitary laws are abolished. The picture is not overdrawn, for it is merely a reproduction of conditions existent in various parts of the civilized world before Sanitary Science made its appearance to challenge the progress of disease, and eventually to incur the condemnation of a so-called Christian Science.

When the laws of physical health are wiped out and the principles of Hygiene are relegated to oblivion, our architects will no longer be concerned over legal requirements that workshop, school room or tenement house, shall be so constructed as to afford the occupants of such buildings any specified supply of pure air. The old form of sweatshops may be expected to reappear, for Christian Science takes no account of fetid air. It will be useless to protest against the foul air of the school room. The city's water supply may become polluted, and there will be no law to punish the defiler of

streams emptying into our reservoirs. Along the banks of these streams the farmer may erect his barns and outhouses with impunity. Many of our public streets will probably be kept clean by private enterprise, but as even now, despite all our stringent health laws, the sanitary officials find it extremely difficult to keep some streets free from accumulations of garbage and filth, it will not require a great strain upon the imagination to portray the disgusting conditions which these thoroughfares will surely present, if sanitary laws are repealed.

Is it not clearly apparent to any intelligent mind that if Sanitary officials, backed though they be by laws which provide for fines and imprisonment, are unable to do more than barely hold their own in daily contests with disease, dirt, foul air and pollution of the water supply, the withdrawal of these officials from such a contest would be followed by the triumph of the most dangerous forces in all our communities? And then the Plague!

It will not suffice for Christian Scientists to assert that the Founder of Christian Science and her disciples would be as quick as any other body of men and women in the land to decry such conditions as have been outlined. For these conditions would inevitably ensue if Mrs. Eddy's doctrines were generally accepted as truths. If she really means what she so plainly asserts, then from her point of view Hygiene is as worthless as Medicine is declared to be. She is teaching disregard for the laws of Sanitary Science, and her teaching cannot bear other than evil fruit.

Present disregard of health laws by the unclean would be sufficient in itself to justify the forecast of what would certainly occur if there were no sanitary laws, and turning back to the pages of history we find much in the past to reinforce the conclusions drawn concerning a future under a Christian Science regime.

The records of all the centuries abound in references to plagues—to epidemics of diseases which devastated nations, yet for the purposes of this letter it is not necessary to refer specifically to more than one of these great destroyers of human life. We must believe that in the seventeenth century there were classes of wealth and culture in England which held themselves as superior to the denizens of the slums as any of the people of our day hold themselves above those who exist in poverty and miserable surroundings. Yet in 1665 the Plague broke out in London and showed itself to be no respecter of class. That was a time when Sanitary Science was a mere babe, an ideal time, from a Christian Science view, for the population of London lived in absolute defiance of the laws of health. They had no vexatious health board to enforce sanitary laws. Professor Guy, in one of his lectures printed in "Public Health," furnishes the following description of the unclean conditions prevailing in London when it was visited by the Plague which caused over 80,000 deaths:

"Now let us inquire what sort of a city this was that the Plague haunted and the great fire consumed. It consisted, as we learn on good authority, of narrow, crooked streets, many of them unpaved, with drains all above the ground, and sewers much neglected, with a very insufficient supply of water. The houses were of wood, lofty, dark, ill planned, each story overhanging the one below; at the same time that enormous signboards swung across the street. In this way effectual provision was made against the intrusion of the two great purifiers, fresh air and sunlight. The inside of the house was in keeping with the out-

The floors, often of clay, were strewed with rushes, or in the case of such grand structures as the palace at Greenwich with hay, and we learn from a letter of Erasmus that in the days of Cardinal Wolsey, though fresh rushes were supplied from time to time, there would remain, sometimes for twenty years together, a substratum of the most nauseating description.

"It appears from earlier accounts that this loathsome mess was at length turned out into the narrow streets to be consumed by dogs, cats, pigs and poultry, or imperfectly washed away by the rain. That this is no exaggerated statement we may infer from the improvements made and regulations issued after the Fire. The streets were widened and leveled for the more free flow of waters, the 'Fellowship of Carmen' were to cleanse the streets from soil, filth and dirt and persons were forbidden to lay in the streets any dead animals, offal or noisome thing, or to feed kine, goats, hogs or poultry in the streets, or to cast any carrion putrid flesh, rotten vegetables or rubbish into the ditches or sewers, grates or gulleys."

These precautions against the maintenance of pestilence breeding conditions were not taken until after the Plague had carried off thousands by death, and the city had been purified by fire. The Plague swept over all England and in many instances nearly destroyed entire parishes, especially those communities in which uncleanness abounded. Professor Guy tells us that in the hamlet of Eyam, 150 miles from London, out of a population of 350 souls 267 died:

"Toward the end of June the Plague began to rage even more fearfully. There were so many deaths that the passing bell was no longer rung, the churchyard was no longer used for interment and the church door was closed. The rector read prayers and preached from an arch in an ivy mantled rock in a secluded dingle, to his people seated on the grass or some distance from each other."

In London the most appalling scenes were witnessed for days and weeks. To those who may subscribe to the Christian Science doctrine that violation of the laws of health does not cause disease, that compliance with of disease, I commend for thoughtful consideration the following picture of the terrible them does not check or prevent the spread consequences which followed long continued violations of the simplest principles of Hygiene. The picture is drawn by Professor Guy:

"In some cases carcasses lay waiting for burial, in others persons in their last agonies. In one room might be heard dying groans, in another the ravings of delirium, and near at hand relations and friends bewailing their loss and their own dismal prospects. Some of the infected ran about staggering like drunken men, and fell down dead in the streets, or they lay there comatose and half dead; some lay vomiting as if they had taken poison; and others fell dead in the market in the act of buying provisions. The plague spared no order, age or sex. The divine was taken in the very exercise of his priestly office, and the physician while administering his own antidote; and though the soldiers retreated and encamped outside of the city, the contagion followed and vanquished them. Many in their old age, others in their prime, most women, and still more children, perished, and it was not uncommon to see an inheritance pass successively to three or four heirs in as many days. There were not sextons enough to bury the dead, the bells ceased tolling, the burying places were full, so that the dead were thrown into large pits, dug in waste ground, in heaps of 30 to 40 together, and those who attended the funerals of their friends one evening were often carried the next day to their own long home."

Crime Is Error, and Error Unreal.

Points of Resemblance Between Neo-Platonism and Mrs. Eddy's Doctrines.
Another Woman Who Claimed a "Divine Revelation" and Had Thousands of Followers—Although the Founder of This New "Science" Warns Against Sinning, She Teaches Dogmas Which Nullify Her Religious Instructions.
Crime Is a Dream!

IX.

"Error is unreal because Untrue—that which seemeth to be and is not. If Error were true, its Truth would be Error."—"Science and Health," p. 456.

"That is to say: Lies are unreal because untrue—that which seemeth to be and is not. If Lies were true their Truth would be Lies; or, a White Blackbird is unreal because untruly a Blackbird. If White Blackbirds were really Blackbirds their reality would be Unreal."—From notes of a student of Christian Science.

The careful reader of these letters cannot have failed to note the fact that the writer has frankly conceded that numbers of believers in Christian Science are pure-minded, reputable and well meaning men and women. It has been assumed that they are believers because they have not read all that Mrs. Eddy teaches, and have failed to delve beneath the surface of her platitudes. No assault has been made upon the morals of these followers of Mrs. Eddy either directly or by innuendo, and the criticisms of the writer have been directed solely against doctrines and dangerous teachings and confessed hostility to our laws. This statement is for the enlightenment of those who have not read the previous letters of the series and for the reason that an effort has been made by a hired advocate of Christian Science to create sympathy for Mrs. Eddy's disciples, and arouse prejudice against the writer, by the misstatement that the morals of "probably a million men and women whose lives are pure," have been attacked. My letters must stand as a complete refutation of this charge as made by Willard S. Mattox, an ex-reporter of the New York Journal, a young man whose excited utterances would not have been deemed worthy of any notice were it not that he writes as the chairman or press agent of the Christian Scientist publication committee of New York.

Plainly it would be a waste of time for any unbeliever in Christian Science to engage in a controversy with one of its personally interested champions who is no more than "a mortal dream," as Mrs. Eddy declares of mortal man; and no good could come of arguing with a Scientist who at the outset must insist as a true believer in his Science, that we are obliged to reject any evidence offered by our five senses—that "mortal body and material man are delusions"—that "man is not matter, made up of brains, blood, bones and other material elements"—that "mortal existence has no entity." For disputation with one entertaining such beliefs would be as useless as any attempt to reason with a passing cloud.

And so the writer will not enter into controversy with Mr. Mattox over any question as to whether Christian Science is right or wrong in its teachings. The only pertinent question raised by his statement is as to whether this "Apostle" (as he calls himself) of Mrs. Eddy's school has told the truth or not. A plain presentment of the facts in the case will obviate any need for controversy.

Mr. Mattox says:

"'Mul' would have your readers believe that Mrs. Eddy teaches that man is a dream. . . . Referring to 'Mul's' perversion of the Christian Science statement regarding the unreality of material existence, Mrs. Eddy does not say that man is a dream."

Now read what Mrs. Eddy has to say for herself in her text book, "Science and Health," then you will be able for yourself to properly characterize the denial made by the Apostle who professes to be thoroughly informed as to all that the Founder of Christian Science teaches:

"Mortal existence is a dream, it has no real entity."—p. 146.

"Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal mind or body is a mortal dream."—p. 146.

"The mortality of man is a mere myth, for man is immortal."—p. 528.

"All is mind; there is no matter."—p. 461.

"Matter is a finite illusion."—p. 453.

As to the assertion that Christian Scientists have been unfairly charged with hostility to health laws, the reproduction of the following extract from the sworn testimony of a Christian Healer taken before Surrogate Fitzgerald of New York, furnishes an answer to my critic. The witness testified that she had learned to be a Healer after a two weeks' course under Mrs. Stetson, the latter, by the way, being one of Mr. Mattox's associates in Christian Science.

"Have you ever treated contagious diseases?" the witness was asked.

"Yes."

"Did you make a report of such cases to the Department of Health?"

"No."

"What contagious diseases have you treated?"

"Diphtheria and measles."

"How many of each?"

"One case of diphtheria and three or four of measles."

"How about the diphtheria case?"

"That was by the 'absent treatment,' I received a letter telling me about the case."

"How did you treat the measles?"

"The parents of the children notified me that they were ill and I treated them."

"Have you ever reported such cases to the Department of Health?"

"No."

"Why?"

"It was not necessary."

"Did you ever have a physician helping treat them?"

"No, never."

"It's a custom of the church not to report such cases?"

"Yes."

Here the writer parts company with Mr. Mattox, and, leaving him to his dreams, turns again to the consideration of Mrs. Eddy and her peculiar doctrines.

Some of Mrs. Eddy's Scientific propositions appear to have had their origin in Neo-Platonism as expounded by Euclid of Megara, a Greek philosopher, who was a disciple of Socrates. We are told that the fundamental principle of Euclid's philosophy was a combination of the Eleatic conception of Being—the One and All, and the Socratic conception of the Good; that Being is immaterial and unchangeable, and is identical with the Good which is the same as God, as Reason, and (following the Socratic doctrine) as Wisdom, and which alone truly exists.

Three of the fundamental propositions of Christian Science as advanced by Mrs. Eddy read in this wise:

"1. God is All.

"2. God is Good. Good is Mind.

"3. God, Spirit, being all, nothing is matter."

Another point of resemblance between Christian Science and Euclid's doctrines is indicated in Professor Adolf Harnack's reference to the early days of Neo-Platonism:

"Never before had real science and pure knowledge been so undervalued and despised by the leaders of culture as they were by the Neo-Platonists."

Writing of the doctrines of Neo-Platonism as expounded by Plotinus, one of its ablest advocates, Professor Harnack says, as one who might be writing of Christian Science:

"The primal Being is, as opposed to the many, the One; as opposed to the finite, the Infinite, to the unlimited. It is the source of all life, and, therefore, absolute causality, and the only real existence. It is, moreover, the Good, in so far as all finite things have their purpose in it, and ought to flow back to it. One cannot attach moral attributes to the original Being, because this would imply limitations.

"Neo-Platonism may be described as a species of dynamic Pantheism. Directly or indirectly, everything is brought forth by the One.

"The Original Being first of all throws out the nous, which is the perfect image of the

One and the autotype of all existing things. It is at once being and thought, ideal world and idea. The image and product of the motionless nous is the soul, which, according to Platonism, is like the non-immaterial."

"The highest state of the soul is reached through contemplation of the primeval Being the One; or, in other words, through an ecstatic approach to it. The last stage is reached when in the highest tension and concentration, beholding in silence and utter forgetfulness of all things the soul is able, as it were, to lose itself. Porphyry tells us that on four occasions during the six years of their intercourse Plotinus obtained to this ecstatic union with God."

Mrs. Eddy has apparently had experiences similar to those of the Greek philosopher—that is to say, her writings suggest such personal experiences. And as Plotinus taught so Mrs. Eddy teaches:

"In Science, Mind is one—including noumena and phenomena, God and His thoughts. "Man. The infinite idea" (nous) "of infinite Spirit; the full representation of Mind."

The mysticism of Neo-Platonism pervades nearly all of the pages of "Science and Health"—not being understandable to the untrained minds of multitudes of her followers, it is regarded as being very profound. Students of Oriental religions say that while Christian Science seem to have a basis of doctrine in the teachings of Socrates, Plato and Plotinus, it has also a flavor of Babism, the believers of which are numerous in Persia and Syria. Babism was founded in 1843 by Seyd Mohammed Ali of Shiraz, who took the name of Bab, the meaning of which is Gate. He taught that no one could know God save through him. One of his cardinal doctrines was contained in the declaration that all beings are emanations from the Deity, in whom all will be re-absorbed.

Mrs. Eddy claims that the principles of Christian Science came to her by Divine Revelation, and this recalls another claim to a revelation from God which was made by an Englishwoman whose followers were numbered by the tens of thousands. Joanna Southcott was born in Devonshire, about 1750, and was for a considerable time a domestic servant. She was originally a Methodist, but becoming persuaded that she possessed supernatural powers, wrote and dictated prophecies in rhyme and announced herself as the woman spoken of in the Apocalypse, affirming when beyond the age of 60 that she would be delivered of Shiloh on the 19th of November, 1814. For some time previous to this she was attended by her followers by night and day; but Shiloh failed to appear, and it was given out that she was in a trance. She died of dropsy on the 29th of the same month. Her followers are said to have numbered over 100,000, and so late as 1860 they were not extinct. Her publications, which number over sixty, are all equally incoherent in thought and grammar. One of her books is entitled "Strange Effects of Faith." A Mrs. Essam was so profoundly impressed by Joanna's writings that she left large sums of money to pay

for the printing of the "Sacred Writings of Joanna Southcott."

Christianity, Judaism, Mohammedanism, Buddhism, Confucianism, Shintolism and every religion known to man differs from Christian Science in that they all recognize the five mortal senses, man's mortal entity; that pain hurts, diseases kill and bodily death comes to all. They recognize that evil is existent in the world in tangible forms, and neither in religion nor philosophy is the evidence of the senses discredited in their identification of the thief, the adulterer, the murderer or criminal of other types. And in all lands, even among semi-civilized peoples, respect for laws is commended.

Christian Science alone lays down a code of morals in which the sins specified in the Ten Commandments are condemned, but in connection with the dogma that all sins are illusions, not really existent.

Now, while it is quite true that the great majority of Christian Science followers are as upright in their lives as devout Christians, Buddhists, or any of the moralists, some must naturally be as prone to error as religionists of other schools in which man or woman has not the excuse for sin presented in the dogma—sin is an illusion; it does not exist. To those who choose to avail themselves of this dogma, sin is not likely to cause any compunctions of conscience.

Of what avail is it for Mrs. Eddy to commend abstinence from sin to vicious minds, weak minds, or those who are ever hunting for an excuse for the commission of evil deeds, when she says, in "Science and Health," page 298:

"The Christianly Scientific real is the sensuous unreal."

"What seems real to material sense is unreal in science. The physical senses and science have ever been antagonistic, and they will so continue, till the testimony of the physical senses yields entirely to Christian Science.

"Realize that the evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin."

Establish these beliefs firmly in the minds of the vicious and those who are wavering between good and bad, and how can the result be other than evil? All of Mrs. Eddy's warnings against sin are negative in the minds of those seeking excuse for sinning—rendered null and void by her continued iteration of the dogma that sin is merely an illusion; it is simply the bad dream of a dreamer who possesses no more of mortal entity than the dream he is dreaming.

For the evidence of the senses is not to be accepted in the case of Sin any more than it is in the case of Sickness, so she declares!

A few days ago a Christian Science teacher requested the sheriff to grant him permission to visit the Brooklyn jail and preach Mrs. Eddy's doctrines to the inmates of that institution. The sheriff courteously declined to grant the request, although Christians, Roman Catholics and other religionists are permitted to address the prisoners on stated days. The official had no objection to make upon religious grounds to the request, but, as his position is one of great responsibility, he doubtless realized that it would be un-

safe to permit any one to try and convince the men under his jurisdiction that "obedience to the so-called laws of physical health has not checked sickness. Bathing and rubbing the skin to alter the secretions or to remove unhealthy exhalations from the cuticle receive a useful rebuke from Christian Science; every law of matter or the body, supposed to govern man, is rendered null and void by the law of God."

The Sheriff might have found sufficient justification for refusing the request of the Christian Science teacher in moral as well as hygienic reasons. He might have well refused to grant the desired privilege upon the grounds of morality had he reflected upon the character of the doctrines taught by Christian Science. For he had to do no more than imagine a well dressed and apparently reputable member of society addressing the prisoners somewhat after this fashion:

"Theft, arson, murder, rape, all forms of what mortal man and human law call crimes, are really bad dreams, illusions which will disappear so soon as you come to realize that they are real illusions. Evil cannot exist—it does not exist, as a matter of fact, for God is Good and God is All-in-All. You are no more real yourselves than so many dreams. You are here because you think, and some of the illusions which we call officers of the law think, you have committed crimes or misdemeanors. Your supposed crimes are as unreal as dreams. Sin is a bad dream, but as soon as you decide to dream better dreams, then you will not sin. Some of the ministers who have talked to you have said that Jesus Christ died to make atonement upon the Cross for your sins; that He suffered great agonies. You must understand that there is really no such thing as pain; it is an illusion of that dream we call mortal mind. You have been told that you have spirit and soul in your supposed-to-be mortal bodies. That is untrue; there is no soul or spirit in man. You cannot kill a man, for there is no such thing as physical death."

All of these things and others of a kindred character a Christian Scientist might say to these prisoners, knowing that they have all been said practically in other words and taught by Mrs. Eddy. Can any one doubt the effect that such teachings would have upon the minds of the brutally ignorant? But you say the Scientist would not talk in that strain. Why not? He would be doing no more than Mrs. Eddy has done in addressing a million people through the medium of her book, "Science and Health." And if there were among his hearers some one more intelligent than his fellows to inquire if Christian Science really taught the abhorrent doctrines attributed to it, an honest answer would be in the affirmative.

And so while we may not expect the pure minded, reputable followers of Christian Science to be corrupted by these doctrines, it is to the vicious, the weak of mind and purpose, the men and women tempted by adversity and misfortune, as well as the libidinous and the depraved, we turn apprehensively to note the results of teaching which breathe the spirit of madness.

Mind and Not Matter Infects.

Mrs. Eddy Teaches That Diseases Are Not Contagious or Infectious by Bodily Contact, and if This Were Believed by Persons Afflicted With Smallpox, They Might Infect a Whole Community—The Stern Lesson of Epidemics—One Family's Sad Experience.

X.

"Source of contagion: We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection."—Mrs. Eddy's "Science and Health," p. 47.

At a time like the present when the newspapers are daily recording outbreaks of smallpox, diphtheria and scarlet fever in the various states of the Union, the public may naturally be expected to become interested in all intelligent statements concerning the origin of these dread diseases, in measures taken with a view to preventing the spread of contagious and infectious diseases, and in those remedies declared to be most effective.

Incidentally it may be remarked that were it not for the confidence reposed by the public in the methods of modern medicine, in health laws and the enforcement of sanitary measures, many communities would doubtless be in a state of panic to-day. But the public has come to know that those diseases which were veritable scourges of armies, navies, cities and towns, less than a century ago, are now controllable, and their dangers minimized by isolation and masterful medical treatment which has largely reduced the old percentage of death rates. Nevertheless, in the presence of these almost generally accepted facts Christian Science, without any accurate knowledge of physiology, pathology, anatomy or bacteriology, steps to the front to proclaim that diseases are not communicated by infection or contagion; that obedience to sanitary laws does not check the spread of diseases—in other words, that persons afflicted with smallpox, diphtheria and scarlet fever might walk up and down our streets, into crowded department stores, churches or school rooms, without disseminating contagion or infection provided people would believe that there is no such thing as disease. And these dangerous doctrines are taught by hundreds of the disciples of the founder of Christian Science. For Mrs. Eddy asserts in her characteristically positive way that mortal mind not matter is the source of contagion and infection. So it must follow as a matter of course that even a few victims of smallpox, diphtheria or scarlet fever might work an incalculable amount of injury to the health of any community were they to take Mrs. Eddy at her word.

In the light of Mrs. Eddy's teachings concerning smallpox it may be well for those who are disposed to place confidence in them to read the following brief extract from Ossler's "Principles and Practice of Medicine," the author being a recognized authority in the medical world and bearing a number of titles, such as Fellow of the

Royal College of Physicians, London; Professor of Medicine in Johns Hopkins University, Physician-in-Chief to Johns Hopkins University, professor at McGill University, Montreal; Professor of Clinical Medicine, University of Pennsylvania. Speaking of one memorable outbreak of smallpox which may be considered as a crushing commentary upon Mrs. Eddy's vast ignorance in the matter of contagion, Ossler says:

"The disease boulders here and there in different localities, and when conditions are favorable becomes epidemic. Perhaps the most remarkable instance in modern times of the rapid extension of the disease occurred in Montreal in 1885. Smallpox had been prevalent in that city between 1860 and 1875, when it died out, in part owing to the exhaustion of suitable material, and in part owing to the introduction of animal vaccination. The health report shows that this city was free from the disease until 1885. During these years vaccination, to which many of the French Canadians are opposed, was much neglected, so that a large unprotected population grew up in the city. On February 28 a Pullman car conductor, who had traveled from Chicago, where the disease had been slightly prevalent, was admitted to the Hotel Dieu, the civic smallpox hospital being at the time closed. Isolation was not carried out, and on the first of April a servant in the hospital died of smallpox. Following her decease, with a negligence absolutely criminal, the authorities of the hospital dismissed all patients presenting no symptoms of contagion, who could go home. The disease spread like fire in dry grass, and within nine months there died in the city, of smallpox, 3,164 persons."

Christian Science teaches that consumption is not infectious or contagious; that "inflammation, tubercles, hemorrhage and decomposition are belief, images of mortal thoughts superimposed upon the body of man; that they should be treated as error and put out of thought. Then these ills will disappear. . . . Discard all notions about lungs, tubercles, inherited consumption or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power which steers the body into health." Pp. 422-423, "Science and Health."

We are to discard the idea of "disease arising from any circumstance." That is to say, discard all laws framed for the prevention of the spread of disease. Speaking for Medicine, Ossler says:

"Patients with advanced pulmonary tuberculosis throw off in the expectoration countless millions of the bacilli daily. Some idea

of the extraordinary numbers may be gained from the studies of Nutall. From a patient in my ward, with moderately advanced disease, the amount of whose expectoration was from 70 to 130 cubic centimeters daily, he estimated by his method that there were in sixteen counts, between January 10 and March 1, from one and a half to four and a third billions of bacilli thrown off in the twenty-four hours.

"These figures emphasize the danger associated with phthisical sputa, unless most carefully dealt with. When expectorated and allowed to dry, the sputum rapidly becomes dust, and is distributed far and wide. The observations made by Cornet under Koch's supervision are in this connection most instructive. He collected the dust from the walls and bedsteads of various localities, and determined its virulence or innocuousness by inoculation into susceptible animals. Material was gathered from twenty-one wards of seven hospitals, three asylums, two prisons, from the surroundings of sixty-two phthisical patients in private practice, and from twenty-nine other localities in which tuberculosis patients were only transient visitors.

"Of one hundred and eighteen dust samples from hospital wards or the rooms of phthisical patients, forty were infective and produced tuberculosis. Virulent bacilli were obtained from the dust of the walls of fifteen out of twenty-one medical wards.

"The more perfect the prophylaxis and hygienic arrangements of an asylum or institution the lower the mortality from tuberculosis."

It has been conclusively shown that tuberculosis can be communicated in milk. Ernest, a German medical authority, tells of a case in which a farmer, having discovered that one of his cows was affected with tuberculosis, withdrew the milk of that cow from sale and fed it to his pigs without boiling it. The pigs became infected with tuberculosis.

There are no such organisms as bacilli in Christian Science, consequently its disciples do not believe that water can become a transmitter of disease. Referring to the origin of a typhoid fever epidemic, Ossler says:

"Infection of water is unquestionably the most common mode of conveyance. Many epidemics have been shown to originate in the contamination of a well or spring. A very striking one occurred at Plymouth, Pa., in 1885, which was investigated by Shakespeare. The town, with a population of 8,000, was in part supplied with drinking water from a reservoir fed from a mountain stream. During January, February and March, in a cottage by the side of and at a distance of from 60 to 80 feet from this stream, a man

was ill with typhoid fever. The attendants were in the habit at night of throwing out the evacuations on the ground toward the stream. During these months the ground was frozen and covered with snow. In the latter part of March and early in April there was considerable rainfall and a thaw, in which a large part of the three months' accumulation of discharges was washed into the brook, not 60 feet distant. At the very time of this thaw the patient had numerous and copious discharges. About the 10th of April cases of typhoid fever broke out in the town, appearing for the time at the rate of 50 a day. In all about 1,200 people were affected. An immense majority of all the cases were in the part of the town which received water from the infected reservoir."

Christian Science bases its main claim to popular approval upon alleged cures effected among various persons afflicted with all sorts of diseases. Yet these cures, real or supposititious, cannot be accepted by the unbiased mind as evidence warranting any belief that they were caused by a supernatural or religious power, or that they in the least justify credence in the irrational doctrines proclaimed by Mrs. Baker-Eddy. For, if apparently well established claims to the curing of human ills were to be regarded as proofs of the exercise of a divine force in healing, then Patent Medicine might easily present itself as a Divine Science, found a new school of theology, tack new moral doctrines on to its cure-alls quite as absurd as those formulated by Mrs. Eddy, and confidently rely upon human credulity for a larger degree of success than has already crowned its efforts. This must be conceded when we have examined the so-called statistics of cures submitted respectively by Patent Medicine and Christian Science. The exhibit presented by the former unorganized school of healing is far more impressive and convincing than anything to be found in the disjointed and at times incoherent records of Christian Science cures. Any wholesale drug store will furnish at short notice overwhelming evidence, in printed form, substantiating this statement.

Patent Medicine is ever ready to back its claims with prodigious lists of cures effected, likewise volumes of explicit testimony describing the nature of diseases cured, and this reinforced by names, addresses and frequently with affidavits. If these records of Patent Medicine may be considered authentic (and they are really entitled to as much of credence as the records of Christian Science), then it has cured more cases of disease than there are followers of Mrs. Eddy and its work of healing entirely eclipses all that has been done in the name of her "Science." If the testimony of persons claiming to have been cured of human ills is to be believed, "Lydia Pinkham" towers head and shoulders above the founder of Christian Science as a "Healer," and even the modest Mrs. Winslow, of Soothing Syrup fame, must be saluted as a greater benefactor of humanity than Mrs. Eddy. So it is that when Patent Medicine and Christian Science submit their respective claims and evidence to an impartial committee, the palm of superiority must be awarded to the former, although the jury may not believe in either.

As the searher after truth studies the pages of "Science and Health," its absurdities will at first amuse him. But amusement will give way to a sense of disgust, irritation or indignation as he reads further of dogmas utterly in conflict with reason, hostile to sanitary laws framed in the public interest, reads of new canons of morals in which immoralities, crimes of every de-

gree and all that we hold most sacred as well as those things generally held most vile by civilized societies, are characterized as being no more real than dreams. And when such a reader has read this book from cover to cover, he will have experienced much the same sort of sensations as one who has spent hours in conversation with the inmates of a madhouse.

How could the result be otherwise in the face of the fact that at the very outset of this book, and on every page thereafter, the author insists that human reason and mortal senses are to be abandoned as a requisite to the understanding of what she writes? "He who enters here must leave reason behind!" would be an appropriate legend for inscription on the title page of this book of "Science," and the admonition is given to the Agnostic of no faith as well as to the Christian who takes much on faith.

Mrs. Eddy, herself, seems to realize that her teachings are not understandable in part, for she says plaintively:

"The chief difficulty in conveying the teachings of Christian Science accurately to human thought lies in this, that, like all other language, English is inadequate to the expression of spiritual conceptions and propositions through the use of material terms," p. 295, "Science and Health."

To one who has read Mrs. Eddy's writings carefully, there is nothing surprising in the statement that the study of Christian Science is said to have led to the unbalancement of weak minds, and Mrs. Eddy herself has realized the necessity of meeting this charge. In her book "Miscellaneous Writings," on page 48, she frames a question and answers it as follows:

"Was ever a person made insane by studying metaphysics?" (Christian Science).

"Such an occurrence would be impossible, for the proper study of mind-healing would cure the insane. That persons have gone away from the Massachusetts Metaphysical College 'made insane by Mrs. Eddy's teachings, like a hundred other stories, is a baseless fabrication, offered solely to injure her or her school. The enemy is trying to make capital out of the following case: A young lady entered the college class who, I quickly saw, had a tendency to monomania, and requested her to withdraw before its close.' We are credibly informed that, before entering the college, this young lady had manifested some mental unsoundness, and have no doubt she could have been restored by Christian Science treatment. 'Her friends employed a homeopathist' (name not given), 'who had the skill (sic) and honor to state that Mrs. Eddy's teachings had not produced insanity.' This is the only case that could be distorted into the claim of insanity ever having occurred in a class of Mrs. Eddy's; while acknowledged and notable cases of insanity have been cured in her class."

Naturally the question will be asked: If notable cases of insanity had been cured in Mrs. Eddy's class, why did she not cure the unfortunate young woman having "a tendency to monomania"? No better opportunity to demonstrate the "Truth" of her Science could have been offered, and a cure effected under such circumstances would undoubtedly have inspired a greater degree of confidence in her teachings.

At this point the writer submits the brief story of one family's experience as Christian Scientists. The facts are furnished by a witness of high repute, the names of those concerned being withheld from publication out

of regard for the survivors of the family. My notes read as follows:

"This family, consisting of Mr. and Mrs. X. and seven children, all adults, were alive ten years ago, and all but one perfectly well. Mrs. X. had nervous prostration, was cured by a well known Healer of Chicago, and persuaded all the family to adopt the Christian Science belief.

"1. The oldest daughter, Mrs. A., became a Healer.

"2. The second daughter, Mrs. B., became a Healer, famous all over the country for her 'absent treatment.'

"Mrs. A. became insane on the subject of Christian Science and was taken to Boston, treated by the prominent 'Healers' there, returned home, became violent and was committed to an insane asylum, after examination before a jury. She has been in the asylum three years and her case is considered hopeless.

"Mrs. B. so brooded over this, and the death of her own grown daughter, that for two years she has been on the verge of melancholia and is constantly watched.

"3. The third daughter, Miss C., developed a tumor, refused to have it removed, suffered a year and died.

"4. The son of Mrs. X., having pneumonia, became frightened, called a physician, was cured and gave up Christian Science.

"5. The father of the family, Mr. X., dropped dead of heart disease.

"6. The youngest daughter had acute appendicitis, was removed to a hospital by her own wish, after Christian Science failed to help her, was operated on, cured, and gave up 'Science.'

"7. The mother, Mrs. X., lingered in great pain for months, died without a doctor, and the family, in order to obtain a burial permit, were obliged to have an autopsy performed. Over 100 gall stones were found in her body. Of the whole family only two are alive."

Is there any cause for wonder when the mind becomes distraught after vain attempts to understand that which Mrs. Eddy admits cannot be made understandable through the medium of the English or any other language? How, for instance, can the rational mind become other than irrational when it accepts the following declaration as a truth?

"Under Providence there can be no accident, since there is no room for imperfection in perfection."—p. 421, "Science and Health."

The disciple of this nonsense having been convinced that there are no accidents, is next bewildered with instructions as to how to act when accidents happen:

"When an accident happens, you think or exclaim, 'I am hurt!' Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real. Now, reverse the process. Declare you are not hurt, and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to God, as all which the Scriptures have declared Him to be." p. 396.

Lying under a trolley car, with perhaps a leg or an arm severed from your body, the life blood gushing from a severed artery, you are to declare you are not hurt, "and understand the reason why!" As the mind reels and staggers under these instructions, Mrs. Eddy offers a final admonition, on page 470:

"Suppose an accident happens to the eye, another to the ear, and so on until every corporeal sense is quenched.

"What is man's remedy?

"To die, that he may retain these senses."

"* * * 'Really, man never dies. The belief that he dies will not establish his Scientific harmony. Death is not the result of Truth, but of Error, and one error will not correct another.'"

"Error is unreal, because untrue." p. 466.

One must die as a result of compliance with Mrs. Eddy's instructions. Christian Science is not to be comprehended in mortal life, and its believers do not get their senses until after death has claimed them.

A Maundering Science.

The Physiological Declaration That Eyes Do Not See and Ears Do Not Hear of
Themselves Alone the Basis of One of Mrs. Eddy's Teachings
That One Can Become Blind or Deaf at Will,
and That She Can Read With-
out the Use of Eyes.

XI.

"The mind supposed to exist in matter, or beneath a skull bone, is a myth, a misconceived sense and false statement, as to man and mind. We shall all learn that sin and mortality are without any actual origin or rightful existence, when we put off the false sense for the true, and see that they have neither principle nor permanency. They are native nothingness, out of which error would simulate creation, through a man formed from dust instead of Deity."—Mrs. Eddy's "Science and Health," p. 176.

"Therefore the mind supposed to exist in Mrs. Eddy is myth or misconceived sense, and she is not a mortal being, simply an illusion, a dream—somewhat in the nature of a nightmare. The only real thing is her book—price \$5.—From the notes of a student of Christian Science.

The Founder of Christian Science says "Spiritualism is erroneous," and that "every conscientious teacher of the Science of Mind-healing knows that hypnotism is error"—that anything used by Medicine is an illusion, and consequently anesthetics are simply "nothingness." Thus Mrs. Eddy makes it impossible to demonstrate that mortals are not susceptible to pain, or, as she asserts, that "pain has no partnership with matter." Now, if this woman were able to produce but a single follower whose belief in her doctrine concerning pain would not succumb to the mere prick of a pin the carnal minded might pay a little more respect to her teachings than they do. But a pin is really all that is required to destroy one of the fundamental dogmas of her science, and it is not necessary to ask for the production of any disciple able to manifest indifference or pleasure while sitting upon a red hot stove or a hornet's nest. Nevertheless, Mrs. Eddy repeatedly asserts that there is no such thing as pain. Strange as it may seem to her followers she bases this statement upon what she has mis-learned from Physiology, a science which she insists exalts matter and dethrones mind.

From a truth of Physiology Mrs. Eddy appropriates a half truth, and upon it builds a structure of untruth. She says, as one giving utterance to profound wisdom:

"Nerves are not the source of pain or pleasure."

The little that she has accurately learned regarding the functions of the nerves was learned from the science which she condemns. For it is Physiology which has come to know by patient observation, experiment and study, some of the purposes served by the nerves. When she says we do not see alone with our eyes, or hear with our ears, or experience the sense of touch with our hands, that is true, and the fact known to every high school boy is put forward as something divinely revealed

to Mrs. Eddy. But even the illiterate know that the lifeless body does not see with its eyes or hear with its ears, because that which is called life, spirit, or soul, has departed; that life, which used all the nerves of the body as avenues for energy or for the transmission of sensations, ceases to dominate them when death claims the mortal body. Here is a specimen of the way in which she juggles with a half truth and ignorantly presents an untruth:

"How does Mrs. Eddy know that she has read and studied correctly, if one must deny the evidences of the senses? She had to use her eyes to read?" So the founder of Christian Science frames a question upon page 58 of "Miscellaneous Writings."

She answers herself in this amazing way:

"Jesus said: 'Having eyes ye see not.' I read the inspired page through a higher than mortal sense. As matter, the eye cannot see; and as mortal mind, it is a belief that sees. I may read the Scriptures through a belief of eyesight; but I must spiritually understand them to interpret their Science."

As mere matter the eye alone cannot see, for if the fact were otherwise the dead physical body would see. But if Mrs. Eddy's conclusions are sound one could read without any eyes—those whom the carnal minded call blind could read independently of eyes and nerves, through "a higher than mortal sense"—through simple belief. That is evidently her deep conviction, for on page 90 of her text book she says:

"Destruction of the auditory nerve and paralysis of the optic nerve are not needed to ensure deafness and blindness, for if mortal mind says, 'I am deaf and blind,' it will be so without an injured nerve."

That is, obviously, to say—the blind can see through mere belief and those who see and hear can become blind and deaf from no other cause than belief!

Here is a brief presentation of the facts from which Mrs. Eddy has formulated her unscientific conclusions in regard to Mind and Sight. Writing of the nerves which serve the five senses, Dr. George F. Yeo, F. R. C. S. and Professor of Physiology in Kings College, London, declares, after an exhaustive description of the nerve system of man:

"The capability of the nerve centers connected with the nerves of special sense to give rise to a special sensation is called their specific energy. And the special influence, light, sound, etc., which alone suffices to excite the special peripheral terminal, and which the given terminal alone can convert into a nerve stimulus, may be called its specific or adequate stimulus.

"Although we habitually think of the sensa-

tion as if coming from the surface where the stimulus is applied, it is really only developed in the centers in the brain. Thus we say we feel with our hands, see with our eyes, etc., whereas these are only the parts from which the nerve impulses, giving rise to the specific energy, pass to the feeling, hearing or seeing regions of our cerebral cortex."

In other words, Physiology says there is in every human being a sensorium—a seat of sensation—the nervous center to which impressions from the external world must be conveyed before they can be perceived—the place where external impressions are localized and transformed into sensations prior to being reflected to other parts of the organism.

Yeo says further, in disclosure of physiological facts unknown to or willfully ignored by the unscientific founder of Christian Science:

"The sensations produced in our nerve centers as the result of the afferent impulses coming from our special sense organs give rise to a form of knowledge called perception. Each perception helps us to make up our knowledge of the outer world and ourselves.

"Without this power of perception we could have no notion of our own existence, and no ideas of our surroundings.

"In fact, we should be cut off from all sources of knowledge, and be idiots by deprivation of all intelligence from without."

Christian Science says in its blind ignorance, without accurate knowledge of anatomy or physiology, that the nerves are illusions, that there is no life in them, or along them, and really no life at all in the mortal body. Physiology, on the other hand, identifies all of the main nerves, discovers their uses by exhaustive experimentation, and for every conclusion it arrives at is able to present a mass of facts not disputable from a scientific point of view. Physiology does not dethrone the Mind and exalt matter; it recognizes certain relations of each to the other.

Mrs. Eddy's Science is extremely discordant at times, and she writes either as one who has no memory or believes that her readers have lost theirs. To illustrate: On page 72 of "Miscellaneous Writings" she asks the question:

"Does Christian Science set aside the law of transmission, pre-natal desires, and good or bad influences on the unborn child?"

And the question is answered as follows:

"Science never averts law, but supports it. All actual causation must interpret Omnip-

tence, the all-knowing Mind. Law brings out Truth, not error. Whatever is humanly conceived is a departure from Divine law; hence its mythical origin and certain end. According to the Scriptures Paul declares astutely, 'for of Him, and through Him, and to Him, are all things.' Man is incapable of originating; nothing can be formed apart from God, Good, the all-knowing Mind.

"What seems to be of human origin is the counterfeit of the Divine—even human concepts, mortal shadows fitting across the dial of time."

"Whatever is real is right and eternal; hence the immutable and just law of Science, that God is good only, and can transmit to man and the universe nothing evil, or unlike Himself. For the innocent babe to be born a lifelong sufferer because of his parents' sins or mistakes were sore injustice.

"According to the beliefs of the flesh both good and bad traits of the parents are transmitted to their helpless offspring, and God is supposed to impart to man this fatal power. It is cause for rejoicing that this belief is as false as it is remorseless."

In the foregoing quotation Mrs. Eddy says as plainly as she is able that it is a cause for rejoicing that neither the good nor bad traits of parents can be transmitted by them to their offspring, that the taints of sin, meaning disease among other things, cannot be transmitted. But in her text book, the one which is read in Christian Science church services, Mrs. Eddy bemoans the fate of children who inherit evils that may make them loathsome wrecks:

"The offspring of heavenly-minded parents must inherit more intellect, better balanced minds and sounder constitutions. If some fortuitous circumstance places spiritual children in the arms of gross parents, these beautiful children often early droop and die, like tropical flowers born amid Alpine snows. If perchance they live to become parents in their turn they may reproduce in their own helpless little ones the grosser traits of their ancestors. What hope of happiness, what noble ambition can inspire the child who inherits propensities that must be either overcome or reduce him to a loathsome wreck?" p. 271.

Here and there in various sections of the country, Christian Scientists have been charged with being responsible for the deaths of patients. Unlike regular physicians, they do not report deaths—either the coroner is left to make an autopsy upon the body of their victim, or some obliging Christian Scientist, who has in some way secured a doctor's diploma, is called in to cover up the contributory cause of death by a certificate. Speaking of the latter practice, Assistant Corporation Counsel Steinert of New York was reported as saying recently:

"From what I have been able to learn of Dr. P—, I judge he is peculiarly valuable

to the Christian Scientists. Being a regularly licensed physician, his certificates have been accepted by the Health Department. It is very simple, when an unlicensed Christian Science healer sees that a patient is about to die, to call in a man like Dr. P— at the last moment, so that when death occurs he can give a certificate as the attending physician and stop all inquiry. The relatives of the victim are generally of the same faith, which makes complaint and investigation less probable. If we should begin a prosecution on any other ground than failure to report a case of contagious disease, the cry of religious persecution would be raised."

W. A. Purrington delivered an address before the Church Congress, held at Providence, R. I., on November 13, 1900, and in the course of his remarks as reported by Thomas Whittaker, publisher to the Albany Law Journal, said:

"The graver question now comes: Are Eddyttes, whose patients die in consequence of their treatment, guilty of manslaughter? I answer, unhesitatingly, 'Yes.' Where, as in Nebraska, the business of Eddyism is regarded as unlicensed medical practice and a misdemeanor, the patient's death constructively renders the attending Scientist guilty of felony. And even where the New York and Rhode Island rule obtains, the patient's death constitutes manslaughter whenever it can be shown to have resulted directly from the foolhardy presumption, neglect and reckless exclusion of agents and methods that could demonstrably have saved life. This, I think, may be safely asserted under the authority of Pierce's case, in Massachusetts (138 Mass. 165). The difficulty in prosecuting such cases lies more in establishing the proximate cause of death than in applying the principle.

"Illustration may make the point clearer: Mr. Carol Norton, one of Mrs. Eddy's lecturers in partibus, came to my office some time ago to exhibit what he called medical proof of the cure by Christian Science of 'incurable cancer' and other diseases baffling human skill. His proofs had no more evidential value than like certificates that accompany every quack nostrum in the market. One of them was his own statement that he had personally restored a dead child to life. I asked him whether, if a child were bleeding from a severed artery and a surgeon with proper appliances, were procurable, he would dare to exclude the surgeon's aid and try to check the gush of arterial blood by Mrs. Eddy's methods. After some evasion he said that he 'believed the proper application of mind power would do the same work, if not better than any other method.' I quote his precise words as he wrote them out subsequently. I said to him that if, under such circumstances, he should turn away a surgeon, and the child should die, he would be guilty of manslaughter, if not of murder, and that is still my opinion.

"In passing, I may say that—on behalf of

a client who knew that Mr. Norton was coming to convince me that cancer could be cured—I offered that distinguished Christian Scientist \$5,000 to effect a cure in a specific case. He declined to undertake it, on the ground that he was leaving the city. I suggested that absent treatment would do. But, although he had just told me of a case of typhoid in Paris cured by a healer in New York, he still declined the fee, which certainly seems large enough to have set the infallible principle in motion."

Mr. Purrington directs attention to one of Mrs. Eddy's notable self-contradictions, evidently made for the purpose of guarding against punishment for malpractice. As has been shown at length in these letters, the founder of Christian Science teaches most positively in "Science and Health" that Hygiene, Medicine, Physiology, Anatomy and Manipulation are to be ignored by all of her followers, but finding it necessary to turn a sharp corner, she does so without regard to anything previously formulated by her in the line of instructions to healers. Mr. Purrington says of Mrs. Eddy's reversal of thought:

"Yet, notwithstanding this specific teaching Mrs. Eddy, having realized that in this class of cases (obstetrics) it is comparatively easy to trace the death of mother or child to malpractice, has ordained by the thirty-third article of the bylaws in her Church Manual that her teachers of obstetrics shall not only be loyal Christian Scientists, but 'shall also have taken the degree of M. D. and be duly qualified to practice obstetrics and shall have a diploma authorized by the state,' and that students shall prepare papers 'giving in detail the physical and mental treatment requisite for the scientific and safe delivery of the mother.'

"In short, she teaches in her text-book that there is no pain, no physical suffering, no death, and that all medical knowledge is distinctly harmful, and yet in her Church Manual she requires her teachers, in a special branch, to hold medical diplomas. Could she more plainly say to her pupils: Confine your practice to cases of nervous and mental disorders, where, causes being obscure, success may be claimed and failure attributed to wrong thought; but avoid surgery, where your ignorance will be demonstrable, and have, at least, a midwife's knowledge of obstetrics—lest you be sued civilly for malpractice or criminally for manslaughter.

"It is only just to say that Mrs. Eddy's practice is in accord with this part of her teaching. She says there is no pain, and no disease, and that she can 'restore decaying bones to healthy condition' (pp. 16, 359), yet she had her teeth extracted by Dr. Fletcher, of 77 North Main street, Concord, N. H., under the so-called 'painless method' by local anaesthesia and she now wears artificial dentures made by him."

The Christian Science Mecca.

"Mul" Visits Mrs. Eddy's Home Church, in Concord, and Meets the Mystic on Her Daily Drive—The Lord's Prayer With Strange Amendments. Followers Who Regard the "Mother" as One More Than Mortal, Yet She Has a Sharp Eye to the Sale of Souvenir Spoons.

XII.

"I should blush to write of 'Science and Health with Key to the Scriptures' as I have were it of human origin, and 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 text book."—Mrs. Mary Baker G. Eddy in Boston Herald, Dec. 2, 1900.

Mrs. Mary Baker G. Eddy is alive, or at least she was on Sunday, January 20, 1901, when the writer saw her in Concord, N. H. The occasional reports of her death, and intimations that the "Mother" is personated by an elderly woman under the guardianship of persons interested in the financial affairs of Christian Science, are due in part to probably malicious fabrications, and for the remainder due to her persistent avoidance of intercourse with the common people. Since 1889, Mrs. Eddy has lived on the outskirts of Concord, and but once during the last ten years has she been seen at any public gathering, and on this occasion last year she attended the New Hampshire State Fair, at the request of the Governor. She was announced as one of the attractions of the fair, and on the day of her visit was driven around the race track and grounds that visitors might have an opportunity to say they had gazed upon the face of one of the state's curiosities, a woman who has written a book which she unequivocally asserts was inspired by the Supreme Being. That was a great day in the history of the state and Mrs. Eddy's appearance at the fair is pointed to by some of the more enthusiastic of her followers as conveying a sharp rebuke to the pride of Protestant and Roman Catholic bishops who could not be induced to aid the state show by making a show of themselves.

As a preliminary to an afternoon call at "Mother" Eddy's home on Sunday last, the writer, with a companion, attended the morning services held in First Church of Christ, Scientist, corner of State and School streets, Concord, the Rev. Irving C. Tomlinson, C. S. B., First Reader, and Miss Mary E. Tomlinson Second Reader. The building is a small wooden structure, a monument to the "Mother's" generosity. In the seats when the services opened there were about seventy-five well dressed men, women and children, the gentler sex constituting nearly two-thirds of the congregation. Most of the women wore as parts of their fashionable attire, ex-

pensive sealskins, several wore eyeglasses, although bad eyesight is un-Scientific, and nearly all were well supplied with jewelry. All in all they were a bright, intelligent lot of people so far as appearance would indicate.

There were two pulpits instead of the one usual to the evangelical churches, one was for the First Reader, the other for Miss Tomlinson. The Bible and "Science and Health" were upon the first pulpit, and another of Mother Eddy's publications upon the woman reader's pulpit. Between the two pulpits a large bunch of cut flowers. The services consisted largely of alternate readings from the Bible and "Science and Health," neither of the Readers venturing anything by way of explanation of or in comment upon the extracts read to the congregation.

To one unaccustomed to these services the most notable feature would doubtless be the recital of the Lord's Prayer. That has been pronounced by Christians of every creed and denomination the only perfect prayer, and, indeed, it has received similar tributes from agnostics, who have judged it solely from the standpoint of refined intellectuality.

But the Christian Scientist utters this prayer with amendments framed by "Mother" Eddy.

That is the only reason why the writer of these lines has referred to the services of this Concord Church, for the amendments to the sublime prayer first given to His followers by the Founder of Christianity seem corroborative of the oft repeated statement that the "Mother" of Christian Science is regarded as one who is more than mortal.

"Our Father Which art in Heaven," intoned the First Reader, his congregation repeating the words with bowed heads. Then after a brief pause he continued:

"Our Father, MOTHER, God, all adorable, harmonious in One."

Then with amendments to each sentence of the original prayer until the words:

"Thy kingdom come." This followed by the "Mother's" addition:

"Thy kingdom IS come."

To what "Mother" were they praying? And has the divine kingdom come with "Mother" Eddy and Christian Science?

When the services were at an end, and after I had been introduced to the First Reader, the writer asked:

"Where can I get a copy of that prayer which you read from a book?"

"In Science and Health, page 321," re-

sponded the Reader as one somewhat surprised.

The prayer, as he uttered it, is not in the fifty-fourth edition of the book in question, which lies before the writer. At the Christian Science reading rooms, Boylston street, Boston, the writer was informed that he would find the prayer in the Church Manual, but it is not there. The woman in attendance was asked if she could recall the first two sentences of the prayer and she, too, as if surprised, replied with a faint show of hesitation:

"Oh, yes. You will find it in 'Science and Health.' It begins—Our Father which art in Heaven—our Father, MOTHER, God, all adorable, harmonious in One."

In the edition which the writer has consulted, the prayer on page 322 reads as follows:

"Our Father which art in heaven.
"Our eternal supreme Being, all-harmonious,
"Hallowed be thy name.
"Forever glorious.
"Thy kingdom come!
"Ever present and omnipotent!
"Thy will be done in earth, as it is in heaven.
"Thy supremacy appears as matter disappears.
"Give us this day our daily bread;
"Give us each day the living bread;
"And forgive us our debts, as we forgive our debtors.

"And Truth will destroy the claims of error.
"And lead us not into temptation, but deliver us from evil:

"Led by Spirit, mortals are freed from sickness, sin and death:

"For thine is the kingdom, and the power and the glory forever. Amen.

"For Thou art all Substance, Life, Truth and Love forever. So be it."

Undoubtedly, many of "Mother" Eddy's followers believe, since she left Boston to retire into seclusion, that she is the woman referred to in the Apocalypse, her "Science and Health" being the child indicated in the following lines from Revelations:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she, being with child, cried, travelling in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head; and his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne; and the woman fled into the wilderness, where she hath a place prepared of

God, that they should feed her there a thousand, two hundred and three score days."

The title of "Mother" was first assumed by her and in her Church Manual, Section 1, she says:

"If a student of Christian Science shall apply this title, either to herself or others, except as the term for kinship according to the flesh, it shall be regarded by the Church as an indication of disrespect for their Pastor Emeritus, and unfit to be a member of the Mother Church."

That the members of "the" First Church of Christ, Scientist, in Boston, as well as those of the Concord and other churches regard her as one who is of more than common clay is evidenced by the fact that in their house of worship there is "the Mother's Room," an inclosure containing a chair upon which she once sat which is an object of reverential attention. The "Mother's" house at Concord is visited by scores of pilgrims from all parts of the country, but thousands have entered with bated breath the "Mother's Room" in the Mother Church, Boston. A visitor at the Boston Caaba thus describes what he saw:

"We lately stood at the threshold of the Holy of Holies of the Mother Church, and with a crowd of worshippers patiently waited for admittance to the hallowed precincts of the Mother's Room. Over the doorway was a sign informing us that but four persons at a time would be admitted, that they would be permitted to remain five minutes only, and would please retire from the Mother's Room at the ringing of a bell. Entering with four of the faithful, we looked with profane eyes upon the consecrated furnishings. A show woman in attendance monotonously announced the character of the different appointments. Set in a recess of the wall and illumined with electric lights was an oil painting which the show woman seriously declared to be 'a life-like and realistic picture of the chair in which the Mother sat when she composed her inspired work.' It was a picture of an old-fashioned country hair cloth rocking chair, and an exceedingly common place looking table, with a pile of manuscript, an ink bottle and pen conspicuously upon it. On the floor were sheets of manuscript.

"The mantelpiece is of pure onyx," continued the show woman, "and the beehive upon the window sill is made from one solid stone. The rug is made of 100 breasts of elderdown ducks, and the toilet room you see in the corner is of the latest design, with gold-plated drain-pipes. The painted windows are from the Mother's poem, 'Christ and Christmas,' and that case contains complete copies of all the Mother's books."

"The chair upon which the sacred person of the Mother had reposed and the table were protected from sacrilegious touch by a broad band of satin ribbon. My companions expressed their admiration in subdued and reverent tones, and at the tinkling of the bell we reverently tiptoed out of the room to admit another delegation of the patient waiters at the door."

Wherever the writer has made inquiries among Christian Scientists he has found that she is regarded with awe and reverence; that it is believed she has cured all manner of diseases and even raised the dead. She, herself, has publicly claimed to have "raised the dying." The Scriptures tell us that Christ blasted a fig tree with a word. "Mother" Eddy has declared that she made a bud appear and develop into a full grown

leaf at her command, and in Boston, the writer was informed by one who knows her, that he had seen a letter in which she said she had made an apple tree blossom in winter. Positively asserting, as she does, "I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and I, apart from God, its author," it is perfectly natural that some of her followers should have her in mind while praying to "Our Father, Mother, God."

But even the most devoted of Mrs. Eddy's disciples will, without doubt, excuse the writer's inability to regard her as being other than shrewdly mortal from a commercial point of view, when he states that the following clipping from "The Christian Science Journal," page 742, date, February, 1899, was among other things, called to his attention before he drove out to the "Mother's" residence.

CHRISTIAN SCIENCE SOUVENIR SPOONS.

On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth.

MARY BAKER G. EDDY.

The above named spoons are sold by the Christian Science Souvenir Company, Concord, N. H., and will soon be on sale also at the Christian Science Reading Rooms throughout the country.

At the Scientist Church in Concord the writer was assured that any effort to secure an interview with the "Mother" except by appointment would be futile; that her secretary would have to be communicated with before any appointment would be made, if at all. In another quarter the writer was informed that the "Mother" would not see any representative of the press—that she would not meet any but believers; that between the "Mother" and the public her secretary stood like a Cerberus. My informant said further:

"Why, it is not long ago that United States Marshal Nute of Concord tried to serve some papers on her. He was met at the outer door by a servant, who asked him to state his business. She retired but locked the inner door, so that the marshal could not enter. When the girl returned she said the Mother would not see any one except by appointment. The marshal said he represented the United States government and he was not in the habit of making appointments on behalf of the government. But the girl wouldn't let him in, and Mrs. Eddy practically defied the government. The marshal would not break in because Mrs. Eddy is regarded as an acquisition to the city, occasionally gives money to public enterprises and attracts visitors to the city. So he marched away and made his report to the court. In most places she would have been adjudged guilty of contempt and haled up before a judge, but nothing was done. Concord sentiment would have been outraged by her punishment. She brings money to the city and spends money there. That explains public sentiment in her case."

As a supplement to the foregoing information, the writer was furnished with the an-

nexed clipping from the New York Sun of 1900:

MORE SUITS AGAINST MRS. EDDY.

Action Against the Christian Science Leader Begun in Concord, N. H.

Concord, N. H., October 8.—In addition to the seven suits for libel entered in the Suffolk County Superior Court in Boston, by Mrs. Josephine Curtis Woodbury of that city against Mrs. Mary Baker Eddy, the Christian Scientist, suit has also been brought in the United States Circuit Court, New Hampshire District, at Concord, where Mrs. Eddy resides. In seeking to attach Mrs. Eddy's property, in accordance with the usual legal custom in such cases, Mrs. Woodbury's attorney learned that Mrs. Eddy had transferred all her property in New Hampshire to one Calvin A. Frye, who is said to be her secretary. The attorney, however, attached the property which stood in Mr. Frye's name, alleging that the transfer, which was made on April 4, 1898, is not legal.

Attached to the deed of transfer is the following on a slip of paper, signed by Mrs. Eddy:

"The purpose of this conveyance is to transfer the title of individual estate to said Frye to hold for the objects and purposes outlined in a certain deed of trust to said Frye, executed by me, of even date herewith. For the same purpose, and to hold during his life, I convey to him all the personal property in said premises, including my jewels."

Mrs. Eddy drives out every afternoon when the weather will permit, and Mr. Frye adds other duties to those of secretary, wearing a green livery and sitting on the box beside the coachman. He appears to be about 50 years old. The estate, which is called "Pleasant View," is a little way out of the city proper. There are several acres of land and with the buildings thereon it is estimated to be worth about \$35,000.

Despite all discouragements the writer determined to call at Mrs. Eddy's residence and without disguise or resort to trickery arrange, if possible, for an interview with the woman or her secretary. The mercury had fallen as low as 18 degrees below zero in the morning, and, although the temperature was considerably higher in the afternoon, still it was intensely cold—the kind of weather which keeps most elderly people indoors and therefore likely to anchor Mrs. Eddy at home. We had proceeded at a lively pace over the crisp snow for about ten minutes, when the driver said, as he nodded his head in the direction of a large closed coach mounted upon runners and drawn by a spanking team:

"Here comes Mrs. Eddy's carriage now. She's out for her daily drive."

On the box of the approaching vehicle sat two men, heavily muffled in furs, and as the team passed we caught a brief sight of the solitary occupant of the interior, a white haired, white faced, pleasant looking, unmistakably old lady—Mrs. Eddy. We continued on our way until we reached the Mother's mansion, a handsome wooden structure, of very much the same design as one sees at Long Branch. In front of the house a stone arch, bearing the name Eddy, and below the carved inscription, "Pleasant View." The writer entered, rang the bell, and, to the spinster looking woman who appeared, stated his desire to meet Mrs. Eddy or Secretary Frye by appointment; then left his card and the name of his hotel.

Returning, we met the Eddy outfit upon one of the thoroughfares of Concord. The companion of the Mother's driver, a gray haired, resolute looking man, with a prominent nose, sharp eyes and gray mustache, was identified as Secretary Frye. Both teams slowed up as they came nearer and then we had a good view of the occupant of the coach, a much older looking woman than her "authorized" photographs represent her to be. She gave

us a glance indicative of curiosity, as she tilted to one side, the little opened parasol which she held over her white head—a child's parasol, doing service inside of a closed coach with the mercury hovering about the zero mark.

"She always carries that parasol in the coach no matter what sort of weather we have," remarked my driver.

Having learned a great deal of interest concerning Mrs. Eddy's career in Boston and Lynn, which has not been printed, and bearing in mind the recent published statement

of a critic of these letters to the effect that the Founder of Christian Science had been greatly maligned, the writer determined to afford the "Mother" and Secretary Frye a chance to meet these alleged misrepresentations. And so by special messenger he dispatched a note, of which the following is a copy, to Pleasant View—the envelope being jointly addressed to Mrs. Eddy and Mr. Frye, and bearing the writer's full name:

Eagle Hotel.

Concord, N. H., January 30, 1901.

Calvin Frye, Esq.:

Dear sir—Can you arrange a meeting between the writer, a representative of the "Brooklyn

Eagle," and Mrs. Eddy; and if this cannot be done, will you meet the writer to answer certain printed statements concerning Mrs. Eddy and Christian Science?

As it is claimed by Christian Scientists that Mrs. Eddy and her doctrines have been grossly misrepresented, I present to you an opportunity to correct any misrepresentations made. Relying upon your courtesy for an answer, I am

Yours respectfully,

Inside of an hour's time a written answer was delivered which must be reserved for another letter.

Mrs. Eddy in Seclusion.

The "Mother" and Secretary Frye Decline to Correct Alleged Misrepresentations—Photographs Intended to Keep Up the Delusion That She Is Still Young Looking—A Picture Which Is a More Faithful Representation of the Woman Than the Idealized "Authorized" Photographs—Lillian Russell a Convert to Christian Science.

XIII.

"Man is neither young nor old. He has neither birth nor death. He is not a beast, a Vegetable or a Migratory Mind. He does not pass from the mortal to the Immortal, from evil to Good, or from Good to evil." p. 140, "Science and Health."

"Never record ages. Minute chronological data are no part of the vast Forever. Time tables of birth and death are so many conspiracies against manhood and womanhood. We shall continue to be always beautiful and grand, wherever mortal mind so decrees." p. 142, "Science and Health."

In presenting to "Mother" Eddy and her Secretary, Mr. Frye, at their Concord home, an opportunity to correct alleged misrepresentations of her teachings and alleged untruthful statements concerning herself, the writer thus made full answer to a two-column communication to the Eagle, penned by the press agent of the New York Scientists, who began his letter as follows:

"To the Editor of the Brooklyn Eagle: At several points in his series of articles on Christian Science 'Mul' has made it plain that he does not wish to have his statements answered, and there has been a careful attempt to prevent any reply on the part of Christian Scientists. Nevertheless, a strict sense of justice demands a correction of many false charges. Perversion of the truths of Christian Science and a purposely confused presentation of its elemental teachings is not in consonance with the Christianity which is upheld so zealously by 'Mul.'"

Believers in Christian Science who read the foregoing, on the day it was printed, January 8, doubtless felt that the writer had done "Mother" Eddy a great injustice, and that she would welcome an opportunity to make plain to all wherein she had been wronged. They may have pictured to themselves the Founder of Christian Science righteously indignant or grieving in company with her devoted Secretary over an alleged "careful attempt to prevent any reply" to statements made in this series of letters.

Here is the reply which came to the writer's proffer to Mrs. Eddy and Secretary

Frye of an opportunity to say anything they desired:

Pleasant View,
Concord, N. H.

Jan. 22/1901

Mr. Muldoon
Dear Sir
In reply to your kind note of even date I beg to say it is not convenient for me to grant an interview.
None of the persons named by Secretary Frye can make adequate answers to the questions which the writer desired to put to Mrs. Eddy, and the sturdy servitor, who, having held intimate confidential relations with her for several years, now holds all that was formerly her property. None of the women named is qualified to answer questions which the writer would put to the "Mother" concerning her life and teachings in Lynn, Mass., and Portland, Me., thirty-five years or so ago; nor would it be possible for them to accurately answer questions concerning matters known only to Mrs. Eddy, Mr. Frye and certain residents of Boston, Cambridge and Lynn.
How, for instance, could Mrs. Stetson be reasonably expected to make adequate answer to the following sworn charge? A charge made against Mrs. Eddy in a libel suit brought against her by a former Christian Scientist, the extract submitted having been clipped from the New York Sun of October 4, 1900:
"And the plaintiff further says that the defendant claims that while the sick may be healed and the dead restored to life through the alleged truth discovered, as she claims, by her, and set forth in her book, she also claims that sickness, suffering and death may be caused by mental effort; that a human being may cause the sickness, suffering and death of another human being by mental effort exerted and put forth, although the person or persons so exerting and putting forth said mental effort are separated by miles of space from the person or persons, so sought to be rendered sick, to be made to suffer or to be killed.
"And the plaintiff further says, that the defendant has tried to exercise and claims to have exercised both of these alleged powers, has in such manner tried to heal, and claims to have healed the sick, and tried to restore and claims to have restored the dead to life; and has by some al-

Mr. Muldoon, Dear Sir—In reply to your kind note of even date I beg to say it is not convenient for me to grant an interview.

Mrs. P. J. Leonard and Mrs. E. B. Huhlin of Brooklyn and Mrs. Laura Lathrop and Mrs. A. E. Stetson are well informed on practical workers in C. S. and are fully able to answer inquiries on this subject.

Respectfully,

C. A. FRYE.

"None of the persons named by Secretary Frye can make adequate answers to the questions which the writer desired to put to Mrs. Eddy, and the sturdy servitor, who, having held intimate confidential relations with her for several years, now holds all that was formerly her property. None of the women named is qualified to answer questions which the writer would put to the "Mother" concerning her life and teachings in Lynn, Mass., and Portland, Me., thirty-five years or so ago; nor would it be possible for them to accurately answer questions concerning matters known only to Mrs. Eddy, Mr. Frye and certain residents of Boston, Cambridge and Lynn.

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"And the plaintiff further says, that the defendant has tried to exercise and claims to have exercised both of these alleged powers, has in such manner tried to heal, and claims to have healed the sick, and tried to restore and claims to have restored the dead to life; and has by some al-

leged use of mental powers, and from motives of retribution and revenge, tried to cause sickness, and tried to kill people unfriendly or antagonistic to her, or by her so believed so to be, and has tried to induce and has induced others to try to employ said alleged power both for the good and the bad purposes, and from the motives above stated."

Mrs. Stetson said to the writer some months ago that she would not talk for publication; to-day she is probably less inclined to get into print, now that the name of her church has become involved in a contested will case, the maker of the will in question having first given \$5,000 to the church, and then bequeathed to it the bulk of an estate valued at \$100,000.

One of the reasons assigned for Mrs. Eddy's seclusion, her refusal to meet any representatives of the press except women who are believers in Christian Science, is the evident desire to maintain the illusion among her followers that she is still young looking, despite her old age. She says mortals can remain "always beautiful and grand" if they will observe the truths of Christian Science teachings, and so naturally feels it incumbent upon her to preserve so far as possible the appearance of one unmarked by time. Mrs. Eddy has copyrighted an "authorized" photograph, which is to be found in every Christian Science home. The picture, which seems to be the photograph of a crayon drawing, represents her as a white haired woman, with plump cheeks, a brow unmarked by wrinkles, eyes free from "crow's feet"—the face of a healthy woman of 40, instead of the nearly four score years she has lived.

Still another "authorized" picture has been sent out to the leading newspapers of the country to be used for obituary purposes. That picture, copyrighted in 1899 by the National Press Bureau, is herewith reproduced:



Copyright, 1899, National Press Bureau, New York.

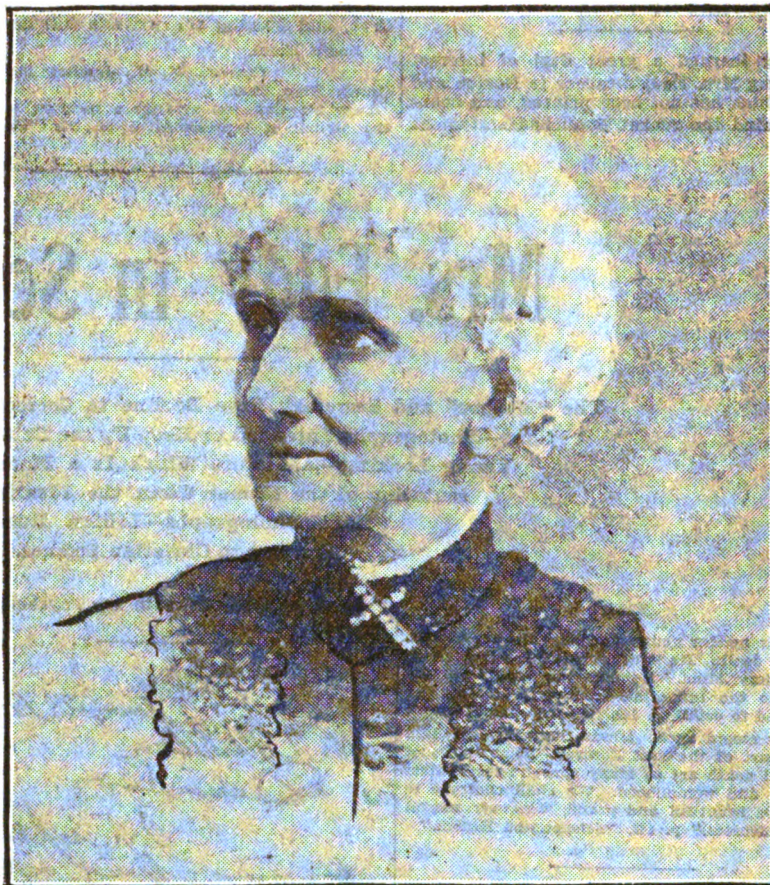
Rev. Mary Baker G. Eddy.

If Mrs. Eddy were to die to-morrow counterparts of this picture would be printed in every state of the Union and great numbers of people would thus receive a false impression of her appearance, and many, without doubt, would credit the fiction that in her old

age she had preserved the appearance of one in middle life.

Mrs. Eddy is a well preserved but nevertheless an old looking woman, so old that powder and paint, even if they were to be liberally

Florida for the Fountain of Perpetual Youth, and since then the quest has been continued through centuries, Science itself joining in the search. Professor Virchow of Berlin, Professor Mechnikoff of Paris, Dr. Brown-Sequard and others eminent in the medical



AN UNAUTHORIZED PHOTOGRAPH WHICH IS NOT OFFERED FOR SALE.

used, could not conceal all the ravages time has made.

The latest "authorized" photograph of Mrs. Eddy is an idealized picture of the white haired old woman seen by the writer twice during his stay in Concord. The woman that he saw is more faithfully depicted in a photograph which he is informed was taken before Christian Science financiers came to the conclusion that a handsome revenue could be derived from the sale of an idealized picture. Copies of this picture are not for sale. A copy was presented to the writer by a first class amateur photographer, who said the original was in the possession of a Christian Scientist. The original photograph was taken in Concord and convincing proof of the fact is in the possession of the writer. This unauthorized copy is reproduced.

It is said in Concord with some pride that a number of actresses have become Christian Scientists during the last year, for one reason because they believe faith in Mrs. Eddy's teachings will preserve to them those charms of face and figure so essential to the maintenance of their popularity. Men may smile at this statement, yet they will be charitable in their criticisms of these women when they stop to reflect that the secret of renewing youth has long been pursued by both sexes. Ponce de Leon and his adventurous followers crossed the ocean 389 years ago to search in the wilds of

world, at times believed they were near to the eagerly sought for discovery.

The writer, however, as a result of his extended investigations, is of the opinion that the elixir of life will not be found at Concord or in Christian Science. And so far as he is able to speak from observation the experienced actress may more surely rely upon those aids to the perpetuation of beauty so common to the dressing room of the stage than upon Christian Science.

Despite her teachings that mind can prevent decay, Mrs. Eddy herself has found it necessary to wear store teeth, but she insists that it did not cause her any pain to make room for them. From a copy of the People and Patriot of Concord, containing a long statement from the "Mother," and copies of which were piled up in the Christian Science Hall of that city for free distribution, last Sunday, the writer culled the following explanation made by Mrs. E. in relation to one of her visits to a local dentist:

"The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anesthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my

own painless method for extracting teeth, which I had recommended.

"I shall take no further notice of inquiries on this subject.

"(Signed) JOHN M. FLETCHER,
"Concord, N. H., November 22, 1900."

To this description of one of her experiences with the dentist, Mrs. Eddy adds the following:

"Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is, that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result."

If actresses who regard fine sets of sound teeth as necessary adjuncts to a pleasing stage presence, yet lack the courage to have "troublesome" teeth replaced by painless operations producing logical results, there is another Christian Science way of securing sound molars. The other way is pointed out in Mrs. Eddy's Christian Science Journal, by Carrie L. Newman (address unknown), who says on page 758, Volume XVI:

I had suffered intensely from a tooth in which the nerve was exposed, and there was a good sized cavity apparent to all who examined it, and all urged me to visit a dentist without delay, as ulceration was inevitable otherwise. But I was so afraid of the dental chair, having had previous experience therein, that I continued to suffer, night and day.

During this time a friend loaned me a copy of "Science and Health," which I eagerly devoured, finding it contained the true Word. I had been reading that paragraph about the lungs, etc., wherein I gleaned a thought that there were no cavities therein, and the sense seemed to quietly unfold that these statements must surely relate to cavities of any name or nature, and why not apply it to my own case of the tooth. Though as yet uninstructed in the ways and methods of so doing, I fully believed those words in "Science and Health" were absolute Truth, and that I could obey implicitly and bring forth a favorable result. No shadow of doubt crossed my mind, and I went to work from that moment to realize the truth of those statements.

Often while taking my meals I would get something hot, cold or sweet in the tooth, and jump up screaming out with the pain; but the return of those loved words would still and quiet it all, so tenderly, but all around the table would come the comments about my trusting to that

nonsense, instead of using some reason and good sense and going to a dentist. I would reply, "Let me give Christian Science as fair a trial as I would any other method first."

The healing seemed very slow, and for about two months I labored faithfully. The result was, indeed, glorious, as I found the cavity in the tooth growing up, and all pain ceased, neither heat nor cold disturbed, the tooth filled, not with a foreign substance, but the genuine, white and perfect. My friends were eager to examine it, because they could not believe without seeing, but they were satisfied and error stood dumb before Truth.

In conclusion Carrie says with charming candor and in a delightfully Christian Scientific way:

"I wish here to state that I am learning that the entire mortal dream is a deep 'Dream Cavity of Nothingness,' and that day by day, this same Christ-love had been filling the sense of lack with its own True Substance, living and imperishable, and the Divine Dentist is still supplying with the un-failing reality."

Who can doubt such convincing testimony? Do we not all know that Nature abhors a vacuum—or, rather, a Cavity of painful Nothingness?

It is but fair to some of the actresses who have become Christian Scientists to say that loftier motives than a mere desire to preserve their charms inviolate as the years roll on have led them to the feet of "Mother" Eddy. Theodore F. Seward of New York says:

"Christian Science provides a spiritual home for a class of people that the churches have not only neglected, but practically ostracized, namely, actors and actresses. The dramatic instinct is one of the fundamental elements of human nature. As we all know, its first expression was religious—in the miracle plays and passion plays. Christian Science bridges the gulf which the churches have created between themselves and the members of the theatrical profession. Scores of actors are now coming into the Christian Science Church, and it is the uniform testimony of theatrical managers that these actors are not only transformed themselves, but their influence upon their associates is most beneficent. A single Christian Scientist in a troupe will gradually change the character of the whole company, and substitute harmony for friction and discord."

Mrs. Eddy's assertion that she wrote "Science and Health" under divine inspiration, is vouched for as a truth by Lillian Rus-

sell, the well known actress. Miss Russell is said to be a firm believer in Christian Science, and a frequent attendant at Mrs. Stetson's Scientist Church. That sometimes editorially religious publication, the Evening Journal, quotes Miss Russell as saying:

"Several years ago physician after physician told me I must leave the stage, temporarily at least. I had been troubled with bronchitis for a long time, and it had become chronic. I went to a healer, and she healed me in a few days, so that I went on singing without interruption. Since that I have healed myself. Christian Science saved my voice and my health and kept me on the stage. It has lifted me out of troubles—yes, I have troubles in a way. It lifts one above them. One loses all fear and all hate. If you understand Christian Science you can't think that anything that any one does is mean, and you can't do a mean thing yourself. You are happy because you understand that the world is full of happiness. It is full of love, too, and there is no room for anything that is petty or low. Yourself and your own interests grow smaller and smaller, and others and their welfare grow larger and larger. You are thinking so much about how you can help others that you have no time to think about yourself. Christian Scientists do more than they realize. Mrs. Eddy wrote her books under inspiration."

Christian Science certainly presents more attractions to actresses like Miss Russell, who have so often been the victims of misplaced confidence, than are presented to them by the cold Roman Catholic or Protestant orthodox churches. To illustrate, when the warm, confiding heart of an actress has been trifled with by—well, say three or four unworthy husbands—after it has become necessary for unappreciated and confiding woman to appeal to the courts for divorce from husbands who do not love, or never did truly love, it must indeed be restful for such a saddened heart to seek solace in Mrs. Eddy's teachings. For one of the "Mother's" three husbands ran away with a married woman, and the Founder of Christian Science secured a divorce. Writing of this unhappy incident, it must be to the comfort of others similarly afflicted—the "Mother" says in "Introspection and Retrospection," p. 27:

"It is well to know, dear reader, that this bit of material history is but the record of Dreams, NOT of Real Existence, and the Dream has no place in Christian Science."

The Heart of Eddyism.

Repellent Doctrines Advanced by Mrs. Eddy, Which Her Defenders Will Not Publicly Explain, Discuss or Excuse—Her Peculiar Views Concerning Marriage—Prediction That to Mortals Will Come Time When Wedlock Will Not Be Necessary to the Preservation of Morality

XIV.

"How can I believe that there is no such thing as matter, when I weigh over 200 pounds, and carry this weight about daily?"

Answer—"By learning that matter is but manifest mortal mind. You entertain an adipose belief of yourself as substance; whereas substance means more than matter. . . . In sleep, a sense of the body accompanies thought with less impediment than when awake, which is THE TRUER SENSE OF BEING."—Mrs. Eddy, in "Miscellaneous Writings," page 47.

"That is to say, the opium smoking Chinaman, sleeping in his dirty bunk, has a truer sense of being than Mrs. Eddy wide awake."—From the notes of a student of Christian Science.

In the mass of Christian Science literature and the reports of addresses delivered by its advocates, the writer has failed to find any systematic defense of such of her doctrines as are most repellent. For instance, you cannot find any of the ex-judges, press agents or officially authorized defenders of Christian Science explaining why "it administers a useful rebuke" to those who bathe "to alter secretions or remove unhealthy exhalation from the skin"; and one will look in vain for public indorsements of the assertion that sanitary laws do not check disease. Nor has there arisen any open defender of Mrs. Eddy's positive declaration that under Christian Science it is possible to abolish marriage and maintain morality and generation. These pseudo-Scientists are all silent when asked what Mrs. Eddy means when she says on page 286 of her "Miscellaneous Writings":

"Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science."

No response has been made to the inquiry as to whether Mrs. Eddy would have us interpret the foregoing quotation from her writings as meaning that to mortal life a time will come when Christian Science will prohibit marriage and progeny. It is true that the "Mother" declares she looks to future generations "for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God—the verity of eternal love," but the non-believer in Christian Science is not told how the verity of eternal love will make the marriage ceremony unnecessary. The woman is understandable only when she admits that "to abolish marriage at THIS period and maintain morality and generation would put ingenuity to ludicrous shifts," but neither Mrs. Eddy nor any of her disciples have dared to tell the public how they would preserve morality

and generation by the abolishment of marriage, although she says:

"Yet this is possible in Science."

How possible? Why do Mrs. Eddy and her disciples shrink from the query? If the preservation of morality after the abolishment of marriage is really possible at this period in Christian Science, who has demonstrated the alleged fact? And has there been experimentation along this line? Where in true Science or the teachings of the Founder of Christianity it may well be asked, is there any warrant for the proclamation of so monstrous a doctrine? The Scriptures do not support her contention, but in "Science and Health" she suggestively quotes the following from one of Professor Agassiz's works:

"The propagation of the species without the male element, by butterfly, bee and moth, is a discovery corroborative of the Science of Mind, because it shows that the origin and continuance of these insects rests on Principle APART FROM MATERIAL CONDITIONS."

To the butterflies and moths of Christian Science that quotation may furnish an adequate explanation of Mrs. Eddy's peculiar views concerning marriage and propagation, yet, on the other hand, will certainly fail to satisfy the great masses of mankind.

Surely, the new discovery concerning marriage and generation, if it be a discovery, ought to be fully explained to all those outside of the pale of the Christian Science church. For if really a discovery, it is the greatest of all the centuries. It is safe to say, however, that oxen and chains cannot draw Mrs. Eddy's advocates to a public discussion of this subject. Her cures and her religious views are the only things they will talk about on public platforms, or write about in the public prints. Why? Is it because the utterances under consideration in this letter are indefensible, or might be regarded by right thinking people as abhorrent?

Why is Mrs. Eddy voiceless when imprompted to explain the following declaration made by her on page 289 of "Miscellaneous Writings":

"Human nature has bestowed upon a wife the right to become a mother; but if the wife esteems not this privilege, by mutual consent, exalted and increased affections, she may win a higher."

Is this "higher" right exercised in France, where statesmen have become alarmed over the decrease in the birth rate, and is the

exercise of this right discernible in the statistics of certain New England States? The Christian Scientist is dumb when these queries are propounded publicly.

Mrs. Eddy's disciples are ever ready to quote her religious platitudes, her indorsements of all the virtues, her admonitions to lives of rectitude, yet they will not publicly discuss, or explain other teachings, which, carried out to the last analysis, would make wreck of all the good she professes to desire. The repellent things of Eddyism are kept behind the scenes except when occasionally dragged into sunlight by investigators. Christian Science, in the person of Mrs. Eddy, proclaims that celibacy is "nearer right" than marriage, yet the "Mother," the highest and most spiritually pure of all her cult, so her disciples say—well, she, while journeying through this vale of tears has had three or four lawful husbands. Here precept and practice are violently at variance, yet this might be accounted for by an explanation of the mysterious "higher right" so occultly commended to humanity by one who claims to have been divinely inspired. But that altitudinous right is a Christian Science secret.

That Christian Science has made headway among men and women religiously inclined is quite likely due to the fact that they have been impressed by what Mrs. Eddy has taken from the Scriptures to support her claims. For when quoting Holy Writ she seems to be swathed in piety and breathing the spirit of holiness. She says it would be sacrilegious to call her or think of her "as a Christ," but in three pictures which appear in "Christ and Christmas," her "hopelessly original poem" (her own words), the Mother is seemingly presented as an equal of the Founder of Christianity. One picture represents Christ raising the dead from a modern coffin. A second picture represents Mrs. Eddy raising the sick from a bed, a halo over her head, a shining star in the background. Another picture represents Christ seated, one hand clasping the hand of a barefooted, lightly draped woman, typifying Christian Science. Each of these figures has a halo such as always appear in the pictures of Christ. And it is noticeable that the artist in presenting his pictures of Christ has delineated in each a striking resemblance to the face of Mrs. Eddy's younger days. It is a disagreeable duty to call attention to these facts. From the mouth up to the crown of the head, the hair of which a woman would

say had been crimped, as Mrs. Eddy's hair is always shown in her pictures—the face of Christ in the Mother's illustrated poem strongly resembles that of the woman's face.

While Mrs. Eddy professes to be shocked at the thought that any one should regard her as "a Christ," it is of interest to note that she complacently, and with evident self-satisfaction, leaves to her followers wide latitude in forming opinions as to how she may be regarded. In her book, "Pulpit and Press," pages 108 and 109, the "Mother" says:

"What I am it is for God to declare in His infinite mercy. . . . Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's idea has most of the spirit of Christ, of that Mind which was in Christ Jesus. If Christian Scientists find in my writings, teachings and example a greater degree of this spirit than in others, they can justly declare it."

In "Science and Health," page 9, Mrs. Eddy defines God as being Truth, Love, Mind, Principle, Life, Spirit, Soul. So, if there is in her a greater degree of Truth, Love, Mind, than in others, her followers may approximate her status spiritually. Believing all that she says, regarding her as the highest type of woman since the days of the Mother of Christ, Mrs. Eddy's followers might naturally regard her as the equal of Mary. And it is asserted by one of her former associates for years in Christian Science, that Mrs. Eddy has taught that she was the equal of Christ.

The following extract from Mrs. Josephine Curtis Woodbury's sworn declaration, filed in the Suffolk County Superior Court, Boston, Mass., in her suit against Mrs. Eddy for the recovery of \$150,000 damages, contains some of the allegations to which the defendant has not made adequate answer, so far as the writer can learn:

"VI. That the defendant further claims and teaches in her said book and in her other writings and teachings that she, the defendant, is the equal of Jesus Christ; that she is possessed of all the powers said to have been possessed by Jesus Christ; and in her own person and to this age is, and ought to be considered, what Jesus Christ was to his age; that she is the feminine manifestation of the qualities, attributes and powers of divinity; that she has completed the alleged incomplete mission and work of Jesus Christ by discovering his principle for healing and treating disease, which she alleges to have been omitted from the teachings of Jesus Christ as transmitted to the world of to-day, and that she has had and now has the power to heal the sick, raise the dead, cleanse the leper and cast out devils;

"And that defendant has discovered and teaches what she alleges to be a fact, that masculinity as such, is not an essential factor to the process of human reproduction, which may and will occur through and be caused by mental effort—that is to say, that human generation is independent of sex and may, and ultimately will, be caused by mind alone."

In a previous letter the writer stated that whenever a critic of Christian Science points to declarations made by Mrs. Eddy in apparent conflict with the teachings of Christianity, or views of morality entertained by common consent among civilized peoples, the "Mother's" advocates rush to the front

with quotations from her books all indicative of an apparent profound respect for morality, human law and religion. She does make these professions liberally, and seemingly with great Christian devoutness. But it is not with those utterances that the thoughtful investigator, endeavoring to reach the heart of Christian Science doctrines, will dissent. Those doctrines of Mrs. Eddy which are subversive of all the good she preaches are the things which most naturally arouse the interest of the investigator, but these things neither the "Mother" nor her authorized advocates can be induced to explain, or discuss, or even excuse. Therefore controversy with a Christian Scientist is profitless to one who would know the truth, the whole truth and nothing but the truth concerning Mrs. Eddy's teachings.

The New York press agent of the Christian Scientist cult, a young "Apostle" whose professional duties impose upon him the task of replying to public criticisms of Mrs. Eddy's teachings, has, in various communications dealing superficially and inexactly with "Mul's" letters, shown the futility of any attempt to bring the Mother's defenders to a consideration of the most offensive of her doctrines. He has illustrated the truth of the statement that these Scientists will discuss everything but those utterances which would shock the moral sense of even a Mohammedan, let alone a moralist pure and simple. Further, he has illustrated the elasticity of Christian Science truth.

This press agent began his series of letters by declaring that the writer of this column had made careful attempts to prevent any reply to his statements concerning Mrs. Eddy, then the press agent calmly ignored all the serious utterances made in criticism of the "Mother's" teachings. The writer visited Mrs. Eddy's home in the suburbs of Concord, New Hampshire, and in writing afforded the woman and her secretary an opportunity to reply fully to all that had been written in relation to them. The proffer was declined, presumably for prudential reasons. In one of the letters descriptive of his visit to Concord the writer gave to his readers a new version of the Lord's Prayer, as heard in the Scientist church of that city—the prayer amended by "Mother" Eddy—"Our Father which art in Heaven—Our Father, Mother—God, all harmonious and adorable."

The press agent, in a long communication which ignored every grave statement made by the writer, asserted that no such prayer was offered, because he knew the minister named "never uttered" the words ascribed to him; further, because "they are not to be found in Mrs. Eddy's writings." To substantiate his charge of falsehood the press agent inclosed a letter from the Scientist clergyman, which, strangely enough, proved the truth of "Mul's" statement, and at the same time convicted the agent and clergyman of bold misstatement. The clergyman in question is quoted by the press agent as admitting that he did pray to "Our Father, Mother, God," and adding:

"The writer ('Mul') intimates that Christian Scientists, in their prayers, refer to Mrs. Eddy when they say, 'Our Father—Mother God.' Had he studied the prayer in the text book, 'Science and Health,' to which he was referred by the writer of this article, he would have seen that the members of this denomination refer to God as a loving Mother as well as a provident Father."

The writer did consult "Science and Health," the 54th edition, and reproduced in his letter the amended Lord's Prayer in full. There is not a word in it about a "Mother-

God" or a provident Father. The press agent and the clergyman can now settle the matter between them.

Recently the press agent met the writer and during the conversation which ensued asked when this series of letters would cease.

"Why do you ask?"

"Well, I am on the publication committee and am expected to answer your letters. You are making a great deal of work for me," the agent responded.

"Do you believe that I am not a mortal entity—that such views as I may entertain—that the combined wisdom of the world to which I bow—that all who refuse to accept Christian Science are mere dreams, illusions?" the writer asked.

"Y—yes," said the agent.

"Then, why should a dream like myself disturb you? You cannot have a controversy with a dream."

"Well," said the agent, with a shake of the head, "in this case, the dream is too painfully real."

"We cannot have a controversy," said the writer, "but I feel quite sure that all the falsity of the Neo-Platonism of Christian Science, its ontology, its doctrines that pain is non-existent and simply an illusion, could be demonstrated by the mere prick of a pin upon your person."

"Well," said the agent, smilingly, "I must confess that I have not attained that higher belief which renders me insensible to the illusion of pain."

"Do you know of even one Christian Scientist who has attained that higher state of mind—even Mrs. Eddy?"

"No, but the trouble with you is that you don't understand us. We expect some day to arrive at that state."

"Not here."

The annexed letter concerning Christian Science press agent methods is highly instructive as well as entertaining:

To the Editor of the Brooklyn Eagle:

In the reply (?) of Mr. Willard S. Mattox to "Mul" in yesterday's Eagle, that gentleman seems to be greatly perturbed by the want of "exactness" shown by "Mul" in his articles on Christian Science, but it seems to the writer that Mr. Mattox himself has fallen into the same net. For instance, he says that "Mrs. Eddy has not changed the Lord's Prayer, but has only given her spiritual sense of it." To those unregenerate "mortal minds" not "in science" it is a matter of profound satisfaction to be assured that such is the case, but will Mr. Mattox kindly demonstrate greater exactness by indicating which "spiritual sense" he refers to; whether it be the one found in the 1894 or the 1897 edition of "Science and Health"—there being a most radical divergence between the two "spiritual interpretations" found in these editions. "Mul's" articles, on account of being so copious in their excerpts from Mrs. Eddy's writings, have suggested to the writer several inquiries, prominent among which are the following:

If we are to accept Mrs. Eddy's dictum that the five physical senses are so many "lies," what credence can be placed in the reported cures of Christian Scientists?

In the "Unity of Good" (p. 64), under the heading, "What Say You of Woman?" Mrs. Eddy declares that "man is the generic term for all humanity. Woman is the highest species of man." Is this (to be exact) to be considered as an inspiration or a revelation?

If the exorcisms of Christian Science are all-powerful in cases of extreme physical exigency, even to bringing the dead to life, how does it happen that we oftentimes see Scientists wearing eyeglasses, and reading only recently of a prominent adherent being a practicing dentist?

If Christian Science is of the divine origin claimed for it by Mrs. Eddy, why is every book written by her copyrighted. Is it due to a desire

to preserve the purity of her writings or to a manifestation of the commercial instinct?

Has Mrs. Eddy at any time taught the principle of parthenogenesis, as Mrs. Josephine C. Woodbury in the Arena, May, 1899, claims she has done?

Again, referring to the "Unity of Good" (p. 10), under the heading, "Is anything real of which the physical senses are cognizant?" the answer is given: "Everything is as real as you make it and no more so. What you see, hear, feel, is a mode of consciousness and can have no other reality than the sense you entertain of it." Acting upon that theory could I purchase at any Christian Science reading room a copy of "Science and Health" (price \$5), and tender therefor a silver half dollar with the assertion that in my thought the silver piece was equal in value to a gold five dollar piece. Would my thought be honored in such a contingency?

J. B. B.

P. J. Williams, a Christian Scientist of Paterson, N. J., writes to the Eagle to say that some of the statements appearing in these letters "are as unlike the truth as day is to night."

That is one reason why the writer has reproduced these statements from Mrs. Eddy's published writings, always giving the number of the page from which they were taken, for fear that otherwise they might be regarded as wild fabrications. Mr. Williams

says further in a charming Christian Science way:

"You would not employ a shoemaker to write a treatise on astronomy simply because he had read an astronomy through, or an electrical engineer to write an article on farming because he had read a farmer's almanac. A person who writes on Christian Science should be one who has studied it."

Here we must all agree with Mr. Williams, and it is to be hoped that he will agree with the contention of the writer that neither shoemaker, butcher and broker nor candlestick maker, or even a resident of Paterson, N. J., none of whom has studied anatomy, physiology or hygiene, and is not able to name a disease when he confronts it, should be permitted to trifle with life and health, merely because he has read Mrs. Eddy's books.

Mr. Williams of Paterson, N. J., may be more familiar with the teachings of the Founder of Christianity than the writer. At all events, my critic says:

"The truth about Christian Science is that they use Christ's promises, as set forth in the New Testament, for their guidance."

Here and there the writer has run across Christian Science utterances which would

seem to indicate to the inexperienced layman a misuse of Christ's promises. But let that go, Mr. Williams probably knows more of Scripture than the writer. Doubtless the gentleman from New Jersey will easily prove able to reconcile what seems to be a conflict of teaching between the Founder of Christianity and the Founder and Discoverer of Christian Science. In the ninth chapter of Mark we are told that Christ cast out a devil after his disciples had failed, and the man afflicted fell "as one who was dead."

"27. Then Jesus took him by the hand and lifted him up and he arose."

"28. And when he was come into the house his disciples asked him privately, 'Why could we not cast him out?'"

"29. And He said unto them: 'This kind can come by nothing but by prayer and fasting.'"

Mrs. Eddy in her index to "Science and Health" says:

"Fasting, a senseless belief," p. 116.

On the page named the "Mother" declares:

"The belief that either fasting or feasting makes men better morally or physically, is one of the fruits of the Tree of Knowledge, concerning which God said, 'Thou shalt not eat of it.'"

Man Without Mind or Soul.

Mother Eddy's "Divine Inspiration" Impsached by Her Own Testimony, a Picture and a Former Close Associate—She Tells Her Believers That Neither Mind, Intelligence, Soul Nor Spirit Are in the Mortal Body—How a Woman May Become Mother to a Star.

XV.

"The idea that mind is within the cranium is a false conception of Intelligence." P. 181, "Science and Health."

"Mind is not an entity within the cranium, with power of sinning now and forever." P. 267.

"Mind never enters the finite. Intelligence never passes into non-intelligence or matter." P. 231.

"Therefore 'Science and Health' was written by a woman who is devoid of Intelligence and indeed of Mind." From the notes of a student of Mrs. Eddy's "Science."

In The Mother Church of the Christian Science cult, on Falmouth street, Boston, there is a large stained glass window, in which is set a many colored picture of Mrs. Eddy, who is portrayed as writing her text book under Divine Inspiration. The woman is represented as seated at a plain table, a burning candle and a clock with the hands at 12, indicating a nocturnal hour, while through a window streams a strange light casting a halo about her head. This picture is indisputably the result of an effort to impress upon the minds of those who attend "The Mother Church" that the founder of Christian Science received her divine inspirations in the dark hours of the night. Forgetting this picture, as might be expected of one who is an old woman, 80 years old if not more, Mrs. Eddy wrote a letter printed in the Sunday

Herald of Boston December 2, 1900, in which she said among other things:

"What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset; all thoughts in the line of scriptural interpretation would leave me until the rising of the sun; then the influx of Divine Interpretation would pour in upon my spiritual sense as glowingly as the sunlight on the material senses. It was not myself, but the Divine power of Truth and Love, infinitely above me which dictated 'Science and Health With Key to the Scriptures.' I have been learning the higher meaning of this book since writing it."

It would be too severe a test to human endurance to review in detail all that Mrs. Eddy claims to have written "after the rising of the sun" under the influx of divine inspiration. Yet it cannot be otherwise than instructive to consider a few of the things which she asserts are in complete accord with Christianity. Her amendment of the Lord's Prayer—that generally accepted perfect petition, her uncanny interpretations of the Scriptures, the declaration that "all" pain is simply a mortal delusion, as was that of the Crucifixion, her assertion that sin is no more than a dream, seem to the average churchman to be in direct conflict with

the teachings of Christianity, but she advances other views which are probably of more interest to non-churchmen. To illustrate: Mrs. Eddy, under the influx of solerity and revelation, declares that man has neither mind, intelligence, soul nor spirit.

So it follows as a natural consequence of the acceptance of the Mother's doctrines that one cannot be a thorough Christian Scientist until he admits that he is devoid of intelligence, mind, soul, spirit. When that admission is made and that belief is fully held, the problems of Christian Science become easy of solution. That Mrs. Eddy has so many followers as she undoubtedly has, or any at all, would seem to substantiate in a measure the statement that there are men and women utterly devoid of Intelligence if not of Mind. Listen to what this woman has to say of life, soul, intelligence, spirit, mind. The quotations are from "Science and Health":

"Life or spirit is not within a cranium, or in matter" (p. 196).

"Some time it will be learned that mind constructs the body and with its own materials. Hence, no breakage or dislocation can really occur. You say that accidents, injuries and disease kill man. But this is not true. The life of the body is mind" (p. 401).

"Mortal body and material man are de-

visions which spiritual understanding and science destroy" (p. 198).

"Soul is greater than body. If it were once within the body it would be smaller, and, therefore, could not be spirit" (p. 119).

"Evil has no reality. It is neither person, place nor thing, but is simply a belief, an illusion of material sense" (p. 237).

"Spiritualism, therefore, presupposes Spirit to be capable of dwelling in finite forms—a theory contrary to Christian Science" (p. 237).

"Soul is the creative, governing, infinite Principle, OUTSIDE of finite form, which forms only reflect" (p. 237).

"Spirit, Soul is not confined in man, and is never in matter" (p. 451).

"So body is but the humble servant of the restful Mind, though it seems otherwise to finite sense; but we shall never understand this while we admit that soul is

body cannot believe. The believer and belief are one, and are mortal mind" (p. 471).

"Life never structural, organic, or limited" (205). No part of matter (453). Not at the mercy of a bullet (303). Not contingent on bodily conditions. Not in the body" (from index, p. 617).

"Life, Truth and Love constitute the triune God or triply divine Principle. They represent a trinity in unity—three in one—they are same in essence, although multi-form in office: God the Father; Jesus the type of Sonship; Divine Science, or the Holy Comforter" (p. 227).

Christian Science is the Holy Comforter!

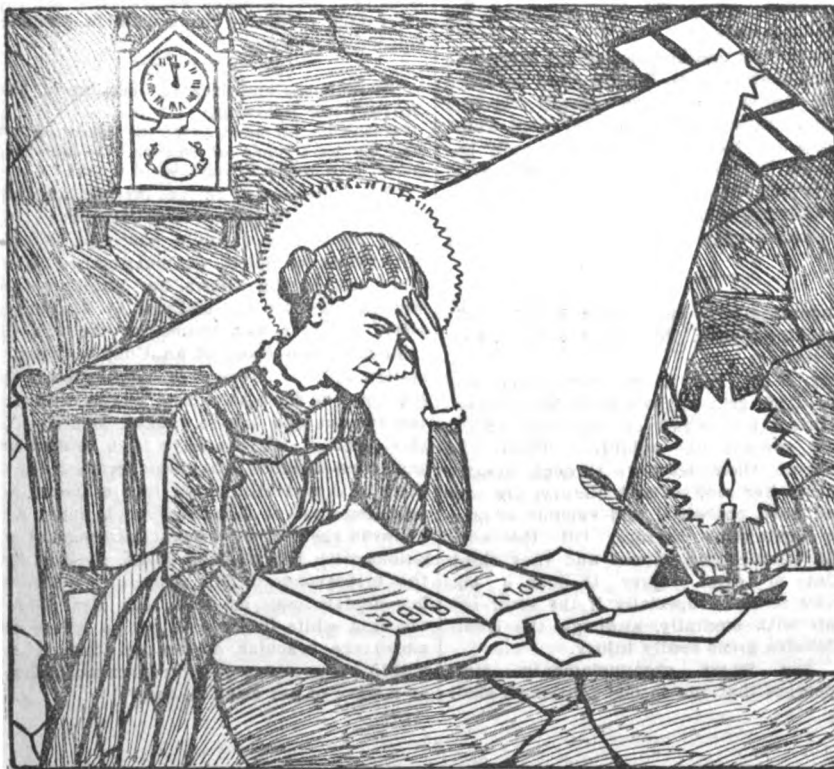
Mrs. Eddy's doctrines, if believable, would be far more comforting than the old Greek philosopher's belief that his soul was dragging a corpse about. For if there is neither

tian Science. The writer, therefore, simply deals with the fact that there have been desertions from the Eddy camp, and submits in brief some of the reasons given for renouncing allegiance to the "Mother."

The Rev. Frank E. Mason of the Church of Individual Dominion, Brooklyn, was associated in Boston with Mrs. Eddy for several years in Christian Science work. In a letter addressed to the writer, Mr. Mason says:

"As a matter of history, I severed my associations with the Christian Scientists upward of eleven years ago, in 1889.

"I seceded from them because I was no longer in sympathy with their views. I candidly told them their healing was mesmerism, and they rebelled against my views, and I started upon an independent basis as an independent thinker. They sought my retirement from my Brooklyn pulpit, but my people remained loyal to me, and from that time up to the present moment they have not refrained from persecuting me. I have struggled here in this city for ten years to educate people to think for themselves independent of Pope, priest or pastor."



MRS. EDDY UNDER "INSPIRATION."

Sketched from Stained Glass Window in the Scientist Mother Church, Boston.

Mrs. Josephine Curtis Woodbury of Boston was a few years ago a bright star in Christian Science circles, and knew Mrs. Eddy well; indeed it is said that Mrs. Woodbury knows more about the personal life of the "Mother" than any woman living with the exception of the Rev. Mrs. Stetson. One of Mrs. Woodbury's publications devoted to the glorification of Christian Science is the best written book, from a purely literary standpoint, that the writers of this weird cult have produced. That is due to the fact that she is a well educated woman. Mrs. Eddy is said to have become jealous of Mrs. Woodbury's popularity, accomplishments and independence, but whatever the real reason may have been for the act the "Mother" excommunicated Mrs. Woodbury one day. Then the excommunicated claimed that her eyes had been opened, that the spell cast over her by Christian Science had been broken, and with a caustic pen she began to expose some of the absurdities of Mrs. Eddy's claims to intimate relationship with Deity. The "Mother" replied with a pulpit sermon containing an alleged assault on the character of "the Babylonish woman." Mrs. Woodbury promptly brought heavy damage suits for slander against the "Mother," and the commercial men who are on her church and publication staff. The plaintiff has been trying for over a year to get the sacred person of the "Mother" before a Boston court, and was so wicked as to file attachments against property in Concord, N. H., which Mrs. Eddy has transferred to her secretary, the venerable but still sturdy Calvin A. Frye. Mrs. Woodbury has announced that she is prepared to defend her character in court, and has practically challenged assault from all Christian Scientists. But they all ran to cover.

In May, 1899, Mrs. Woodbury wrote a long paper devoted to the exposure of Eddyism under the title "The Book and the Woman," which was printed in the Boston Arena. She hoped that paper would bring Mrs. Eddy to court, but the challenge seems to have been declined. In the contribution referred to Mrs. Woodbury said among other sharp things concerning Mrs. Eddy's teachings:

"The counter suggestion to all this charlatanism must come from those who understand

in the body, or mind in the matter," etc. (p. 13).

"The mind supposed to exist in matter, or beneath a skull bone, is a myth, a misconceived sense and false statement as to man and mind" (p. 177).

"Our theories make the same mistake regarding Soul and body that Ptolemy made as to the solar system. They insist that soul is in body and therefore tributary to matter" (p. 16).

"Because Soul is immortal, Soul cannot sin, for sin is not the verity of Being" (p. 452).

"Soul is the Substance, Life, Intelligence of man; but Soul is not in matter and can never be reflected in anything inferior to itself" (p. 461).

"Question—You speak of belief. Who or what is it that believes?"

"Answer—Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The

life, soul, spirit, mind, intelligence in one's body—if it is driven hither and thither to sin or to good deeds by forces entirely outside of it, then man is not a free moral agent, the slave body cannot be morally responsible for any crimes it may commit. Of course, the inevitable results of Mrs. Eddy's teachings concerning soul, spirit, mind, intelligence, were these monstrous teachings to win the general adherence of humanity, would make sad wrecks of Christianity, religions and morality. That her doctrines should receive the support of those who profess to be Christians or moralists seems incredible.

Some of Mrs. Eddy's formerly devoted followers and associates do not now believe that she was divinely inspired, and they have broken away from her dominion. Harsh things have been said of these deserters by Christian Scientists, but the fact remains that so long as they implicitly obeyed Mrs. Eddy they were regarded as pillars of Chris-

the real inwardness of the system; from those who have been long in the toils, like Victor Hugo's hero within the all-encircling and absorbing tentacles of the octopus. The writer has emerged from the toils after many years of close association with the head of the new church."

Mrs. Woodbury said further: "Phineas Parkhurst Quimby, from whom Mrs. Eddy learned all she knows of the theory and practice of metaphysical healing, was born in Lebanon, N. H., February 16, 1802, but spent the larger part of his life in Belfast, Me., where he was well known both for his successful healing and for his personal goodness. His interest in the power of mind began in 1838 and his early methods involved mesmerism, clairvoyance and scriptural laying-on of hands; but a few years later he gave up the practice of mesmerism and began to heal diseases by the silent mental method, declaring 'Truth' to be the great healer; yet not deriving his theory or practice from the Bible, though rejoicing in scriptural indorsement. In 1859, Dr. Quimby moved to Portland. Let him now speak for himself. In a circular to the sick, which he distributed while in Portland, he says:

"My practice is unlike all medical practice. . . . I give no medicines and make no outward applications, but simply sit by the patient, tell him what he thinks is his disease, and my explanation is the cure. . . . If I succeed in correcting his errors, I change the fluids of his system, and establish the truth or health. THE TRUTH IS THE CURE. This mode of treatment applies to all cases."

"In October, 1862, when Dr. Quimby had been four years in Portland, working what were called miracles of bodily healing, there was, one day, assisted up his stairs a woman, who declared herself suffering with spinal disease. The new patient was poor; but through the doctor's aid she found a boarding place near by. Concerning this period we have ample testimony from those who daily saw Mrs. Eddy (then Mrs. Patterson), to the effect that, though claiming to be so well at the end of three weeks, as no longer to need treatment, Mrs. Patterson still went regularly to Dr. Quimby's office to ask him questions concerning his methods. When in her own room, she was busily engaged in putting on paper the points she drew from him; and these papers were afterward cor-

rected by him, if in any way she misinterpreted his ideas."

After submitting documentary proof, old letters written by Mrs. Eddy, Dr. Quimby and others, in support of the assertion that the "Mother" got her first Christian Science ideas from the man who healed her, and did not launch her book until after his death, Mrs. Woodbury traced the mystic's career, and at one point makes this interesting statement:

"In 1882 her husband, Dr. Eddy, died. The physician who conducted the autopsy says that the death was the result of distinctly developed heart disease; but Mrs. Eddy declared that it was the effect of arsenical poisoning, mentally administered. At this time Mrs. Eddy even urged the present writer to represent to Wendell Phillips, an old family friend, that Dr. Eddy had been mentally killed by former students, now antagonistic rivals, whom he had not seen for months and years.

"This is only one instance of the large and constant place in Mrs. Eddy's mind occupied by the power to poison people through thought vibration. The quality of mind which discovers and invents is not necessarily accompanied by the capacity for commercial organization. This is exemplified in the case of Dr. Quimby, whose humility seems to have been equaled only by his native purity of heart."

Commenting upon one of Mrs. Eddy's wilder teachings, Mrs. Woodbury said in the Arena article:

"Mary Eddy has no use for people who think. Each grim suggestion in her interest must infect her crowd of believers, among whom it spreads like wildfire. Those who differ from their teacher, through greater light as to her motives and history, are pronounced devil possessed and capable of producing contagious horrors, till the very thought terrifies the devout and they think restraint or even injury to such a one is service to God; especially if the error can be dealt with mentally, although the treatment involve gross bodily injury.

"In her latest pronouncement Mrs. Eddy decrees that one special gentleman shall

be her successor in the dictatorship, if she changes not her mind. Why choose any successor if Christian Science heals death? Many followers believe that Mrs. Eddy has declared that she will never see death, but tarry till the Lord come to his own—in Principle, not in Personality.

"Note Mrs. Eddy's remarkable deductions from the discoveries of Professor Agassiz:

"The propagation of their species without the male element, by butterfly, bee and moth, is a discovery corroborative of the Science of Mind, because it shows that the origin and continuance of these insects rest on Principle, apart from material conditions." "An egg never was the origin of a man, and no seed ever produced a plant. . . . The belief that life can be in matter, or soul in body, and that man springs from dust or from an egg, is the brief record of mortal error. . . . The plant grows not because of seed or soil."—p. 472, "Science and Health," edition of 1886.

"To what diabolical conclusions do such deductions lead? One may well hesitate to touch this delicate topic in print, yet only thus can the immoral possibilities and the utter lack of divine inspiration in Christian Science be shown."

"In 'Science and Health,' edition of 1885, we read the following:

"Should mortal mind adopt the appearing of a star for its formula of creation, the advent of mortal man would be signaled by a star."

"The substance of certain instruction given by Mrs. Eddy in private is as follows:

"If Jesus was divinely conceived by the Holy Ghost, or Spirit, without a human father, Mary not having known her husband—then women may become mothers by a supreme effort of their own minds, or through the influence upon them of an Unholy Ghost, a malign spirit. Women of unquestioned integrity, who have been Mrs. Eddy's students, testify that she has so taught, and that by this teaching families have been broken up; that thus maidens have been terrified out of their wits and stimulated into a frenzy resembling that of deluded French nuns, who believed themselves brought into marital relations with the glorified Jesus, as veritably the bridegroom of His church. Whatever her denials may be, such was Mrs. Eddy's teaching while in her college; to which she added the oracular declaration that it lay within her power to dissolve such motherhood by a wave of her celestial rod."

A Sacrifice to "Science."

The Pathetic Death of a Little Girl Afflicted With Diphtheria Who Was Treated
by Two of Mrs. Eddy's Healers—Racked With Pain, Consumed With
Thirst, the Sufferer Was Finally Given a Piece of Ice at
Her Father's Request—Inadequate Punish-
ment for a Cruel Offense.

XVI.

"The less mind there is manifested in matter, the better. When the Unthinking Lobster loses his claw, it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the Lobster's claw—not with an artificial limb, but with the genuine one."—"Science and Health," p. 473.

"That is to say, the nearer one approaches to the state of the Unthinking Lobster, the nearer to an understanding of Christian Science—the Science of Life. Therefore, the Unthinking Lobster, barring Mrs. Eddy, is the highest mortal type of Christian Science understanding."—From the notes of a student of Christian Science.

Recently the press agent of the Christian Scientist Publication Committee of New York, in the course of a short but interesting conversation with the writer, remarked that the latter had wronged "Mother" Eddy in declaring that her "Science and Health" teaches disregard for health laws and that Christian Scientists violate these laws. As the writer had backed his declarations on the point at issue by numerous quotations from the woman's text book, the number of every page from which an extract was made being given, that the reader might learn whether she had been correctly quoted, this reply was made to the Scientist:

"Show me a single sentence—show me anything in 'Science and Health' even intimating that Mrs. Eddy teaches respect for health laws or obedience to them, and I will reproduce it."

"I feel quite sure that 'Science and Health' teaches obedience to the health laws, and I'll send you what she says on the subject," said the press agent.

The "Apostle," as the young man had styled himself at a previous meeting, failed to make good his promise. He could not find what he sought in "Science and Health," the only book in which Mrs. Eddy lays down positive, inexorable rules for the guidance and instruction of her followers—the book which her ministers and Readers place by the side of the Bible on their pulpits or reading desks at all church services. But he did find a few fragmentary references to health laws, references made by Mrs. Eddy in letters devoted to other subjects—the annexed being a fair example of the remainder:

"I have always instructed students in Christian Science to be wise and discreet, conforming (WHERE CONSCIENCE IS NOT OFFENDED) to the usages of men."

Of course, such instructions must be regarded as very elastic, and prompted more

by a fear of consequences involved in infractions of law, than by respect for law itself.

"Science and Health" is the supreme law of Christian Science, and that alone, not anything which Mrs. Eddy may deem it necessary to say unofficially for politic reasons, governs the Scientist. The writer will not weary his readers with a re-statement of all of Mrs. Eddy's teachings antagonistic to our health laws, for previous letters abound with the proof of her hostility to Hygienic measures, and he will do no more than present the following brief extracts from the "Mother's" text book:

"Hygiene, ignorance of, a blessing, 381. Is found ineffectual, 116. Less known about it, the better, 387-388. Not conducive to Health, 58. Not God's plan, 36. Rebuked by Christian teaching, 381. Usurps the power of the mind, 60."—From index to "Science and Health," page 610.

"If half the attention given to Hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millennium. Bathing and rubbing, to alter the secretions or remove unhealthy exhalations from the cuticle, receives a useful rebuke from Christian healing.

"He who is ignorant of what is termed Hygienic Law is more receptive of spiritual power and faith in one God than the devotee of this supposed law who comes to teach him. Must we not, then, call the so-called law of matter A CANON MORE HONORED IN THE BREACH THAN THE OBSERVANCE?"—"Science and Health," page 381.

A notable instance of violation of law and the punishment which followed the offense is furnished in the report of the trial in May, 1900, of Crecentia Arries and Emma Nichols, Christian Scientists of Milwaukee, published by A. C. Umbreit and Thomas Mulholland, the latter of the Evening Wisconsin. The facts of the case which led to the prosecution are briefly as follows:

"Irma Grosenbach, about 11 years of age, was sent home from a public school, March 20, 1900, on account of being sick. Arriving at home, she had frequent attacks of vomiting, which continued until 4 o'clock the next morning, when she died. One of the defendants was at the house when the little girl came from school and immediately gave her a Christian Science treatment and repeated such treatments until midnight; when the little girl, becoming decidedly worse, the second defendant was sent for, who, upon her arrival, also gave her a treatment, but the child died soon after. No other medical treatment was given. Two regular physicians conducted a post mortem examination and

the cause of death was established as diphtheria.

"Under these circumstances the case attracted wide attention, and the facts were reported to the State Board of Medical Examiners, who, after an investigation, determined to test the so-called 'medical law,' and the prosecution was instituted under their direction, with the assistance of the Health Department of the City of Milwaukee. Assistant District Attorney A. C. Umbreit appeared for the prosecution."

It appears from the testimony in this case that the father and mother of the unfortunate little girl who died under the care of two "healers" were both Christian Scientists, the mother a confirmed believer. The father, a fair specimen of others who yield to the opinions of their wives in Christian Science matters, and know only in a superficial way what Mrs. Eddy teaches, was asked:

"What is the fundamental idea of Christian Science teaching?"

"I think you had better ask somebody else. They teach all the good, love and harmony, and they try to live it out and love it; that is what I found about it. I like their teachings very much; it impresses upon me," replied the father.

The wife, Mrs. Grosenbach, was more glib than her husband; she knew all about Christian Science, had studied "Science and Health" carefully for five years, was a "practitioner" and able to repeat a great deal of Mother Eddy's unintelligible teachings. She admitted that she had paid the defendants' fees for treating her children previous to the death of Irma. Some of the questions put to and answered by Mrs. Grosenbach are instructive:

"In other words, disease is nothing but the action of the mind upon the body, according to their (C. S.) doctrine, is it not?" Mr. Umbreit inquired.

"Yes, sir."

"And, therefore, they seek to cure disease—this unnatural condition of the body—through the mind, do they not?"

"Yes."

"Now, take the case of a small child, say under 5 years of age—this child is taken ill with some physical ailment—can Christian Science healers cure—do they profess to cure a case of that kind?"

"Yes, sir."

"What is their method in that case? How do they cure or pretend to cure a child—a young child, who, as we say, has no mind of its own?"

"Well, it is through the parents."

"Then they seek to reach, do they not, the mind of the parent to make that parent

believe or think that the child is not ill, and if they reach that stage of the parent mind, then the child is cured, is it not?"

"Most all of the time."

The prosecution had to rely largely upon the testimony of hostile witnesses—four Christian Scientists—who naturally had good reasons for refraining from telling all that they knew about the sufferings of their little victim. Yet enough was drawn from them to disclose the fact that the child must have endured terrible suffering for twelve dreadful hours. Her swollen throat was parched with thirst, and she had frequent spells of vomiting. The healers simply looked on and gave her "mental treatment." Finally, the father, more human than the healers, asked that the child be given a bit of ice, and the request was complied with, although one of the defendants testified she was giving the sufferer a "mental treatment" for thirst. Here is a picture of that deathbed scene given by the defendant Emma Nichols, in response to Mr. Umbreit's request to describe "the passing away of the child":

"The breathing, it seemed to me, was unnatural—as I say, the thought came to me that it was unusually long; it seemed very regular, and there seemed to be a little sound of her voice with her—it didn't seem like a groan; nor like distress, and she had an impulse to vomit, and so I went close to her and put a towel under her chin and lifted her head, and I went aside of the bed that she might vomit easier, and as I lifted her, she didn't breathe again. That is, she breathed—made a motion, and as I laid her back she breathed one breath, and then she didn't take the next; it was not particularly shorter than the breath before, and for an instant I thought that she was—I didn't know what to think, but I kept waiting for her to breathe again, and Mrs. Grossenbach was standing near, and then she said to me, 'Why, the child is gone,' or something like that."

Dr. C. J. Coffey, who obtained his diploma from the University Medical College of New York, and Dr. Dwight Mereness, who received his diploma at the Long Island College Hospital, Brooklyn, and is a member of the Milwaukee Medical Society, Wisconsin State Medical Society, National Medical Society, American Medical Society, and is likewise an instructor in anatomy at the Milwaukee Medical College, made a post mortem examination for the purpose of ascertaining the cause of Irma Grossenbach's death. They testified positively that death was caused by diphtheria.

Section 1435f of the medical law of Wisconsin declares: "Every person shall be regarded as practicing medicine within the meaning of this and the six preceding sections who shall append the letters M. D. or M. B. to his or her name, with intent to represent that he or she is a physician or surgeon, or who shall, for a fee, prescribe drugs or other medical or surgical treatment for the cure or relief of any wound, fracture, bodily injury, infirmity or disease. Said section shall not apply to dentists in the practice of their profession," etc.

In summing up for the prosecution, Mr. Umbreit held that the words "prescribing drugs or OTHER medical or surgical treatment" indicated that the section did not refer to drugs and medicines alone as we ordinarily understand the terms, but that the law applied to "other medical treatment"

—treatment differing from that of giving drugs as a medicine. He called attention to the admissions of the defendants that they professed to be "healers," the instruments of cures, and that they charged regular fees for services; and next pointed out the main point of difference between the laws of the state and Christian Science laws:

"Our laws are made by mortal minds. They must be interpreted by mortal minds. They must be enforced by mortal minds."

Christian Scientists try to shield themselves from penalties prescribed by mortal laws behind the claim that their method of healing is not medical treatment. Mr. Umbreit attacked that defense along the following lines:

"What is meant by the term, 'medical treatment'? Counsel will argue that, and such must be the theory of his defense unless I am sadly mistaken, these terms in the statute must be taken in the ordinary sense as they are understood by the ordinary people—laymen, if you please. That is true. I did not see fit, and in fact I thought it unnecessary and perhaps even improper, to put expert witnesses upon the stand to show by them what is meant by 'medical treatment'; but your honor will remember the testimony of Mr. Strohmeyer (a Christian Scientist). I might quote you definitions from lexicographers, give you definitions from the Century Dictionary and from Webster; but, what did Mr. Strohmeyer say, an unwilling witness, as far as this prosecution is concerned? He told you that medicine did not necessarily mean drugs. The original word, the Latin word, as he tells you, means to heal. That is to say, the verb meant to heal and the noun the healing art, and the adjective 'medical' meant healing. Consequently, when you are talking of medical treatment, you mean a healing treatment. His definition is correct and stands unimpeached, coming from a friend and a professor of Christian Science, and is likewise the definition of the dictionary. The statute to which I have already called your honor's attention, with these definitions in view, would, therefore, read as follows: 'And for a fee shall prescribe drugs or other healing or surgical treatment for the purpose of relieving and curing bruises, injuries, infirmities, diseases,' etc. What does the word 'prescribe' mean? It means write before, point out, suggest. Therefore, where the phrase is used, 'to prescribe other healing treatment,' it simply means the suggesting, pointing out and recommending of any treatment that will tend to heal the ailment from which you suffer. And our statute says in effect that whoever for a fee shall prescribe, suggest or recommend drugs or other healing or surgical treatment for the cure of the various infirmities that afflict humanity, shall be compelled to have a license, and if he prescribes such a treatment without having such a license he must respond to the consequences such as are provided for by law."

"Mrs. Eddy, Mr. Clarke, Mr. Strohmeyer and all the experts called on behalf of the Christian Scientists say that fear, a phenomenon of the mind, is the cause of all disease. It is a disordered state of the mind that causes every ailment. By seeking to remove this disordered condition of the mind they attempt to cure disease. Material physicians seek to remove the disordered condition of the body and thus cure the disease. Where, I ask you, is the difference? The

doctors believe there is matter and material mind. My friends on the other side say there is no such thing as mortal mind, the very real existence being Divine mind. By using that term they claim that their practice does not come under the term of medical or healing treatment. But Mrs. Eddy says, page 17 of my edition of 'Science and Health':

"The term Christian Science was introduced by the author to designate the scientific system of metaphysical Healing."

"I quote from page 40 of the same book: 'Divine Metaphysics is now reduced to a system in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate anew the divine principle upon which Jesus' healing was based, and the sacred rules of its present application to the cure of disease.'"

"A system for the cure of disease. That is the keynote of the four hundred pages of her book known as 'Science and Health,' and yet they come to us and say that although Mrs. Eddy does state that she has a college incorporated for medical purposes that they do not practice medicine; that they are not amenable to the law, which has been passed under the police power, given to the state, to protect the public against unskillful practitioners of medicine. They claim that they can seek to relieve and cure children who are dying of black diphtheria, and yet they are under no obligation to report this fact to the Health Department, nor to have the house fumigated to protect the public from an epidemic."

"They don't practice medicine, they claim, but yet this book of Mrs. Eddy's is brim full of different treatments for specific diseases. Mrs. Eddy tells her student how to act and how to cure accidents. What she means by that, I suppose, is injury resulting from accidents. This treatment is set forth on page 421. On the same page she gives the Christian Science treatment for malformations of limbs. On page 47 she tells her students and believers how to cure boils. On page 427 she tells them how to treat consumption. On page 117 she tells them what to do in case of dyspepsia. On pages 375 and 378 she tells how to cure fevers. On page 217 she elucidates the method of Christian Science healing in cases of leprosy. On page 374 her method of curing palsy is explained. On page 422 the Christian Science method for curing scrofula is explained. On page 441 she gives her cure of the diseases of little children. I do not propose to say much more, if your honor please, and I will seek to avoid saying anything, if possible, on the question of the method Christian Scientists employ for curing children, but if your honor will read page 411 of 'Science and Health' and study their method of curing little children afflicted with diseases, you can answer the question yourself whether you want to employ that treatment in case your little daughter is taken sick. But to continue to enumerate specific treatments for specific diseases, we find on page 412 her method of curing insanity. On page 414 we find the Christian Science method of curing inflammations of all kinds. On page 420 Mrs. Eddy sets out their practice in regard to bone healing generally. On page 374 their treatment of malaria is described. On page 375 the treatment of colds generally is suggested. On page 385 the method of curing brain diseases of all kinds by Christian Science is explained. Cancer can be cured by Christian Science if you will follow the instruction given on page 389, and on the same page the treatment in case of smallpox is fully set forth.

"What is there left that they don't cure?"

Perhaps I have overlooked a few diseases which may be found in the new edition. I do not find their method of curing appendicitis."

The prosecuting attorney, in dealing with the proposition that the "healers" practiced medicine when treating their little victim, reviewed the testimony to the effect that after Irma had been "mentally treated" by Mrs. Arries for sixteen hours the child's condition grew worse. Then Miss Nichols was sent for, and on the way to the house she was informed as to the child's symptoms. "If the cause of all disease is the same, if mind is all, if it makes no difference what the disease is—why was it necessary for Miss Nichols to know the symptoms?"

"The first thing that a doctor does when he comes into a house is to ask, What are the symptoms? How does the patient act? And the reply will be that he has had a fever, hasn't been able to eat, has had chills and things of that kind, and with that knowledge in his possession the doctor starts out and diagnoses the case. On the way up to Mr. Grossenbach's house, Miss Nichols learned that this little girl had been vomiting since noon, and when she comes into the room and sees that poor little sufferer there and notices the pain written all over her face, the first thought that came to her was poison. I asked her why that thought came to her and she answered, because she knew of the fact that the child had been vomiting, and that was one of the physical manifestations or signs that usually and frequently exist in cases of poisoning. She immediately began her peculiar treatment and as the breath grew longer and deeper there came to her the thought of death, and she testified that shortly afterward the little girl acted as though she was again compelled to vomit, and then what did this Christian Science healer do? Impelled by her humanity, the only thing she did to relieve that suffering child she did then. She says that she took a towel and placed it under its little chin and held her in a more comfortable position. After that she laid the child down and Irma Grossenbach was no more. She likewise tells us that Mrs. Arries so told her, and Mrs. Arries so testified herself afterward, that shortly before she had given this little child a piece of ice in water.

"When I asked her why she did that she said the father requested her to do so. For eighteen hours little Irma Grossenbach was suffering there as she must have suffered, and the only relief that she had was that piece of ice, the lifting of her little head by these two ladies who came there to cure, and yet they tell us, why I don't know, that her passing away was peaceable, without pain. They themselves prove that from 12 o'clock noon until 4:20 o'clock the next morning that little child had frequent attacks of vomiting and that the only reason that they knew

that the child was growing worse was that these attacks of vomiting became more frequent and perhaps more violent. Will you tell me when the evidence shows that that little child hadn't eaten a thing since breakfast except a little piece of an orange, that these twenty or more attacks of vomiting were not painful?

"I will tell you what my conclusions are as to these attacks of vomiting. Counsel, as I said before, put Mr. Grossenbach upon the stand to deny the fact that he had told the doctors that the child had been suffering from suffocation. I will now give my own interpretation of this particular matter. I am convinced that what they here denominate as attacks of vomiting were gaspings for breath. Breath the little girl so much wanted. Not a thing was done for that little child except the offering of prayer. And there for twelve long hours she was gasping for breath and given absolutely nothing except a piece of ice; and finally just before the Almighty took pity upon that poor struggling and suffering child, Miss Nichols laid aside her Christian Science methods and assumed the character of a woman, a human woman, and tried to relieve that child by lifting it up and changing its position, the last act of kindness that Irma Grossenbach received in all this wide world of sin, error and pain. No struggle? My God, such a scene can never be properly pictured, and I hope that I will never witness anything like it in all my experience."

Judge N. B. Neelson in delivering the decision of the court said that the undisputed testimony in the case under consideration showed that Irma Grossenbach was suffering from diphtheria, a contagious disease, when the defendants treated her; that they did not know the nature of the disease, yet by their methods tried to cure her, and, further, in commenting upon the testimony:

"Christian Science is, then, at the same time a religious belief and a system for the cure of diseases. As far as Christian Scientists constitute a religious body they are entitled to be treated with perfect toleration, and to have entire freedom to hold and teach their doctrine; but when the professors of these doctrines hold themselves as able to heal physical ailments, the question arises whether they render themselves amenable to the laws regulating the practice of medicine.

"It is not for the Legislature to say how either bodies or souls shall be treated. To enact pharmacopoeias into statutes or crystallize theories, medical or religious, into the law; but it is entirely right and proper that no man shall enter upon the practice of treating the sick until he is of full age and has shown, upon examination, that he or she has studied for a prescribed time and acquired competent knowledge of those

branches of true science, familiarity with which is, by universal consent, necessary to equip one into whose hands life and health are to be committed. The licensed medical practitioner may act in any case upon any theory of therapeutics commending itself to his judgment; in short, the law aims to require as the only prerequisite of medical license satisfactory proof that the candidate is of good character and average equipment through study and training. Under existing laws to heal the sick, or, to use equivalent words, 'to practice medicine,' is not construed by the courts as applying exclusively to the administration of drugs and the use of instruments, but may properly be construed to mean the treatment in any manner of one who is ill. As, for instance, a Christian Science healer or practitioner, for a fee. Consequently I am constrained to hold that Christian Scientists undertaking the cure of the sick without having first secured a license to practice medicine become subject to the penalties of the law. This in no way interferes with the religious belief of anybody."

"Under existing laws it is not a crime or offense to purchase intoxicating liquors of any person, but it is an offense to sell it unless the seller has a license or permit so to sell. One man may employ what plumber he pleases, but the plumber must be duly qualified, or it is an offense for him to perform the work. Many other like instances might be cited, but it is believed that these are enough to show that it is the policy of the law not to restrict the right to employ whom one pleases, but for the public good and health it requires that the one permitting himself to be employed must be possessed of certain qualifications. The enacting of such laws is clearly within the police powers of the state, and it is strictly within the doctrines laid down in the so-called Mormon case in the Supreme Court of the United States, where it is held that with man's relation to his Maker and the obligations he may think they impose, and the manner in which an expression shall be made by him of his belief, no interference can be permitted, provided always the laws of society, designed to secure its health, peace and prosperity are not interfered with. However, free exercise of religion may be, it must be subordinate to the laws of the land.

"I am of the opinion, and so find, that the defendants, Crecentia Arries and Emma Nichols, in treating the said Irma Grossenbach, as they did, came within the provisions of the law forbidding persons not qualified to practice medicine, and that they are guilty in manner and form as charged in the complaint. The sentence of the court is that each of said defendants pay a fine of \$50 and costs, or in lieu thereof stand committed to the House of Correction of the City of Milwaukee for the term of thirty days."

Mrs. Eddy's Defenders.

One of Them Sternly Rebukes Ignorance and Interprets a "Majestic" Truth of
Christian Science—Mrs. Stetson's Tribute to the "Mother" Somewhat
Impaired by a Charge Made Before Surrogate Fitzgerald.
Centuries Ago Chuang Tzu Declared Mortal Existence a Literal Dream—A Delayed
"Divine Inspiration."

XVII.

It has been declared again and again, by various wise men, that the acme of human wisdom is in sight of man when he begins to realize that at the most he knows very little. One of these wise men has said that "where ignorance is bliss 'tis folly to be wise." And Cowper says:

"Knowledge is proud that he has learned so much;
"Wisdom is humble that he knows no more."

After reflection upon these wise sayings, the writer, with unruffled mind, is able to meet with composure the charge of ignorance brought against him by one, who, judged by the language he employs, is evidently the representative of a high degree of Christian Science culture. The charge is formulated by "M. E. S.," a correspondent who says of the writer of these lines:

"In all that he has written of what (he terms) Christian Science, he betrays an utter ignorance of his subject."

To this the defendant would meekly reply in mitigation of his deplorable lack of Christian Science knowledge, that in studying Mother Eddy's doctrines he brought to the task some years of experience in investigation, an humble degree of intelligence which has hitherto enabled him to comprehend the meaning of simple truths—say, for instance, the cardinal teachings of the Founder of Christianity and the philosophies of various schools—and an understanding of plain English; that if he has failed to understand his subject it may be due, first, to the fact that he has not been able, as the "Mother" instructs her followers, to divest himself of mind, intelligence, reason, or to ignore the evidence of the five senses; secondly, to the fact that Mrs. Eddy admits that she cannot adequately explain her doctrines by a use of the English or any other language. So much by way of apology. Here is my critic's letter:

To Editor Brooklyn Eagle

I have recently observed several columns in your valuable and always liberal paper devoted to Christian Science.

Now while I am not a member of any Christian Science organization whatever, yet I have studied Mrs. Eddy's writings with keen and ever increasing interest, for the past five years and have gained somewhat of an understanding of the truths contained therein, and I confess that I have yet to discover any thing in her works that approximates in the slightest degree (in meaning) to what is ascribed to them by your correspondent. In all that he has written of what (he terms) Christian

Science he betrays an utter ignorance of his subject. He does not seem to have grasped the meaning of any thing contained in "Science and Health with Key to the Scriptures"—

It seems really too bad that he should be at so much trouble in his frantic endeavors to explain something of which he has not the least understanding, and which to him no doubt appears "stale flat and unprofitable." Did one who had never studied even the rudiments of Astronomy attempt to map out the heavens, and teach the laws or science of the stars, of how much importance would his evidence be in the field of Natural Science? Why does not your correspondent find out just what he is antagonizing, until he does, would it not be well for him to read Gamaliel's advice Acts V—thirty-eighth and thirty-ninth verses—and profit thereby. The words are these:—"If this counsel, or this work be of men: 'it will come to nought'—but if it be of God, ye cannot overthrow it."

Of course agitating the subject of Christian Science increases the number of its adherents. Curiosity leads the outside world into the Science churches, if they go once they are sure to repeat the visit, and they are finally led to investigate this beautiful and majestic truth—and that means I have found, what I most needed.

I am sure, Mr. Editor, you will consider it only fair to give these few lines a little space in your paper— M. E. S.

Christian Scientists will doubtless regret that my critic has not only manifested pride and vanity in his communication and displayed a degree of annoyance which Mother Eddy teaches is reprehensible, for it is possible that at least some of these Scientists will recall those lines in Hudibras which declare:

"The truest characters of Ignorance
Are vanity, pride and annoyance."

The writer's letters dealing with Christian Science claims were written after prolonged and exhaustive study of Mrs. Eddy's "Inspired" copyrighted books. And although these letters have been assailed in various degrees of Christian Science wrath, it has doubtless been noted by my readers that not one of these assailants has ventured to attempt any explanation of the monstrous doctrines which were presented word for word as they appear in the "Mother's" publications.

Why is it that these defenders of Mrs. Eddy's teachings do not offer explanations of her peculiar views concerning propagation—the "higher rights" of a childless marriage state—the declaration that mortal bodies and foul sins are literally dreams? For instance, why does not M. E. S. come

manfully, or ethereally, to the front and tell us if he believes that he is really a dream or a nightmare? Since he has the Scripture quoting habit, why does he not point out to carnal minds passages in Holy Writ (if they be there) furnishing justification for Mrs. E.'s doctrines concerning birth, and the positive teaching that in man there is neither: soul, mind, intelligence nor spirit. We who are ignorant humbly but earnestly desire an answer. Yet, there are probably many of my readers, at least those of a cynical turn of mind, who will rest content in the belief that my wise critic revealed the heart of Christian Science when he wrote of its "beautiful and majestic truth" (he forgot to use a capital T):

"That means I have found what I most needed."

But that does not enlighten those who would know what the Christian Scientist most needs. The unbeliever will be sure to say, as he reads Mrs. Eddy's appeals to followers to buy her spoons, books, etc., that the thing most needed is money, and the belief that Scientists are in pursuit of dollars is likely to be strengthened by reading to-day's reports of proceedings before Surrogate Fitzgerald, the New York Sun report February 6, beginning as follows:

The dispute over the probate of the will of Miss Helen C. Brush, commonly known about the County Court House as the "Christian Science case," was up again yesterday before Surrogate Fitzgerald. Miss Brush died after she had been surrounded for some time by a number of Christian Science healers under the leadership of Mrs. Stetson of the First Church of Christ, Scientist. She died of consumption, and she left a will under which Mrs. Stetson's church takes most of her large property. The will was prepared by a Christian Science lawyer under the direction of Mrs. Stetson and was signed by Miss Brush in the presence of Christian Science witnesses. It is the object of the relations of Miss Brush, who are trying to break the will, to prove that Miss Brush was unduly influenced by the agents of the church in making the will, and that she was deceived by them into believing that the church was doing many things for her that it had not done.

The Mrs. Stetson referred to in the foregoing paragraph is the Scientist who, in writing to the Eagle, February 1, said of Mrs. Eddy, among other glowing things:

"She has penetrated the mystery of existence, has found a solution to the Science of Being, and within the Holy of Holies has re-

ceived the inspired message of Divine Love, and given it to a waiting world."

Oh, fill us with meekness to sit at her feet,
Who teaches the pathway to Love's blest retreat,
Who leads Israel's army in paths Jesus trod,
The highway of holiness, leading to God—
Hear gratitude voiceless and prayer without speech,
Which soar like the dove Heaven's portals to reach.

Mrs. Eddy teaches that existence (flesh, blood, bones, life) is as a dream; this is the mysticism which Mrs. Stetson says "has penetrated." The student of Chinese literature will be apt to dispute the statement that Mrs. Eddy received an inspired message relating to this matter of mortal existence. Her message concerning the dream state of

life is not original with the Founder of Christian Science. It was delivered to the world in the fourth century before Christ by Chuang Tzu, a famous Chinese philosopher. Herbert A. Giles, M.A., LL.D., gives a history of Tzu's life and teachings in his very instructive and comprehensive "History of Chinese Literature," D. Appleton & Co., publishers. Tzu was a Taoist, and he is quoted as saying in a Christian Science way: "Those who dream of the banquet wake to lamentation and sorrow. Those who dream of lamentation and sorrow wake to join the hunt. While they dream they do not know they dream. Some will interpret the very dream they are dreaming; and only when awake do they know it was a dream. By and by comes the Great Awakening, and then we find out this life is really a great dream."

Fools think they are awake now, and flatter themselves they know if they are really princes or peasants. Confucius and you are both dreams; and I who say you are dreams—I am but a dream of myself.

"Once upon a time, I, Chuang Tzu, dreamt I was a butterfly, flitting hither and thither, to all intents and purposes a butterfly, and was unconscious of my individuality as a man. Suddenly, I awaked, there I lay, myself again. Now, I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man."

Butterflies, moths or dreams some Christian Scientists may believe themselves to be, but the thoughtful observer will prefer to regard others of the cult as honey making bees, ever at work filling their hives.

Law and Christian Science.

Massachusetts, New York and Other States Moving Against Mother Eddy's
Unlicensed Healers—Reasons Why They Should Submit to Restrictions Imposed Upon Doctors of Other Schools of Healing.
The Story of a Young School Teacher Who Renounced Christian Science After an Interesting Experience.

XVIII.

There have recently been presented to the legislatures of New York, Massachusetts, Indiana, Alabama and several other states, bills amending the laws regulating the practice of medicine, with a view to preventing the treatment of disease by persons who are unacquainted with the rudiments of physiology, hygiene, anatomy and pathology. These bills are intended to prohibit the treatment of disease by so-called physicians and "healers" who refuse to submit to examination by duly constituted state medical examiners, and practice without the license which must be acquired by allopathic, homeopathic and eclectic practitioners. These bills do not try to prohibit "healers" from praying over patients or for them at a distance from sick beds, but they do require that Christian Science doctors and all others who profess ability to cure disease, shall possess certain accurate knowledge concerning the human anatomy, the functions of the various organs of the body, the symptoms of certain diseases which will enable them to form an intelligent idea concerning the nature of diseases which they claim can be cured by Mother Eddy's metaphysical methods. The penalties provided for allopathic, homeopathic and eclectic physicians because of violations of medical laws, penalties imposed without regard for their religious or other beliefs, are made to apply to Christian Science doctors. These laws now apply to the Hebrew and the Gentile, the Roman Catholic, the Mormon, the Protestant, the agnostic, believers and unbelievers in Christianity. And there does not seem to be any valid reason why Christian Science doctors should be exempt from the operations

of laws which bind all other healers of disease.

Carol Norton, the foremost New York advocate of Christian Science, issued a long statement on February 10, in which he claimed that the doctors of his cult authorized to practice by the Metaphysical College of Healing should be allowed to treat disease without license or restraint, on purely religious grounds. As Mrs. Eddy teaches that poison does not kill, that obedience to the laws of health do not check disease, that any knowledge of Hygiene is worthless, that disease is not infectious or contagious, the necessity of placing restraints upon the practice of "healers" entertaining these beliefs must be apparent to all rational people.

In his two column statement to the public Mr. Norton frames a question and answers it as follows:

Q. Do Christian Scientists believe in obeying the health laws of cities, towns and villages, in reporting contagious diseases, in submitting to vaccination, if the law insists, and in co-operating with all who stand for good government, public health, sanitary reform and a definite lessening of the death rate?

A. Yes.

The foregoing assertion is made in the face of evidence which refutes it completely. That evidence has been submitted by the writer of these lines in declarations made by Christian Scientists in court and under oath, to the effect that they do not report contagious diseases to health authorities, and are not taught by their text book, "Science and Health," to make such reports. The writer has shown by the testimony of Crecentia

Arries and Emma Nichols, two Wisconsin Science healers, under whose treatment an 11 year old child died of black diphtheria, that they do not report contagious diseases.

In Mr. Norton's defense of Christian Science he presents the annexed question and his answer:

Q. Are Christian Scientists unmindful of the humanitarian work and devotion to suffering humanity shown by all honest, painstaking and active physicians, surgeons, nurses and their helpers? Do Christian Scientists consider that the medical practitioners who are advocating the present amendments to the definition of the practice of medicine in this state really comprehend the scope of their proposition or the unconstitutional and injurious nature of that for which they are seeking?

A. Christian Scientists respect and honor the unselfish, earnest and honest efforts of all medical operators and practitioners who labor for the alleviation of human suffering. They admire their devotion to their profession, their studious habits and self-sacrificing experiments for the upbuilding and progress of what they want to denominate a humanitarian profession.

Mrs. Eddy's teachings are not in accord with Mr. Norton's professions of profound respect for those who practice medicine. She declares that the study of scientific medical works should be discouraged, that ignorance of Hygiene is "a blessing;" that it is "not known about it the better;" that it is "not conducive to Health," that it is "rebuked by Christian teaching;" that anatomy, physiology and medicine are not worthy of respect, and on page after page of her text-

book manifests her contempt for those who practice medicine.

Karla Z. Chudoba, a young teacher in Grammar School No. 103, at One Hundred and Nineteenth street, New York, and formerly a Christian Scientist, offers interesting testimony which furnishes a sharp commentary upon the tribute paid to "Mother" Eddy's healers by Mr. Norton in these words:

"They heal where medical methods fail; reform where other moral systems are of no avail. They are friends to good government, civil liberty, righteous law and the good works of religion, both Christian and Jewish."

In a signed statement to the Evening Journal, February 9, 1901, Miss Chudoba is credited with making the following declarations:

"I had just graduated from the Normal College in 1895 and was entering upon my career as teacher, when I met Mrs. Augusta G. Stetson, first teacher of the First Church of Christ, Scientist.

"From the start her influence over me was a hypnotic one. I cannot otherwise explain the things she made me do. I had long been dabbling in philosophy and had acquired a strong leaning toward idealism as propounded by Plato and the Kantian school, and so Mrs. Stetson had little trouble in getting me to embrace Christian Science, which is idealism run wild. What captivated me especially was the high moral tone of the Christian Science teaching and preaching, everything being charity, charity, charity. Shortly after I was admitted to the inner mysteries of the cult I learned that teaching and preaching were one thing, practice another.

"An order had gone forth from the Board of Education that all teachers in public schools be compelled to instruct in hygiene—the care and sanitary management of the body. Hygiene is abhorrent to Christian Science, and I was ordered to rebel against the new rule. The Board of Education left me the alternative of obeying the rule or re-

signing, and my father threatened that if I resigned he would disown me. The question had simmered down to this: 'Parents or Church—choose.' I asked my Christian Science guides what to do, and was told that Jesus was father and mother to me now, I had no other parents, I had but one to whom I owed obedience, and that was God's anointed, Mrs. Stetson. And so I refused to teach hygiene, and my father disowned me and my home life was broken up. But when the advertising which came to Christian Science from this affair had ceased, I was directed to withdraw my refusal to teach hygiene.

"'Circumstances alter cases,' I was told.

"The same happened in regard to my love for art. I had for years cultivated my voice—a deep contralto—which my teacher had encouraged me to believe would be a revelation some day to the musical world in such parts as, for instance, Carmen. At first my ambition was crushed by Christian Scientists. But afterward when it became apparent that it might become a source of income, it was encouraged.

"The much vaunted charity I had by this time discovered was only a theory, pabulum for beginners. To the enlightened, there was no such thing as sympathy, charity, affection. 'Be self-centered,' is the real teaching. Egoism of the most hideous aspect is the true creed. Jesus is only a catchword and no ties, human or divine, are held sacred when they come in conflict with the interests of the church.

"Mrs. Eddy, the founder of the sect, is regarded as the reincarnation of Christ. Her word is absolute law.

"I was engaged to a very estimable young man. My heart was his. But he was opposed to Christian Science. My love for him was accordingly 'treated' as if it had been a sickness. I was simply hypnotized to regard my intended with indifference, and while under this spell I broke off the engagement. When I came to my senses it was too late. He had left the country broken-hearted, I

was told, and I do not hesitate to say that my heart, too, was well nigh broken.

"Marriage is not looked upon favorably by Christian Science, and when it is pointed out that Mrs. Eddy has been married four times, the reply is:

"Oh, she, as the wayshower, must go through all the experiences of the material world to show others how to avoid them."

"I am thoroughly disgusted with the hypocrisy, the downright lying of Christian Science professions and quit."

N. H. Stetson, the publication of the above letter, the writer met and conversed with a widely known and highly esteemed resident of Brooklyn, a retired merchant, who had this to say, among other interesting things, in narrating his experiences with Christian Scientists:

"I was troubled with rheumatism some time ago and a woman for whom I have deep respect urged me to call upon Mrs. Stetson, saying that she would surely cure me. My friend was so earnest and persistent that I finally did call upon Mrs. Stetson. She treated me, but failed to effect a cure, although I paid her over \$50. On one occasion, Mrs. Stetson told me a wild story about a young man who had been shot through the heart. She said a Christian Science healer happened to be upon the scene of the shooting and, seeing the body, 'healed' it and restored the man to life and health. I said it was not possible for one to be shot through the heart and live. Mrs. Stetson repeated that the man had been shot through the heart, was positive of it, and was sure that he had been healed by a Christian Science 'healer.' That story settled me. I had no further use for Christian Science. If you will examine the files of the Eagle, say about two years ago, you will find a letter from a Brooklyn woman who was formerly a believer in Christian Science. Her experience with a local healer cost her over \$4,000, so she said, and she wrote to the Eagle a long letter, in which she denounced Christian Science."

Replies to "Mul's" Letters.

* That Is to Say, They Were Intended for Replies, Yet the Reader Will Observe
That the Champions of Christian Science Have Failed to Consider
Specific Charges Brought Against Mother Eddy's Doc-
trines Concerning Motherhood, Marriage, Cel-
bacy, Spirit, Soul and Intelligence

XIX.

From time to time, while the letters dealing with "Christian Science Claims" were appearing in the columns of the Brooklyn Eagle, that paper was requested to print communications from defenders of Mrs. Eddy's doctrines, and in no instance was a request denied. The communications in question were written by Willard S. Mattox, Mrs. Augusta E. Stetson, C. S. D., and Carol Norton, the ablest of Mother Eddy's New York disciples. These defenses of Eddyism are herewith reprinted, and the reader is invited to compare them with the specific charges brought against the "Mother's" doctrines and the practices of her "Healers," that he may see for himself if the charges are disproved or even considered.

To the Editor of the Brooklyn Eagle:

In "Mul's" account of his visit to Concord there is less regard for exactness than was to be found in his earlier articles, where imagination and personal opinion displaced a fair and honest report of facts. "Mul's" carelessness in setting down what he hears leads him into errors of statement. He tells your readers that, in reciting the Lord's Prayer, with its Spiritual interpretation, as given by Mrs. Eddy in "Science and Health," the First Reader of the Christian Science Church in Concord, N. H., made use of certain words, which I know he never uttered. They are not to be found in Mrs. Eddy's writings. The same loose method of description and quotation has been noted before, and makes it impossible to consider "Mul" a trustworthy reporter.

Mrs. Eddy does not speak of herself, nor has she written of herself, as the woman named in the twelfth chapter of the Apocalypse. Others may have done this, but the varied opinions of men are not hers.

Mrs. Eddy has not changed the Lord's Prayer, but has only given her spiritual sense of it, as her text book declares. She never applied the term "Mother God" to herself, neither does she call herself Christ, nor place herself other than at the feet of Christ, learning the true way. This fact her books and her life declare.

The following is an extract from "Mis-

cellaneous Writings" (published by Mrs. Eddy in 1896), page 255:

"Man is not equal to his Maker. That which is formed is not Cause but effect. . . . Man should be found not claiming equality with but growing into the altitude of Mind which was in Christ Jesus."

Also, on page 307:

"Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole center and intelligence."

In her book entitled "Pulpit and Press," on pages 108 and 109, Mrs. Eddy says: "A dispatch is given me, calling for an interview to answer, for myself, 'Am I the second Christ?' Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the discoverer and founder of Christian Science, and the blessing it has been to mankind which eternity enfolds."

"Christ is individual, and one with God, in the sense of Divine Principle and its compound divine idea. There was, is and never can be but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus. If Christian Scientists find in my writings, teachings and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines."

The thought of manufacturing "souvenir spoons" did not originate with Mrs. Eddy. She never knew it was contemplated till the plan was projected. She never has received one cent from the sale of said spoons, but has purchased quite a number at full market price and given them away to friends.

Mrs. Eddy did not know of the United States marshal's call at Pleasant View until two days afterward. The porter did not know that he was an official, and respectfully replied to him at the door by saying that Mrs. Eddy did not receive calls except by appointment. The officer did not tell the

porter who he was, or what his business was. Mrs. Eddy herself corrected this false report by the following card, taken from the People and Patriot of Concord, N. H., November 13, 1899:

A CORRECTION.

Editor People and Patriot:

Please correct in your next issue of the Patriot the following misstatement of Lawyer Peabody, in the United States Circuit Court, November 11, 1899, namely: "This morning she (Mrs. Eddy) defied an officer of that court who summoned her to appear as a witness in a hearing."

The fact is I never knew until this morning, November 13, that an officer of that court had appeared at my house to summons me as aforesaid. To this statement every member of my household is ready to attest. Very respectfully,

MARY BAKER G. EDDY.

Pleasant View, November 13.

For years Mrs. Eddy opposed the idea of Christian Scientists calling her Mother, but the desire on their part seemed so spontaneous that she afterward consented, and the Church in Boston adopted the following by-law:

ARTICLE XXIII.

Relation of Members to Pastor Emeritus.

The Title of Mother—Section 1. In the year eighteen hundred and ninety-five, loyal Christian Scientists had given to the author of their textbook, the Founder of Christian Science, the individual, endearing term of Mother. Therefore, if a student of Christian Science shall apply this title, either to herself or to others, except as the term for kinship according to the flesh, it shall be regarded by the Church as an indication of disrespect for their Pastor Emeritus and unfitness to be a member of the Mother Church.

Your critic has referred to the Rev. Irving C. Tomlinson, First Reader of the Christian Science Church in Concord, N. H., and as he has misquoted him, I present here a letter from Mr. Tomlinson, addressed by him to the editor of the Eagle:

"My attention has been called to a recent article in the Eagle on 'Christian Science' and a visit to Concord, N. H., by one signing himself 'Mul.' As a matter of justice, I ask for space to reply to that portion of the article which concerns the fair name of the capital city of the Granite State and the lofty character of one of its eminent citizens."

"We are certain that a paper with the high standing of the Brooklyn Eagle earnestly desires to understand and state the exact facts."

"The character of our city and the reputation of her honored citizens are to us mat-

ters of grave concern, and not to be lightly or ignorantly trifled with. To Christian Scientists their religion is sacred and at least worthy of fair treatment.

"This writer is correct in assuming that the public sentiment of Concord is kindly disposed toward its eminent citizen, Mrs. Eddy, the discoverer and founder of Christian Science. She has lived in our midst, as he correctly reports, for nearly twelve years; she has many friends in all churches and is highly esteemed for her public spirit and her manifold deeds of benevolence. In view of these facts, nothing could be more unfair to Concord than to say, 'She brings money to the city and spends money there. That explains public sentiment in her case.' While this is a confession of Mrs. Eddy's generosity, it is a contemptible falsehood concerning this city's public sentiment. Concord's good opinion is won by worth, not bribed by worldly treasure.

"It is true, as this critic reports, that Mrs. Eddy attended the New Hampshire State Fair, the honored guest of its officials and the Governor of the state. It is utterly false, as he declares, that 'she was announced as one of the attractions of the fair.' This is as unjust to the officials as it is malicious toward their guest. Mrs. Eddy's final decision is won by worth, not bribed by worldly day of the fair.

"Mul" wanders far afield from the path of an honest chronicler when he utters this curious medley: 'That was a great day in the history of the state, and Mrs. Eddy's appearance at the fair is pointed to by some of the more enthusiastic of her followers as conveying a sharp rebuke to the pride of Protestant and Roman Catholic bishops who could not be induced to aid the state show by making a show of themselves.' It is safe to say that no such fantastic and frivolous idea was ever thought or uttered, except by this highly imaginative and unreliable writer.

"This writer, that he may create antagonism to a worthy woman, erroneously refers to her persistent avoidance of intercourse with the common people.' The facts are that Mrs. Eddy's many duties and extremely busy life compel her to forego social pleasures. Is this unselfish devotion to a great movement a vice or a virtue? Had her critic desired, he could have interviewed many in Concord who, though not of her church, have had more or less frequent association with her. To the stranger, his base charge might have influence, but to Mrs. Eddy's neighbors it is only unrighteous judgment.

"The writer says 'that in their house of worship there is the "Mother's room," an inclosure containing a chair upon which she once sat, which is an object of reverential attention.' This is news to me and would be to the members of the Concord Church. This room is simply Mrs. Eddy's reception room and is so considered by those who are informed upon the subject.

"The writer intimates that Christian Scientists in their prayers refer to Mrs. Eddy when they say, 'Our Father-Mother God.' Had he studied the prayer in the text book, 'Science and Health,' to which he was referred by the writer of this article, he would have seen that the members of this denomination refer to God as a loving Mother as well as a provident Father. No Christian Scientist ever thinks in the Lord's Prayer of aught but God. To interpret the prayer as this critic has done shows either total ignorance of the subject or intentional ridicule.

"It is a critic's privilege to differ in mat-

ters of opinion and to ably set forth his differences, but is it a chronicler's right to misstate facts and misrepresent individuals?

"IRVING C. TOMLINSON.

"Concord, N. H., January 26, 1901."

WILLARD S. MATTOX.

New York, January 29, 1901.

Since the publication of the foregoing the following letter was received by "Mul":

Clerk's Office,
UNITED STATES COURTS
District of New Hampshire.
Burns P. Hodgman, Clerk.

Concord, N. H., Feb. 2, 1901.

Frederick W. Peabody, Esq.,
531 Tremont Building,
Boston.

Dear Sir:

Your favor of the 1st inst. is at hand. The following is a copy of the return endorsed upon the subpoena.

UNITED STATES OF AMERICA,

District of New Hampshire, ss.

Concord, N. H., November 11, 1899.

I, Frank E. Horner, Deputy U. S. Marshal, attempted service of the within subpoena upon Mary Baker G. Eddy, as within commanded, but was unable to do so, being refused admission to her presence, after having announced for what purpose I wished to see her, and the office which I held as Deputy U. S. Marshal.

3 mi. travel; Expenses in lieu of, Team—\$1.00

FRANK E. HORNER,

Deputy U. S. Marshal.

Yours truly,

(Signed)

BURNS P. HODGMAN.

On February 2 the Eagle printed the following letter written by Mrs. Stetson:

LETTER ABOUT "MUL."

Augusta E. Stetson Writes of Her Acquaintance With Mary Baker Eddy.

To the Editor of the Brooklyn Eagle:

In an article written by "Mul" in your issue of January 30, I notice an allusion made to my acquaintance with the Rev. Mary Baker Eddy, "that doubtless I am as familiar with the home life and character as any one." I am very glad of the opportunity to inform the readers of your valuable paper that I have been closely associated with Mrs. Eddy as her student and an active worker in the cause of Christian Science for nearly seventeen years. During this time I have known all the members of her household and have been constantly in communication with her and with her family. A year before I studied Christian Science with Mrs. Eddy I was invited to listen to a parlor talk given by her. The hostess, who invited me to meet her, remarked that she was a most intelligent and cultured woman and a consecrated follower of Jesus Christ. After having listened to her for an hour I had no doubt of this, for never had I heard such words fall from human lips, nor ever felt such spiritual uplifting from any speaker. I was partially awakened to the truth she voiced, that God was the loving Father and Mother of the universe, including man, and that Divine Mind governed all. I there caught a glimpse of the power of the Christ Mind and its application to sin and sickness, the power which

Jesus exercised and He taught to His Disciples. For a year I questioned, Shall I investigate this Christ Mind healing and ascertain if it has a demonstrable Principle? I wanted to understand the possibilities of man governed by God and to grasp the spiritual interpretation of the Bible as taught in her text book Science and Health with key to the Scriptures. I knew that one to whom the Truth had been revealed in that wonderful book must have been inspired by God, and therefore I desired her to elucidate its principles. About this time Mrs. Eddy invited me to one of her classes, which invitation I accepted.

A course of twelve lessons in the Massachusetts Metaphysical College awakened a spiritual sense, which enabled me to behold on every page of the Bible a luminous lesson of God's allness, and man's relation to a loving Father and Mother who is an ever present principle or intelligence, an understanding of whose laws never fails to deliver humanity from the bondage of sin and suffering. I then put away false theories and time-honored undemonstrable dogmas, and began, through the teaching and example of Mrs. Eddy, to follow the Master and worship the Father in Spirit and in Truth. Since then she has been constantly and untiringly calling me higher by her holy walk and consecrated life. I recall the infinite patience and tender, forbearing love with which she met the many demands of my inexperience. How she continually encouraged and quickened my immature efforts to prove the promise of the Christ, "He that believeth on me, the works that I do shall he do also." During every trial of my faith and understanding, in every hour of need for higher spiritual light to illumine the way, she has been a faithful Leader, Teacher and Mother. This same watchful care is exercised by her toward all her students, and even those who have turned away from her teachings and refused to walk with her in the straight and narrow way which leads to health, happiness and holiness, must admit and recognize this faithful, devoted sincerity of character. It was only at the urgent request of her loving followers that she consented to the use of the endearing title of "Mother" in addressing her. She is, indeed, our Mother in Israel. Her meek and unselfish life speaks in purity of thought, in nobility of purpose, in high inspiration, in loyalty to God and in literal adherence to the teachings and commands of Jesus the Christ.

Great liberality is one of her marked characteristics. Her unswerving devotion to the good of all mankind and wise leadership of the great movement of which she is the founder engross her entire time and attention, and thousands are arising to call her blessed. In isolated grandeur she has held aloft the standard of Christian Science in a material age; and with invincible courage she has defended it against malice, scorn, envy, ignorance and misrepresentation. She has penetrated the mystery of existence, has found a solution to the Science of Being, and within the Holy of Holies has received the inspired message of Divine Love and given it to a waiting world. The fleeting centuries will cherish her in highest reverence and gratitude as the earth, through her ministry, is made to bud and blossom as the rose.

The beauty of Spirit, expressed in her countenance, the deep soulful eyes which at one moment flash with the merriment of a happy girl, and the next seem to penetrate beyond the visible and behold things unseen; her graceful, courtly movements, all remind her students that she is a notable example

of how to grow young—or, in more scientific parlance, she is a notable example of the life giving, energizing power of a spiritual life.

Oh, fill us with meekness to sit at her feet.
Who teaches the pathway to Love's blest retreat,
Who leads Israel's army in paths Jesus trod,
The highway of holiness, leading to God—
Hear gratitude voiceless and prayer without speech,
Which soar like the dove Heaven's portals to reach.

AUGUSTA E. STETSON, C. S. D.

New York, February 1, 1901.

On February 10, the Eagle printed the annexed letter written by Carol Norton, the heading reading in part as follows:

CAROL NORTON ANSWERS

CHRISTIAN SCIENCE QUERIES.

Review of Scientists' Position in Relation to Public Health and the Practice of Medicine.

Carol Norton, a well known Christian Scientist of New York City, has issued what he calls a brief review of the Christian Scientist's position in relation to the public health, the practice of medicine and the legal aspects of Christian Science practice:

"Within the last ten days," he says, "there have been two public hearings before the public health committee of the Assembly of New York Legislature on certain proposed amendments to the general law relating to the practice of medicine in New York State. These amendments are reported to have been framed by the legal committee of the New York County Medical Society and may have been denominated by some of the papers of this city and state as 'the anti-Christian Science amendments' to the public health laws of the state.

Q. Are Christian Scientists unmindful of the humanitarian work and devotion to suffering humanity shown by all honest, painstaking and active physicians, surgeons, nurses and their helpers? Do Christian Scientists consider that the medical practitioners who are advocating the present amendments to the definition of the practice of medicine in this state really comprehend the scope of their proposition or the unconstitutional and injurious nature of that for which they are asking?

A. Christian Scientists respect and honor the unselfish, earnest and honest efforts of all medical operators and practitioners who labor for the alleviation of human suffering. They admire their devotion to their profession, their studious habits and self-sacrificing experiments for the upbuilding and progress of what they are wont to denominate a humanitarian profession. What is herein stated is voiced in a spirit of loving kindness, sober conviction, and is born of upward of eleven years' experience and observation with sinful and sick humanity as a Christian Scientist. Too many physicians are embracing Christian Science and too many physicians' families rely wholly upon Christian Science healing to allow the writer to have any other than a friendly feeling toward the medical profession, but these sentiments do not change the fact that Christian Scientists have learned through bitter experience that medicine is not a science.

Q. Is Christian Science at once a religious belief or doctrine, and also a system of healing or curing disease?

A. By Christian Scientists it is held to be the scientific understanding of the teachings

of Jesus Christ. Healing sin or depravity, it nominates Christian reformation, healing bodily disease, organic and functional, it denominates Christian healing.

Q. Can it, as a religious belief or doctrine, be separated from its practice or demonstration in bodily healing?

A. As religious belief it relates to the moral, ethical and spiritual welfare of the people. Its method of healing or curing evil thoughts or habits is purely spiritual. As a system of spiritual-mental healing, according to the tenets of Jesus and biblical teaching, its method of healing physical ills is spiritual or mental, without drugs or material remedies. It is, therefore, not medical practice, as the courts, public custom, statute laws and doctors define the practice of medicine.

Q. Does the claim of religious freedom which gives to every citizen the privilege to enjoy "life, liberty and the pursuit of happiness" cover the general question? Do Christian Scientists have an inherent, fundamental right to heal and be healed without drugs, by spiritual methods which are at once both Christian and biblical?

A. Religious liberty bases the American commonwealth. Religious liberty includes the right to gain and preserve bodily health, which of necessity must base the ownership of "life, liberty and the pursuit of happiness." Therefore, under the normal and legitimate plea for religious liberty, Christian Scientists have a right to practice or demonstrate their methods of healing, inasmuch as those methods can be proven beneficial to the public health and general good. They heal where medical methods fail; reform where other moral systems are of no avail; their followers are friends to good government, civil liberty, righteous law and the good works of religion, both Christian and Jewish.

Q. Does the decision of the Supreme Court of the United States relating to the polygamous custom of living formerly set forth as a religious right of the members of the Mormon Church in any way affect the claim made by Christian Scientists that religious liberty gives them a right to practice and demonstrate their healing methods and professions the healing of the sick through spiritual means?

A. Polygamy, as a religious tenet of the Mormon Church was adjudged by public opinion, based on the Mosaic and Christian idea of monogamous union, also by the law of Christian ethics, American sentiment and civil law as a menace to the public welfare and detrimental to the higher or spiritual integrity of the people of the United States. Because of this general attitude toward this institution as a so called religious privilege polygamous living was not allowed as lawful, even under the guise of religious liberty or right. With Christian Science and its healing the case is entirely different. It is a friend to good morals, ethical integrity and the purity of the home. Its attitude toward the great institution of marriage is the attitude of Jesus Christ. It cures the sensual, liquor, drug and tobacco habits, destroys sin and in detail the civil law based on the Decalogue, emulates the standards of Jesus, heals as a religious act, or as the expression of their second most important article of faith—pravity, promotes moral sentiment, supports thousands of suffering people given up by the doctors and in the actual work of its practitioners, under the law of ratio, loses fewer patients (notwithstanding that it is invariably used as a last resort) than the practitioners of the allopathic, homeopathic and eclectic schools of medicine all combined.

It is, therefore, not a menace to the moral rights or public health of the people, and the Mormon decision rendered by the United States Supreme Court has nothing to do with the Christian Science case and its legitimate plea for the religious and divine right to practice Christian healing as a part of the Christian religion according to Christ.

Q. Do Christian Scientists believe in obeying the health laws of cities, towns and villages, in reporting contagious diseases, in submitting to vaccination, if the law insists, and in co-operating with all who stand for good government, public health, sanitary reform and a definite lessening of the death rate?

A. Yes.

Q. Have the States of the American Union a right to take sides with any one of the three schools of medicine, which in themselves are termed inexact or experimental sciences? Have the states, through their police power, based on legislative enactment, a right to force their citizens to submit to the treatment of the practitioners of these three schools of medical practice?

A. Professor William James of Harvard University answers this question pertinently when he says, "The state is not a medical body, has no right to a medical opinion and should not dare to take sides in a medical (curative) controversy."

Q. Have the states a right to choose for the individual the form of treatment to which he must submit if sick or suffering or say that Christian Scientists who heal by spiritual means through the exact science of metaphysics or mind (God) power, should be considered law breakers?

A. According to the national Constitution, the state cannot establish or enforce a state system of religion. Neither can it establish a state system of medicine nor a state system of the curative art.

Q. Why cannot the state give exclusive sanction or right to certain schools or systems of medical or curative practice?

A. Because no system of medical practice is either infallible or exact. All have to their credit multitudes of failures, as the daily death lists in our newspapers prove, and the state that attempts to legislate against the healing work of the Christian religion, as established by Jesus Christ when He commanded His followers throughout the ages to "go into the world, preach the gospel and heal the sick," not only deprives the citizen of the right to live if the regular medical practitioners have pronounced the death sentence or utterly fail to cure, but arrays itself with the world of pagan materialism against the Founder of the Christian religion, whose glorious code of life is its sweetest and most precious heritage. The great human sacrifice made by the Reformer of Galilee was for humanity's physically sick and suffering men, women and children as well as for all morally depraved natures and sin-bound characters.

Q. Do Christian Scientists practice medicine?

A. They do not. A recent decision of the Supreme Court of the State of Rhode Island thus answers this question.

Q. Has the state a right to say that the present proposed change in the definition of the practice of medicine, made at the instigation of the medical practitioners, is to exclude all spiritual means, prayer to Almighty God and all such methods of alleviating pain, woe and sickness as the Bible teaches?

A. The state has no such right and no court of law or jury of just men would even

tolerate such an abhorrent or sacrilegious proposition. The issues of life and death are sacred and as such the right of self preservation is of divine, not human, origin, and no law can interfere with the exercise of the free privilege that a man has to live and gain health, rather than die.

Q. When it is said that the present proposed amendments to the public health law of the State of New York relating to the practice of medicine do not aim to dictate to the citizen the method he shall employ to gain and maintain bodily health, and thus cannot be termed either an infringement of religious liberty or interference with the individual rights of the citizen, how shall this question be met?

A. The citizen or suffering individual is the person most wronged, though he is wronged through indirect means. The proposed amendments defining the practice of medicine would make the Christian Science practitioner or Christian demonstrator over diseases and sin a criminal before the law. Why? Because he attempts to alleviate or cure diseases by spiritual means without drugs or material remedies. These proposed amendments, therefore, by making it unlawful to do such healing, prevent the suffering of dying person from having the saving services of a Christian Scientist, and thus puts itself in a position to deprive the citizen of his life. By striving to brand Christian Scientists criminals it subjects all who would go to them in time of need to unjust, illegitimate deprivation, and, perhaps, the loss of the lives of

dear ones in their family, or even of themselves.

Q. Should Christian Scientists admit the contention made by some of the supporters of these proposed amendments that they should submit to an examination by the State Board, which passes upon the qualifications of those desiring to practice medicine?

A. Christian Scientists do not practice medicine, nor do they want to. Hence are not asking this State Board of Medical Examiners for the privilege to practice medicine. The Board of Medical Examiners is composed of physicians of the three so-called recognized schools, allopathy, homeopathy and eclectic. Why should those who stand for and attempt to and do heal through metaphysical or spiritual methods according to Christ, or scientific mind healing, be asked to pass an examination in a system or systems that they neither indorse, believe in, nor want to practice? Would it be reasonable to ask a would-be electrical engineer to pass an examination in medicine in order to qualify himself and receive a license that would enable him to conduct a great electrical plant or engine? Who on the present Board of Medical Examiners would be really qualified to examine and pass upon the qualifications of a Christian Scientist, perhaps a student and practitioner of Christian Science mind healing and its scientific metaphysics for a period of over fifteen years?

Q. Have Christian Scientists any authorized central educational institution in the United States? Have they any state chartered educational schools or institutions in which duly qualified and experienced in-

structors teach, pass upon and give instruction to Christian Science healers?

A. The Massachusetts Metaphysical College, in Boston, Mass., is the parent or central educational institution of this movement, and there are in the United States, Canada and Europe some seventy-nine chartered educational institutions in which systematic instruction is given in the theology, science, philosophy and healing of Christian Science. In the United States these institutions are invariably chartered by the state and all who attend the classes are kept under instruction not only through the term of class work, but through continued terms, month in and month out, through systematic instruction in association meetings and through the continued study of the Christian Science text book written by Mrs. Eddy.

Q. Do Christian Scientists diagnose disease, critically observe symptoms and prove their ability to cope with both organic and functional disease, and their general symptomatic conditions?

A. They attack all diseases mentally, are experts in mental anatomy, psychic influence, scientific psychology and the absolute control that mind has over the body and all its organism. Their scientific premise is that "All causation is mind and every effect a mental phenomenon." As metaphysicians they are experts, and physicians unacquainted with the science of mind are not in a reasonable position to say that Christian Science is faith cure, fanaticism or ignorant charlatanism.

The Case Against Eddyism.

**Mother Eddy's Religion Is Copyrighted, Likewise Her "Divine Inspirations,"
but They Are for Sale in the Market and Labeled With a Price.
The Poor Seem to Have Been Overlooked—Why Christian
Scientists Should Be Governed by Laws Which
Bind the Medical Fraternity.**

XX.

"One of the most important means of the study of medicine, and especially of surgery, is a thorough acquaintance with the anatomy of the human body. No one would think of placing an engineer in charge of a complicated piece of machinery who never became intimately acquainted with all the parts of such a machine and could not take it to pieces and put it together again with ease and intelligence.

"Unless one knows precisely the defects of such a machine, the influence of fresh or salt water on a boiler, the influence of rust, the effect of oils, entirely apart from the mere mechanism of the engine, an engineer might make the most serious mistake resulting in fatal damage both to the machine and probably to life. So surgical pathology is the study of the processes of disease, the alterations in the minute structure of tissues and organs, without which no surgeon can be fitted for his task, much less can he be called an accomplished surgeon."—W. W. Keen, F. R. S. S., in "Surgery," written for New York Sun.

"I recommend students not to read so called scientific works, antagonistic to Christian Science, which advocate materialistic systems."—P. 64 of Mrs. Eddy's "Miscellaneous Writings."

The advent of the twentieth century was marked by the publication of many papers

written by distinguished scientists, statesmen, ecclesiastics and others of erudition, all laudatory of man's achievements in the preceding century and prophetic of still greater triumphs near at hand. Each of these panegyrist of the past in turn paid homage to the intellect of the present, but by some strange oversight the march of Christian Science was ignored, possibly as the main reason because of the widespread conviction that this is the one "science" confessedly devoid of intellect.

Yet for this alone, "Mother" Eddy's Science is entitled to consideration; still another reason was furnished in 1900 by William A. Purrington, an able lawyer—author, who said after careful investigation of Christian Science:

"We devoutly believe that Mrs. Eddy is an instrument in the hands of God, not for the healing of nations, but to humble us intellectually by showing that, at the end of the nineteenth century, professedly intelligent persons can be as easily duped by her as their forbears were by Cagliostro at the close of the eighteenth."

That the "Mother" is an instrument in the hands of the Supreme Being is a proposition open to debate, but all reasoning people will without doubt agree that the progress of her cult furnishes a commentary upon modern intellect which is unpleasantly ironical. For here is an unscientific woman who brushes aside all that has been done for the betterment of suffering humanity by Medicine and its allies, Surgery, Pathology, Bacteriology—who dubs Jenner, Lister, Koch, Pasteur, Rontgen, Liebig and a long line of illustrious benefactors of the human race as teachers of error—spurns Hygiene, declares mortal existence a literal dream, proclaims that there is neither soul, spirit, mind, nor intelligence in man, and, despite all the proclamations of unreason, wins adherents to her doctrines by the claim that she is the inspired agent of divinity.

Many strange religions have come and gone throughout the centuries, and some still survive, but Eddyism is entitled to rank as the unique among them all. For while positively declaring the unreality of all that is mortal, this new science with one hand directs the gaze of its followers heavenward and with

the other reaches out for dollars, which, the great majority of mankind insists, are real. Summarising the doctrines of this science one may reasonably imagine their founder saying substantially to the world:

"I am divinely inspired. Follow and believe in me, and you shall be physically healed and spiritually saved. My religion is copyrighted; my divine inspirations are copyrighted, and you cannot know the Truth unless you buy it from me. Buy my silver souvenir spoons. Buy my photographs. Buy my various published writings, and be saved."

And the irony of it all lies in the fact that thousands of men and women do believe in the woman and do buy her copyrighted "divine inspirations!"

Christian Science by its teachings brands every other religion as falsehood, mocks at true Science, tramples upon sacred beliefs in motherhood and soul and the realities of human sorrows, which it coldly calls delusions; pictures the agonies of death as a mere dream, tells the woman who hugs the babe to her breast that her mother love is lavished upon an illusion, yet itself shrinks from criticism and claims immunity from "carnal minded" characterization, upon the ground that its teachings are sacred.

But, as that religion which was first preached to the poor nearly 2,000 years ago without price has had to endure criticism throughout the centuries, so must this copyrighted religion, which has silver spoons and photographs and books to sell; so must it also face criticism and submit to searching scrutiny. Religion as a commercial product cannot escape sharp examination. It cannot reasonably be expected that Mrs. Eddy's religious wares, advertised for sale in the market by their well-fed, well-housed, wealthy owner, will be as gently handled as the truths of a religion which any man may acquire, though he be as poor as Him who had not where to lay His head, or so poverty stricken as the beggars whom he healed.

The writer reiterates a statement made at the outset of these letters, viz., that the real or so-called "religious" views of Mrs. Eddy are not worthy of extended consideration, except where they are interwoven with teachings which menace public health, and, in their last analysis, public morals. So, in dealing with the religion of her Science he has done but little more than bring to the front the rich Mother and her prosperous Healers, that his readers could make their own comparisons between these sordid figures and those of the humble healers of early Christianity, who suffered hunger, stripes, imprisonment and death for their beliefs, without seeking earthly compensations. Furthermore, it has not been the purpose of the writer to shatter any worthy aspiration or belittle faith in that which the Founder of Christianity really taught, but rather his desire to show, incidentally to the main object of these letters, that Mrs. Eddy may not wisely be regarded as a safe interpreter of His teachings.

And for those who are Christian Scientists for other than mercenary reasons—for those who aspire to purer lives and are following Mrs. Eddy's will o' the wisp, through mental morasses and over the bogs and fens of her irrationalism, those of clearer vision must sympathize instead of condemning.

Legislation cannot destroy belief in Christianity, nor reduce Mother Eddy's fol-

lowing. It has been truly said again and again, that legislation cannot make men good or wise. Human credulity has demonstrated that it is a mental disease curable only by bitter individual experiences. Nevertheless legislation can protect communities from the dangers which menace them when the ignorant disciples of an un-scientific, un-Christian science daily teach their followers that disease is neither contagious nor infectious, and conceal from our health authorities cases of such diseases known to Christian Science healers. Legislation has declared that every physician shall become familiar with the body he seeks to heal; that he, before acquiring a license to practice, shall study anatomy, physiology and kindred branches of medical science and demonstrate his proficiency in the same; that he shall make certain reports to boards of health in the general interest of communities. These laws bind the Homoeopath, the Allopath and the Eclectic, but Christian Science is permitted to practice without restraint, although its healers cannot name a disease when they confront it, and are densely ignorant when questioned concerning the functions of human organs or the relation they bear to each other.

The immunity accorded to the practice of these "healers" would be paralleled by permitting a green brakeman to run a steam engine or a mixer of alcoholic drinks to take the place of a chemist in a medical laboratory. Laws can be enacted which will bind Christian Science practitioners to the observance of the same restrictions placed upon the physician who administers drugs and the surgeon who uses the scalpel. Such legislation can be enacted without oppression to the religious beliefs of Mrs. Eddy's followers, although such laws might bear heavily upon the commercial phase of her teachings—that is to say, make healers extremely cautious in demanding fees where ignorant treatment might be declared malpractice. All that the writer contends for is that these Christian Science doctors of disease shall be made to conform to the laws governing other physicians; that they shall be made to obey all health laws which other individuals are forced to obey.

Christian Scientists have appeared before the Assembly Committee on Public Health, at Albany, to protest against a bill which is intended to prevent "Mother" Eddy's healers from treating disease until after examination they have secured permission to practice from duly constituted state authorities. In making their protest these so-called Scientists asserted that their so-called cures were effected through the sole agency of prayer, but they failed to state to the committee that nowhere in "Science and Health" (their text book) are healers instructed to pray over or for patients. The fact is that Mrs. Eddy, the supreme authority in Christian Science, does not instruct her doctors to pray for the removal of diseases which she calls "delusions." In claiming that prayer is their remedy for disease, the "Christian Scientists" who appeared at Albany deliberately deceived the legislative committee which they addressed, and at the same time made statements in direct conflict with Mrs. Eddy's teachings. This was done probably in the hope that as prayer to the Supreme Being is always regarded with reverence and respect, a sacred feature of religion might be made to serve the purpose these opponents of Assemblyman Bell's bill had in mind. They imposed themselves upon the committee as pious, fervent, prayerful religionists. The proof that these

Scientists made a false claim is furnished in the following extracts from Mother Eddy's text book, "Science and Health":

In her rules for "Mental Treatment," pages 409 to 427, Mrs. Eddy gives various directions for removing or curing disease:

"If you mentally and silently call the disease by name, as you argue against it, as a general rule the body will respond more quickly."

"Plead the case in Science, and for Truth, mentally and silently."

"You may call the disease by name when you mention it mentally; but by naming it audibly you are liable to impress it upon the thought."

"To prevent disease or cure it mentally, let Spirit destroy this dream of sense. If you wish to heal by argument, find the type of the ailment, get its name and array your mental plea against the physical. Argue with the patient (mentally, not audibly) that he has no disease. Mentally insist that health is the everlasting fact, and sickness the temporal falsity. Then realize the presence of health, and the corporeal senses will respond 'so be it.'"

"The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Truth, which counteracts error. The leading arguments for curing insanity are the same as in other diseases, namely: The impossibility that matter should control mind, or suffer; the need of mortal mind to be cured by Truth; the fact that Mind can establish a healthy brain, and that Intelligence can destroy all error, whether that error be called physical or mental, dementia or dysentery."

"To fix Truth steadfastly in your patients' thought, explain Christian Science to them; but not too soon—not until your patients are prepared for it—lest you array the sick against their own interests by troubling and perplexing thought."

Christian Science as taught by "Mother" Eddy takes no account of prayer; she declares that her hearers must cure by mental argument with disease and by insisting mentally that a patient is not afflicted with a disease. She says nothing about the efficacy of prayers and relies solely upon argument. In one part of her text book the "Mother" declares that any teaching which does not harmonize with that which is proclaimed in "Science and Health" is at variance with Christian Science. Her views concerning prayer for the cure of diseases were more fairly presented by a witness who testified before Surrogate Fitzgerald recently than by the Scientists who aired their professed views in Albany. The annexed extract from the New York Sun's news columns indicates the views which Mrs. Eddy really presents by indirection:

The contestants of the will of Helen C. Brush, the wealthy woman who died last July and left most of her estate to the First Church of Christ, Scientist, closed their case at the hearing before Surrogate Fitzgerald yesterday. Mrs. Findlay, a sister of the testator, was recalled for cross examination. She was asked whether she ever undertook to give the Christian Science healers any advice about their treatment of Miss Brush. Mrs. Findlay said that she asked Miss Stephens, one of the healers, why she did not pray to God to relieve Miss Brush of her illness. Miss Stephens replied:

"God, our heavenly Father, knows nothing of disease, as you call it. Why pray to Him about matters of which He knows nothing?"

Nowhere in Mrs. Eddy's instructions relating to the treatment of disease is there a single reference to prayer. Her directions to healers

who treat consumption are about the same as those set down in "Science and Health" for the treatment of other diseases, and the reading of them will disclose the imposition practiced upon the legislators at Albany who listened yesterday to the false claims of Christian Science spokesmen. On pages 422 and 423 (54th edition) of Mrs. Eddy's text book, she says without even mentioning the word prayer:

"If the case to be mentally treated is consumption take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage and decomposition are beliefs, images of mortal thoughts, superimposed upon the body; that they are not the Truth of man; that they should be treated as error, and put out of thought. Then these ills will disappear. If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal when he learns that lungs never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more godlike. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter or its laws, the more immortality we possess. Correct material belief by spiritual understanding and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that lungs or any portion of the body can destroy you."

On page 431, the "Mother" asserts that the mere reading of her text book heals sickness, the assertion appearing in this fashion:

"The perusal of the author's publications heals Sickness constantly. If the patients sometimes seem the worse for reading this book, the change may either arise from the alarm of the physician, or may mark the Crisis of the Disease. Perseverance in its perusal has generally healed them completely."

Carol Norton, one of the Christian Scientists who addressed the legislative committee, unconsciously furnished the strongest argument made in behalf of the passage of a bill placing the "healers" of his cult under rational restrictions. For when a person states that a severed artery can be reunited, and the flow of blood be checked by mental treatment it is the time for law to take such a person in hand that he and others of like views may be restrained from trifling with human life.

The annexed clipping from the Sun's report of the hearing at Albany presents a few of Mr. Norton's irrational views, and reasons why the Scientists should be amenable to laws governing all duly licensed doctors:

"Dr. Huber asked Mr. Norton if he would treat a horse suffering with a lame shoulder with liniment.

"No, sir. I have cured cows by the mental treatment, and I would treat a dog, a horse or a plant the same as I would a human being—by mental treatment."

"Asked what he would do in case a person cut an artery, he replied:

"Science teaches us cleanliness, and if I cut my hand I would put a piece of plaster

on it to prevent the dirt from getting in, and then would use my mind to stop inflammation or poisoning. Why, by the use of my mind I have been able to stop an unusual flow of blood in an instant. This bleeding to death only exists in your mind. You have heard of the student who was told he was bleeding to death and they poured water heated to a blood temperature on his arm and he died of fright."

"Mr. Norton said he would use mental treatment also to close a vein or artery that had been severed. He went a little in advance of others in describing what he could do in the exercise of his mind, and differed from other speakers in that he declared that it was not necessary for the patient to use his own mind, but to use his (Norton's) mind. He recited an incident of a boy having gone down in the water for fifteen minutes, and laid on the dock apparently dead. Mr. Norton said he just went to work with his mental treatment and did not use any of the agencies that are generally employed in resuscitating drowning persons, and after a half hour of such mental treatment the boy came to life and began to throw the water off his stomach without being rolled over a barrel or such other devices common to everybody's mind. Mr. Norton said that Christian Scientists are advanced far enough in metaphysics and spirituality to do as Jesus did."

That Mr. Norton is not the only "healer" who treats plants "mentally" is apparent from the following extract, taken from the testimony of a witness who testified before Surrogate Fitzgerald:

"Well," said Mrs. Findlay, with a smile, struggling for a chance at the corners of her mouth, "one day some one noticed that a rubber plant in our house was dropping. It looked as though it were going to die. A few days after that somebody remarked that the rubber plant was doing very much better and seemed to have revived.

"Yes," Miss Duncan said, "I have been treating it by Christian Science."

The witness paused and the repressed smile became positive.

"Well?" asked Mr. Rand.

"Oh, nothing," said the witness, with a shy glance at the Surrogate, "except that I had been watering it more regularly."

Legislation should not deny to the adult believer in Christian Science the right to be treated by Mrs. Eddy's metaphysical methods (when it does not jeopardize the health of others), even if death should inevitably follow such treatment. The Scientists should be allowed free swing, if not encouraged, in treating members of their cult dangerously ill, for such license is more likely to eventually put an end to credence in Christian Science than anything that could be achieved by legislation.

But the hand of the law ought to intervene between these self-styled healers and the helpless victims of their gross incapacity and superstition. They should not be permitted to pass sentence of death upon children, al-

though the decree of death be vailed in a sacrilegious prayer. They should not be permitted to deny to suffering, pain-racked childhood those beneficent amelioratives of unbearable pain which true science has given to the world—reliefs which are at the hand of every physician, be he of high or low degree. One case illustrative of the diabolical cruelty to children, which the law should prevent in the interest of humanity, will serve to make clearer the meaning of the writer:

In a previous letter there were given copious excerpts from the verbatim report of the trial of two Wisconsin healers, under whose mental "Christian" treatment an eleven year old child died of black diphtheria. That there have been other deaths equally horrible those familiar with the secretive methods of Christian Science healers cannot doubt—how many, God alone knows, for even from each other, as well as from the authorities, these followers of "the Mother" conceal the records of fatal endings to mis-treatments of disease.

How can any one with the heart of a mother or a father—how can any one whose heart is not totally devoid of human sympathy, maintain a feeling of respect for the "Science" which seized little Irma Grossenbach in the hour of her extreme helplessness and then shut off from her every avenue of escape from death?

The child came home from school one morning deathly sick, and was sent to bed. Diphtheria had gripped her by the throat; her head and little body were doubtless tortured with pains indescribable, nausea agitated her stomach, her lips and tongue were parched with thirst. Yet from the minute that she retired to her bed until death happily ended her agonies every chance of living had been denied Irma, and the only thing done to alleviate her awful sufferings was to give to the poor child a little piece of ice. And all through this black scene of prolonged torture two healers stood silently by administering "mental treatment for thirst" to the gasping child, and repeating to themselves mentally: "God is good. You are not in pain. You are suffering from an illusion."

Sixteen—eighteen hours or more, the unfortunate victim of Christian Science lingered, nature in vain fighting to prolong life's mortal existence, then the spirit of this little martyr fled to its Creator.

The death of this single child, unreinforced by the evidence of similar slaughters of innocents, is sufficient in itself to cause the framing of an indictment against "Christian Science," for she was done to death by the highest methods of treatment known to the school of metaphysical healing. In behalf of helpless youth and communities in which health and life may be at the mercy of these false scientists who deny the very existence of disease this protest against Eddyism is written. For Christian Science is no longer a harmless fad.

MUL.



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