

The Sense and Nonsense of Christian Science

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BOSTON
RICHARD G. BADGER
THE GORHAM PRESS
1911

PREFACE

Though the title of this brief volume indicates specifically a study of Christian Science, the discussion aims to cover the broad field of mental therapeutics from the three standpoints of philosophy, religion, and experience.

The author has undertaken his self-appointed task not in the spirit of controversy, still less of hostility toward any sect which is turning to humanitarian benefit those useful psychological discoveries which bulk so large in the science of our day. His purpose, frankly avowed, is to throw the searchlight of criticism upon a subject more or less obscured by prejudice and distrust, much of which is justified by the palpable humbug, ignorance, and commercial exploitation which dominate and disfigure certain phases of the mental healing movement, to the end that he may assist in uncovering for wider utilization a remedial force of proven efficacy. If his words shall enlighten the understanding or plant the seeds of courage in hearts that hopelessly endure in the darkness of affliction, that will be for him the most gratifying reward he could elect.

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The Sense and Nonsense of Christian Science

CHAPTER I

Four Schools of Mental Healing

IT is perhaps a truism to repeat that the present age has accomplished, to a degree never approximated by all the previous centuries combined, the conquest of physical nature. The ingenuity of man exerted in every conceivable quarter of materialistic enterprise has seemingly reduced the area for further achievement to a calculable minimum. He has tamed and harnessed hitherto intractable forces, robbed the sea of her mysteries and the darkness of its terrors, and conjured magic properties and powers from the laboratories of the earth. The North Pole, so long the elusive phantom of those who followed the lure of the undiscovered, has capitulated at last to the determined quest of the latest and most persistent of Arctic adventurers; and even the birds of the air confess that the human aviator has broken their monopoly of aerial flight. So constant and complete has been this triumph that it seems as though external nature had finally surrendered to the genius and audacity of man, so that ambition must shortly halt and like Alexander of old utter the plaintive lament, "There are no more worlds to conquer."

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But there is another realm, more important than the visible world, whose exploration by scientific method has scarce begun, with the study and investigation of which we venture to prophesy the achievements of the future will be chiefly concerned. This field is man himself, not as the subject of biological science which is merely descriptive of the evolution of his outward form, but as the spiritual offspring of divinity, to whom was promised the plenitude of dominion and power, and for the enlargement of whose life and the enrichment of whose experience the earth and all that is therein are tributary springs.

It is not so long ago that the human mind was a dark untraversed region, its unproved powers and latent possibilities left to the weird experiments of the mesmerist, the charlatan and the dabbler in occult arts. The therapeutic benefits occasionally produced upon the physical organism by the action of an uncomprehended psychic force which to-day commands in evergrowing measure the thoughtful interest of the world, were formerly dismissed by science as impostures or ascribed by religion to special divine interposition whereby the reign of natural law was temporarily suspended to accommodate an individual. The existence of an ascertainable rule by which the subtle aid of psychic or spiritual forces might be consistently invoked for bodily health with certainty of result was unsuspected, and when advanced in explanation

of the phenomena which both science and religion were obliged to admit as facts, was persistently rejected. This hostile or at least unreceptive attitude was natural and perhaps inevitable, for modern mental healing was unfortunate in its early association and is not yet divorced from quackery and humbug.

In the last few years a marked change has taken place in the attitude of those who formerly turned a contemptuous shoulder to the challenge of mental healing. Psychotherapy has earned final if grudging recognition in medical lecture halls, and now commands the keen discriminating thought of scientific minds. The church has made overtures of friendship, and so interested has the general public become that the business of the mental healer, under whatever auspices or pretences conducted, is most popular and lucrative. His waiting-rooms are daily thronged with eager patients, with every ailment from cancer and consumption to warts and a cold in the head.

Popular interest in psychic investigation and experiment is chiefly personal, partly religious, and to a considerable extent pure dilettantism. With most the actuating motive is no doubt the hope of finding relief from physical distress; with others it is a profound spiritual reaction from half a century of scientific naturalism and the material aims of modern life in the direction of a new, or rather a newly resuscitated, spiritual ideal and interpretation of life; while with many per-

sons who now pursue the subject with zeal the whole thing is a mere passing fad of which they will soon grow weary.

This tendency has found expression in several forms, some of them nothing but the revival of ancient superstitions such as astrology and fortune-telling, commercialized and masquerading under pseudo-scientific names. But of all the possible or demonstrated uses of psychic force, by far the strongest in human appeal is its utilization for the cure of disease. If we have discovered a new or new-old principle of unlimited range and availability we want first of all to apply it to the removal of that which most oppresses human existence and from which mankind most desires to find release.

The theory and practice of mental healing have been disfigured by so much unsound exposition, cheap humbug, commercialism and other unsavory associations, that the entire subject is more or less befogged and misapprehended. But that mental healing has accomplished enough to demonstrate that there is "something in it" and to require a philosophy to interpret its obvious phenomena seems certain. The question is, How much is there in it? Are the therapeutic powers of the mind, which experience has unquestionably proved, merely a useful but limited adjunct to medicine and surgery, something which may assist the skill of the regular practitioner, but which is incapable of effecting the radical cure of

deep-seated organic maladies, or is it an absolute principle of healing which needs but to be understood and intelligently applied to prove that it is indeed the universal solution to the problem of disease?

The curing of disease by non-physical means in all ages, even before the Christian era, is an incontrovertible fact. The "miracles" of Jesus and the early Christians are as well substantiated as any event of their period. The history of the Middle Ages abounds with authenticated instances of remarkable cures wrought through the instrumentality of "holy" relics and persons of unusual faith and piety. Even in our own day the "miraculous" waters of Lourdes continue to restore not a few of the afflicted multitudes who repair thither, while the wonders wrought by hypnotists and Christian Scientists are facts of common knowledge.

At present there are four distinct schools of mental healing which have attained wide recognition; they are Christian Science, the New Thought, Medical Psychotherapy, and the Emmanuel Movement. The phenomena of mental healing occur under other auspices and under no auspices, as they always have, but these four are the only phases of the movement which have awakened and sustained intelligent interest, and the number of their supporters is continually increasing.

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CHRISTIAN SCIENCE

Christian Science starts out with the postulate that God is All-in-All. He is a perfect spiritual Being, omnipotent, omniscient and omnipresent, and is defined as Divine Principle, Mind, Life, Love, Truth, which terms are employed interchangeably. God's creation, man and the universe, are His "ideas" and are therefore spiritual and perfect, reflecting infinite life, love and truth.

Christian Science proceeds by innumerable denials, including the reality of time, space, matter, about everything in short that common sense is accustomed to regard as obviously real and self-existent. Matter is an imperfect material concept of that which is perfect, spiritual and eternal. It is belief in matter as having life and substance in its own right, that is, thinking of man and the universe as material products controlled by hard-and-fast mechanical laws, which produces all moral and physical ills, such as sin, sickness and death. This triumvirate of human misfortunes is collectively denominated as "error," or "mortal mind." These terms which are synonymous express the fictitious counterpart of the Divine Mind, and are the sole cause of every phase of moral evil and physical suffering. Disease is cured by the true belief in God, which includes the insight that since He is supreme reality and the only creative power, He cannot include or be responsible for any-

thing which is unlike Himself. Sin, sickness and death are therefore "illusions" which will be seen to be without entity or harmful power in proportion as man realizes that he is made in the image and likeness of God.

The Christian Science treatment of disease usually takes the form of a silent argument. If the malady is consumption the practitioner proceeds in some such manner as this: There is no such thing as diseased lungs or consumption, and no such belief known to the Divine Mind, for all that means life, substance and health is God, to whom disease or discord of any kind is unknown, and in whom it cannot exist. If disease cannot exist in God it cannot afflict man, who is God's reflection. The belief in consumption springs from a conception that man, including his lungs and all his bodily parts, is material, and consequently governed by material laws, whereas man is spiritual and his lungs and other organs are God's ideas and reflect His being in perfect uninterrupted action under the government of and in obedience to divine law. Realize your true nature, see yourself as God sees you, that is, as His own perfect and spiritual reflection, and your belief in consumption will disappear, and with it all its distressing symptoms, for it has no true principle but is mere illusion or negation.

That is to say, destroy the belief in disease by the belief in health, and disease will disappear, for both disease and health are products

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of thought.

Christian Scientists assert that the healing power possessed by Jesus and the early Christians was based upon the knowledge of spiritual law and was in no sense miraculous. It was lost because the church forsook the standards of her Founder and became immersed in materialism. Get back to the simple spirituality of apostolic days and you will recover the healing powers which the saints and believers of early times possessed. Mrs. Eddy and her followers claim that this is precisely what she has done, re-discovered or exhumed a long buried principle of Christianity.

THE NEW THOUGHT

The New Thought like Christian Science affirms the supremacy of Mind, but is nebulous as to its nature and is inclined to pantheism. It holds that all diseases are of mental origin and are curable by mental means. It goes to the Bible for the warrant of its philosophy, but attaches quite as much importance to the sacred books and mystic lore of eastern religions as to the words of Jesus or Saint Paul. Unlike Christian Science the New Thought does not deny the existence of matter. That is, it does not confuse phenomena with illusion; it believes in a material universe, not as the fictitious product of "mortal mind" nor yet as ultimate reality, but as the expression of the divine will and intelligence.

This conception, however, in the import of New Thought writers is indistinguishable from pantheism.

As expounded by leaders of this cult the New Thought is a nebulous compound of agnosticism, pantheism, esoteric Buddhism and Christianity. Teachers and practitioners of the New Thought discourse volubly of the "Cosmic Consciousness," the "Creative Spiritual Ion," "rythmic breathing," "the silence" and the solar plexus. The last is regarded as the center of divine energy in man, while moral evil and physical suffering are the result of crossed or tangled vibrations which may be avoided by the proper regulation of the breath. Homicide, larceny, financial panics, industrial depressions, divorce, drunkenness, consumption, wrinkles, insanity, impecuniosity and old age thus become the products of incorrect respiration. Salvation for the individual and for society, health, wealth, fame and power, are potentially located in the pit of the stomach.

The character of the articles and advertisements in the New Thought publications is an index to the intellectual and spiritual quality of the majority of its adherents. Cards of clairvoyants, fortune-tellers, and astrologers, short cuts to wealth and how to make money without work, appear in profusion. Along with these bizarre features is now and then a magazine article of sound moral and hygienic value.

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The practitioners of this school claim privately to possess extraordinary powers. The psychic experts of New Thought profess to take excursions at will to the realm of shades and to be able to restore the dead to life—if they have not been dead too long. A certain New York healer with a fashionable clientele solemnly informed the writer that he had several times divested himself of his corporeality and gone after dead men to bring them back to earth, and that on one of these visits he had interviewed a suicide who had expressed his regret over his violent exit from mortal life. The fully initiated are committed to the oriental doctrine of reincarnation, and not a few claim to remember their previous mundane or stellar existences. Most of them, however, have the discretion to refrain from saying much about this phase of the subject—at least for publication.

No definite statement of the New Thought is possible because there is no authority capable of imposing a creed. Having no ecclesiastical organization or supreme pontiff, the New Thought exhibits a riot of individualism with consequent lack of formulated belief, such as we do not find among the Christian Scientists who must conform absolutely in all things to fixed ecclesiastical standards.

Both Christian Science and the New Thought may be directly traced to one Phineas Parker Quimby, a clockmaker and homely philosopher who for twenty years or

more enjoyed considerable local popularity and fame in northern New England as a mental healer, and who performed some remarkable cures.

Quimby held that in every individual there are two persons. First, a "scientific man," the perfect spiritual offspring of his creator, sinless, deathless, and not susceptible to disease or discord of any kind; second, a "material" man formed of flesh, bone and blood, and impregnated with the accumulated errors of the ages. This material man holds spiritual man in captivity to false beliefs which are the fruits of centuries of wrong teaching by parents, physicians and priests. Chief and most tyrannous of these manifold errors or delusions is the idea of disease. The object of Quimby's life and the purpose of his system was to destroy the false concept of the human mind and to restore or reveal the natural and original harmony of man, made in the image and likeness of his creator and rightful heir to a perfect and immediate heritage of health. His method was simply to change the current of thought, to constantly emphasize and keep in mind the idea of health, for the true idea possesses a vitality and power capable of destroying the most persistent of errors. His example was Jesus who he claimed healed in exactly this way. He distinguished, however, between Jesus and Christ; the latter being the vital principle which the man Jesus exemplified and by whose mighty aid he performed

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his wonderful works. Quimby even called his system "Christian Science," or a "Science of Health."

Mary Baker Glover Eddy, the "Founder and Discoverer of Christian Science," and Julius A. Dresser, the father of the New Thought, were among Quimby's patients and pupils. Mrs. Eddy copied and taught from his manuscripts, and for ten years proclaimed herself in the most unqualified language to be indebted to Quimby for all she knew or taught. The New Thought is loyal to the home-spun philosopher of Maine though it has grafted many strange doctrines to the original stock, but Christian Science has turned parricide, utterly repudiating its progenitor whose works and teachings Mrs. Eddy and her followers have for thirty years denounced in unmeasured terms as "hypnotism." Undoubtedly Christian Science exhibits many features that Quimby never heard of. Quimby confined himself to the eminently practical problem of disease, treating it as the result of erroneous thinking which may be overcome by correct thinking. Both Christian Science and the New Thought have taken on many vagaries and curious fads, but the Quimbian doctrine of disease is the basis of each.

Christian Scientists constantly reiterate in support of Mrs. Eddy's personal claim to the discovery of Christian Science and the authorship of Science and Health, that the entire

question was settled in her favor by the courts. This is an excellent example of that singularly indiscriminating quality of thought which characterizes the mental operations of members of this cult. The question of authorship was not involved in the case cited, but merely the question of copyright—a very different matter. Neither Quimby nor his heirs was a party to the suit, but a pupil of Mrs. Eddy's named Arens who had obtained possession of the Quimby manuscripts from his teacher and had published them as his own. Against him Mrs. Eddy brought a successful action for infringement of copyright. Her early emphatic avowals, both oral and written, of indebtedness to Quimby for all that is central in her own teachings is conclusive against her later claims.

The votaries of Christian Science and the New Thought, who are rapidly increasing, are recruited from three distinct classes. There are first of all the sick, the halt and the physically unfit who come to get cured and who are cured. In the case of Christian Science these comprise the vast majority.

"Where do all these people come from?" asked an observer at a great international gathering of Christian Scientists held in Boston a few years ago.

"Most of us come from our graves," was the epigrammatic reply of one who had himself been cured of a chronic malady after all other means had failed.

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The answer was literally true. To the hale and the hearty the extreme idealism of Christian Science is so contrary to accepted standards as to excite in the main nothing but ridicule and scorn, and those who resort to it do so only as a forlorn hope. They are properly grateful to the agency by which they have been restored to health and naturally become enthusiasts. Their mistake lies in connecting the fact of their cure with the metaphysics of Christian Science and in accepting the former as conclusive proof of the truth of all the Eddy doctrines.

Another class who are attracted by the idealism of Christian Science and the New Thought are those who find in certain gloomy phases of the older forms of religious faith no succor for their practical needs, and who turn in sheer weariness of spirit to the optimism and good cheer which radiate like sunshine from these buoyant philosophies.

Still a third class, more numerous among the adherents of the New Thought than among the followers of Mrs. Eddy, represents the speculative, flighty type, given to the pursuit of fads and bizarre fancies like the ancient congregation on Mars Hill that came out to listen to Paul in the hope of hearing something new. The vague theology of the "Cosmic Consciousness" and the "Creative Spiritual Ion" makes an irresistible appeal to the mystery-craving mind, while the doctrine of reincarnation and the prospect of

excursions at will to the abode of departed spirits promise rare sensational possibilities. For this class the New Thought is a sort of intellectual Carribean whither drift the flotsam, the unanchored and the derelict, drawn by its occult jargon and conglomerate novelties.

MEDICAL PSYCHOTHERAPY

As defined by Dr. Hugo Munsterberg psychotherapy is "the practice of treating the sick by influencing the mental life." This definition, however, admits the methods of every species of religious faith-healer as well as those of scientific investigators such as Dr. Munsterberg himself. Hence for the sake of maintaining the distinction previously drawn I shall confine the discussion under this caption to mind cure as administered by regularly qualified physicians.

Historically the medical development of psychotherapy traces back to the interest aroused by Mesmer in the eighteenth century in the psychic phenomena which soon came to be designated as Mesmerism, better known to us as hypnotism. This force was familiar to the ancients and was even applied by the Greek physicians as a therapeutic agent, but its influence on the modern medical profession does not antedate the second half of the nineteenth century.

Two French scientific investigators, Doc-

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tors Liébeault and Charcot, realizing the beneficial possibilities of the force which Mesmer had stumbled upon, and desiring to rescue it from the charlatans who were fast bringing it into disrepute, established about 1860 an institution for the scientific study of mental healing, to fathom the processes of hypnotism and to determine its proper place in the practice of medicine. In the hands of men of professional standing psychotherapy is not liable to the same degree of suspicion or disapproval which attaches to the free-lance methods of the faith curists, in the eyes of the laity, many of whom are sticklers for orthodoxy.

At first experiments in psychotherapy were conducted on the basis of hypnotism. At present, without discontinuing that method, suggestion is mainly employed. That is, the patient instead of being put into an abnormal condition is put into a normal sleep, or not even that, but merely placed in a receptive mind, and words of help are then spoken to him which stimulate the natural healing power of the body to cure itself.

Psychotherapy is eminently scientific so far as it goes. It has established beyond all doubt that many diseases once regarded as incurable, or as curable only by medical means, yield readily to this method. It does not at present claim to cure everything, and as a rule makes no attempt to treat developed organic disease. The present attitude of those physicians who

practice psychotherapy may be thus summarized: It is admitted that disturbances of the digestive apparatus can be influenced to an extraordinary degree, and those of the circulatory system involving the bladder, the uterus, the pancreas and the liver, to a considerable extent. Not much can be done for disorders that have their seat in an abnormal brain constitution, such as idiocy, paranoia, imbecility and melancholia, though some triumphs are claimed for epilepsy. Flat-footed is the denial that cancer or tuberculosis can be cured by faith, though it is conceded that psychical influences may under special conditions retard any pathological process in the organism, and the indirect but valuable assistance of favorable moods in overcoming fear and in promoting hopefulness is recognized and commended.

However, while psychotherapy, generally speaking, does not at present attempt the cure of advanced organic diseases which Christian Science unhesitatingly assumes and in many instances successfully handles, it does not deny that maladies which are now regarded as incurable may some time come within its range. The ultimate limitations of its method it leaves for experience to determine, recognizing that much which appears irreparable to-day may prove accessible to-morrow.

The difference between Medical Psychotherapy and Christian Science is this: The former does not necessarily go back of physiological

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processes, and offers no philosophy to interpret the phenomena which it produces. It is possible to believe in and to practice psychotherapy and at the same time be a thoroughgoing materialist, regarding the mind as merely a refined form of matter. This view of the nature of mind is not incompatible with the possibility of its affecting its lower stratum, the body. Psychotherapy is based upon the established scientific fact that a favorable emotional state may produce wonderful changes in the organism, but whether this emotional state is an exalted spiritual condition or purely a physical "motor reaction" it does not say; all it does is to try to produce the state and then trace its effects. It holds, for the present at least, that only certain tracts of the body are in the psychophysical system, and hence that only disturbances which lie in those tracts can be reached through psychic methods.

Christian Science on the other hand is not only a system of therapeutics but it claims to be a religion and a philosophy as well. Based on the *a priori* postulate of the allness and goodness of God and the consequent spiritual nature and perfection of His creation, it reasons out by a more or less logical route the "unreality" of disease, and ascribes its cures to the apprehension and practical application of metaphysical truths. Since disease and pain are only beliefs, if one can reason himself out of the belief he will escape its disagreeable

consequences. All diseases therefore are equally curable, since all alike proceed from an identical error. Disease is comparable to a nightmare, and the restoration to health is like waking up.

THE EMMANUEL MOVEMENT

The Emmanuel Movement is psychotherapy in the hands of priests. It has the advantage of having been launched under the auspices of a rich and socially influential denomination, but is the least in importance of the four forms of mind cure enumerated at the beginning of the present chapter. It lacks the aggressiveness and masterful confidence of Christian Science, limiting its field to purely nervous and functional disorders. Although inaugurated by religious leaders this school apparently does not profess to heal on the same principle which Jesus used, but in everything relies upon the diagnosis and advice of the physician.

The aim of the Emmanuel Movement as briefly stated by one of its sponsors, the Rev. Samuel McComb, in *The Hibbert Journal* for October, 1909, is "to bring into effective cooperation the physician, the psychologically trained clergyman, and the trained social worker in the alleviation and arrest of certain disorders of the nervous system which are now generally regarded as involving some weakness or defect of character or more or

less complete mental dissociation.

"Two of the rules governing our work are:
 1. No person shall be received for treatment unless with the approval of and having been thoroughly examined by his family physician, whose report of the examination shall be filed with the church clinic records. 2. All patients who are not under the care of a physician must choose one and put themselves in his care before they can receive treatment at Emmanuel Church."

It will be observed that the aim of the Emmanuel Movement as thus authoritatively stated is circumscribed, and the language in which that aim is defined is guarded and explicit. It depends primarily upon the physician; its hope is to alleviate or arrest but not to cure, and only nervous disorders, and those of a certain kind, are attempted.

Summarizing, then, Medical Psychotherapy and the Emmanuel Movement are primarily materialistic, and only secondarily psychic. They prescribe their own limitations and keep well within them.

Christian Science and the New Thought recognize no limitations, at least theoretically. The former denies the physical world in toto as "illusion," including of course every form and manifestation of disease. The latter admits the reality of the physical world as phenomena but affirms that mind is supreme.

Christian Science and the New Thought take the uncompromising position that mind

can cure everything, and they go a surprising distance toward substantiating their claim. Medical Psychotherapy and the Emmanuel Movement affirm that mind can cure some things, and the successful treatment of "some things" is as far as they get.

I select Christian Science as the title of this treatise partly because it is the most successful and partly because it is the most familiar of the four schools whose characteristics and claims we have briefly outlined, being in the eyes of many the type par excellence of mental healing. It claims to be, and so far as its philosophy is concerned it is, essentially distinct from the others. It is primarily due to the radical cures of Christian Science that the church and the medical profession have awakened to the possibilities of interaction between mind and body. Not that Christian Science was the first in point of time to demonstrate such a relation, for the fact of mental healing is attested by the experience of centuries, but it was first to catch the popular imagination and may truthfully assert the honors of a pioneer. The general public may know very little or nothing at all about Medical Psychotherapy, but it is distinctly aware of Christian Science.

The cures of Christian Science are undoubtedly genuine and its postulates fundamentally correct, but its literature betrays such confusion of thought that uncritical minds are unable to distinguish between what is true and

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what is false in Christian Science, while persons of logical mind are apt to become so disgusted with its dislocated metaphysics, its superstitions and lesser absurdities as to defeat that serious consideration to which the subject is entitled both on its intrinsic merits and on the strength of its certified achievements. Moreover, as a constructive social force Christian Science is a movement of no little sociological significance. It not only heals the ailments of the body, but it unquestionably reforms individuals inspiring them with new life and motives, and this it does at a time when the futility of the church to infuse its primitive transforming power into the lives of men is admitted with regret and humiliation by Christian leaders, clergy and laity alike.

CHAPTER II

Mrs. Eddy and Her Disciples

I PROPOSE in this book to discuss Christian Science, not the personality or idiosyncrasies of Mrs. Eddy. She is an old woman, nearly ninety, secure in popular fame and impregnably intrenched in the hearts of her devoted, not to say infatuated followers.

But since Mrs. Eddy is identified in popular thought with the mental healing movement, of which Christian Science is the best known and most effective expression, and since the vulnerable points of that particular phase of the movement are directly attributable to the aberrations of Mrs. Eddy's logic and to her absolute personal dominance over the minds and wills of her myriad devotees—a dominance as final in its sphere as the spiritual despotism exercised by the Roman pontiffs in the days of Hildebrand and Innocent III—it is necessary to mention briefly certain indisputable biographical facts, together with the general characteristics of the Eddy cult. As a public personage of exalted pretensions Mrs. Eddy can scarcely plead immunity on the ground of age, sex, or achievement from that analysis and criticism which are the just and natural penalty of fame.

This is a sensitive subject with all Christian Scientists. No matter how honest the attitude or how genuine the interest of an outsider, the slightest skepticism on his part as to the infallibility of the "Founder and Discoverer of Christian Science," or any disposition to inquire into the less familiar side of her personal history or her relation to the Christian Science organization, is quickly and visibly resented.

Members of the cult habitually refer to Mrs. Eddy in terms of exaggerated reverence, as "our Holy Leader," or "our Revered Leader," which title is invariably capitalized. The title of "leader," even spelled with a small "l," is never applied to any one else. Nor is the appellation of "pastor" permitted to the heads of the local Christian Science churches. Mrs. Eddy is the "Pastor Emeritus" of the "Mother Church," and the Eddy theory is that her book, "Science and Health," is the pastor of all the branch churches, every one of which is controlled absolutely by the central organization at Boston.

Christian Scientists minimize the personality of Jesus on the ground that Jesus was merely a man while Christ was the principle which he exemplified, and that to emphasize the former tends to obscure and eclipse the latter. But with singular inconsistency they magnify the personality of Mrs. Eddy and see no incongruity in coupling her name with Him whom all other Christians venerate as

the supreme manifestation of the divine. I have myself frequently heard her compared to Jesus, not a little to the disparagement of the "Great Physician." This is an excellent illustration of the length to which the Eddy infatuation is carried, and of the quality of mind of those connected with the Christian Science denomination. Mrs. Eddy herself once declared over her own signature that her "revelation" was "higher, clearer, more permanent" than that of Him concerning whom it was said in his day, "Never man spake like this man." She has officially characterized her mandates to her churches as "Divine directions."

Mrs. Eddy's followers are persuaded that she is the "Woman" of the Apocalypse who was "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," and that "Science and Health" is the "little book" that "shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

There is an undercurrent of expectation among the faithful that Mrs. Eddy will never die, but is to be translated, which according to Christian Science eschatology is the logical exit of spiritual man from the illusion of mortal life.

It is a mandate of her church that Mrs. Eddy shall be definitely named in a set formula at every service, and in every article, lecture and pamphlet published under the aus-

pices of the Society, as the "Founder and Discoverer of Christian Science." Every printed testimony of healing contains a panegyric to Mrs. Eddy, many of them fulsome to absurdity, some writers carrying their obsession so far as to praise the literary style of "Science and Health." A prominent lecturer and healer, recently deceased, publicly declared that no one could expect to experience the healing benefits of Christian Science who failed to preserve the "proper attitude toward Mrs. Eddy."

This is not merely the simple and warm-hearted but indiscriminating gratitude of individuals for the restoration of health through Christian Science, it is the official attitude of the church which shows a pronounced disposition to apotheosize its founder, to collect Eddy relics and to establish an Eddy legend while the woman herself is yet in the flesh. On the front cover of the "Christian Science Sentinel" appears the motto

"A Lady with a lamp shall stand
In the great history of the land."

The "Lady" is Mrs. Eddy, and the "lamp" is "Science and Health."

As Mrs. Eddy possesses full knowledge and control of the policy of her church, from defining doctrinal tenets down to the minutest detail of formal worship, we must infer that this ridiculous adulation if not prescribed by

her orders at least has her tacit approval.

Despite the fact that her name is a familiar one to the public, there was until very recently no woman of note concerning whose personal life and history so little was known. Co-incidentally with the awakening of popular interest in Christian Science a large bibliography has appeared, and many highly interesting and suggestive facts have come to light regarding the career of the "Founder and Discoverer of Christian Science" and her relation to the movement of which she is the recognized head. Much of it bears the mark of partisan bias, one way or the other, but making all due allowance for the zeal of her disciples and the prejudices of hostile critics, the weight of evidence supports conclusions which in many respects are neither confirmatory of Mrs. Eddy's intellectual and moral balance nor favorable to her claims to original thought and leadership.

Equally conclusive with the external evidence of courts of record and attested biographical facts is the internal evidence to be found in the organization and spirit of the "Mother Church," probably the most autocratic ecclesiastical body in existence. Notwithstanding her alleged retirement under the modest title of "Pastor Emeritus," Mrs. Eddy retains all the powers which are essential to active direction, including the prerogatives of appointment, removal and veto. She is legislature, executive and supreme court, nor

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is there a trifling detail of administration over which she has not instant and perfect control if she chooses to assert her mastery.* Every member of the Christian Science church is under obligation to leave family or business at Mrs. Eddy's immediate behest, and go to her home to serve her in whatever way she may command for the period of one year. No woman member may join a woman's organization of any sort, literary, social, civic or philanthropic.

Not only does the law of her church impose no limitations upon Mrs. Eddy's authority and power, but there is not the slightest disposition on the part of any of her followers to believe that such checks could possibly be needed.

The recent summary dismissal of a prominent healer in the leading Christian Science church of New York on charges which can hardly be distinguished from African voodooism, preferred by the directors of the Boston

*This chapter was already in type when Mrs. Eddy's death was announced in the public press. That event reveals a condition which confirms the above statement. By her death it becomes impossible to alter, amend or revoke the By-laws which govern the Christian Science denomination. As the author of these By-laws she stipulated that they must never be changed without her written or oral consent. Thus it appears that her church must either dissolve or continue to be ruled by Mrs. Eddy from her tomb.

organization, affords a striking and even dramatic example of Mrs. Eddy's amazing control over a body of people many of whom are persons of education, experience and good sense. Despite the fact that the congregation and trustees of the New York branch were practically unanimous in their support of the defendant, when word was unexpectedly received from the aged leader ordering them to yield to the Boston directors, they immediately surrendered, reversed their action without raising a question, and even passed a formal resolution thanking Mrs. Eddy for her interference. One of the trustees when asked by a newspaper reporter to explain the apparently incomprehensible action of the local church replied, "We are obeying Mrs. Eddy, that's all."

The defendant herself, after sentence of expulsion had been pronounced, declared in a final statement to the press and public, and with the fervor of apostolic days, "As for me, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus the Lord, and in Mary Baker Eddy, my beloved Leader."

No doubt Mrs. Eddy has had to struggle long and hard for public recognition. She has had the courage of her convictions, and she has exhibited administrative capacity and

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gifts of leadership to an extraordinary degree. It is the custom among her followers to compare the vicissitudes of Mrs. Eddy's career to the sufferings and rejection of Christ, even as they compare the woman herself to Him. But Mrs. Eddy has been abundantly compensated for whatever privations and hardships she may have endured "for righteousness sake" in the lean years of her career. She possesses in a measure rarely equalled by the great and renowned the three objects universally desired as the triple-goal of human ambition—fame, fortune and power. She is the most celebrated woman in the world today, her royalties surpass those of any living author; and she is the supreme and venerated authority for thousands of devoted men and women held in leash by the three-fold tie of gratitude, ecclesiastical obligation and superstitious reverence, absolute ruler over their wills, purposes and consciences, prescribing not only articles of religious belief but also articles of diet, and regulating their marital relations.

The disposition to laud and honor Mrs. Eddy has its creditable and even beautiful side, for it is to a considerable extent the ungrudging tribute of those who but for her would never have found release from the bondage of disease. But it is not a very intelligent or discriminating gratitude. While it has been instrumental in building up a strong, compact and disciplined personal or-

ganization, it has unquestionably hindered the advancement of the mental healing movement as a whole, which in the minds of many is synonymous with Christian Science, its best advertised and most familiar phase. The majority of thinking persons who would perhaps gladly avail themselves of the benefits of its method are deterred from serious investigation by the quasi-idolatry which seems to be obligatory upon all who identify themselves with the Eddy cult.

Her followers, to be sure, explain their singular attitude toward the high-priestess of their faith on the ground that it is not Mrs. Eddy's opinion to which they defer—for Mrs. Eddy as the special repository of Divine wisdom can entertain nothing so uncertain, so deficient in authority, as an "opinion"—but it is the truth which she demonstrates. They assert that Mrs. Eddy never issues a spiritual mandate until she has first demonstrated beyond all peradventure that it is the truth, the whole truth, and nothing but the truth. This childish logic shows the supreme trustfulness reposed by her followers in Mrs. Eddy's spiritual insight; or to put it less euphemistically, the astonishing grip of the Eddy superstition.

The Eddy antipathies are likewise shared by the members of the cult. For example, in her writings Mrs. Eddy specifically condemns the use of tea, coffee, tobacco, and all kinds of liquors. I have been much in the company

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of Christian Scientists, but I never saw a woman sip a cup of tea, nor a man smoke an after-dinner cigar. On the contrary it is repeatedly declared that no one can be a good "Scientist" and indulge in the use of any of these forbidden articles. There are plenty of excellent physiological reasons for abstaining from tea, coffee, tobacco and liquor. Anything used in excess is bad, and some things had perhaps better be left entirely alone. If these articles were all eliminated from use the world would be no worse off. But the Christian Scientist is estopped both by his religion and his philosophy from pleading physiological reasons, for physiology is a "mortal mind" science, and therefore only a form of "error" which no consistent Scientist should allow to influence his diet or his hygiene. Nor can they consistently urge moral objections, for the moral objections against the use of the articles forbidden are based upon their injurious physical effects.

Another stumbling-block to intelligent interest in Christian Science, both on account of its intrinsic impossibilities and the absolute unquestioning acceptance demanded for it, is the text-book, "Science and Health with Key to the Scriptures." What the Bible was to the Puritans in Cromwell's time, what the Koran is to the Mohammedans, this book is to the followers of Mrs. Eddy. Their reverence for it is second only to that entertained for the author herself.

Christian Scientists profess entire reliance upon the Bible and "Science and Health." They read little or nothing else. Practically everything outside the publications of the Christian Science Publishing Society is placed upon the index expurgatorius. These authorized publications include a monthly and a weekly magazine, pamphlets, and a daily newspaper. The last is an admirable sheet, exemplifying in many ways the best ideals of journalism, clean in its news and clean in its advertisements. It is financially successful, as indeed all Christian Science enterprises invariably are.

The Bible is regarded as a product of joint-authorship, written in part under the inspiration of truth and in part by mortal mind, the influences by which it was dictated depending on whether the text harmonizes or conflicts with Mrs. Eddy's views. Christian Scientists therefore accept only so much of the Bible as seems to corroborate the Eddy theories and reject the rest. But the Bible has subordinate importance both in Mrs. Eddy's estimation and in that of her disciples. The leading member of any Christian Science church—so far as the branch churches are permitted to have "leading" members—is the First Reader whose function is to read aloud at the Sunday services selected passages from "Science and Health." The Second Reader, who receives a smaller salary, reads from the Bible. The combined performance is officially defined as

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a "sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and *authorized* by Christ." (The italics are theirs).

The spiritual equivalence of "Science and Health" to the Scriptures is cleverly assumed in the form and manner of its get-up which is exactly like that of the Bible, flexible leather covers with round corners, gilt edges and Oxford paper. The psychological effect on the crude mind is to link the two books together as complementary each to the other, which indeed is the claim.

Mrs. Eddy is not a felicitous writer, though the financial receipts from "Science and Health" would put the "six best sellers" in eclipse. As often as a new edition comes out, which is every time the author transposes a verb or substitutes a synonym, it is at once taken up by the faithful at five dollars per copy.

From a literary standpoint the book is vague, stilted, artificial and repetitious, frequently obscure in meaning and unintelligible in expression. It has "damnable iteration." The author varies phrases in the apparent belief that she is developing an argument. Many of these phrases are maxims of unquestionable truth, others are grotesque or utterly impossible. The singular infelicity of style is due partly to the author's total lack of literary training and ability, partly to her peculiar trick of attaching special and unauthorized

meanings to common words. The chapter titles are in the main quite irrelevant to the subject matter. "Footsteps of Truth" might just as aptly be labelled "Physiology" or "Spiritualism," for no chapter unfolds any special line of thought or is otherwise distinctive. The book in its entirety exhibits neither unity, outline or coherence. Like the Koran one may begin at the front and read to the end, or at the end and read backwards, or in the middle and read either way, the effect is all the same. This remarkable characteristic of Mrs. Eddy's writing is regarded by Christian Scientists as strong evidence of its inspiration.

Philosophically the thought is confused, though the fundamental position as to the place of intelligence in the universe is identical with the basis of theistic idealism. Not having a critical mind, however, Mrs. Eddy fails to make proper distinctions and is led into frequent and serious error. The radical blunder of Christian Science metaphysics we shall consider in a chapter by itself.

The lectures and articles published in the "Journal" and "Sentinel" are far superior in point of lucidity, argumentative force and literary style to anything Mrs. Eddy has ever written. Nevertheless not one of these writers will claim or even admit the ability to state the doctrines of Christian Science in his own language, but will invariably refer inquirers to "Science and Health," where they affirm the "truth is revealed in the fulness of inspir-

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ation." Even the official statement of Christian Science teachings prepared for the various secular year-books by the church authorities is made up of isolated sentences drawn from Mrs. Eddy's writings.

The uniformly high price at which "Science and Health" is sold, together with the scrupulous care observed in securing all the advantages of copyright, betrays the leaven of commercialism and gives support to the accusation which is frequently made that Mrs. Eddy has attempted to convert a universal principle into a personal monopoly. There is no philanthropic and missionary zeal among Christian Scientists such as actuate other religious bodies which freely distribute millions of Bibles among the poor, the unenlightened and the outcast. "Science and Health" sells for five dollars—which is a good deal to pay for a book when the wage-earner is sick, and there is no coal in the house, the children need shoes, the insurance premium is due, and a charitable physician may be had for nothing. Perhaps this explains the reason for the frequent boast that there is no poverty among Christian Scientists, but fashionable people throng its temples and elegant equipages wait at its doors.

A particularly grotesque and repellent feature of Christian Science as developed by Mrs. Eddy is the doctrine of "malicious animal magnetism," the fictitious but exceedingly prolific opposite of "truth." Despite the

claim that it is nothing but illusion, extraordinary emphasis is placed upon its practical effects which seem to be as real for Christian Scientists as the truth itself. This terrifying force which works under the synonymous titles of "mental assassination" and "mental malpractice," and from which not even Mrs. Eddy is immune, sounds strangely like the witchcraft superstition of the Middle Ages and Salem days, and is indeed virtually indistinguishable from it. The Salem witchcraft delusion was actually revived by Mrs. Eddy in the same locality which nearly two hundred years before had witnessed the execution of nineteen unfortunate and helpless old women convicted of practicing the Black Art. An action was brought against one of her former students in which the court was petitioned to enjoin him from ruining the health of a woman in Ipswich by the malicious use of his mental powers. The case was actually given a hearing before the Supreme Judicial Court sitting in the ancient town of Salem in 1878.

As expounded by Mr. Alfred Farlow, a Boston Christian Scientist of prominence, malicious animal magnetism "includes any and all action of the human mind, and is similar if not identical in meaning with the term mesmerism, or the modern term hypnotism. . . . It includes every phase of evil, every phase of the human antagonism to truth."

Mr. Farlow goes on to state what is a more or less recognized fact of psychology, though

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within much narrower limits than he seems to be aware of, that "one may be mentally dominated by another if he is not awake to this evil and prepared to resist its deception," and continues: "There is no point of similarity between the belief of Christian Science concerning animal magnetism and what has been termed witchcraft. . . . Witchcraft was based wholly upon superstition. In Christian Science animal magnetism is not believed to be a power, is not thought to be the expression of intelligence but of false belief. It is not to be combated by smiting its victim but by understanding the truth, by relying upon the one power which neutralizes and destroys the false belief. In the light of Christian Science we recognize that the effects of the Black Curse and all other means of frightening folks are the outgrowth of delusion, of suggestion or auto-suggestion which becomes powerless in the presence of Christian Science, the apprehension of the truth of being. The manifestations of the human will are silenced by an understanding of the omnipotence and omnipresence of the divine mind."

This may be all very well, but the distinction which Mr. Farlow would make is not borne out by the disclosures in the recent case of the New York healer previously referred to who was expelled from the Christian Science communion for bewitching people by the concentrated power of human thought. Amazing performances both in practice of

and in defence against malicious animal magnetism were openly testified to, upon which the Outlook aptly remarked, "All that this needs are the accessories of broomsticks and pins to be a genuine revival of Salem witchcraft."

But the penalties of Christian Science diabolism are relatively mild, however out of joint with the times the doctrine itself may be. Removing a practitioner's card from an official journal is much more humane than hanging or burning at the stake.

Philosophically the vital truth of Christian Science is contained in the postulate that mind is the only ontological reality and that matter in the sense of independent substance does not exist. From this premise it follows that material ills such as disease are not ultimate realities, though they are not illusions, as Christian Science asserts. Mrs. Eddy's contributions to a very old philosophy consist in certain extreme and ill-reasoned deductions, such as the utter worthlessness of all knowledge based upon the testimony of the senses, the doctrine of malicious animal magnetism, and the revival of the old pagan notions that matter is intrinsically evil and that celibacy is a higher state than marriage. She has organized, commercialized and copyrighted the new-old force of mental healing and has enthroned herself as its modern high-priestess. She will probably go down in history as a benefactor of humanity, which she undoubtedly

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is, though not in any sense a martyr or an exemplar of self-denial.

But while I am compelled to hold the views regarding Mrs. Eddy, her book and her church which I have so candidly expressed in this chapter, I freely admit that the idealistic movement of which Christian Science is incomparably the best organized and most efficient phase was, if not inaugurated, at least promoted by her, and that whoever may have been her forerunners and whatever may be the extent of her indebtedness to them, it has by her been guided to its present world-wide proportions. Philosophers in all ages have held and taught the nothingness of matter, but neither Plato, Kant nor Hegel ever applied the theory to a case of jumping toothache. Bishop Berkeley proved with unerring logic that there was no such thing as matter, from which it could not have been a difficult step to prove, theoretically at least, that there was no such affliction as disease. But Bishop Berkeley was a confirmed hypochondriac and spent his closing days in advocating the use of tar water as a cure for bodily ills. Mrs. Eddy was the first who ever theorized about the nothingness of matter to demonstrate systematically to the world the practical availability of an otherwise academic and useless doctrine, by applying it successfully on a large scale to the alleviation of human distress. Whatever may be said of Christian Science as an ecclesiastical organization or a personal

cult, as an actual force it is undoubtedly effective in triumphing over moral evils, and in destroying physical ills which have refused to yield to medicine or surgery. The great truth of mind healing, for centuries obscured and almost lost, has come to stay, and Christian Science has done more than any thing else to restore this mighty and beneficent principle to its rightful preëminence as the normal cure for the ills of the flesh.

Having disposed of "Eddyism," to which I shall not allude again, we may now proceed to examine the basic principles of Christian Science itself which claims to be a philosophy, a system of therapeutics and a religion.

CHAPTER III

The "Unreality" of the Physical World

CHRISTIAN Science philosophy, like all other philosophies, aims to interpret this personal life of ours and to present a rational view of the universe by getting at ultimate principles.

So far as it interprets all cause and effect as mental, not physical or material, Christian Science stands on common ground with other idealistic systems. Plato in antiquity, and Berkeley, Kant, Hegel, and other thinkers in modern times, held views regarding the nature of the world and its contents that would bewilder and confound the plain "man on the street." But while these philosophers reached their conclusions by the formal processes of reason, Christian Science claims to arrive at the same point by the short cut of divine revelation.

The self-prescribed test which Christian Science invites the world to apply to its remarkable claims is a practical one, identical with that which Philip offered Nathanael in the simple laconic challenge, "Come and see."

Now if the basic truth of Christian Science is a fact to be demonstrated in the personal life through spiritual apprehension, it may be asked why take up the purely intellectual

question of philosophy at all? We do it for two reasons. First, because of the insistent claim that Christian Science is a philosophy as well as a system of therapeutics. This must be either proved or disproved, which can be done only by the method and in the language of philosophy. Christian Science may indeed be a short cut, but unless it can show that it arrives by a route which commends itself to enlightened reason it can hardly substantiate its pretensions to philosophy, no matter how correct its "revelation" may be. It is quite possible that intuition is a surer as well as a more direct avenue to truth than the slow and labored processes of logic, and that mere formal proof of a universal truth lacks the tremendous dynamic power of the same truth spiritually discerned. But when the spiritual fact is made the basis for a set of speculative deductions, the latter must rigidly conform to the laws of thought and meet the tests of logic if they are to satisfy the critical mind and command that intellectual assent to which they claim to be entitled.

A second reason why we devote so much space to this phase of our subject is that we may present Christian Science in such a way as to make its fundamental truth appear reasonable and probable on *a priori* grounds to that intelligent class of readers to whom truth makes its introductory appeal through the intellect; who must first understand with the mind before they can believe with the heart,

and for whom the superficial errors and inconsistencies of Christian Science becloud its essential truth.

Fundamentally Christian Science is, in its philosophical aspect, substantially identical with theistic idealism. Its basic teachings as to the character of God and the spiritual origin and nature of man are in harmony with the teachings of the New Testament, whatever value this fact may possess as a credential. The main trouble with Christian Science arises from the assumed necessity of denying experience, and from the confusion which infests its vocabulary—due to the pernicious habit of attaching extraordinary import to words and phrases which possess a fixed and entirely different meaning in usage. These errors have given rise to loose thinking generally and to certain untenable and mischievous inferences specifically.

The passage from "Science and Health" most frequently cited by Christian Scientists as the summary of their philosophical and religious creed is the "Scientific Statement of Being," which reads as follows: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

The same thought is somewhat differently phrased in "Unity of Good," another work by the author of "Science and Health," briefer but equally authoritative for Christian Scientists. "God is All-in-All. Hence He is in Himself only, in His own nature and character, and is perfect Being or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind. If He is All, He can have no consciousness of anything unlike Himself, because if He is omnipresent there can be nothing outside of Himself."

The corollaries of this theorem of the allness and perfectness of the spiritual God according to Christian Science are that His creation must also be spiritual and perfect, and therefore there can be in the divine economy no such things as sin, disease and death. These afflictions which figure so tragically in the history and experience of mankind are merely false beliefs or illusions, projected by mortal mind which is also a fiction and whose evil works the truth will dispel. How the conclusion is reached that God is spirit and the universe is mental, that matter is illusion, and how mortal mind being itself a fiction can produce such appallingly clever counterfeits of reality, is not explained. These inquiries are dismissed with the reiteration, "God is All," and the curious logic that sin, disease and death being "negatives" have no existence and hence require no explanation.

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Reserving for later and fuller discussion the peculiar ineptitudes of Christian Science metaphysics which result mainly from the ambiguous use of the word reality, let us see if there is anything radically wrong with the postulates contained in the two passages cited above.

Philosophy, which as we have said is concerned with finding a solution to the problem of existence, reflects two opposite and hostile tendencies of human nature, for which the soul of man has ever been the battle ground, and which have continually borne fruit each after its kind in human thinking and living.

Some people profess to believe only in what the eye can see, the hand grasp, and the senses experience. Such persons are apt to find their keenest enjoyment in the gratification of animal propensities and the realization of material benefits. Others seek the things of the mind and the spirit as the highest good. These two tendencies as reflected in philosophic thought may be generally described as materialism and idealism, because they are invoked to interpret life and the universe either on the basis of matter or mind. Every one is more or less of a philosopher, even in his ignorance of technical distinctions, since he invariably summons his personal beliefs to explain or justify his conduct.

The first of the world's great thinkers to formulate philosophy into two definite and representative systems were Plato and Aris-

tote, from the standpoint of original genius probably the greatest intellects of pagan antiquity.

Plato taught that the world is governed by the divine and eternal mind, that the universe is mental, not material, though manifesting its internal forces in external forms; and that man is the offspring of God, immortal in his being and partaking of the essential nature of his creator. He held that the source of happiness is in virtue and in resemblance to God.

Aristotle, on the other hand, taught that the mind is but a form of the body and consequently mortal. He placed the source of happiness in riches and outward prosperity, though he personally lived far above the ethical plane of his doctrine.

There have been philosophers many and distinguished since then, but philosophy on its basic lines has moved pretty much along the routes mapped out by these illustrious pioneers of thought twenty centuries ago.

The chief problems of philosophy are to determine the origin and process of knowledge and to locate causality. In other words, philosophy tries to answer the questions, How is knowledge of anything, ideas or objects, possible? What is the nature of the ultimate cause, and where is it?

Materialism declares that existence is wholly physical and locates it in a real, that is, independently existing, space and time, and affirms the causal principle to be some kind of

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“force.” It explains all the higher forms of experience including the organization of society, the triumphs of civilization, and the springs and motives of moral progress, in terms of matter and force working in space and time under the forms of motion. It traces not only biological structures, but life, love, ethical standards, moral sentiments and spiritual aspirations, back to the primordial cell out of which all that is noble and impressive in human development is supposed in some way to have been “evolved.”

Idealism, on the other hand, locates existence in the will and purpose of God. It finds nothing in fire mist or protoplasm or the primordial cell which is capable of explaining the power at work or the meaning of its manifestations. It does not deny that the primordial cell may have been the starting point for the physical manifestation of life, but it does deny that it is the starting point of life itself.

The theory of knowledge is also treated very differently by these two antagonistic schools of philosophy. To the materialist knowledge is merely an impression made by the corporeal senses upon the mind, which is regarded as physical in its origin and essence and as purely passive in its functions, a sort of blank sheet of paper upon which the senses register their impressions. To many persons this seems a plausible and adequate explanation, because the usual interests and activities of life apparently belong on the physical plane

and require no deeper theory to explain or understand them.

But a little reflection shows that this question of how knowledge arises is not so simple as at first sight it may appear to be. Experience instead of being the starting point of knowledge is itself a mental product. Before we can know a physical object or grasp an idea the mind must build the sense impression of it into rational experience. x

Take for example the process of education. The pupil gets the thought of his teacher or his text-book only as he comprehends it, that is, makes it his own by thinking it for himself. The thought of the teacher is not lifted out of his mind and deposited in that of the pupil any more than the thought of the author is taken bodily from his mind and put into the book. The thought is just as much in the mind of the teacher or the author after it is communicated as it was before. The only way the pupil can get it is to think it for himself.

The same thing holds true for common objects. We can understand the typewriter, the telegraph, the piano, the thunder of machinery, the notes of a violin, only as we grasp their meaning. In and of themselves they are merely so much wood, wire, steel, ivory or noise. Only the mind can make them intelligible, and this it must do through laws of thought immanent in itself. In other words, while the outside world may furnish a stimu-

lus to mental activity, it cannot provide knowledge. The mere physical impression means nothing whatever for consciousness; the meaning is for thought alone. This is what Kant meant when he said that the world we perceive is the world we construct. Whether it is the world of thought or the world of sense, whether it is somebody's idea which we reproduce for ourselves or an inanimate object like a typewriter whose meaning we construct for ourselves, the only thing we can have in consciousness is the mind's own product.

Of course the typewriter, the telegraph, the machine and the violin are there apart from the perceiving mind; this fact constitutes their objectivity which is as real for the scholar as it is for the ignoramus. But we are not at this point dealing with the physical constitution of the objects themselves, but only with their interpretation. We shall take up the objective world presently and we shall then see that even on the physical side "things are not what they seem."

Knowledge, then, whatever it may concern, is really interpretation by the laws of thought immanent in the understanding. But interpretation presupposes something to interpret, an objective order which is harmonious with the laws and forms of thought. Just as the typewriter and the violin require intelligence to comprehend them and imply an intelligence of which they are the product and expression,

so on the cosmic scale we are led to infer a Supreme Intelligence of which the universe is the product and expression. "A truly extramental existence," observes Professor Borden P. Bowne, whose thought the author is following in these paragraphs, "in the sense of something beyond thought and independent of it, and in no way amenable to it, is an impossible conception." We are compelled by logical necessity to assume that the world of things originates in thought.

As an object of knowledge the universe exists independently of our ideas or thought of it, though we can know it only through our thought. As an ontological fact it has no existence at all apart from thought, for to the Supreme Thinker the universe is only an objectified idea. It is a thought world, then, viewed from either standpoint. Thus the theory of knowledge according to idealism supports the primary declaration of Christian Science, "All is infinite Mind."

Even on its physiological side, modern psychology tells us that this "sense impression" which the materialist names as the starting point of knowledge is itself only a form of nervous change. Color, form, feeling and sound are said to be merely vibrations of varying intensity. A certain rate of vibration gives us color, another rate produces sound, and so on. That is to say, when we think we see, hear, or touch a physical object we really do nothing of the sort; all we do is experience

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some kind of cerebral excitement which takes place in a remote corner of the brain. I do not vouch for this as established fact; scientific theories are remarkably inconstant quantities, and before this book finds the reader some revolutionary hypothesis may have been proclaimed which will work havoc with this. But at present the theory stated prevails, and I cite it in order to show that even from the standpoint of scholastic orthodoxy the "things" which common sense accepts as substantial and unquestionable realities do not yield to the rough and ready analysis which their supposed simplicity requires, and that our knowledge of them is after all a very elusive quantity.

Now let us look at the Christian Science doctrine of the "nothingness" of matter, which properly interpreted is not the pure absurdity that at first sight it seems to be.

That the familiar, tangible substance which we call "matter" has a complete and independent existence by itself is the basic claim of materialistic philosophy. Its reality in this absolute sense involves the equally literal reality of time and space in which matter is conceived as existing. It may seem preposterous that time, space and matter, all that goes to make up the objective world, so visible and palpable, can be called unreal in any sense whatever, for to common intelligence these things are supreme realities. But here again critical thought shows that the common sense

view will have to be considerably modified.

Even conceived as actual physical distance, space is not the fixed quantity it appears to be on a superficial view. We can travel to-day from New York to San Francisco, a distance of three thousand miles, in five days, one day less than was required a century ago to make the journey by stage from New York to Boston. The telegraph has accomplished even greater wonders than the railroad in annihilating space. The New York stock exchange can communicate with London by cable and receive an answer in three minutes, which is less time than it would take a broker to dictate a letter if he were communicating with London by mail. Of course the physical distances all remain the same as before, measured by the linear unit. But the real significance of distance is not the number of miles between two points on the map, but the expense and inconvenience involved in getting from place to place, and these are conditioned by time, so that practically the problem of distance is being continually transmuted by science into one of time.

But we can establish the ideality of space even as physical distance. If space is conceived as real, that is, as independent veritable existence, space itself and everything in it would admit of endless division, with the result that all being would be dispersed into indefinite plurality in which true unity would completely disappear. The mutually external

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elements or portions could be held together and apart only by making each the center of attractive and repulsive forces which would prescribe to every other its place. This grotesque and impossible assumption can be escaped only by conceiving of space as phenomenal. If we do that we need affirm not the infinite extension and divisibility of space itself, but only of phenomena, for while the space law like the law of number contains no provision for stopping, its concrete application as in the case of number must always depend upon the nature of experience and not upon the abstract law itself.

So in the case of time, the notion of an independent time is self-contradictory. A real veritable time must either stand or move. If it stands past and future co-exist. If it moves, where does it move from and where does it move to? It must leave a timeless void behind and move into a timeless void ahead—a preposterous assumption. It is utterly impossible from such a literal point of view to harmonize past, present and future. Things cannot exist in the past or in the future, for one is dead and the other has not yet come. The present can have no duration because according to the hypothesis it is only the timeless plane of separation between the other two. If we try to conceive of the present as having duration we would either have both past and future in it at once and forever or else interrupt the continuity of the temporal flow. If

the present has no duration things cannot exist at all. Conceive of time as phenomenal and this contradiction disappears. The time law like the space law and the law of number makes no provision for stopping, but its concrete application depends upon the nature of experience and not upon the abstract law itself.

This thought may be made clearer if we compare the space and time of waking experience with the space and time of a dream. The dream is just as vivid and just as truly a fact of expedience as anything that happens to us when we are awake. We traverse oceans and continents, perform prodigious labors, and live years in the course of a momentary dream, but there is no corresponding space and time in which all this occurs. The space and time relation is there, but it is only the form of the dream. Cancel the dream or the waking experience and nothing at all remains to correspond to space and time in the case of either. Nor do we need an actual space and time in the waking experience any more than in the dream.

Space and time, then, have no independent veritable existence. They are merely forms or laws of experience. Certain types of experience we relate in the spatial form and certain other types in the temporal form, because the space and time laws are immanent in our intelligence. But they are merely tricks of the mind to relate objects and events to each other and to ourselves in experience.

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Space and time are commonly spoken of as infinite, and so they are in the sense that the space and time laws are universally and inexhaustibly applicable and provide for indefinite repetition, but in no other sense can they be said to be either infinite or real.

So much for the space and time relations in our human consciousness, but for the Supreme Being there can be no space or time at all, not even as laws or forms of experience. In our own case these relations are wholly determined by the range of our power to act and the nearness or immediacy of consciousness. They are relative to our mental power. We are "here" or "there" not in a geometrical sense, as a point on a plane, but according to the range of our action. Immediate action in the space relation is presence; immediate action on all things would be omnipresence.

In the temporal relation those things constitute our present or "now" which we possess in a certain immediacy of consciousness; if we held all our experiences in a similar immediacy the whole experience would be present in the same sense and we should have no past or future.

Now the Supreme Intelligence being under no law of development and having no unrealized potentialities can be subject to no space or time limitations. Having immediate action on all things He is spatially omnipresent. Embracing all things in consciousness, retaining all the facts of experience in similar

immediacy, He is temporally omnipresent.

This is the answer then which idealism returns to the question, where is the world? In a geometrical sense it cannot be located at all; it is in the divine consciousness, or as Saint Paul expresses it, "In Him we live and move and have our being." Again we affirm with Christian Science, "All is infinite Mind."

The foregoing reasoning leads to the implication that since God is perfect He must see His creation as perfect, and as He sees it once, so He sees it for all time. Why we do not also see it as perfect, and how we may, are questions which we shall take up in their place.

Now if space and time are phenomenal it follows that everything in them must also be phenomenal, the world of nature and all material things. Common sense may again be inclined to balk at the proposition that the things with which it is so familiar in everyday life do not exist in their own right, but we offer no violence to common sense. The proposition does not destroy or invalidate as a fact of experience anything which we are accustomed to call real, any more than our changed view of time and space does. Things are as real as they were before, but they are differently placed, that is all.

From the philosophical point of view matter is disposed of as independent substance by proving the impossibility of a "real" time and space in which matter must exist if it is what

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it seems to be. But let us see what physical science itself has to say about the constitution of matter.

Take the table at which I write, which is a self-evident object constructed out of wood. What is wood? According to physics and chemistry it is something composed of molecules which in turn are built of atoms. These atoms which were once thought to be the smallest particles of matter that could exist are now believed to be composed of particles still more minute, called electrons, which are supposedly whirling centers of electric force. Sir Oliver Lodge employed a striking figure to indicate the infinitesimal character of the electron. He showed that if the interior of a church one hundred and sixty by eighty feet, and forty feet high, represented an atom, the electrons in it would look like dots about the size of the period of ordinary print. Neither atoms nor electrons have ever been revealed by the most powerful microscope, hence however probable they may be, or however necessary to scientific theory, their existence is only hypothetical.

We know that solids can be dissolved into liquids, and liquids can be reduced to gases. Although not yet proved as an indubitable scientific fact, ultra-technical researches indicate that all the elements of matter are but the result of a different grouping of one final element or force. That is to say, the electron as a hypothetical unit, whether of solids,

fluids, liquids or gases, is identical; and a glass of water, a roomful of air, a stick of sealing wax, and a locomotive engine, are in their material constitution ultimately one and the same.

Even as defined by physical science itself then, matter is no substantial thing, but a mere theory, the process of some indefinable force beyond; in the words of Herbert Spencer, "an infinite and eternal energy from which all things proceed," something which science has never captured or comprehended and which defies the analysis of its laboratories. So that the final verdict of science is, "All is infinite energy." This is a good way from being the same as "All is infinite Mind," but it is nevertheless conclusive against the reality of matter as understood by common sense.

CHAPTER IV

The Creative Power—is it Mind?

WE have seen that both philosophy and science agree that matter is not the self-existent substance which it appears to be to a crude sense-realism, and that the theory of knowledge supports the primary declaration of Christian Science, "All is infinite Mind." The point next to be determined is whether an inquiry into the problem of causality will return the same answer. What is the nature of the creative power back of all things? Is it impersonal energy, or is it Supreme Intelligence?

There are but two possible answers to this question of causality; one is mechanical, the other is personal. The first belongs to materialism, the second to idealism.

The mechanical explanation of the universe may be either purely materialistic or a sort of first cousin technically described as necessitarianism. According to the former, the physical elements themselves are supposed to be endowed with certain forces whereby they interact and found both the forms and order of the world, and explain not only the biological structure of living things, but history, literature, art, religion and philan-

throp. That is to say, the mental activities and moral achievements of man as well as his physical organism and environment are explained in terms of matter and force.

According to the necessitarian view which assumes an order of law on the impersonal plane, the pre-conditions to concrete existence are found in certain independent categories of thought, such as "the absolute," "unity," "identity," "change," etc. Personal existence is thus assumed to be the product of something else more ultimate and fundamental than itself. As both the mechanical-physical and the mechanical-idealistic or necessitarian theories are essentially identical and open to the same logical objections, we shall not distinguish between them in the very brief space that we can give to the subject.

The most familiar application of the mechanical explanation is seen in the doctrine of evolution, and the best known exponents of the evolutionary philosophy are the late Herbert Spencer and Professor Ernest Haeckel.

In order to avoid confusion let us distinguish between evolution as science, with which we have no quarrel, and evolution as philosophy which we select as the popular type of the doctrine of mechanical causality.

Evolution may mean either a description of the order of phenomenal origin and development, in which the organic connection and unity of living things is traced from earlier

forms, or it may mean a theory of the meta-physical cause underlying that development. The first is science, the second is philosophy.

With evolution as science we can have no disagreement. That existing organic forms can be traced to earlier ones, and these to a common origin, scarcely admits of doubt. This, however, gives us no insight into the heart of the real problem, which concerns not the form but the essence of things, hence it is of only subordinate interest. No amount of physical description or classification can explain or throw any light upon the inner nature of the things which are evolved or the power that is manifesting through them, which is the inquiry with which philosophy is concerned.

At this point evolutionary philosophy steps in and offers an interpretation on the basis of the facts which evolutionary science has discovered. The starting point of the whole progressive process is defined as an "indefinite, incoherent homogeneity," and the progressive process itself in all its many sides and phases is said to consist of an "integration of matter and a concomitant dissipation of motion." Space and time furnish the scene, matter the existence, and force manifested through motion the causality. These five factors constitute the basis from which all the higher expressions of life and forms of experience, all the intellectual and moral qualities of man, patriotism, self-sacrifice and

maternal love, "Lord Christ's heart and Shakespeare's strain," have been "evolved," and the principle by which they are to be interpreted.

The evolutionary philosophy arises partly from the limitations of human existence which in a way seem to support the notion that personality develops out of the impersonal, partly from the belief in an independently existing time and space and the substantial nature of the things in them. Popular thought being chiefly concerned with visible and tangible objects, they are accepted as the basic facts of existence and quite naturally become the standards for everything else. To the sense-bound mind the philosophy of evolution seems very probable, and except perhaps the Spencerian phraseology in which it is expressed, very simple; but like the theory of a "real" time and space it abounds in difficulties.

We have already seen that space and time must be conceived as forms of experience, not as veritable facts, and the theory of knowledge has shown us that the world exists only in and for intelligence. That is, the world has a meaning and becomes an object of experience only as the mind grasps that meaning. Now our experience of the world does not consist in observing a jumble of elements held together and held apart by the laws of motion. These laws may explain quantitative differences and changes such as are in-

volved in the processes of physical growth and decay, but our experience of the world is not confined to these physical processes; it lies rather in the qualitative realm and consists in the distinctions and meanings which the mind grasps, and these are not explained at all. On the contrary, this philosophy first detaches the world from any relation to intelligence and then makes it explain intellect and thought on a purely quantitative basis. This is like an attempt to explain literature by saying that it is type arranged in certain positions by the laws of motion, or defining art as so much color spread over canvas according to the laws of motion. There may be type and color in connection with literature and art, but literature and art are not type and color. So there may be matter and motion in connection with thought, but thought is not matter and motion.

Besides the objection that it does not explain, the mechanical philosophy is self-contradictory and involves an infinite regress. In any materialistic or necessitarian system the cause that is to explain the effect must contain the effect, in principle at least, otherwise it does not explain. But if it does contain the effect, then the explanation consists in turning the effect into the cause of itself, which is the veriest tautology and leaves us no wiser than we were before.

Whether we try to solve the problem of causality on the basis of materialism and

trace everything back to a nebula, or on the basis of necessitarianism and trace everything back to abstract categories or impersonal ideas, we find nothing explained but carry our problem ever with us. There cannot be a cause without a first, and on either basis we are forbidden to find a first.

The mechanical philosophy whether physical or idealistic is a failure as a solution of the real problem, which is to locate the cause. Space, time and matter, as we have seen, are phenomenal, having existence only in and for intelligence; of themselves they explain nothing and are nothing. The impersonal "idea" is likewise a pure fiction. "Unity," "identity," and "the absolute" mean nothing at all detached from personality. The only unity or identity we know anything about, apart from the purely formal unities of logic, are the unity of the unitary self and the self-equality of intelligence throughout its experience. If these categories precede intelligence, where do they exist? They must be either in space and time or in consciousness. Space and time would turn them into "things," and they would dissolve away in the dialectic of spatial and temporal existence. If we answer that they are in consciousness, that is contrary to the hypothesis which is that they are pre-conditions of consciousness.

There is only one thing to fall back upon, and that is free intelligence. This is the only explanation which really explains and which

does not repeat the problem by turning the effect into a cause of itself. Moreover it is the only cause we know anything about in experience. We have no acquaintance with any type of mechanical causality. The products of engineering, architecture, literature and government are the expressions of intelligence, possessing choice, initiative, self-direction, and working consciously for the accomplishment of its ends. This is the only conception of cause of which we have any concrete experience whatever, and therefore the only one which we can be sure represents any actuality.

But here it may be asked, Why and how does personalism solve the problem any better than mechanism? If we must go behind the law to discover a law-giver, why is it not equally imperative to look beyond the law-giver for something more ultimate than Himself, in which case we should have an endless regress just the same? As a final explanation is not personalism open to the identical objections which we have urged against impersonalism?

Let me quote at this point a passage from Professor Borden P. Bowne's admirable work on "Personalism," to which the present writer acknowledges profound indebtedness in the preparation of this and the foregoing chapter.

"Experience certifies only volitional causality as real, and our thought of causality must

be either that or nothing. If it be asked how such causality is possible, the answer must be that the question itself is irrational. The basal fact, whatever it be, can never be construed in its possibility; that would be a denial of its fundamental character. All that can be done in the nature of the case is to show it to be a fact, and a fact that accounts for all other facts. . . . Intellect explains everything but itself. It exhibits other things as its own products and as exemplifying its own principles; but it never explains itself. It knows itself in living and only in living, but it is never to be explained by anything, being itself the only principle of explanation. When we attempt to explain it by any thing else, or even by its own principles, we fall down to the plane of mechanism again, and reason and explanation disappear together. But when we make active intelligence the basal fact, all other facts become luminous and comprehensible, at least in their possibility, and intelligence knows itself as their source and explanation."*

*Professor Bowne is frequently referred to by Christian Scientists, not exactly as holding their view, but as being the foremost exponent of a philosophy which readily lends itself to their view. The third and fourth chapters of this book contain the gist of Professor Bowne's exposition of theistic idealism, though perhaps the condensation is carried to a perilous degree. This philosophy makes Supreme Intelligence the cause and admits

And if we start out with Supreme Intelligence, what is it that Intelligence acts upon to produce the universe, something it finds or something it creates? If the former, then the raw material antedates its moulder and Intelligence is not the first and only cause. If it creates its raw material, out of what? It can be out of nothing but thought, for in the ontological sense nothing exists but the Supreme Thinker and His ideas. We return once more to the affirmation of Saint Paul, "In Him we live and move and have our being." Not only the place but the substance of the universe is in the divine consciousness, and Christian Science is indeed right, "All is infinite Mind and its infinite manifestation."

But when we affirm with Christian Science that "All is infinite Mind," we need to be perfectly clear as to just what is meant by it. To say that all things exist only in and for intelligence is very different from saying that intelligence exists in all things. The first is Christian theism as well as Christian Science; the second is a sort of quasi-theism technically known as pantheism, which is a fashionable

matter only as phenomena. But while Professor Bowne affirms that "All is Infinite Mind" and the world is a thought world, he cannot by any stretch of language or interpretation be accused of confusing phenomena with illusion, which is the philosophical sin of Christian Science.

ethical vogue at present in some quarters.

Pantheism is the doctrine that God and nature are identical; that is, all things and all activities of thought are divine. Expressed in a little more tangible form it means that God is subdivided or physically distributed throughout the natural world, and is spatially contained in human beings, animals, trees, rocks and vegetables. From this it would follow that since our thought is God's thought, it is He who blunders in our thinking, sins in our misdeeds and suffers in our misfortunes. This would make sin, disease, and error in all its forms both divine and inevitable. Moreover, on the pantheistic view the divine unity itself disappears. How are we to relate the God who thinks human thoughts and commits human follies to the God who thinks the absolute and perfect thought and whose wisdom is unimpeachable? Can He become blind in finite experience and at the same time retain perfect insight in His infinite life? Or does He exhaust Himself in the finite so that the finite is all there is? And if He has perfect knowledge of Himself as one and infinite, how can it be possible for the illusion of the finite to arise at all?

Pantheism is thus seen at a glance to be not only self-contradictory, but offensive to the enlightened spiritual sense which must repudiate as an object of adoration a God whose intelligence and moral nature are

hopelessly deformed by irremediable frailties.

The objections to affirming a Supreme Person are largely verbal and directed against that literal anthropomorphism which formerly was the prevailing conception of God and which the average religious believer has not yet outgrown. Theology, which as a science was formulated in the Middle Ages, expressed the truth which it imperfectly discerned in metaphors borrowed from the political science of the day, and fashioned its God after the popes and temporal sovereigns with which the age was familiar. The popular conception of the Supreme Being is still an enlarged pattern of a human despot, exhibiting the caprices, the shortsightedness and the failings of average humanity. This conception, so belittling to God and so degrading to man, is disappearing with the advancement of enlightened thought along with the conception of literal fire and brimstone, barbed-tailed devils and other mediæval junk. Personality means self-consciousness, self-control, self-direction, and these qualities have neither corporeal significance nor limitation. Any being that has these is personal, for the term can have no other meaning, but complete personality of course can be found only in the Infinite Person.

It may still be difficult for popular thought to accept this philosophy which to the average mind, in bondage to sense objects, may seem like a denial of the most fundamental and

obvious facts of existence. But even this everyday life which common sense regards as the supreme reality is itself invisible. You can "see" God just about as well as you can see man, after all, for we ourselves are invisible. Our physical organisms are not "us," they are merely instruments or agents for manifesting our inner life. So with common events and personal relations, they also have their meaning only in the invisible. Try to understand laughter and tears, or the physical motions of walking and shaking hands, in terms of anatomy without reference to their meaning and these actions become grotesque and even ludicrous. The physical movements themselves are nothing except as they express emotion, sentiment, or purpose.

The same is true of literature, history, art, government, and all the higher interests and activities of life. They exist not in space or time, but in consciousness. The seat of our human world is our human consciousness, just as the seat of the cosmic world is the divine consciousness. There is of course this difference: with us there is an objective order which we do not make but find, while to God there can be no objective order at all in the sense of being independent of His thought.

The inquiry which now faces us is, Can this world—which to us is external, existing wholly apart from our wills, but which is in its last analysis only the objectified idea of a perfect spiritual Being—possess within itself

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the independent power of getting out of order and exhibiting the appalling imperfections which the presence of disease and other forms of evil apparently imply? Being a phenomenal or thought world, the question would seem to call for a negative answer, for in a strict ontological sense there is nothing to get out of order unless it is God Himself. Assuming the infinite perfection and goodness of the Creator—and the moral sense of mankind can be satisfied with nothing less—is there any escape from the conclusion that God's creation as He sees it is also spiritual and perfect? And yet we cannot close our eyes to the evidences of discord which surround us, and we know that disease is one of the most patent and stubborn facts of human experience. Where shall we look for a solution of this seeming contradiction of a perfect spiritual Creator and an imperfect material creation, and where shall we turn for a remedy for these obvious evils which afflict mankind?

The answer must be, In the world of thought. We have seen that the only way in which we can know material objects or grasp ideas is to reconstruct them for ourselves in consciousness. So we can only know God's creation in its true character and purpose as we reconstruct or grasp it for ourselves in its spiritual import. This necessitates seeing ourselves and the universe as God sees us and it; that is, as a thought creation, perfect, spiritual and harmonious. The savage who hears

or looks upon a telephone and believes it to be an instrument of sorcery, fails to realize its nature or its purpose, and though the telephone has a meaning for him, the meaning is a wrong one. May it not be the case that we are not thinking God's thoughts and this is the reason why things seem to be discordant? The original and supreme heresy of the ages is the tendency of human thought to abstract the world from the divine intelligence upon which it depends and which alone can give it either meaning or existence, and to attribute to it substance and finality in its own name and right. This is the essence of atheism in religion and materialism in philosophy, and it is the secret of all the moral aberrations in individual conduct which follow erroneous standards and beliefs.

If it is once clearly realized that the physical and moral ills with which our human world abounds are no legitimate part of the divine will and purpose, but are the spurious products of perverted thought, the discovery will not only open a pathway of escape through the realization of the truth which makes men free, but it will relieve the Supreme Being of a burden of misplaced responsibility for a state of things which on any other theory is insufferable in itself and irreconcilable with the Christian conception of divine wisdom, justice and perfection.

We have devoted considerable space to philosophical discussion, very likely at the cost

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of the reader's interest, but it was necessary in order to show how far and in what sense the Christian Science declaration is true that "All is infinite Mind and its infinite manifestation." The basis of the curative thought in Christian Science is this fact which we have tried to establish; namely, that the personal does not and cannot develop out of the impersonal, but depends wholly upon the will and purpose of God, that the world is a thought world and that nothing whatever can be truly said to exist apart from the supreme and perfect Intelligence. This does not by any means dispose of disease as a fact of experience, but the knowledge that the all-embracing and beneficent Intelligence holds us in His constant thought opens possibilities of immense practical value and helpfulness in its bearing upon all the serious problems of our lives, and is the very ground and buttress of religious faith.

At this point we shall have to part company with Christian Science temporarily and call attention to certain ambiguities and practical absurdities of which it is guilty in reasoning from the perfectly correct premise of the "allness" of Mind and the "nothingness" of matter.

CHAPTER V

The Loose Screw in Christian Science Metaphysics

IT must be apparent to one who has ever tried to discuss with a Christian Scientist the subject of his faith and doctrine, that the followers of Mrs. Eddy, generally speaking, have never learned to think more than one layer deep. Attempt to get a lucid and consistent exposition of the Christian Science theory of life, health or disease, and they will retreat from the issue in a circle or else back into a metaphysical quicksand and quit with the illuminating argument, "Well, I cannot explain it, but if you will study 'Science and Health' it will be perfectly clear to you."

Despite the oft-reiterated claim that Christian Science is a system of philosophy, that side of the subject does not appeal strongly to the average Christian Scientist, and an attempt to engage him in discussion is apt to be interpreted as an attack upon his religious beliefs.

In the first place, the Christian Science conception of God is not always clear. He is defined both as "Divine Mind" and as "Divine Principle." But as a synonym for mind, "principle" is not a felicitous choice, for the

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reason that the word carries an impersonal implication which is inconsistent with the attributes of love, intelligence, will, purpose and compassion which Christian Science unequivocally ascribes to the "Divine Mind" and which are inseparable from the idea of personality, human or divine.

The conception of God as a mere rule or logical relation, capable of being applied in the manner of an algebraic or geometrical formula to the solution of problems in hygiene or economics, satisfies neither religion nor philosophy. Religion demands an object of adoration and the ties of love and obedience. A mere principle is as blind, as colorless, as devoid of emotional appeal, as anything imaginable. Possessing no moral nature it can neither own nor support the obligations which must rest upon a Supreme Person, and hence is incapable of awakening that devotion and moral sentiment which is fundamental to religion.

"Divine Principle," in the mathematical and utilitarian sense in which the expression seems to be employed by Christian Scientists, is also philosophically worthless. We have seen that philosophy demands a *cause* and that it will be satisfied with nothing less. Now a mere rule or logical relation is not a cause; it is only a uniformity which the cause ordains. A law or a logical relation of any kind could not exist without intelligence to establish it.

Again, Christian Science when affirming

and emphasizing His omnipresence makes use of certain expressions from which it might be inferred that it conceives of God as a space-filling bulk. For instance, a certain healer in treating a case of disease reasoned thus: "God is everywhere, hence there can be no rheumatism in your back because that would be two things in one place at the same time, which is impossible." Mrs. Eddy herself in a passage previously cited, wrote: "He can have no consciousness of anything unlike Himself, because if He is omnipresent there can be nothing outside of Himself."

Omnipresence is of course not to be conceived in the quantitative sense which these words seem to imply. As a divine attribute it simply means as we have already seen that the Supreme Intelligence is not limited in His dynamic range, and is therefore able to act immediately on all things. It does not mean that He is spatially contained in the legs and lungs of human beings; that would be gross pantheism, which is an error that Christian Science specifically condemns.

Nor is it precisely clear what is meant by "reflection," as the term is used to designate the relation which the "spiritual man" sustains to his Creator. The only kind of reflection with which we are familiar is the kind that is visible when one looks in a mirror, which is nothing at all, a mere shadow without substance.

However, these are ineptitudes of expres-

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sion rather than fundamental philosophic or theological blunders. The perusal of Christian Science literature shows that notwithstanding its careless or ignorant use of language and the uncritical thought which this failing betrays, the Christian Science conception of God and man is essentially identical with that of theistic idealism.

The prime blunder of Christian Science, the source of its frequent aberrations and the inspiration for the attacks of its hostile critics, arises from the indiscriminating use of the word "reality," and the failure to recognize that there are two kinds of reality, neither of which, properly understood, is contradictory to the other.

According to strict ontological definition, reality means independent self-existence. In this sense of course nothing is real but God; the objective world, apart from thought, does not exist. But neither philosophy nor common sense limits reality to any such narrow meaning, and Christian Science has no warrant for doing so. The objective world which does not exist in its own right nevertheless possesses unquestionable validity for experience. We may agree with Christian Science that "there is no life, truth, intelligence nor substance in matter," meaning by this that matter or the external world exists only in and for intelligence, and that disease as an entity is unreal. But this admission while establishing a certain *a priori* probability for a demonstrable

system of mind cure, does not dispose of matter or disease as facts of experience. We may deny the reality of bones as substance and in doing so adhere to the strict ontological truth, but we should not be justified in concluding that a broken leg is therefore an illusion.

The refusal of Christian Science to recognize theoretically any other than absolute reality is due to the mistaken notion that such an admission would be tantamount to denying its fundamental postulate. That is, it is afraid it will be compelled to admit evil or its principle as an entity, and the possibility of existence apart from God in whom it declares all existence centers. So in order to get rid of the sense world it dismisses it altogether as the counterfeit of the spiritual world which alone is the true creation. The counterfeiter is "mortal mind" which is itself counterfeit; and as mortal mind is false, everything it cognizes must be illusion. The writer has often participated in a dialogue such as follows:

Question: What is matter?

Christian Scientist: Matter is an illusion of mortal mind.

Question: What is mortal mind?

Christian Scientist: Nothing. As Mrs. Eddy says, "Nothing claiming to be something."

Question: But how can a cause which is nothing produce an effect which is something?

Christian Scientist: It can't. The effect is

illusion.

Question: But as experience the illusion is a fact nevertheless; who is the victim, spiritual man?

Christian Scientist: No, for he is incapable of illusion, being made in the image and likeness of God. Mortal man is the victim.

Question: But you say mortal man is a fiction. Now to experience illusion implies mental activity. How then can mortal man, who does not even exist, think at all, even enough to be deceived?

Christian Scientist: He really doesn't. The whole thing, counterfeit, counterfeiter, and victim, are illusion.

Question: Then matter is illusion; but the victim is not spiritual man for he is incapable of a wrong idea, and it is not mortal man for he does not exist. It is impossible on such a basis to account for matter as a fact of experience.

Christian Scientist (with finality): That is just the point. It isn't necessary to account for it. Matter is illusion, and illusion is a false experience. Only false intelligence can have false experience, and false intelligence doesn't exist, hence its ideas do not exist. An illusion is a mere negative, a negative is nothing, and you can't explain nothing because there is nothing to explain.

This is the most you will ever get out of a Christian Scientist in the way of enlightenment concerning his doctrine of matter or the

problem of evil in any form. He is convinced that his answer is a complete solution, and he entertains only a tolerant pity for the intellectual blindness of His questioner. The logic of Christian Science resembles in this respect the tactics of the ostrich, which hides its head in the sand imagining it has escaped pursuit because it can no longer see the hunter. Similarly the Christian Scientist imagines that he has eliminated matter, sin and disease by denying their existence. Of course as a serious explanation the answer is palpably absurd, for as conditions or occurrences they are no less insistent under the name of illusion than they are under any other name. Illusion as a fact of experience is just as real as truth, since both exist only in consciousness.

The double psychology of Christian Science is a clumsy and incongruous device to save its metaphysics. There is but one consciousness in every individual, and if the terms "mortal man" and "spiritual man" are to have any rational meaning it can only be as figurative expressions to indicate the opposite tendencies and possibilities of this consciousness for good or evil. The consciousness which realizes its origin, its nature and its place in the divine purpose and turns its activities Godward is spiritual, while the consciousness which thinks and acts on lower planes is "mortal," or in the happier phrase of Saint Paul, "carnal." If God Himself is perfect and spiritual, the product of His crea-

tive thought must be likewise perfect and spiritual; this is a necessity of logic. But it does not mean that man has nothing further to do for himself. Man is not a machine and his perfection is not an automatic perfection, devoid of moral quality or value. Man is a free agent before whose vision spread infinite opportunities for self-development and enrichment which he may utilize or ignore and abuse as he chooses. He has a part to play, but it is a voluntary part. From the human standpoint man's perfection is something which he must realize for himself through his gradual understanding of God's purposes for him and his voluntary choice of God's ways. He is to comprehend and carry out his part in God's progressively unfolding plan, but the progressiveness and unfolding are for man, in whose consciousness the end is being worked out, not for God whose range is unlimited and who sees His work as finished and perfect. There is no solution for the problem of evil or error except on the basis of man's freedom. On any other basis it becomes cosmic and necessary. Christian Science rejects both hypotheses and dismisses the whole thing as illusion, which is not only contrary to fact but is an evasion of the issue. Error is just as obvious and just as discordant under the name of illusion as under the name of reality.

The starting point of all philosophizing, for idealist and materialist alike, must be the

world of common experience. This is something which does not have to be demonstrated or deduced, and it is something which cannot rationally be denied. Whatever may be the ultimate nature of the persons and things which make up the world about us, they are facts with which we are obliged to deal and they are not changed one whit for practical purposes by the attempt to reduce them to metaphysical nothings. Food, clothing, shelter and luxuries are just as desirable and just as difficult for most of us to procure whether we call them illusions or realities. You may call the physical body a false idea of mortal mind, and you may call a thirty-eight calibre revolver a false idea of mortal mind. But if you point the "idea" revolver at the "idea" head, and pull the trigger, you will instantly produce the "idea" of a dead man, who could not be any *deader* if he were "really" dead.

Christian Scientists practically admit this, however insistently they may deny it in their philosophy. For Christian Science is founded upon the reality of the very things which under the name of illusion it is commendably endeavoring to destroy, and for which the Christian Scientist whether he succeeds or fails demands payment in dollars that are not at all metaphysical. We hear very little about the illusion of a bill for Christian Science treatment.

The Christian Scientist may deal with the problem of disease in a different way from the

rest of the world, and his method may destroy disease even more effectually than the prevailing modes of drugs and surgery, but that he deals with it at all proves it to be a fact, and while it lasts it is just as real as the cure which follows. The error of Christian Science consists not in trying to destroy disease but in calling it illusion. An illusion means something which does not fit into the system of experience on its own plane, such as the self-conjured phantoms of an inebriate suffering from delirium tremens. Or if you went out and thought you saw all men standing on their heads, that would be illusion. But an "illusion" which is common to all and can be depended upon is not illusion but reality.

In the laudable determination to avoid thinking of things under space forms and to show that the physical body and the personality are not identical, Christian Science reverses the relation of experience and metaphysics to each other and in consequence commits unpardonable violations of common reason. There is a sense in which it is philosophically correct to deny the existence of matter, but not as the Christian Scientist does, for his method is to repudiate utterly the testimony of experience, and this is nothing more or less than a denial of the validity of the fundamental principles upon which all science and knowledge rest. The Christian Scientist has stubbed his toe upon the truth, and the truth has tripped him up. The evidence of the

physical senses, which the Christian Scientist denounces so strenuously in the abstract but demands so stoutly before he will receipt a bill for the patient whom he has cured of an imaginary complaint, may occasionally deceive us, but it is on the whole reliable; if it were not so everything would be confusion worse confounded. Not even a Christian Science triumph over "mortal mind" could be established, for that too is a fact of experience and is dependent upon physical testimony for its proof. Here again the trouble is mainly one of words. If we substitute for "unreal" and "illusory" the word *illegitimate* we shall better express the true claim of Christian Science and at the same time escape its metaphysical snares.

For while we must accept disease as a fact of experience we need not recognize it as inevitable or even as a legitimate form of experience; that is, as a part of the divine purpose. Admitting the reality of disease in experience does not nullify the superior fact that spiritual or mental power can cure it, for this likewise is something which is being continually verified in the lives of men. The sum and history of all human progress is this constant extension of experience to new and higher forms in which the impossibilities of yesterday become the commonplaces of today. We can no more determine the ultimate boundaries of experience than we can prescribe the ultimate limitations of knowledge.

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The real question is a practical, not a metaphysical one. What we want to know is not whether disease is illusion, but whether the countless ills of the flesh which we have long been accustomed to regard as inevitable and to endure with resignation are amenable to thought control. The philosophical phase of this question to which we have devoted three chapters, by showing that matter is wholly phenomenal and homogeneous with thought establishes *a priori* grounds for an affirmative answer, which would not be the case if matter were the final or absolute reality which to a crude sense-realism it seems to be. But this discussion is chiefly interesting to the speculative mind and does not of itself dispose of any concrete fact; that is a problem to be worked out by the individual in his own experience. And here too we have abundant reason for answering in the affirmative with an emphasis strong enough to satisfy the most determined Christian Scientist. The misplaced metaphysics of Christian Science in no way invalidate its cures which speak for themselves and in no uncertain voice. The occasional or even frequent failures of Christian Science no more impeach its method than when the bottom fell out of Fulton's steamboat on the Seine that accident was conclusive against the practicability of steam navigation. The complete and startling triumphs achieved by faith over all forms of bodily ills are attested by the historic evidence of centuries,

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and by contemporary testimony which may be verified by all who care to investigate for themselves.

CHAPTER VI

From the Standpoint of Religion: The Rationale of Faith

CHIEF among the persistent superstitions of which Christian people of varying degrees of intelligence and piety are more or less the victims, is the belief that the Supreme Being for some inscrutable but supposedly just purpose causes, or at least permits and approves, the existence of disease. This notion continually appears in the formal phraseology of resolutions on the dead, in funeral prayers and discourses, in the language of the religious press, and in the homely intercourse of the people. On the other hand, and with admirable inconsistency, the church practically treats disease as the outlaw and monster which it is, the spurious offspring of ignorance and sin, to be combatted and destroyed by all the weapons in the armory of science.

Because it has seemed to be a normal part of the constitution of things, theology has assumed that disease is a sort of commissioned agent to carry out the infinite purposes, and so the universal scourge bulks large in Christian apologetics. The usual defence offered by the

church in her difficult attempt to harmonize on this basis an unhappy, disease-cursed world with an infinitely powerful and gracious God, is that our present afflictions are necessary modes of chastisement or providential stages in the processes of individual development, a wholly gratuitous assumption which involves far worse problems than the theory explains. Besides, as we have seen, the constitution of things must look very different viewed by the infinite Author whose ideas and creative acts are spiritual and perfect, from the way it appears to the sense-bound vision of undeveloped humanity which sees through a glass darkly.

It is no doubt true that in individual instances misfortune may become the inadvertent means of character transformation, the soil in which noble virtues shall root and flourish. Neither is it denied that war may develop the qualities of patriotism and self-sacrifice in the citizenship of a nation, yet it would hardly be affirmed that the same qualities may not be as effectually cultivated under the benignant reign of peace which "hath her duties no less stern." So we may admit the occasional and incidental moral value of physical suffering while denying that physical suffering itself has any ordained part in the divine purposes for man.

All discord, whether in the life of the individual or of society, must be ultimately traced either to ignorance or to sin, or to both; and neither of them can be said to possess any

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divine sanction whatever in the sense that they root in the will or purpose of God. The radical objection to the orthodox view of disease is not that as a method of discipline it is generally futile; not that as a mode of justice it is eccentric and barbarous; not that it tends to produce a paralysis of the will and initiative of the sufferer and deprives him of the joy and freedom of life. The prime inconsistency of the doctrine lies in the fact that it makes physical and moral imperfection divinely instituted and hence permanent conditions, thus insuring perpetual lack of harmony in a divine scheme which by universal Christian consent is based upon infinite love and wisdom and guided and sustained by the benevolent will of a supreme and perfect Intelligence.

Quite distinct from those who hold to the providence of disease are those who maintain that religion has nothing whatever to do with health, a notion which is equally untenable. Jesus plainly taught a spiritual interpretation of life and constantly affirmed the omnipotence of faith in overcoming the ills of the flesh, enjoining upon his followers in all ages the two-fold duty of preaching and healing, and closing his ministry with the definite assurance, "These signs will attend those who believe. By my name they will drive out evil spirits; they will speak with 'tongues'; they will take up serpents in their hands; and if they drink any poison, it will not hurt them at all; they will place their hands on sick people

and they will recover.”*

That “the Word was made flesh” is the central doctrine of earliest Christian theology, which means if it means anything at all that religion is a matter of this world, not of the next, and by necessary implication that it is adequate for man’s physical no less than for his spiritual needs. Christianity is the religion of the Whole, the final and perfect reconciliation of the material and the spiritual which are only two aspects of the same reality, the lower or physical taking its tone and character from the higher and spiritual manifestation. That is why Jesus, who was healer of both soul and body, could say at one and the same time, “Your sins are forgiven,” and “Get up and walk.” The spiritual life and the physical life are not two entities, distinct and antagonistic, the one perfect and sound, capable of fellowship with the Most High, untrammelled by outward circumstance or limitation, the other predestined to misfortune and disease. And the proper attitude toward life is not passive endurance of physical ills in conformity to the supposed will of God which condemns the physical man to irremediable suffering, but the recognition of the essential

*The words of Jesus as quoted in this chapter are taken from the Twentieth Century New Testament which renders the exact force and meaning of the original Greek in idiomatic modern English.

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unity of man's nature and the brave determination to express on the physical no less than on the spiritual plane that perfect law of harmony established once and for all by Him in whom "we live and move and have our being." The apparent dualism between matter and spirit is thus seen to be the result of a misreading of experience, and is dispelled if we realize that all life is of God and that man has no existence apart from his Maker. It is the revival of this cardinal Christian truth, for fifteen centuries neglected and almost forgotten, which explains the tremendous hold of Christian Science upon the spiritual consciousness of its steadily increasing adherents.

On its religious side, then, Christian Science so far as it affirms the spiritual nature of God's creation and places absolute reliance upon His goodness and power, may reasonably claim to be the restoration of primitive Christianity. For however uncompromisingly the average Christian may reiterate his belief in the supremacy of Spirit as a tenet of his Sabbath creed, as a factor in his secular life it has little influence. His allegiance is practically divided between two opposite and hostile entities, spiritual and material life; he renders to the Author of one an indifferent lip-worship, but to the other he pays the compliment and tribute of his fear and service. Certainly the divine sufficiency is not to the denominational Christian of to-day the vital and ever-present fact of consciousness which

it was to those believers of early times who in the power and plenitude of their faith un-stopped deaf ears, made the blind to see and the lame to walk, and the grave to surrender its dead. Faith which is the organ with which man sees God and therefore the highest way of knowing truth, is the soul of religion, and if Christian Science is repeating the triumphs over every type and species of disease which in former centuries proved the wondrous adequacy of Christianity for all the needs of human life, we may as well concede that its healing works are indeed the "signs" which Jesus declared "will attend those who believe."

If any one may be regarded as capable of uttering the final word on the therapeutic possibilities of Christianity, it is its Founder and highest Exemplar, who repeatedly and under the most trying circumstances demonstrated its unfailing power to overcome physical discord, and who must be presumed to have understood the motive and the method of his cures. Again and again did Jesus reiterate the omnipotence of faith. To the Roman centurion he said, "Go now, and it shall be according to your faith."

To the woman suffering from haemorrhage for twelve years, "Courage! my daughter, your own faith has made you well."

To the two blind men who implored him as he was on his way to the house where the little girl of Jair lay dead, "It shall be according to

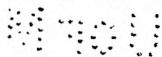
your faith." And to Jair himself, the President of the Synagogue, "Do not be afraid; only have faith, and she will get well."

To the Canaanite woman whose daughter was ill, "Your faith is great, it shall be as you wish."

When the distracted father of the epileptic boy besought him, "If you can possibly do anything, for pity's sake help us!" Jesus replied, "Why say 'possibly'? Everything is possible to one who has faith."

His instructions to the Twelve whom he commissioned were specific and mandatory: "Cure the sick, raise the dead, heal lepers, drive out evil spirits." And when the disciples, baffled by the stubborn case of the epileptic boy, asked in perplexity and chagrin why it was that they could not drive the spirit out, Jesus answered, "Because you have so little faith."

The Great Physician invariably ascribed his wonderful cures not to any personal gifts or "magnetism" of his own, but solely to his overwhelming conviction of the power and willingness of God. The object of his effort, the aim of his preaching, the point of his teaching, was to evoke this same faith in the hearts of his followers to whom he definitely declared, "I tell you, those who believe in me will themselves do the things that I am doing; and will do greater things still." That there was a direct and necessary relation between his words and his works, and that his deeds



were the proof of his doctrine, Jesus clearly affirmed on the memorable occasion of the Last Supper. "Do you not believe that I am in union with the Father, and the Father with me? The truths which I tell you are not given on my own authority; but it is the Father who, being always in union with me, is doing these things himself. Believe me when I say that I am in union with the Father and the Father with me, or else believe me on account of these very things which you see."

The plain import of these and many other parallel or equivalent passages is that the healing work of Jesus was done in evidence of that divine goodness and power which he constantly proclaimed. It follows then that similar evidence must always appear whenever the requirements which Jesus prescribed are met, for the ability to do the will of the Father was not resident in him alone, but it is the possession of all who regard the divine injunction. Now the persistent plea of Christian Science is that this mighty power by whose aid Jesus wrought is a present force, as available for human needs to-day as it was two thousand years ago. His miracles were the natural and inevitable result of his understanding of spiritual law as applied to special cases. The conditions which Jesus encountered during his ministry exist at the present day. There are the same physical needs, the same bondage to the material senses, with an equal and probably superior capacity to discern spiritual

truth. There is therefore no reason for assuming that we cannot repeat the triumphs of the apostolic age. The telephone, the phonograph and the electric railway were all possible four thousand years ago, had anyone understood the mode of their construction and the secret of their operation. So the laws of mental healing only wait to be rediscovered and utilized, and nothing prevents save the stubborn disregard of those who "having eyes see not."

Christian Science very properly asserts that faith in its enlightened form includes the element of understanding, which surpasses the attitude of credulous belief as the insight and apprehension of the Hebrew prophets transcended the ambiguous and drunken utterances of the pagan oracles. The *rationale* of faith, according to Christian Science, is easily grasped. If, as both philosophy and Christianity assert, God is "the same, yesterday, to-day and forever," then His laws, which are merely His orderly modes of procedure, must be as changeless and as perfect as Himself, and everything of which He is the Author is, so far as God is concerned, already and forever accomplished, for "a thousand years are as one day, and one day is as a thousand years." That is, there are no space and time relations in the divine consciousness and hence no yesterday or to-morrow in the divine purposes, no unfinished work to be completed. To God it is all here and now, and in His

bountiful and perfect providence every human need has been anticipated and met.

During one of his discourses Jesus touched upon the usual cares and worries of life and in reproving the tendency to borrow trouble over the future said, "Do not live in a state of suspense. For all these things the heathen throughout the world are eager about, and your Father knows that you need them all. No, be eager about His Kingdom, and then these things will be given you in addition." And elsewhere we find the statement, "Have faith that whatever you ask for in prayer is already granted you, and it will be yours."

The infinite Father bestows His gifts in abundance, but the condition to their conscious possession and enjoyment is that His children shall "seek first the Kingdom of God and His righteousness." Now we are told that "the Kingdom of God is within you," and that it "cometh not with observation," or in the preferred modern rendering, "the Kingdom of God does not come in a way that attracts attention." That is, it is a mode of living and thinking, not a matter of external display. The ultimate reality is the object we are to seek, and this is neither in nor of the visible world, for in a substantive sense the visible world does not exist. One of the first necessary steps in the process of physical regeneration is to turn from the conception of ourselves as so much blood, nerves, bone and muscle, and realize that we are the spiritual offspring of

the Most High, and therefore subject to that perfect law of harmony which governs all His work. Physical health is thus seen to be something more than merely a fortunate condition into which a favored few are born, while the great majority either never have it at all or else are obliged to purchase a meagre and imperfect measure through the expensive luxury of sanitariums and high-priced specialists. A sound body should be the outward evidence or manifestation of that inner and spiritual law of harmony which it is not only man's privilege but his duty to express in all the phases of his life. It is one of the things which "your Father knows that you need" and which "is already granted you" in His comprehensive providence.

Analogies are logically inconclusive and apt to be misleading, but the comparison which likens the Supreme Being to a parent is acceptable to reason and grateful to the heart. Unlike the human parent, however, the infinite Father does not have to make changes in His scheme of family government on account of unforeseen emergencies in order to better accommodate His plans to the end in view—the education of His children. His wisdom being perfect, His government is pre-adapted to all conditions.

Herein appears the futility of the old orthodox conception which regarded "miracles" as temporary departures from natural law wrought by a supernatural agency for a

special purpose that could not be accomplished in any other way. The objection to this doctrine is not that the events described as miracles are in themselves incredible—for as actual occurrences they are as well authenticated as almost any other historical facts—but in the tacit assumption of a certain divine shortsightedness, implying the necessity of occasional deviation from God's self-established modes in order to compass results not provided for in the original scheme of things. Miracles have frequently occurred, even in modern times, but they were neither special nor supernatural in the sense that they were performed by virtue of a special dispensation or license which for mankind at large must be forever unattainable. A miracle is not a departure from law, but an evidence of superior acquaintance with law, and the power to work miracles is not an extraordinary gift conferred upon a selected individual but the fruit of faith, one of the "signs" that shall attend those who believe.

The prayer of faith then does not consist in petitioning the Almighty to do something which without specific request would never occur to Him, or to bestow something which He has purposely withheld; not in bringing human pressure to bear upon the divine will in order to induce Him to change His mind, but in realizing that every good gift is already ours in the sense that it has been placed within our grasp by its divine Donor and only awaits

the taking. Suppose we should hold our breath in the belief that there was no air; we should miserably perish though surrounded with the vital medium. So with the infinite and perfect thought in which "we live and move and have our being;" it is all-encompassing and all we have to do is to realize its beneficent purpose for mankind and focus our wills upon the task of practical utilization. The whole problem is to bring the spiritual fact out of the realm of abstraction into conscious experience. In the absolute unqualified sense there is no such thing as an "incurable" disease, no malady beyond the power and willingness of Omnipotence to heal; but faith, whether in its lower or in its higher forms, whether as blind trust in the relic of a saint or as enlightened understanding of God's ways and laws, is largely a matter of temperament and except in certain extraordinary instances the difficult product of persistent cultivation. It is harder for the learned than for the unlettered to attain, harder for the person of inquiring and skeptical mind than for the man or woman whose mental attitude is receptive and who is not accustomed to ask questions.

Faith is more than an act or effort of the mind, it is an attitude of the soul. It may be intellectually appreciated but it cannot be intellectually apprehended. To be effective for the healing of the body faith must become a part of the life, aggressive, dominant, absorbing. We may admit the abstract grounds

on which we deny the legitimacy of disease, but that of itself will no more destroy a tumor or restore wasted tissue than conceding the truth of the multiplication table will solve a problem in compound interest, or a knowledge of the principles of music will create a symphony. To grasp the *rationale* of faith with the mind is desirable, but it is not essential, nor is it of any utility unless comprehending the principle reacts on the power of assimilation. Jesus must have instructed his disciples in many things which he withheld from the undiscerning multitude, but in his ministry of healing the only thing he ever insisted upon was the confident expectation of a cure. The absence of this seems to have been fatal to his success, for it is said concerning the failure of his mission in a certain place that "he could not do many mighty works there because of their unbelief." In insisting so uncompromisingly upon the necessity of understanding and in denying the reality of any cures not performed strictly on that basis, Christian Science takes an untenable and absurd position which is easily refuted. Experience certifies to any number of striking cures effected on the basis of what enlightened people would probably describe as gross superstition. It is the strongest evidence of a gracious and merciful Providence that the great curative principle of faith has been made available for the lowest in the scale of human intelligence no less than for the highest. The bones of Saint

Anne exhibited once a year in a crowded cathedral with priestly ceremonial would scarcely appeal to the readers of this volume, but the bones of Saint Anne are marvellously effective in producing in the untutored minds of a great many at the moment of their urgent need that attitude of expectation which is the determining factor in the cure of disease. Whether we call it "suggestion" or "spiritual apprehension," whether it is induced by the physical sight or contact of a relic or by the earnest contemplation of profound spiritual truth, the power that heals is faith, the mightiest and simplest health recipe in the world, the only remedy which may be had literally "without money and without price."

CHAPTER VII

What Does Experience Say?

IT is one thing to establish the case against disease in the abstract, but it is quite another matter to prove that thought, unassisted by the material auxiliaries of the usual healing arts, will cure deep-seated organic maladies. We may be able theoretically to reduce all the unpleasant facts of existence to metaphysical nothings, but that of itself will not get rid of a case of diabetes or locomotor ataxia. The question now to be answered is, Does experience, the test by which all theorizing must be confirmed or condemned, show that disease in general yields to Christian Science and other forms of mind cure?

Before taking up specifically a few of the many "miracles" which historic evidence and contemporary testimony authenticate, let us hear the conclusions of science with regard to the possibility and extent of interaction between mind and body.

Dr. Hack Tuke, an eminent authority on this subject, in his work on the "Influence of Mind on the Body," states:

"The mind or brain influences—excites, perverts, or depresses—the sensory, motor,

vaso-motor, and trophic nerves, and through them causes changes in Sensation, Muscular Contraction, Nutrition, and Secretion."

That is, the mind can make the nerves perform their work well or ill, which means that the mind controls both health and disease.

Dr. Clouston, President of the Royal Medical Society, in his inaugural address in 1896 said:

"The mental cortex has such a position in the economy that it has to be reckoned with more or less as a factor for good or evil in all diseases of every organ, in all operations and in all injuries."

Some very emphatic statements accompanied with interesting and convincing evidence are contained in Carpenter's "Mental Physiology." The author is an English physician of high professional standing, a Fellow of The Royal Society and of other learned bodies in Great Britain. In discussing the influence of mental states on the organic functions he says:

"There is abundant evidence that a sudden and violent excitement of some depressing emotion, especially terror, may produce a fatal disturbance of the organic functions; with general symptoms so strongly resembling those of sedative poisoning as to make it

highly probable that the blood is directly affected by the emotional state, through nervous agency."

Dr. Carpenter continues:

"Direction of the attention changes the local action of the part, so that, if habitually maintained, it may produce important modifications in its nutrition. Thus it often happens that a real malady supervenes upon the fancied ailment. On the other hand, strong expectation of benefit often cures diseases that involve serious organic change. . . . That the confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish, may be affirmed as the generalized result of experiences of the most varied kind, extending through a long series of ages.

"There is no more satisfactory example of expectant attention, pure and simple, than is afforded by the charming-away of warts; for the disappearance of these excrescences has so frequently occurred within the experience of trustworthy observers, in close connection with psychical treatment, that we must disbelieve in the efficacy of any remedies if we do not accept this."

The following instance, taken from Lind's work on Scurvy, is cited by Dr. Carpenter to show the influence of the mental state in

scurvy, a disease "which seems to depend upon the existence of a definite perversion in the condition of the blood."

"During the siege of Breda in 1625 the garrison having been reduced to a state of extreme distress by scurvy in its severest form, attended with great mortality, so that the city was on the point of capitulating, the Prince of Orange managed to send word that the sufferers would soon be provided with medicines of the greatest efficacy. Three small phials containing a decoction of camomile, wormwood, and camphor, were put in the hands of each physician; and it was publicly given out that three or four drops were sufficient to impart a healing virtue to a gallon of liquor, not even the commanders being let into the secret. The effect of the soldiers' faith in the efficacy of the 'Prince's remedy' was most marvellous; for not only was the further spread of the disease checked, but a large proportion of those who were then suffering under it, including many who had been for some time completely invalided, recovered very rapidly."

No less extraordinary are the two following cases which Dr. Carpenter declares "rest upon excellent authority."

"A lady who was watching her little child at play, saw a heavy window-sash fall upon its hand, cutting off three of the fingers; and she

was so much overcome by fright and distress as to be unable to render it any assistance. A surgeon was speedily obtained, who, having dressed the wounds, turned himself to the mother whom he found seated, moaning and complaining of pain in her hand. On examination three fingers, corresponding to those injured in the child, were discovered to be swollen and inflamed, although they had ailed nothing prior to the accident. In four-and-twenty hours incisions were made into them and pus was evacuated; sloughs were afterwards discharged, and the wounds ultimately healed." (Cited from Carter on the Pathology and Treatment of Hysteria.)

"A highly intelligent lady known to Dr. Tuke related to him that one day she was walking past a public institution, and observed a child, in whom she was particularly interested, coming out through an iron gate. She saw that he let go the gate after opening it, and that it seemed likely to close upon him, and concluded that it would do so with such force as to crush his ankle; however, this did not happen. 'It was impossible,' she says, 'by word or act to be quick enough to meet the supposed emergency; and in fact I found I could not move, for such intense pain came on in the ankle, corresponding to the one which I thought the boy would have injured, that I could only put my hand on it to lessen its extreme painfulness. *I am sure I did not move*

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so as to strain or sprain it. The walk home—a distance about a quarter of a mile—was very laborious, and in taking off my stocking I found *a circle around the ankle, as if it had been painted with red currant juice with a large spot of the same on the outer part.* By morning the whole foot was inflamed, and I was a prisoner to my bed many days.'” (Cited from Tuke on the Influence of Mind on Body.)

Among the many strange but authentic psychical phenomena of the Middle Ages, the stigmata is perhaps the most remarkable, the most celebrated instance being the historic case of Saint Francis of Assisi. The testimony and comment of Dr. Carpenter concerning a modern instance of this species of phenomena is interesting.

“In all ages the possession of men’s minds by dominating ideas has been most complete when those ideas have been religious aberrations. And hence it is only to be expected that the effects of such possession should exert an unusually powerful influence on the organic functions. . . . There is to the writer’s mind, therefore, nothing either incredible or miraculous in the numerous recorded cases of ‘stigmatization;’ that is, the appearance of wounds upon the hands and feet, on the forehead and on the side, corresponding with those of the crucified Jesus, from which blood

had periodically flowed. The subjects of these cases were mostly 'ecstatics;' that is, females of strongly emotional temperament, who fell into a state of profound reverie, in which their minds were entirely engrossed by the contemplation of their Saviour's sufferings, with an intense direction of their sympathetic attention to his several wounds. And the power which this state of mind would have on the local action of the corresponding parts of their own bodies gives a definite physiological *rationale* for what some persons accept as genuine miracles, and others repudiate as the tricks of imposture.

"The most recent case of this kind, that of Louise Lateau, has undergone a scrutiny so careful, on the part of medical men determined to find out the deceit, if such should exist, that there seems no adequate reason for doubting its genuineness.

"This young Belgian peasant had been the subject of an exhausting illness, from which she recovered rapidly after receiving the sacrament; a circumstance which obviously made a strong impression on her mind. Soon afterwards blood began to issue every Friday from a spot in her left side; in the course of a few months similar bleeding spots established themselves on the front and back of each hand, and on the upper surface of each foot, while a circle of small spots formed on the forehead; and the haemorrhage from these recurred every Friday, sometimes to a consider-

able amount. About the same time fits of 'ecstasy' began to occur, commencing every Friday between 8 and 9 A. M., and ending at about 6 P. M., interrupting her in conversation, in prayer, or in manual occupations. This state appears to have been intermediate between that of the Biologized and that of the Hypnotized subject; for whilst as unconscious as the latter of all sense-impressions, she retained like the former a recollection of all that had passed through her mind during the 'ecstasy.' She described herself as suddenly plunged into a vast flood of bright light, from which more or less distinct forms soon began to evolve themselves; and she then witnessed the several scenes of the Passion successively passing before her. She minutely described the cross and the vestments, the wounds, the crown of thorns about the head of the Saviour; and gave various details regarding the persons about the cross,—the disciples, holy women, Jews and Roman soldiers. And the progress of her vision might be traced by the succession of actions she performed at different stages of it; most of these being movements expressive of her own emotions; whilst regularly about 3 P. M. she extended her limbs in the form of a cross. The fit terminated with a state of extreme physical prostration; the pulse being scarcely perceptible, the breathing slow and feeble, and the whole surface bedewed with a cold perspiration. After this state had continued for about ten minutes

a return to the normal condition rapidly took place. . . . The tests applied to determine the possibility of the artificial production of the stigmata and of the issue of blood from them, appear no less conclusive of their non-simulation." (Cited from Macmillan's Magazine, April, 1871.)

Dr Carpenter adds:

"As the transudation of blood from the skin through the perspiratory ducts (apparently through the rupture of the walls of the cutaneous capillaries) under strong emotional excitement, is a well-authenticated fact, there is nothing in the foregoing narrative that the Physiologist need find any difficulty in accepting."

It is a matter of familiar history that the Christian Church for four centuries reproduced the wonderful cures of Jesus, even to raising the dead, which as late as the end of the second century was not considered an uncommon event. Protestantism has never emphasized the therapeutic possibilities of Christianity, and works of healing do not abound in the biographies of its leaders, though Martin Luther, George Fox, and notably John Wesley, performed frequent and remarkable cures. The Roman Catholic and Greek Churches have consistently and with greater or less success adhered to the theory and prac-

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tice of healing by faith, to the efficacy of which the votive offerings that adorn cathedral and shrine in countries where these religions prevail are eloquent and convincing witnesses. At Lourdes medical investigations have been carried on for fifty years, and the result has proved the genuineness of the cures, which include every variety of disease, though only a small proportion of those who seek relief are healed. Of course in all this there is a great deal of superstition, but that has nothing to do with the fact that cures occur.

An English writer in a recent work of popular interest and scientific value has collected a number of historic instances of extraordinary cures wrought on the basis of faith, which are not only well authenticated but are especially interesting as having occurred in the lives of celebrated characters, from Saint John of Beverley and the Venerable Bede in the seventh century to Pastor Blumhardt and Father John of Cronstadt in the nineteenth.* The diseases recounted include blindness, deafness, dumbness, paralysis, plague, lunacy, cancer, and a variety of other ailments not designated by name but the symptoms of which indicate disorders of most serious and even malignant type. Saint Bernard, the greatest saint and the most commanding fig-

*"Body and Soul" by Percy Dearmer, M. A., N. Y., 1909.

ure of the twelfth century, had a record of thirty-six miraculous cures in a single day.

Among other accounts which this writer gives is a narrative, translated from the French original, describing the cure of a niece of the famous Pascal, which took place at the Convent of Port Royal through the instrumentality of a "sacred thorn from the Crown of our Saviour" which was being exhibited with great ceremony in the chapel.

"A young pensioner in the monastery, by name Margaret Perier, who for three years and a half had suffered from a lachrymal fistula, came up in her turn to kiss it; and the nun, her mistress, more horrified than ever at the swelling and deformity of her eye, had a sudden impulse to touch the sore with the relic, believing that God was sufficiently able and willing to heal her. She thought no more of the matter, but the little girl having retired to her room, perceived a quarter of an hour after that her disease was cured; and when she told her companions, it was indeed found that nothing more was to be seen of it. There was no more tumor; and her eye, which the swelling (continuous for three years) had weakened and caused to water, had become as dry, as healthy, and as lively as the other. The spring of the filthy matter, which every quarter of an hour ran down from nose, eye, and mouth and at every moment before the miracle had fallen upon her cheek (as she de-

clared in her deposition) was found to be quite dried up; the bone, which had been rotten and putrified, was restored to its former condition; all the stench, proceeding from it, which had been so insupportable that by order of the physicians and surgeons she was separated from her companions, was changed into a breath as sweet as an infant's; and she recovered at the same moment her sense of smell.

"Mons. Félix, Chief Surgeon to the King who had seen her during the month of April, was curious enough to return on the 8th of August, and having found the cure as thorough and marvellous as it had seemed to him at the time, declared under his hand that 'he was obliged to confess that God alone had the power to produce an effect so sudden and extraordinary.'"

Pascal himself was so impressed by the occurrence that he added to his armorial bearings an eye, surrounded by a crown of thorns, with the motto *scio cui credidi*. Dr. Carpenter, who also cites this case in his book, affirms that "nothing can be more complete than the attestation of this very remarkable cure."

Here is an equally remarkable case recorded in the biography of Saint Philip Neri, who lived in the sixteenth century and was the Founder of the Oratorians.

"Lucrezia Grazzi had a cancer in one of

her breasts and the physicians had determined to apply the hot iron to it, and ordered her to remain in bed for the operation. She, however, in the meanwhile, moved with faith in her holy father, betook herself to the Chiesa Nuova, and related her case to him. Philip answered, 'Oh, my poor child, where is this cancer?' She pointed to it, saying: 'Here, my Father.' Then the Saint, touching the diseased part, added, 'Go in peace and doubt not that you shall recover.' When she was come home, she said to those who were present, 'I feel neither pain nor oppression, and I firmly believe I am cured,' and so it proved to be. Soon after the physicians came to cauterize the cancer, and were lost in astonishment at finding not a trace of the disease." (Cited by Dearmer from Bacci's Life of St. Philip Neri.)

The same writer describes in the words of a contemporary eye-witness two cures wrought in 1821 by Prince Alexander of Hohenlohe, an Austrian nobleman and devoted priest of the Roman Catholic Church. Both accounts were originally prepared by Franz Nicholas Bauer, Vicar of the Würzburg Chapter, in which city the cures occurred.

Cure of Princess Matilda of Schwartzenberg, 17 years of age (1821, June 28th).—"She was lame in her 8th. year, and remained

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so till the 20th. day of this month, between 10 and 11 o'clock in the morning. An hour after, a new steel spring machine, worth 200 florins, was brought for her by the skilful engineer and celebrated instrument maker, Heine; of which being now cured, she has no need. Fourteen days ago the recovery of the Princess was despaired of. It was only with the most violent pain that she could lie in a horizontal position, and only by means of a machine constructed by Mr. Heine, could she be something freer from pain in bed; because it supported her and brought her nearer to a perpendicular direction, and in this state the Prince of Hohenlohe found her; where praying with him and his disciple, Martin Michael, and with full confidence in God, at his command to arise, she was instantly cured. She stepped out of bed alone, threw the machine from her, was dressed, and walked afterwards in the courtyard and in the garden, performed her devotions the next morning in church, with praises and thanksgivings, visited the garden of the court and Julius Hospital, and went on the 24th. inst. in company with friends to the sermon of the Prince of Hohenlohe, in the Collegiate Church of Haug, and continues to this hour perfectly well. On the 20th. of June in the morning the Princess could neither turn herself in bed nor stand on either of her feet. An hour after her cure the Princess received a visit from Mr. Heine, when, going to meet him at the

door, she said, 'God has healed me—you have done a great deal for me, I thank you all for your kind endeavors.'

"The Prince himself notified this astonishing cure in writing to the Upper Burgomaster of Würzberg and says in his letter: 'The instantaneous cure of the Princess is a fact which cannot be called in question. It was the result of a lively faith in the power and divinity of the name of Jesus. It was done to her as she had believed.'"

"A man from Schwemelsbach, who had not been able for eight years to raise himself once in his bed, was brought in a carriage before the residence of the Rev. Prince, who was just starting on a journey. The Prince was in the greatest haste, but still wished to relieve this afflicted man; and accordingly opened his window and began to pray from it; desiring the sick to pray at the same time. After giving him his blessing, he called out to the man to arise. This he could not do, and the prayer was repeated, whereupon the sick man raised himself a little and declared that he was quite free from pain. The prayer was again repeated, and then the man arose entirely by himself, got out of the vehicle, went from thence to the Collegiate Church of Haug, and there returned thanks to God for his deliverance."

The evidential value of these and similar

works performed by Prince Hohenlohe during his sojourn of twenty-four days in Würzburg is enhanced by the fact that they were examined by the police and registered by order of the government.

The evidence for the genuineness of these cures is too strong to warrant their dismissal on the ground of fraud or delusion. The Middle Ages were by no means so "dark" as some persons suppose; and priests, neither in the seventh century nor in the nineteenth, were so supernaturally clever or so diabolically ingenious as the theory of fraud would make them out to have been. Nor is it likely that victims of disease responded to empty delusions in those days any more than they do now. Saint Francis of Assisi, of whom many miracles are recorded, was a physician and at one time a university professor. The evidence offered is of the best sort, being the testimony of eye witnesses, in some instances supported by that of the attending physicians.

Many diseases diagnosed as cancer are curable by ordinary methods, and the case treated by Saint Philip Neri may have belonged to that type, but whatever the nature of the painful growth in that particular instance, the cure was a faith cure pure and simple, and seems to have been instantaneous. The Port Royal case was certified by the physician to Louis XIV, while the Hohenlohe cures were investigated by the government, and attested by the proper ecclesiastical authorities in accordance

with the rule established by the Council of Trent that no miracle could be admitted unless verified by a bishop.

Triumphs of mind over so-called "incurable" diseases are continually occurring under auspices which are hardly open to reasonable suspicion. Statistics are easily obtainable showing the number and variety of serious and even hopeless maladies which respond to the method of mental treatment. Of course some of the cases which are the subjects of experiment are merely temporarily relieved, and not a few are total failures, but the fact remains that many persons afflicted with unquestionably organic disorders are restored to perfect health through mental agency alone.

Dr. Frederik Van Eden described in a recent magazine article the method of suggestive therapeutics in use at his celebrated clinic in Amsterdam, and cites a few of the many instances of its successful application in his own practice.

"One of my first cases was that of a traumatic lesion of the spinal cord, caused by a fall, where the patient was laid up in bed for a year and the physician who had treated her predicted lifelong lameness. The vertebrae were very obviously dislocated, and the physical character of the disorder beyond doubt. Yet I succeeded in bringing the patient to her feet again in a few months with no other means than verbal suggestion in light slum-

ber, combined with careful exercise during the hypnotic sleep, and the cure has maintained itself to this day—that is, for twenty years—the patient enjoying perfect health and being able to walk like any other person. . . . A case of continuous loss of blood by a woman who had sought relief in vain for several years and had come to a bad state of exhaustion was healed by my colleague Van Renterghem in two or three sessions and for good. The fact bears a certain resemblance to what is told in Luke viii, 43.

“I demonstrated several cases before the faculty in Amsterdam, among them a most convincing one of *tabes dorsales* (locomotor ataxia), in which all the general objections to our method were contradicted. The patient was no ‘nervous girl,’ but a strong-built, middle-aged man of scientific culture and perfectly balanced mind; his disease was not functional, but undoubtedly organic and easily diagnosed; and the improvement of all the symptoms, especially of his gait, after systematic training in hypnosis was obvious and undeniable.” (The American Magazine for October, 1908.)

Coming now specifically to the works of Christian Science, it is equally preposterous to dismiss them on the ground of delusion or fraud. The evidence for their genuineness is easily accessible in the form of affidavits by former victims of disease who owe their de-

liverance to the ministrations of this healing cult. An additional consideration of evidential value is the extraordinary *esprit de corps* which everywhere prevails among Christian Scientists, manifested in the large congregations of intelligent and cultured aspect through their services, in their costly edifices, and other evidences of liberal and enthusiastic financial support. We may fairly assume that hard-headed business men do not surrender their pocketbooks to the administrators of a healing cult unless they are satisfied that in some way they are receiving an equivalent. The magnificent "Mother Church" of Boston was built by voluntary donations which poured in upon the directors in such an overwhelming torrent that the subscriptions were called off after reaching in an incredibly short time the amazing total of two million dollars. No Christian Science church is ever dedicated until free from debt, and Christian Science congregations apparently have no difficulty in meeting this inflexible rule.

From the results of personal research into the practical fruits of Christian Science, I select five or six instances of complete and unquestionable recovery from diseases of the most hopeless character, all of which had progressed to advanced stages before Christian Science was tried by the despairing victims. Two of the subjects were practicing physicians at the time, and three are personal acquaintances of my own.

Twenty-two years ago Dr. B—— was coroner's physician in a western city. In the course of his professional and official duties at a public hospital he became infected with a contagion which he and five brother physicians diagnosed as Asiatic leprosy. The fact was kept a secret, but the disease at last reached the point where it could not longer be concealed with safety to the community, and the doctor prepared to commit suicide. Through a former patient whom he had treated for cancer of the stomach and who had been perfectly cured by Christian Science after the physician in question had given her up, the doctor was introduced to the "healer" who had wrought the seeming miracle. The physician declared his miserable plight, but expressed his skepticism and departed. The next morning, to his utter astonishment, he discovered that every trace of the loathsome malady had left him, and he was a well man. He straightway abandoned his practice, took the course at Mrs. Eddy's "Metaphysical College," and has ever since been a successful Christian Science healer in one of the largest cities of the west.

Another physician, who was at one time a member of the faculty of Rush Medical College and until his withdrawal from the profession a member of the American Medical Association, developed tuberculosis of the lungs while practicing in Chicago. He went

to Southern California and then to Arizona, but rapidly grew worse. At last his family was informed by the physicians who had been called in for consultation that he had but a few days to a few weeks to live. In the meantime he had contracted the alcohol and opium habit in the attempt to control as far as possible the symptoms of his lung trouble, with the consequence that his reason had become impaired. During the evening following the verdict of the physicians a friend of the family suggested with much trepidation that a Christian Science practitioner be called in. The wife of Dr. X—— consented in that spirit of desperation in which any other harmless but probably useless thing would have been allowed. We will let the doctor describe for himself the result.

“A practitioner came and remained with me three hours. At the end of the first hour I was sleeping quietly, and when I awoke about eight o'clock in the morning it was with a clear mind and the absolute conviction, which has not changed since, that I was free and well. I asked what had been done for me, insisting that a radical change had taken place in my physical and mental condition. Naturally the conviction that I had been healed came very slowly to those about me, and it was months before it was fully acknowledged, but to me there was such a mental change that from the first there was no room

to doubt.

"So far as I know there is no instance in medical literature of the recovery of anyone taking the amounts of these drugs which I was taking up to the time referred to. And to one who knows the state of the nervous system and of the digestive organs which exists in such cases, it is stating it mildly to say that the most remarkable feature of the cure was that there was no period of convalescence. From the time of my waking on the morning following the treatment there was no nervousness or twitching, sleep was natural and quiet, appetite healthy, digestive functions all in good working order, and mind clear and composed. The same afternoon I drove my automobile for two hours without weariness or excitement. During the following thirty days I gained thirty pounds in weight. Within ten days of the time that I was pronounced incurable I undertook a most arduous trip across the Nevada desert, where unusual endurance and physical strength were absolutely necessary, and I found that I had an abundance of both. Moreover, from the day of the treatment to the present time there has never been any desire for alcohol, opium in any form, or any other stimulant or drug."

The healing thus described occurred nine years ago. The physician who was the subject of it is to-day a Christian Science practitioner in Los Angeles.

Mr. W. T. A—— was until about ten years ago, when his failing health compelled him to withdraw from active business, a merchant in my home town with whom I frequently traded. After being given up to die by his local physicians and celebrated specialists he resorted, at his wife's entreaties, to Christian Science, and was completely cured. The subjoined personal letter to me giving the facts in this very remarkable case bears the date of April 26th, 1910.

“My dear friend:

“Your very welcome letter came to me yesterday, and let me say right here that it gives me the greatest pleasure to tell any one who is investigating the subject of Christian Science what I know and what I have experienced concerning it.

“I had been a sufferer from diabetes for about five years before I resorted to Christian Science for help, and had been pronounced incurable by Dr. T—— of the University of Pennsylvania and several physicians in C—— who treated me for a number of years, for all of whom I have only the kindest words, as I am sure they did the best they could for me. After his examination and tests Dr. T—— (naming the University of Pennsylvania specialist) said to me, ‘My friend, as your physician, Dr. A——, has told you, I find you have diabetes, and as you have requested me to tell you what your chances of recovery

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are, I will be honest with you. Unfortunately medical science has not mastered this disease as yet, and there is no known cure for it. Your Dr. A—— is doing for you all that any one can do. You may improve from time to time, but there is no hope of ultimate recovery.'

"These were his words as near as I can remember, and they were spoken in Dr. A——'s office in the presence of another physician whose name I have forgotten, one evening after they had attended the meeting of the County Medical Society.

"I moved to Baltimore and was treated at the Johns Hopkins Hospital for more than a month, and was there told that I had diabetes in the worst form and could not hope to recover. I got rapidly worse all the time. I was then treated for nearly a year by the physician at the head of the Maryland General Hospital, but continually grew worse. I moved out to my old home in Anne Arundel County, expecting to die soon, as my physician said that I had also developed Bright's disease in its worst form and could not live over two weeks at most. I had fallen away one hundred and six pounds, and was so weak I could only walk a few yards without falling or lying down. At last I was compelled to take to my bed and stay there. It was then at the earnest solicitation of my wife and sister-in-law that I turned to Christian Science for help, as all other hope had failed. Things

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were presented to me in a new light, and in two months from the time I commenced treatment I was entirely well and have never been sick since. I now weigh about two hundred and seventy-five pounds and am as well as ever."

Among the numerous diseases which baffle and defy medical science, is the peculiarly distressing affliction known as locomotor ataxia. In two instances with which I am personally familiar this disease has likewise yielded to the methods of Christian Science. One was the case of a well known railroad man in the middle west who is now connected with the Minneapolis, St. Paul and Sault Ste. Marie Railway. Having been advised by his physicians that they were powerless to help him, he tried Christian Science. He experienced marked improvement from the first treatment and inside of three months was perfectly cured. This occurred in 1905 and the subject of the cure remains a well man to this day.

The other case was that of a contractor in Wisconsin. I had occasion to visit Milwaukee during the summer of 1907 while he was taking Christian Science treatment in that city, and we were seated together for several days at the same table in the dining room of the hotel. He gave me the history of his trouble, and told me that he was already beginning to improve, which fact indeed I soon observed for myself. A short time ago, more than

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two years having elapsed, I wrote to him making inquiry as to the outcome of his experiment in Christian Science. I subjoin the letter which I received in reply.

"My dear Mr. Prince:

"Your letter reached me to-day, and I am very glad to have heard from you.

"Yes, I am a well man, thanks to Christian Science. I was a sufferer with locomotor ataxia for about twelve years, the last five years very bad. I had two weeks present treatment the time you saw me in Milwaukee, and continued absent treatment for two weeks after I came home. At the end of that time I was so well that I discontinued treatment entirely and have been walking along to health and happiness ever since.

"I am a member of the Park Commission, also Superintendent of the construction of a new park on which we are spending about \$27,000. I have to be on the ground from seven in the morning until six in the evening. This ought to be proof to you, knowing my condition as you did, as to what Christian Science has done for me. I have completely overcome and forgotten my old claim of locomotor ataxia.

"Following are the names and addresses of the doctors who treated me for and pronounced my case locomotor ataxia *and incurable.*"

The names are those of physicians in Oshkosh, Milwaukee, Chicago and Hot Springs, besides the local doctor.

Generally speaking, the members of the medical fraternity when confronted with the attested works of Christian Science either deny the correctness of the original diagnosis or else deny the cure. The first is a reflection upon the competency of their own profession, the second is a blind and utterly indefensible contradiction of the evidence; an attitude which suggests the summary logic of the woman who ordered from a picture dealer in Cleveland some expensive ornaments for her house. When the discouraged merchant presented his bill for the fourth time he was met with this irrefutable argument.

"I never ordered any pictures.

"If I did, you never delivered them.

"If you did, I never got them.

"If I did, I paid for them.

"If I didn't, I must have had some good reason for it.

"And if I had, of course I won't pay now."

So the physician when squarely opposed by some unusually notable victory of Christian Science tells the world, "The patient never had the disease. If he had, he isn't cured."

However, despite its general and almost uniform hostility, medical science occasionally mounts the witness stand and testifies, though perhaps unwittingly, in behalf of Christian

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Science, as the following instance will show.

During the year 1909 an article appeared in a popular magazine in which the author, who was a physician, asserted that in his research into Christian Science cures he had never found one case in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished, and that the diagnosis was either made by the patient himself or was an interpretation at second hand of what some doctor was supposed to have said. The husband of a woman who had been cured by this method of one of the worst diseases known, offered in refutation of the physician's claim the story of his wife's extraordinary recovery. The article was declined by the magazine in question, but was published in the *Christian Science Journal*, along with a statement of the case taken from the *Journal of the American Medical Association* for July 27, 1907. The latter was written by one of the physicians who had attended the patient, and began thus:

"The following case is reported because it is, I believe, the first instance recorded of recovery from generalized blastomycosis."

The conditions are then described in detail, one statement being, "The lesions in some instances, as on one of the fingers, destroyed the

bone." The general report bears out the husband's statement, except where it says that "she lived much of the time out of doors." The article in the Journal of the American Medical Association gives the names of a number of physicians who attended Mrs. O——, and concludes as follows:—

"No medicine was taken after March 23, 1906. In August, 1906, the last sore had disappeared. I have seen the patient several times since, and she is apparently, at the date of this writing, July 12, 1907, in perfect health. She writes me under recent date, 'I am better now than I have ever been in my whole life, and can endure anything and never have an ache or pain.' The diagnosis of blastomycosis was made, not only on the clinical symptoms, including the naked eye appearance of the lesions and the exclusion of other diseases,—tuberculosis, syphilis, etc.,—but by the microscopic examination of the pus from the wounds with a cultural development of the blastomyces. The culture experiments were made by Dr.——. The patient was seen at various times by Drs. ——, ——, and —— . These agreed in the diagnosis of generalized blastomycosis."

Then follows the testimony of the husband which begins with a reference to the physician's statement in the Journal of the American Medical Association cited above, and continues:—

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"By way of explanation it may be said that according to medical opinion blastomycosis is an organic disease, as unsightly as leprosy and as painful as any form of rheumatic trouble known to suffering mortals. To impress one with the severity of this case, it may be noted that the knife was used some eighty odd times, and that up to the present time there has never been a positive cure of such a case known in the history of medicine. It may also be of interest to know that the patient suffered from this terrible disease for over two years, and was treated by a number of eminent physicians, and that they agreed upon the diagnosis of the case as given in the medical journal already named. The writer of this testimony is the husband of the patient, and the facts herein related can be substantiated by any of the doctors who attended the case. The article referred to would give one the impression that the 'out-of-door life' in sunny California had a decided tendency toward the healing of the case, but the facts are that the weather during the patient's stay in California was rainy and disagreeable, which confined her to the house during her entire stay with the exception of a few hours which were spent upon the porch.

"The patient was taken ill the latter part of May, 1904, and was not able to leave her bed except for a short period until taken to California in February, 1906. Upon her arrival in Los Angeles, she was refused admission to

all hotels, hospitals, and sanitariums, nor was it possible to lease a house after the owner had ascertained the nature of the disease. At last, as a final resort, it became necessary to purchase a house for her shelter. A remarkable coincidence happened in the purchase of that house. After being turned from door to door, it certainly seemed a miracle to have the owner of that house recommend Christian Science, but like all others who have had to be driven into the acceptance of the truth, my wife scorned the idea of being cured in Christian Science, until she was told point-blank by her Los Angeles physician that her place was at home, where she could 'die among her friends.' Then came the resolution to accept the truth, and she did so right there and then. The physician was dismissed in the forenoon and a Christian Science practitioner called in the afternoon. Up to that time the patient had had little or no natural sleep during the entire illness, and had, during the past several weeks, retained none of her food. At this time she weighed less than ninety pounds, her normal weight being over one hundred and thirty. The rapidity of her progress under Christian Science treatment was almost phenomenal, and unless substantiated by responsible people would certainly sound mythical, or, to put it stronger, like a downright falsehood.

"March 28, 1906, was the last day that the physician called and the first day of the Christian Science treatment. It may seem past be-

lief, but after the first treatment in Science the patient drank two cups of coffee and ate several doughnuts and a plate of baked beans for her evening meal. She then slept until after seven o'clock the next morning, and without the usual 'capsule,' too. Within a month she returned to Chicago, and although able to walk but little, showed rapid daily progress under treatment by a Christian Science practitioner in that city. In July of the same year she had regained her normal weight, and could walk and stand as much physically as she could prior to her illness. To-day she is the same, after having spent the past year in a trip around the world without a sign of the aches and pains which usually accompany such a feat.

"It is well worth one's while to take the time to think of what Christian Science did in this case. Those who read this article carefully will see that Christian Science actually put life into a human being who had been at death's door for more than a year."

(Signed) D.—O.—Chicago.

Now while these things attest the efficacy of Christian Science as a method, we repeat the caution that they are not to be interpreted as proof of its metaphysics or of Mrs. Eddy's inerrancy in matters religious and scientific. Similar effects, quite as wonderful and even more immediate in their visible manifestations, support other methods of mental heal-

ing as we have previously seen. It is a truism that anything which creates confidence strengthens the power to overcome disease and accelerates the process of recovery. The effect produced by emotional change may sometimes, as in the cases cited, lead far beyond ordinary suggestive influence and the miraculous happens. Professor Munsterberg, speaking from the standpoint of both physician and psychologist, says:—

“When out of a despondent mood in a suggestible brain an absorbing emotion of confidence breaks through, a completely new equilibrium of the psychophysical system may indeed result. In such cases improvements may set in which no sober physician can determine beforehand. Central inhibitions which may have interfered a lifelong with the normal functioning of the organism may suddenly be broken down and in an entirely unexpected way the mental influence gives to the forces of the body a new chance to help themselves.”

Dr. Carpenter states the same fact in these words:

“If the whole mind is possessed with the idea that a certain action will take place and is eagerly directed, generally with more or less emotional excitement towards the indications of its occurrence, the result will follow,”

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It makes no difference whether we employ the language of religion and call it "faith," or the language of psychology and call it "expectant attention," it is the confident and overwhelming belief in success, which General Sherman aptly defined as the "instinct of victory," that does the work.

There is no *a priori* reason for limiting the curative power of the mind to any form of disease. The distinction which it was formerly customary to observe between organic and functional disorders was wholly an artificial one and is now being abandoned. What the method will accomplish is a matter for experience, not speculation, to determine; and experience is constantly certifying to an ever-widening range. If such results as those described in the preceding pages are uncommon, it is only because such faith and concentration are rare. This is not surprising, the marvel rather is that the method accomplishes so much. The conditions of modern life are scarcely favorable to the cultivation of that attitude of mind whose characteristic is reliance upon an intangible support and the secret of whose power is to "look not at the things which are seen, but at the things which are not seen." Most of us live in subjection to the lower or material centers, and though not actually incapacitated, are at least disinclined to search beyond the range of sense or bother very much about the "invisible realities."

It is not necessary to ignore the value of physical exercise and deep breathing, or any other health recipe which experience shows to be more or less effective and beneficial, simply because they do not fit into the metaphysics of faith-healing. Our metaphysics may interpret our experience and lead us into illuminated ways, but it is never the source of our experience. If we always remember this we shall avoid the primary blunder of Christian Science. Nor is there anything to be gained by speculative inquiries, as for example, how the earth could support its population if death were eliminated; or if it would be possible to grow a third set of teeth or a new leg, or to swallow cyanide of potassium with impunity on the basis of faith. However, if any one is disposed to try here is an ample field for experiment.

Faith must become vague, impractical and vain when the subject for its exercise is far removed from the problems and interests of the personal life. As a caution against such a tendency we can follow no sager precept than the excellent counsel of the writer of the First Letter to the Thessalonians:

“Prove all things; hold fast that which is good.”