

**CRAZES, CREDULITIES
AND
CHRISTIAN SCIENCE**

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PREFACE.

This country at the moment is being swept by a wave of mental quackery, into which enter in varying proportions elements of mediæval faith cure and of ancient metaphysical abstraction, and with these ingredients certain fundamental phenomena of hypnotism, suggestion and psychology are cunningly worked in to give a piquancy and flavor of the modern and progressive.

The hybrid product of these varied elements is proving a wonderfully seductive bait to many.

"Systems" are multiplying and permeating every social plane, whether as "Divine Healing," "Phrenopathy," "Divine Breathing or Zoism," "Christain Science," "Natural Healing," "Mental Science" or what not.

If the worshipers of these strange idols which have been set up in lieu of old fashioned religions, of God and of rational

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science, included only those who are already hopelessly neurotic, the queer people, the morbid, the mystical, words would be wasted in an appeal to common sense and sanity. But there are many people otherwise of perfectly normal trend, of intelligence and sincerity, who, recognizing a certain basis of truth founded in well known principles of suggestive therapeutics and psychological research—the great influence of mind for good or for evil upon deranged nerves and functions, etc.—also show a disposition to swallow with the little kernel of wheat, a large bushelful of unwholesome chaff.

The dangers threatening the public through the fanaticism of these numerous cults contending for disciples and dollars, are many and great. Clergymen and lawyers, as well as practitioners of medicine, and people of all kinds who observe and think, are already aware of the pernicious influences flowing from these sources.

From the author's study of the fin-de-siècle "Christian Science" it has been his aim to submit a timely, healthful and interesting thesis for intelligent readers still

in possession of open minds and common sense; and of these there are thousands who, through lack of right perspective, have already subscribed to the creed.

The subject is one of wide concern. The multitude interested in finding out what it is all about exceeds in numbers a thousandfold the groups involved in the craze. The thoughtful, conservative and well-balanced of all degrees of intelligence are diligently seeking light, and groping for ammunition with which to defend a healthful and sane course.

Many thoughtful people have attempted a study of *Science and Health* only to lay it down discouraged and dismayed by its intangibility, its vocabulary of strange and unfamiliar words and its medley of metaphysical expression.

The short sketch of crazes and credulities purposely precedes the matter of "Christian Science" in order to impress upon the reader the proneness of humanity, in all times, to follow unthinkingly a leader who may promulgate any novel absurdity, with persistence and fervency.

The author of *Science and Health* de-

clares there is *no possibility of error* in its teachings—the challenge has been accepted.

In this little book care has been taken to hold aloof from controversial discussion, to avoid prolixity of argument and long-winded dissertation. Its criticism is founded upon a few of the palpable and self-evident errors, glaring absurdities and dangerous teachings of *Science and Health*.

The author's own words are quoted, where brevity would admit, verbatim from the text.

CHARLES M. OUGHTON.

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THE CRUSADES.

I.

The annals of history show that the inherent characteristics of the individual may also appertain to the community, to the nation and to all people. A man is subject to aberration of reason. He has his periods when common sense is thrown to the wind and he becomes possessed of a mania—a craze in some given direction. Nations—all Christendom—have, for a period, lost all sense of the normal and at such times waves of intense emotional insanity have stirred the sea of humanity to its dregs.

A remarkable instance of such a condition comes down to us in the accounts of the crusades over which Europe went mad during the closing years of the eleventh century, and not until the beginning of the fourteenth century did the delirium subside and sanity again resume control. Propagated at first by the fervid and overpowering eloquence of the fanatic Peter the Hermit, fostered by the all-powerful influence of popes controlling the puissant

machinery of the church, the contagion spread among the crowds. Humanity became hypnotized into frenzy over a sentiment which, from a fixed idea, grew into the imperative impulse to free Jerusalem and the Holy Sepulchre from the Saracen unbeliever. The epidemic was characterized by many periods of quiescence, followed by crises of fresh activity. Society, high and low, was drunk with unreasoning religious ecstasy. Prince, bishop, student, artisan and shepherd, the general and the common soldier, the strong man and the feeble swarmed together in the vast and ragged undisciplined armies that from time to time flocked to the rescue. Millions of lives were sacrificed during the continuance of the mania, many more from disease and want than in actual battle; not to speak of the unlimited hardship, cruel privations and extreme depths of misery entailed to survivors by neglect, fatigue and hunger, the result of the ill-planned expeditions. Children, inoculated with the virus from their elders, inaugurated, on their own account, several crusades. Little boys and girls, eight or ten years old,

stampeded in groups and droves (70,000 all told), from central Europe. Escaping from the control of their families, unchecked by all efforts of the state, they formed themselves into armies. None of course reached its destination. Starvation, plague, disaster, shipwreck and disintegration ensued, and a large proportion of those who survived were captured at various Mediterranean ports and sold into slavery.

A unique case of a strange and grotesque aberration of humanity is exemplified in the story of the flagellant epidemic which prevailed throughout Europe from the thirteenth to the sixteenth century. A religious revival, preached by degenerate groups of leaders, including dignitaries high in the church, disseminated a virulent contagion of fanaticism. The practices special to this movement consisted in the herding together of devotees, in howling mobs parading in public, semi-naked even amid the rigors of winter, each individual provided with a knotted scourge tipped with metal with which they belabored themselves, in many instances to exhaustion from loss of blood, and even to muti-

lation. Their doctrine dictated this form of atonement for the wickedness of the times, the self-punishment being relied upon to propitiate the wrath of God. As is often the case in violent religious revivals, the weak-minded and moral perverts of various kinds are found to be very susceptible subjects, and perhaps the large proportion of these may account for the fact that the indiscriminate herding together of the sexes in this cult resulted in a great prevalence of outrages against decency, which were covered up beneath the cloak of their peculiar practices. As the movement gathered momentum, they placed themselves in opposition to all other religious creeds and pinned the world's hope of salvation on faith and "flagellation." Recruited from all classes, the craze assumed tremendous proportions, prevailing in almost universal vogue in Italy. To bulls of pope as well as to the sneers, ridicule, scorn, wit and contempt of the sane, they remained alike impervious.

In the middle ages, for centuries, and at various points in Europe, a curious epidemic of hysteria prevailed in the form of

a dancing mania. Crowds of men and women, possessed by hysterical frenzy, were afflicted with a mad desire to dance in public. Contagion of example spread the disease. The dancing took on a delirious, even maniacal character. Screaming, foaming at the mouth, wild and tortured by hallucinations, the dancers not rarely died from exhaustion and even dashed out their brains against walls in reckless abandon. The epidemic at times spread rapidly and assumed profound proportions, visiting city after city in quick succession.

The witchcraft delusion perhaps sounds the depths of human credulity and unreason, and is also a remarkable instance of the spread of a contagion of error founded upon perverted imagination and possible of propagation through weakness and imbecility, always such common quantities in human nature. The mania was first fanned into flame by a succession of popes who deemed it imperative for the welfare of the Christian Church to institute an inquisition for sorcery and the practice of diabolical arts. During the sixteenth and seventeenth centuries the craze swept over

Europe, and reaching the British Isles, even crossed the Atlantic and flourished in the early American colonies. The great reformer, Luther, said in reference to witches: "I would burn all of them." It came to such a pass that no one was exempt from the possibility of being seized and burned as a witch. Anyone who was at all conspicuous by physical defect or mark, or was possessed of mental peculiarity—old women, scholars, recluses, little children of precocious make-up—all those, in short, who struck the fancy of another as being at all queer or unusual, were seized upon, tested by horrible torture, forced to confess, and burned. The suspected individual was sometimes tied in a blanket and thrown in the river; if he sank and drowned, he was acquitted; if he floated, it was sure proof of guilt, and he was promptly roasted. No one, of high or low estate, if once suspected, was safe. It was said that during eighty years of the seventeenth century, 40,000 persons were sacrificed in this inhuman manner.

As showing the susceptibility of the masses to the delusions of a religious vis-

ionary, the Miller craze might serve as an example in our own country. Fifty thousand people flocked to Miller's command as the result of his fulminations and his prophecy that the world would meet destruction in 1843. The insane asylums reaped a harvest from the wreckage of this peculiar cult of the weak-headed.

All intelligent observers are familiar with the excesses, the mental inebriety and the hysterical conditions prevalent in camp-meetings, a form of religious frenzy now, happily, on the decline.

Among the numerous historical examples of financial crazes, perhaps that known as the "South Sea Bubble" is pre-eminent. In 1720 the English people were seized with an acute speculative mania. A syndicate known as The South Sea Company exploited a general scheme to raise the value of stocks, and through means of sensational advertising and the spreading of fanciful rumors and extravagant promises, gradually aroused an intense fever for growing rich quickly. All sorts of mad schemes were launched. No enterprise seemed too ridiculous and imaginary for

the voracious investor, now lost to all business common sense. The stock of a company "to make the precious metals as plentiful as iron" was swallowed as quickly as that "for making deal boards out of sawdust," that for "furnishing funerals to any part of Great Britain," that for "changing lead into silver," that for "making quicksilver malleable," or that for "a wheel for perpetual motion." And the greedy speculators just as readily absorbed the proffered stock of a company for "carrying on an undertaking of great advantage, but nobody to know what it is." The country was thoroughly possessed by the craze. England was to be supremely wealthy, and nobody but a fool need remain poor. Stocks rose, then soared, and not until "South Sea" had increased to 1,000 per cent did the bubble burst. Then the herd as unreasoningly followed the extreme backward swing of the pendulum, and the contagion of reaction, stampede and panic played cruel havoc with the financial wreckage that remained.

That our own time is subject to similar tendencies and that human nature still re-

mains much the same there are many indications. A recent one is that of the so-called "Franklin Syndicate" of New York, lately given wide publicity through the daily papers. Fifteen thousand people invested in all over \$1,000,000 with a group of unprincipled sharpers upon the glittering promises of the promoters that 10 per cent. a week would be paid in profits to the investor. Think of it! How can the judgment and mental poise of such people be characterized? Certainly not as sane and stable. A million dollars subscribed in this enlightened day upon the assurance of 520 per cent. per annum return!

The theory of man's descent through evolutionary development from the lower forms of life is not flattering to our self-esteem, but if no other proof were available a knowledge of the strange propensity of humanity to blindly imitate the antics of a leader and to be so irrationally subject to the contagiousness of example might at least suggest Jocko, the monkey, as the immediate progenitor of the race.

In the starting of these waves of mental alienation among people, the law of sug-

gestion plays an all-important part. Susceptibility to suggestion is a constant attribute of human nature. The condition of hypnosis develops this element into abnormal proportions. The successful subject in the sub-waking state developed by hypnosis becomes passive and plastic under the control of the operator. His individuality is lost, his will and judgment are in abeyance; his common sense no longer sways him; in short, the influences of his higher brain centers,—his reason,—for the time, lie dormant. He becomes an automaton responsive to the suggestions of the operator. Suggestion has been defined thus: "By suggestion is meant the intrusion into the mind of an idea, met with more or less opposition by the person, accepted uncritically at last, and realized unreflectingly, almost automatically." Under hypnosis a good subject may be made to believe he is someone else, to speak and act like another and to respond to another's name. He may be assured that he cannot see, and surrounding objects make apparently no impression upon his retina. He may be handed strong ammonia under the sugges-

tion that it is cologne, and he will show every sign of enjoying its fragrance; he may be made to take quinine for sugar, or to chew red peppers without visible sign of emotion and with all the satisfaction usually displayed in partaking of delicate fruit. Under the assurance that he is paralyzed, he loses all power of movement; if it is suggested that he suffers with toothache, his face will express every sign of the atrocious agony of that condition.

Apart from technical hypnosis, the influence of suggestion is apparent to the observer in every-day life. Everyone has noticed the contagiousness of example. We copy the actions of others, we absorb and adopt their sentiments. When one sings or whistles a catchy tune others instantly follow suit. Confident suggestion is the basis of successful advertising. The popular preacher and lecturer, the silver-tongued orator, the political stump speaker, the lawyer convincing his jury, all are influencing their audiences through their personal force and the power of their imagery. The quality recognized as personal magnetism in the popular orator is a minor

degree of the hypnotic influence and is the force that convinces a large portion of his audience, though his premises may be weak and his arguments wholly lacking in logic.

It is a curious fact that individuality and personality are extinguished in proportion to the numbers present in a crowd, and everyone becomes more susceptible to suggestion. A concrete example of crowd hypnosis is that of a camp-meeting at Old Orchard, Maine, in 1895. The purpose was to raise a fund to "evangelize the world." So powerful proved the suggestive force of the evangelist that \$70,000 in subscriptions was the result. At revival meetings, the profane and vicious as well as the most devotional are equally operated upon by the fascination of the moment. Thousands of women are said to be hypnotized by Paderewski so that they lose all self-control, many in his audiences exclaiming "He is my master!" Schlatter, the western faith healer, hypnotized the mob of susceptibles that he drew to his exhibitions to such an extent that a newspaper reporter affirms, "As I approached him, I became possessed

of supernatural fear. My faith in the man grew in spite of my reason. I felt that I could kneel at his feet and call him 'Master.' ”

MIRACLES.

II.

Throughout all the centuries humanity has ever been credulous of the healing power of faith, and even to the present day there is held a complacent if not supreme belief in miraculous cure, even to the extent of accepting the possibility of the restoration of the dead to life through supernatural intervention. Of course modern science can accept no miracle. The miraculous is but the inexplicable. The fire-arms of the white explorer to the simple understanding of the savage performed miracles, and indeed the wonders of modern science which surround us would fill our world with miraculous performances were our intelligence incapable of grasping the rationale of them. The transmission of messages thousands of miles by telegraph or of the human voice through the telephone, the marvels of automatic machinery, the modern harvester, the mystery of a log entering a complicated series of machines at one end and emerging at the other end as finished matches packed in boxes and ready to light the parlor gas, the wonderful re-

sults of latter day medical treatment and surgical skill, if transplanted into the first century would have been miraculous truly with such a background of intelligence as then existed.

The belief in the efficacy of amulets, charms and fetiches has been universal throughout heathendom, and was transmitted by heritage to civilization. Their potency against sickness, plague, wounds and accident has been implicitly relied upon by the intelligent in common with the ignorant, by the king as much as by the peasant. To-day, how many of our acquaintances show this weakness and superstitious trend—the lucky piece, the rabbit's foot, the iron ring worn to cure rheumatism, the raw potato carried in the pocket; the lawyer or author who seriously attaches to his great toe or little finger over night the string of the quack toy "Electropoise" with full expectation of cure!

Church relics have been credited in the past with many miraculous cures. Professor Buckland relates that the relics supposed to be the bones of St. Rosalin, which

for ages performed wonders of cure, when critically examined by an anatomist, were shown to be the bones of a *goat*; yet this fact in no way interfered with their efficacy. The Vesuvian peasant, when his neighbors are dying of a plague like flies, is content to sprinkle his threshold with holy water believing the fever cannot cross it. He sets the figure of the Madonna in his vineyard confident that the lava will be diverted from his home to which he clings until buried in the molten stream. In certain benighted districts of Turkey the belief exists that sickness is God's will, and any attempt to cure disease would be but to interfere with the Divine judgment. Epidemics are horribly neglected that Divine power may prevail. After successfully battling with the prejudices of such people, the few doctors who have invaded this region have come to be looked upon themselves as gods because of the revolution they have worked in the local health and mortality.

The treatment of king's evil (now known as glandular tuberculosis) by the royal touch is an interesting form of faith cure.

This type of credulity was in vogue in England from the time of Edward the Confessor to the reign of Queen Anne. It became customary to present each one touched by the sovereign with a medal called a "golden eagle," and so great was the number so treated that an annual expenditure of £3,000 (\$15,000) was at one time required for the purpose.

Many wonder-working, miracle-healing shrines have from time to time gained renown and have attracted to them the lame, halt, blind and decrepit—drawn thither by sensational stories of cure. When decline and oblivion have threatened one of these resorts, its place has been supplied by another and greater. Thus, those who are "hungry for illusion" are never at a loss for a Mecca. Many of these in turn owed their origin to the oft-repeated story of a Divinely appointed apparition of the Virgin appearing to a peasant steeped in ignorance and superstition. The shrine at Lourdes, a little town in the Pyrenees Mountains, has for more than a generation held a world-wide reputation for miraculous healing. It is the most striking mod-

ern example of its kind. It has attracted half a million pilgrims from all countries in a single year. It dates its origin from a vision of the Virgin vouchsafed to a little shepherdess named Bernadette when she had reached the susceptible age of fourteen—often a crisis of mental instability in the life of young girls. She was hopelessly ignorant. Her lowly thoughts were stored with the lore of bogies, fiends, magic and witchcraft. She had heard many stories of the appearance of the blessed Virgin to others. She was sickly, immature, hysterical and morbidly sentimental. Wandering through the fields day after day, with no company beside her sheep, in dreamy ecstasy she awaited with growing expectancy the time when the Virgin should appear also to her. What wonder that she was not disappointed? In due time, when the delirium was ripe, the blessed Virgin appeared in the regulation manner, announcing, "I am the Immaculate Conception."(!) She was directed in a vision to wash her feet and eat of the grass growing beside the spring which instantly sprang into life where she stood in the depth of the grotto.

She was given a mandate to the priests to build a chapel. The site was secured by thrifty churchmen, an imposing town was builded and the propaganda launched. The settlement became a thriving trading mart for church wares, and extensive bottling institutions for the distribution of the holy waters were established.

Besides the chapels, altars and stations, the important faith cure feature consists of a large reservoir and a series of fountains supplied by pipes from the holy spring. The temperature of the bath is said never to exceed 50 degrees F. Into this are dipped those afflicted with all sorts of sickness; cases of revolting skin disease, and those affected with sores and ulcers, in common with consumptives, etc.; and—it is stated—even an occasional corpse, in the hope of resurrection, together with those suffering in a minor degree only, the mental and hysterical cases; all are bathed indiscriminately in the same water, which becomes a veritable “soup of microbes,” since it is changed but two times daily.

Train after train of cars loaded with pilgrims from various points traverse France,

bearing toward the Mecca pilgrims and patients. Sufferers from every disease afflicting poor, broken humanity are packed in sweltering disorder, amid all the pathos, horrors and sufferings of the journey so vividly described by Zola. All are filled with the reports of and a belief in miraculous cure, buoyed up with an expectant, even an exultant hope and certainty of relief. Numbers afflicted even with incurable diseases return year after year undaunted by failure, while many die going and returning and at the cure.

Religious delirium dominates the place. Whole nights are spent out of doors in front of the grotto, the faith-drunk patients passing the time in rapt attitudes of prayerful expectancy, some of the more emotional wrought into active hysteria, trance or cataleptic state, transfigured—hypnotized by an overwhelming faith. Day after day tens of thousands take part in processions, bearing lighted tapers and pictures of the Virgin. These are led by scores of priests with all the impressiveness and pageantry of the church ceremonial, and all are chanting in solemn unison the *Ave*,

Ave Maria with importunate rhythm. Every thought and all eyes are fixed on the "Divine illumination in the grotto." Without sleep for days, hallucinations are not uncommon among the throng. Priest follows priest in the pulpit, directing the fervid supplications of the afflicted. One can imagine no more perfect condition for the development of the hypnotic state and the prevalence of strong, vivid and overwhelming suggestion. What wonder that a cripple here flings aside his crutches, a deaf man hears or a dumb one seems to speak? Or, that a dying consumptive, imagining himself healed so asserts in glad and loud acclaim?

The greatest publicity is given to these apparently miraculous cures by the authorities, while benefit is claimed for all. The cures at the shrine cause little diminution of the total number of sufferers who swarm the trains on the return journey. Many of those who imagine themselves cured promptly relapse, the "healed" consumptive becoming perhaps prostrated by hemorrhage before reaching home.

While there are no instances of mirac-

ulous cure which would bear the light of scientific scrutiny, yet I would not be understood as asserting that recoveries do not occur. It is true that many cases are benefited, and some relieved of all symptoms of which they previously complained. It would be strange indeed if, among the myriad of the ailing going to Lourdes, many of the diseases should not have recovered spontaneously. Again, hysterical, functional and nervous disorders which simulate many forms of grave organic disease often yield to such an influence after rational medicine and even medical hypnotism have wholly failed to relieve them. Indeed the famous Professor Charcot states that he sends a number of patients annually to Lourdes from among those suffering from nervous disorders at La Salpêtrière Hospital whom he found rebellious to the ordinary hypnotic treatment. He claims a great many of these are benefited.

It is customary to see upon exhibition at wonder-healing centers and faith cure establishments of all kinds, stacks of crutches discarded by restored cripples.

The explanation may be that under the emotional excitement and the semi-hypnotic influence of such experience, many patients by making extraordinary efforts are capable of getting along for a time without their artificial supports. Some, awakened for the first time to a realization that they can do nearly or fully as well without them, discard them; but there is little doubt that the majority resume their artificial helps at the first opportunity when the excitement has subsided.

CHRISTIAN SCIENCE.

III.

In arriving at a consideration of Christian Science, it may be interesting to recall some expressions anent it and kindred departures which have been given publicity. R. Heber Newton has this to say: "The Christian Science Church is becoming narrow, intolerant and dogmatic. It is developing a new bibliolatry—a blind worship of the letter of its new Bible, *Science and Health*. For, as though the old bibliolatry were not bad enough, it is foisting upon our nineteenth century Christianity a new Sacred Book, clothed with all the airs of infallibility which have so long surrounded the old Bible. It has commanded its disciples to confine their reading and study to these two books, the Bible and *Science and Health*; thus narrowing the intellectual horizon and dwarfing the mental stature of its followers. * * * At the summit of this new ecclesiasticism is a pope in petticoats. Leo XIII. is not more infallible to his church than is Mrs. Eddy to her church."

Hall Caine, the novelist, thinks "The re-

ligious life of America is active to the point of fostering nearly every crazy notion that takes the form of faith."

From the pulpit of Westminster Abbey, Canon Eyton in a sermon denouncing so-called "Christian Science," says: "The curious feature of the growth of credulity in these times is, that it is taking place alongside of an enormous expansion of education." He laments the lack of common sense which lets apparently well informed people swallow any new quackery—just as they swallow patent pills—by the handful, without the least regard to the condition of their body. He believes the only remedy is to teach people to think, use their brains and widen their mental processes.

The author of "Methods and Problems of Spiritual Healing" (H. W. Dresser), asserts that there is nothing more fatal to healthy individual development than the acceptance of another's dogma as law. The mind becomes utterly closed to reason, and there is apparently no way to arouse such a mind to a sense of its servitude. Apropos of the Christian Science dogma that disease is simply a belief of mortal mind, he says,

“We would have fears enough in a day to put us through all the ills of life if by simply believing that we had them we should create them. Pain comes involuntarily and not simply because we believe in pain.”

W. L. Sheldon, lecturer of the Ethical Society of St. Louis, has this to say: “A vast number of persons have managed to find all sorts of crude and grotesque theories in the Bible, and have become expounders of the strangest superstitions on this account; because many men have forced their own philosophies into the Bible, or twisted its language out of all meaning in order to suit their pet views, or because certain minds have thrown the whole emphasis of their interests in the Bible on its minor aspects or least important features.”

The Rev. Frank Gunsaulus refers to “the bumptious, pestiferous, un-Christian, unscientific thing called ‘Christian Science.’”

The Rev. Newell Dwight Hillis says, “ * * * Let us not make believe and play there are no troubles. * * * To deny suffering and death is to become the philosophers of mist and moonshine. To de-

fine life's adversities as figments of the brain, imperils intellectual integrity. With sturdy brains and brave hearts let us meet life's facts, asking no intellectual anodyne for paralyzing faculties and destroying pain."

Mark Twain, with more force than elegance, states that a perusal of Christian Science literature reminds him of a dictionary with the cholera. Elsewhere he exclaims, "I believe it might be shown that all the 'mind' sects except Christian Science have lucid intervals; intervals in which they betray some diffidence, and in effect confess that they are not the equals of the Deity; but if the Christian Scientist even stops at being merely the equal of the Deity it is not clearly provable by his Christian Science emended Bible. In the usual Bible, the Deity recognizes pain, disease and death as facts, but the Christian Scientist knows better and is not diffident about saying so."

J. H. Bates, Ph. M.: "Christian Science is a form of faith cure. Sin and disease are stern facts in the world, too serious to be treated by magic. No jugglery can

change the fact of man's responsibility for sin and moral evil. The Bible, science and philosophy equally hold true the facts with regard to matter as realized through the senses."

In the case of Major Lester (of England), dead of tubercular peritonitis after receiving absent treatment by a healer named Mrs. Grant, for which she charged at the rate of a guinea a week, the coroner could not help remarking, "Some of these people would be better—and very much safer—in a lunatic asylum."

Another coroner indorsed upon the death certificate of a victim similarly treated that she died of "neglect, dropsy and Christian Science."

In this prosaic and practical era of applied science, we might complacently look upon Christian Science as a high-toned, interesting and refined edition de luxe of the crude crazes of the past, were it not that the pitiable credulity and misguided infatuation of its devotees so often entailed neglect, disaster and death to infants and all classes of helpless, sick and maimed humanity. "No truth in pain" is the consola-

tion offered to the suffering babe tossing its throbbing head upon an uneasy pillow, burning with fever, parched, tortured, helpless. The Christian Science healer coolly instructs the mother, "No truth in pain," "no matter," "no sickness," therefore, dry up the source of your tender mother sympathies, withhold the refreshing draught, remit your watchful night-vigil; and, when at last Death has been permitted to reap his cruel harvest, unaided by rational measures of treatment, the commonest demands of suffering nature having been denied, and the maternal arms have closed about the little livid corpse, she is further buoyed by the dictum, "There is no death—simply an error of mortal mind." And if contagious or infectious sickness has been the cause of death, the dangers of its transmission are waved aside as by a magic wand, as another subtle hallucination of mortal mind.

Thus Christian Scientists, arrogating to themselves all the responsibilities of medical science, and forbidding all human means for the alleviation of the sick, allow their victims a straight run for the grave.

IV.

To the student of Psychology a knowledge of some of the personal facts connected with the author of *Science and Health* and the supreme goddess of the Christian Science cult cannot but be of interest. Her full name consists of Mrs. Mary Mason Baker Glover Patterson Eddy. Most of these names have come to her through marriage alliances, for she has been led by at least three separate gentlemen to the hymeneal altar. Dr. Patterson, one of the partners of her joys for several years, according to her own statement, dissolved the conjugal bond through an elopement with a married woman. Mr. Glover died of yellow fever. The last husband died in 1882, of what the physician who made the autopsy called heart disease, but Mrs. Eddy claimed that death was due to "arsenical poison mentally administered." (!)

Any one who has examined the evidences of former co-workers with Mrs. Eddy and fellow disciples with her of Dr. Quimby,

cannot fail to be assured that the source of *Science and Health* and the Christian Science departure in general originated in the life-practice and writings of one Dr. P. P. Quimby, a very respectable and ingenuous gentleman, though meagrely educated, who wrote upon the philosophy and practiced a form of Mental Treatment of Disease. He believed that Jesus worked his cures in a scientific manner and understood the scientific *modus operandi* thereof. Quimby's method (though this he refused to admit), was evidently a crude and primitive application of hypnotism. He certainly exercised a strong magnetic influence over his patients, whom he plied with unceasing oral suggestions, disabusing their minds of the belief in disease and filling them with thoughts of health. To him came Mrs. Eddy, in 1862, for the cure of an aggravated condition of hysterical invalidism with which she had been afflicted for many years.

To any educated physician, the accounts of Mrs. Eddy's condition during this period of invalidism convey a distinct picture of "Railway Spine," an affection which fre-

quently ensues from sudden and great physical shock, a bad fall; a common sequel to railroad and street car accidents, etc., and which, being largely a mental malady, is very resistant to purely medical treatment though not rarely relieved by suggestive treatment and the various miracle and mind cures. Indeed, such cases are sometimes known to recover rapidly when settlements have been made with the corporations for damages caused in railroad and street car injuries.

Mrs. Eddy was restored through "Dr." Quimby, and at first in her gratitude and loyalty she could not say enough in his praise, even going the lengths of inditing sonnets in fulsome eulogy of his wonderful powers. However, after having gained some vogue as a writer and leader on her own account, jealous of dividing the honor with him, she proceeded to abuse, repudiate and vilify his reputation and to appropriate to herself the fame of his theories and system. Certain it is that Dr. Quimby made use of the titles "Science of Health" and "Christian Science."

I do not wish to accuse Dr. Quimby of

the authorship of the book known as *Science and Health*. This is distinctively a product of the jarred and addled intelligence of Mrs. Eddy.

There has ever been a proneness for the religious side of man's nature to take fire, and for his reason, sense and judgment to be consumed in the crucible of his zeal. He may be swept widely afield from sanity. Excess and fanaticism running to dangerous and cruel extremes have flowed from the ego-mania of the unrestrained religious zealot. There is never a lack of susceptible followers who become possessed by a belief in his hallucinations. Among them, his inspiration, visions and revelations, even though inanely absurd and comprising fatuous nonsense, may pass current for the essence of the gospel of truth.

Nordau shows how schools originate—from the degeneracy of their founders and the imitators they have convinced. They come into fashion, and for a short time attain a noisy success; and this he thinks is due somewhat to the prevalence of hysteria. The hysterical, when loudly and unceasingly assured that a work is beautiful,

deep, pregnant with the future, believe in it. Young persons lacking in judgment, join the crowd in their endeavor to keep up with the procession, thinking they are on the right road. The superficial, fearing to be considered behind the times, raise their voices in joyous acclaim, assured they have discovered the latest conqueror. The aged and the passé, wishing to be rehabilitated, join the throng. The fashionable, the inquisitive, the vain, the seeker after self-interest with an eye to the "main chance," all catch the contagion and succumb to the growing suggestion of the crowd. Such a following makes infinitely more noise and stir than a much greater number of sane mortals pursuing the even tenor of a normal relation to life.

That the poison of Eddyolatry should work to such an extent in this generation may perhaps be accounted for in part by the enervation induced by the so-called *fin de siècle* conditions under which we live. Driven at high pressure constantly, every moment occupied by contending impressions, the complicated and intricate machinery of modern existence, newspapers

teeming with the varied interests of the world, telephone bells ringing, telegraph messengers coming and going, the continual roar and clatter of the many factors in the busy hives of industry, the ever present incentive to excel and progress, the concentration and intensity born of commercial competition—together with the nerve-disturbing social pace—it is small wonder that these conditions have caused a disturbance of mental poise and jarred the minds of many into a chronic state of neurasthenia or hysteria.

We find also the fatigue of the present generation resulting in a society degenerate at the top, sated, blasè, suffering from ennui, not permitting them to be stirred by the normal; healthy and healthful thought can no longer find lodgment in their burned-out intelligence; there is only room for the grotesque, the unusual, the exotic, which supply the chains to bind them together in peculiar cults in which they may emphasize their aloofness from the common herd.

The following quotations from Nordau are so pat and appropriate to the Christian

Science craze that I feel free to use them in this relation and in his own words:

“The degenerate are predestined disciples of Schopenhauer and Hartman, and only need to acquire a knowledge of Buddhism to become converts to it. * * * The degenerate are ever supplying new recruits to the army of system-inventing metaphysicians, profound expositors of the riddle of the universe, seekers for the philosophers’ stone, the squaring of the circle and perpetual motion. The degenerate is incapable of adapting himself to existing circumstances. * * * He becomes an improver of the world, and devises plans for making mankind happy, which, without exception, are conspicuous quite as much by the fervent philanthropy and often pathetic sincerity as by their absurdity and monstrous ignorance of all real relations. * * * Every proof of the senselessness of his ideas rebounds from the half-crazy person. No contradiction, no ridicule, no contempt affects him; the opinion of the majority is to him a matter of indifference; facts which do not please him he does not notice, or so interprets that they seem to

support his delirium; obstacles do not discourage him. * * * He is ready to suffer martyrdom for his views. * * * A degenerate mind promulgates some doctrine or other. * * * He does this with vehement, penetrating eloquence, with eagerness and fiery heedlessness. Other degenerate, hysterical and neurasthenic minds flock around him, receive from his lips the new doctrine and live thenceforth only to propagate it."

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A DEGENERATE WRITER.

V.

It is asserted that earlier in life Mrs. Eddy held a belief in and had a decided trend toward spiritualism, and practiced clairvoyance; at any rate it is confidently stated that she was of a marked neurotic temperament and frequently fell into trances and tantrums; and, according to her own confession, when a child she was afflicted with the hallucination of frequently hearing voices calling her by name.

There can be little doubt that in scientific classification the author of *Science and Health* must be given a place among the degenerate writers. Her pages teem with mysticism and symbolism. Her whole attitude is that of alienation from reality and the normal. With one of her poems she had published a mystical picture of herself poring over an open Bible, the darkness illuminated by the rays of a star, while in the background grins a snake with jaws agape and protruding fangs ready to strike her in the back. (The serpent no doubt typifies her pet demon, "mortal mind.") In another picture her face is

made to resemble that of Christ, as the two stand together. Her grapho-mania stops at no extravagance of statement. A jingle and clatter of high-sounding words often unintelligibly strung together are relied upon to answer all the purposes of facts and proofs. She indulges in delirious flights into the hazy atmosphere of speculation, and her mind wanders wildly at times in a maze of pseudo-metaphysics. Unreasonableness, elusiveness and obscurity are everywhere characteristic of her style. She is possessed of a mania to play on words. From a heap of incoherent sophistry and crass dogmatisms I pick out these gems: "The metaphysics of Christian Science, like the rules of mathematics, prove the rule by inversion. For example: there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in Good, and no good in matter." *Science and Health*, page 7.* " * * *
—*Chemicalization*. By chemicalization I

* Where, in the text, the page is cited, the reference is to *Science and Health with Key to the Scriptures*, edition of 1897.

mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis." (Page 61.) Had she used the more appropriate *comicalization*, the relation might have been clearer.

These degenerate traits of authorship, consisting of a morbid symbolism, mysticism and grapho-mania, sink into insignificance when compared with a colossal ego-mania which is without doubt the crowning stigma of her mind. She believes "God called her to proclaim His Gospel to this age." (Preface page XI.) She tells us that the pale *night* star indicated the Christ-child to the shepherds of old, but the wakeful modern shepherd is confronted with the *day* star of "Divine Science." (Preface page VII.) Again, "The true Logos is demonstrably Christian Science." (Page 28.) She asserts that while Christ healed the sick, practiced Christian healing and taught the generalities of its Divine Principles to His students, yet He left no definite rule for demonstrating His Principles of healing and preventing disease. This remained to be discovered by her. (Page

41.) Thus in her ego-mania does she claim superiority to Jesus Christ. She proclaims, "There is no place or opportunity in (Christian) Science for error of any sort. (Page 128.) Papal infallibility is certainly modest in comparison. "Our Master said, But the Comforter shall teach you all things," and in her egoism she makes this to mean, "When the 'Science of Christianity' appears, it will lead you into all truth." (Page 167.) She perverts the phrase "Deliver us from evil," to mean "Deliver us from material sensation." (Page 322.) And she attains to the pinnacle of stultification when she cannot refrain from the crowning sacrilege of *improving* and *emending* the Lord's Prayer. That brief and simple prayer fitted by the Master to the intelligence of the prattling babe must forsooth be ravished of its meaning and perverted and tortured into form and language never dreamt of by the Savior. (Page 322.) She insinuates that her book of Christian Science is the one prefigured in the 10th Chapter of Revelations in the vision of the angel from Heaven clothed in a cloud—with a rainbow upon his head, etc., who held in his

hand a little open book. Then she rants, "Mortal, obey the Heavenly evangel. Take up Divine Science." (Page 550.) Again, it is suggested that St. John prophesied the advent on earth, in this Nineteenth Century, of one Mrs. M. M. B. G. P. Eddy. Rev. XII, 1: "And there appeared a great wonder in Heaven,—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Page 552.) Equally remarkable is the definition of the Holy Ghost, who is claimed to be identical with Divine Science. (Page 579.) The Kingdom of Heaven is made to mean, "The reign of Harmony in Divine Science." (Page 581.) "Thou shalt have no other gods before Me," is twisted into meaning, "Thou shalt have no belief in life in matter." (Page 346.) Again, "Jesus foresaw the reception Christian Science must receive before it was understood, but this coldness hindered Him not. He fulfilled his God mission and then sat down at the right hand of the Father." (Page 346.) She goes to the length of making the meek and lowly Jesus the scapegoat for more than the sins of mankind by asserting that

he taught, explained and demonstrated "Divine Science." (Pages 210 and 211.) Indeed, Paul and the Apostles wrought their cures through "Christian Science." (Page 220, etc.) The Trinity is made to consist of God the Father, Christ the Son, and "Divine Science," the Holy Comforter. (Page 227.) Does any sensible individual need further evidence to prove that such astonishing perversion and ego-mania could not be compatible with sanity? I think not.

Like its author, Mrs. Eddy's gift to the world answers to many names. She refers to it repeatedly under different titles, among which are "Spiritual Science," "Divine Science," "Science of Mind Healing," "Divine Metaphysics," "Mind Science," "Christian Science," "Science of Being," "Science of Metaphysics," and just plain "Science."

A detailed analysis of the book known as *Science and Health* is an impossibility. This fact occurs to the reader when he first looks through its pages, and grows into conviction the stronger in proportion as it is studied systematically. To disentangle

the mesh of its abstractions and intangibilities in order to soberly and logically controvert them is fortunately rendered unnecessary by reason of the very quality of their sophistry.

In preparation for this monumental book, the author tells us she retired with the Scriptures in seclusion for three years, read little else and shunned society. Were the Scriptures the only source of her inspiration as she would have us think, how does it happen that we find in her book so crazy a patchwork of ancient Oriental philosophy? Where in the Good Book was found the worn-out pantheism so prominent throughout the pages of *Science and Health* and which is so opposed to the Biblical conception of a personal God? Certainly it is from Brahmanic literature, in which she is undoubtedly steeped, that she foists upon the credulous this pantheism. It is there she found the idea that the soul is an emanation from Brahma; it is there she found her idealistic philosophy, for it was Brahma who denied the reality of matter and who affirmed that all evidence of the senses is a delusion. It may be noted

that Brahmanism finally became too metaphysical even for the Hindoos, and was superseded by Buddhism, and it is a hopeful fact to remember that Buddha, many centuries before the Christian era, determined to "give up metaphysical speculation for practical philanthropy." We find, then, that Christian Science, far from being a new theme in religion and medicine, is an atavism to a decadent and inferior civilization. Nor can we hold the Bible to be the only source of all the metaphysical drivel and aberration from reality contained in *Science and Health*. Such metaphysical straw has been threshed over for hundreds of years, and in the writings of Fichte, Schelling, Hegel, etc. Mixed in with this exploded philosophy is a smattering of the principles of treatment through faith cure, psychology, and hypnotic suggestion.

DOCTORS ARE WORTHLESS.

VI.

Throughout the text of *Science and Health* are to be found many astonishing and revolutionary statements, and I am convinced that the placing of some of its absurdities in bold relief may prove a revelation even to Christian Scientists themselves.

“Sickness has been fought for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous No is the response, deducible from two con-nate facts,—the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of disease since the flood.” (Preface, page VIII.) The word “reputed,” and the fact that Noah and his immediate successors omitted to publish statistics of health I hope will serve to protect the medical practitioner from the full force of the blow intended by this dreadful charge.

Matter is a subjective state of “mortal mind.” Mind is all—matter is naught—the only realities are the Divine Mind and

idea. Spirit possessing all power, filling all space, constituting all science, contradicts forever the belief that matter can be actual. "No human tongue or pen taught me the science contained in this book," "and neither tongue nor pen can ever overthrow it." (Pages 2, 3 and 4.) On behalf of human tongue and pen I beg to make grateful acknowledgment to the author for thus frankly absolving them from responsibility for the "science" contained in her writings. Verily, if the Bible is the only source of Christian Science, many of us have searched the Scriptures in vain.

"To the material sense, the severance of the jugular vein takes away life; but to Spiritual sense and in Science Life goes on unchanged, and Being is eternal." (Page 16.) Granted; but this is a weak argument for a system of temporal healing. We simple mortals outside the pale are most concerned with the prompt ligature of the bleeding vein and the prolonging for a time of this "false sense of existence."

"Which was first, Mind or medicine? If Mind was first and self-existent, Then Mind, not matter, must have been the first

medicine. Mind being all, it made medicine; but that medicine was Mind." (Page 36.)

While these statements possess a poetic rhythm, they are devoid of reason. She could with equal force of logic substitute for "medicine" the word "food" in this argument, and prove with equal facility that food is mind. We might thus find ourselves debarred from our daily bread with equal soundness of logic. In this relation we might recall the story of a metaphysical farmer who thought that the necessity for food was a figment of horse sense. He proceeded to feed Dobbin rations of woodshavings and sawdust, taking the precaution to provide him first with green spectacles. The horse, it is said, continued to munch his provender until famished nature ended the "false sense of existence" of this martyr to metaphysics.

"Omnipotent mind could not possibly create a remedy outside itself." (Page 44.) "The blood, heart, lungs and brain, etc., have nothing to do with life." (Page 45.) This ought to be a very easy proposition to prove once for all, and after such

proof I will guarantee that the "Hosts of Aesculapius" will retire from the field. Suppose we take a Christian Scientist and deprive him of his blood, heart, lungs and brain—but that is another story.

It is impossible for a boil to be painful. The boil, through inflammation and swelling, simply manifests belief in pain. "You call this belief a boil." "Now administer mentally to your patient a high attenuation of truth and it will soon cure the boil." (Page 46.) Not a day sooner, I think, than it will take the same boil to develop, mature and be disposed of naturally and without the dose of "truth." I am afraid we shall still hold to the belief that the best disposition of a boil is "on the other fellow." What a comfort Christian Science might have proved to old Job had he only known!

Mortal mind transfers the infection of smallpox. (Page 47.) Christian Science handles the most malignant contagion with perfect assurance. (Page 69.) This is indeed one of the really dangerous phases of this erratic cult, and at this point, if not before, must the medical pro-

fession and sanitary boards say, in justice to public health, "Thus far shalt thou go and no farther." It is here complacency ceases to be a virtue, and common law must be dealt out to any one who, in his ignorance and fanaticism thus threatens the health of any community.

"If drugs are part of God's creation which He pronounced good, then drugs cannot be poisonous." (Page 50.) If poison be taken, belief causes death. (Page 70.) As a matter of fact, certain drugs have been determined to be poisonous, and it remains for some enterprising Christian Scientist to demonstrate by actual test upon himself the contrary. It would be a very simple, satisfying and entirely convincing test and worth ten volumes of metaphysical vaporings.

When one has burned his finger, it is Mortal Mind, not matter burns it. (Page 54.) Here again theory should give way to demonstration, and if it can be proved that a Christian Scientist, Shadrach, Meshak or Abednego can to-day walk unharmed through the fiery furnace, we shall all endorse Christian Science.

Christian Science dissolves tumors, restores carious bones, elongates shortened limbs, lost lung substance has been restored. (Page 55.) "If the Science of life were understood," the lost human limb would be replaced as readily as the lost claw of the unthinking lobster. (Page 485.) This is tremendously assuring, but since Christian Scientists hold that lungs and things "have nothing to do with life" all efforts in this direction imply wasted energy on their part, not to speak of inconsistency.

"Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise and air?" (Page 66.) Surely this fulmination should cause us to halt the mad gallop of hygiene and discourage all misguided efforts in the slums.

"In old times, who ever heard of dyspepsia, cerebro-spinal-meningitis, hay-fever and rose-cold? Our ancestors * * * never indulged in the refinement of inflamed bronchial tubes," etc. (Page 68.) What, never? How is it so few of them survived? Indeed, they were kept so busy dying of

smallpox, cholera, the plague, typhoid, typhus and other diseases considered to-day preventable that they may not have laid much stress on some of the minor affections mentioned.

“Mortal matter or body is but a false concept of mortal mind * * * this body is only a material, sensuous belief.” (Page 70.) What a happy thought! We no longer need to dodge the festive trolley-car or railroad locomotive, a collision with which could not possibly harm a “sensuous belief.”

Space no obstacle to Christian Science cure. Absent patients can be healed. (Page 71.) This recalls a case for whom absent treatment was arranged. The Christian Science healer, more human than his theories, forgot one of his appointments, but relief came just as usual. (Auto-suggestion.)

“We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the truth of Being, for matter cannot suffer. Mortal mind alone suffers.” (Page 77.) How easy for some Christian Scientist, one who has reached a plane beyond the

illusions of mortal mind and matter, to prove his invulnerability to cold, fatigue, etc. A continuous performance in the Arctic regions, clothed only in a glad smile, would be conclusive at least. These assertions come with ill grace from those who adapt their clothing to the changing seasons, who live in houses protected and artificially heated and who indulge in Nature's sweet restorer, sleep, just like ordinary mortals.

Again, we learn that "food neither strengthens nor weakens the body." (Page 118.) "The fact is, food does not affect the real existence of man." (Page 387.) What a waste of provender there must be in Christian Science camps!

"Divine Science of man is woven into one web of consistency, without seam or rent." (Page 138.) These are brave words, but alas! many find it a tangled skein of inconsistencies.

"From human belief comes the reproduction of the species." (Page 83.) We doctors are prone to question this, for we have met with so many instances of women who *believed* themselves enciente and who

made every preparation for the advent of the hoped-for offspring, and who were delivered by the accoucheur only of the myth of human belief without its materialization.

“The propagation of their species by the butterfly, bee and moth without the customary presence of male companions is a discovery corroborative of the Science of mind.” (Page 541.) And strictly of a piece with much of the other proof.

“Outside of this Science, all is unstable error.” (Page 98.) Think of what this means, and how much of the world's best and greatest achievements, institutions, literature, science, etc., etc., must be swept into the wastebasket for errors.

“Mortal existence is a dream; it has no real entity.” (Page 146.) Death also a mortal dream. (Page 347.) These propositions, however interesting in a metaphysical sense, must be lost sight of in our crusade against what, to the ordinary intelligence, is signified by death. There is a simple story of a poor Irishman who lay mortally sick. The usual Christian Science high-born lady enters the hut and

explains to the woe-begone wife that his is a case of mortal mind, he only imagines himself sick, that matter is naught, etc., etc. Poor Bidy, wishing to be polite, listened with apparent appreciation. Several days passed, and the good lady returned to inquire if her dose of "truth" had borne fruit. "What of Pat?" she said; "Oh, mum, he died last week," and she added with a twinkle in her tearful eyes, "Of course he only thought he was dead, and just to humor him we buried him."

That man is flesh and matter is an error. (Page 216.) "One only of the following statements can be true: 1, That everything is matter; 2, That everything is mind." (Page 166.) Jesus Himself, in the words, That which is born of flesh is flesh and that which is born of spirit is spirit, certainly demonstrated His belief in both matter and spirit, and contrasts them; but Mrs. Eddy knows better than Christ. Indeed, the cardinal absurdities of *Science and Health*, the annihilation of sin, pain, sickness and death, are fully answered by the annals of Christ, who took the presence of sin for granted and certified upon the

cruel cross the pathetic reality of human agony and mortal death while making Himself a sacrifice for sin.

"The evidence of the senses is not to be accepted." (Page 384.) Nerves have no sensation. (Page 21.) The verdict of the senses, those five personal falsities, is destroyed by truth. (Page 190.)

There is little proof of Mrs. Eddy's consistency in this when we realize that she lives and acts in all physical relations without regard to these views. Her sense of taste is relied upon to discriminate in preventing her from adding salt to her tea, sprinkling sugar on her turnips, or mixing mustard in her preserves. She takes good care of her bodily comfort. She partakes of food to forestall death from starvation; she dresses against winter's chill and summer's heat; she warms and ventilates her comfortable home; she retires to rest when exhausted, even while raving that the body cannot suffer from cold, heat or fatigue. She trusts her optic nerves to see, to read; the sounds of the busy world are conveyed to her sensorium through her acoustic nerve, and the breath of violets delights

her olfactory sense. She states that food does not affect the real existence of man (page 387), but qualifies this by naïvely admitting that we are not yet spiritual enough to do without food.

Here the shrieking stage of her delirium is reached: "The vapid fury of mortal mind, expressed in earthquake, wind, wave, lightning, fire, bestial ferocity, shows this so-called mind to be self-destructive." (Page 189.) And again, "Brainology (!) teaches that mortals are created to suffer and die" (page 191), and material existence is a ghastly farce. (Page 168.)

"He who is ignorant of what is termed Hygienic Law is more receptive of spiritual power." (Page 381.) It is a strange contradiction, then, that Christian Science should flourish so well among persons scrupulous as to hygienic observance instead of reaching its fullest development in the slums.

WORMS.

VII.

It is held by the author of *Science and Health* that the sicknesses of childhood are transmitted to them from the images of disease present in the minds of parents and elders. "A child can have worms if you say so, or any other malady timorously holden in the beliefs of those about him relative to his body." (Page 412.) The metaphysical explanation of the genesis of worms will certainly tickle the risibilities of the physician, for he knows that worms exist in the minds of at least one hundred fond mothers or the women neighbors for every actual worm harbored by the child; that for every worm exterminated, hundreds of worm remedies are swallowed by children for the worms in the minds of mamas. If the *belief* in worms were capable of causing their existence, there is hardly an infant but would be "food for worms" before he had learned to speak. I consider this "worm" statement a very valuable one as a concrete instance of metaphysical reasoning, easily understood and

out of the consequences of which it will be difficult for the author to squirm. She is as correct in this view of the genesis of worms as she is in all her views of the origin of disease in general, for it is in an exactly identical manner that all diseases are accounted for in Christian Science doctrine. I believe the field of infantile worms to be an excellent one for the healers to exploit themselves in, for they might make fortunes selling Christian Science vermifuge for the annihilation of worms in maternal minds.

The foundation of the principles of Christian Science pathology and treatment may be found in the following quotations: "The cause of disease rests in the mortal human mind." (Page 67.) "Human mind produces what is termed organic disease as certainly as it produces hysteria." (Page 69.) If this were so, everyone at all inclined to hypochondria would become an object for a medical museum, for his every organ and structure would be the seat of a dozen different organic diseases. The susceptible reader of quack literature would contract more organic diseases than

DOCTORS LOSE NINETY AND NINE.

could be described in a volume. No doubt such could be dissipated equally well by Christian Science as by the laughter of a wholesome-minded physician.

Indeed, human diseases have their counterparts in the diseases that affect animals, wild as well as domestic. Are such diseases the product of mortal mind? Are the diseases of vegetation, plants, trees, and of the insect world, also due to errant human mind?

Here is a statement which is a fair sample of the soundness of the premises upon which Christian Science ("in which there is no place or opportunity for error of any sort") has been builded. "Why support the popular systems of medicine when the physician may be perchance an infidel and loses ninety-and-nine patients while Christian Science cures its hundred?" (Page 290.) Examine this statement as a mathematical proposition, and from it estimate the death rate of Chicago. Ninety-nine per cent. of those who throng our great hospitals carted to the morgue! Ninety-nine death certificates signed by doctors for every ailment that recovers,

“while Christian Science cures its hundred.” Surely the medical profession should be the first to shout, “Great is Christian Science and Mrs. Eddy its prophetess,” for no class is so proud of adopting any new method of improving its statistics. Unfortunately for metaphysics, however, the doctor can recall no variety of disease treated to-day in which the prognosis is so desperate. On the contrary, he may point to many series of 100 patients in whom the abdomen has been cut open and diseased organs removed by any number of individual operators, wherein in not a single case did death ensue—I mean continuous series of one hundred consecutive and successful capital operations.

It is advised by the author of *Science and Health* to leave for the present the adjustment of broken bones and dislocations to the fingers of the surgeon. (Page 400.) Shrewd woman! for it would not take long to uncover the vain pretensions of Christian Science healing even to the most credulous in this class of cases, where results could be so much more plainly disclosed to ordinary intelligence than in the

obscure diseases which are so little understood by the laity. Here the utter fallacy and brittle nonsense of its claims might be at once demonstrated. Nor, if there be such virtue in Christian Science healing, does it seem consistent to exclude these abnormal conditions from its beneficent ministry, because they constitute the simplest, most satisfactory and most easily managed of the cases treated by doctors, and they should be far easier of cure than most of the medical cases so confidently undertaken by the healers of this cult; for it cannot be argued that the crushed and maimed victim of a railroad accident, sick indeed from his injuries, can logically be any less favorable a case for Christian Science healing than is the headache of a hysterical spinster. And it is as obviously illogical for believers and teachers of Christian Science to resort to glass lenses for failing eyesight, and to call in the art of the dentist to repair their diseased molars, or to supply the vacancy of lost incisors with those made of porcelain or gold.

Christian Science is a modern crusade

preached from the depths of the unstable mind of an irresponsible leader against everything that is supposed to have an existence in fact. Its intent is to halt modern progress, to set at naught the methods, facts and conclusions of all the sciences, and to become itself the substitute for all known religions. And it offers in lieu thereof this salmagundi of perverted reason, half-truths, misstatements, impossible interpretations of the Scriptures, together with a repository of jaberwok phraseology comprised in this gospel of *Science and Health*. And the author, in urging the leaders to confine their reading and discourses to *Science and Health* and the Bible, truly displays a narrowness worthy only of the intelligence of the middle ages.

She waves a magic wand, exterminates matter and with it disease, and dissipates with her infallible fiat all sin, disease and death. Would to God she had the power!

Philosophy may prove that matter is simply a manifestation of energy, and with such a definition we can have no quarrel. It is well for science and philosophy to

reduce everything to its ultimate analysis. Unfortunately, however, for Christian Science, no refinement of definition can banish from the world matter as recognized through the senses of every sentient being. For, regardless of what it is, we are sure it IS, and its physical relation to us can be manifested only through the senses.

Were we to accept the plain deductions of Christian Science, modern civilization, itself the gift of science, would crumble and dissolve. All the beneficences of sanitary science and the triumphs of preventive medicines would be swept aside. The ignorant and destitute would be allowed, yea encouraged to relapse into their wallow of filth, squalor, contagion and plagues of the past. Pure water-supply, sewerage systems and health boards would also be banished, for what effect could such have upon diseases which are the action of "mortal mind?" The science of healing would revert to the mountebanks, magicians, fakirs, jugglers and old women who filled its office in the middle centuries and whose counterpart, Christian Science, begs the same recogni-

tion to-day. Medicine would again have to take on the slough of mysticism it had so radically discarded. Our boys at the front would receive "absent treatment" for their wounds and camp fevers. They would again be abandoned to all the horrors of hospital gangrene, blood-poisoning and infection which modern science has all but banished from the wake of battle so that now 70 per cent. of the wounded are enabled to return to the firing-line within three weeks and scarcely 5 per cent. die. Imagine the Prophetess of Concord and her healers sauntering through the hospital wards and through the lines of wounded and dead soldiers lying in the wake of a machine-gun in a hot corner of a battlefield, quoting *Science and Health* in smug self-sufficiency, and asseverating in dulcet tones, "There is no matter, no disease, no truth in pain, no death; you are all victims of mortal mind."

Shall the doctrines of *Science and Health* be relied upon to stay the Jugger-naut of plague among the Mohammedans of India? Or, shall the English authorities continue to cleanse the huts, burn or dis-

infect contaminated clothing, isolate the sick and institute the measures of sanitation and hygiene considered by them so necessary?

Is it conceivable that Christian Science could have staid the ravages of smallpox which at one time claimed its half a million victims yearly, while in 1890 there was but one death from smallpox in all London? Are we to depend upon Christian Science for the prevention of cholera, or shall we trust to the application of the laws of God as disclosed to the scientific worker? And shall we rely upon Christian Science methods to prevent and control typhoid epidemics which have, in the past, claimed more victims than all the wars?

It has been computed that, in all, twenty-five million lives were extinguished in Europe by the plague known as the "black death," and at times such was the paralysis of human activity that the corpses were left to rot unshrived where they fell. That such epidemics are impossible to-day is due to medical science.

The annual mortality of London, 80 per 1,000 at the end of the Seventeenth Cen-

ture, has fallen as low as 14 to 15 per 1,000 recently.

The enforcement of sanitary hygiene by the public health act of 1875 made an immediate improvement in mortality of 4 per 1,000 for men and 6 per 1,000 for women in England.

In Jamaica, about 1780, the death rate among British soldiers was 50 per cent., but through sanitation and the enforcement of God's simple laws of health this has fallen to 4 per cent.

In the Fifteenth Century Europe harbored 19,000 lepers. What has served to eliminate them?

Through education emanating from the medical profession, hundreds of thousands of infants are yearly saved to lives of usefulness that, without such knowledge, were formerly swept away like autumn leaves. The supervision of the milk supply in cities, undertaken lately by health boards, has alone had an astonishing effect in lessening infant mortality.

Since 1872, the average duration of life in Chicago has been doubled, and, it may be said in general that the average of

human life under city conditions has been lengthened 15 years.

These revolutions have been accomplished mainly through the influence of scientific sanitation and hygiene, of which Mrs. Eddy says, "If half the attention that is given to hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millennium," and, the less we think about hygiene, the less are we predisposed to sickness. Does anyone think that the *laissez-faire* policy of Christian Science would have resulted in the ameliorations of human conditions indicated in the preceding statements?

WORK, NOT DREAMS.

VIII.

It has ever been the task of medical science to discover and apply God's laws of health for the avoidance and cure of disease, and He is revealing every day to the earnest seeker for His truths some new facts for the conservation and increase of human life. But the light of revelation is more likely to illumine the path of the untiring scientific worker in laboratory or hospital ward than to inspire the indolent mind of an erratic dreamer. Medical science is the result of an evolution slowly wrought out through the generations by the active brains and master intellects of its diligent servants; through their experience, experiments, laboratory zeal and energy and their exhaustive research. They have left no kindred science unexplored in their scientific search for a knowledge of God's truth; they have devoted trained, conscientious and earnest lives to their labors, and their triumphant achievements are an adequate monument to the glory of their cause and a sufficient

answer to Mrs. Eddy's challenge to the medical profession.

The modern physician mixes his drugs with brains, and the more superior his attainments the less he depends upon drugs alone. He recognizes that his drugs, without faith in him, fail of their fullest results. He knows the importance of expectant attention on the part of his patient, and he includes in the list of his resources a knowledge of psychology and calls to his aid that potent force, suggestion. He knows the value of faith and hope to the sufferer, and of healthful optimism, and he endeavors to direct the attention of the patient outward from self and introspection, and to substitute courage and cheerfulness for health-destroying care. The wounded soldiers of a victorious army recover more promptly than those of the side defeated and depressed.

Modern medical science is disposed more and more to depend upon a saving knowledge of God's laws of health, wholesome food, fresh air and pure water; peace of mind, freedom from earthly care and overwork; and to advocate the text of the good

book against excesses, intemperance, gluttony, sloth and debauchery. But, as supplementary to these potent factors for the prevention and cure of disease, the physician is ready and able to make use of the materia medica, equally the gift of nature.

The use of medicines for the relief of sickness is often looked upon as a wholly artificial form of treatment. This is an error. The search for medicinal remedies when out of health is a strong instinct in all human beings from the savage up. Wild and domestic animals are known to seek and select appropriate remedies of a vegetable nature. Even insects are not devoid of this therapeutic instinct. The honey-bee, when afflicted with diarrhea to which it is subject, promptly seeks the astringent juices of the dogwood, wild cherry, etc., which soon effect a cure.

Faith exercises a powerful stimulus over mind and body. Great faith in a commander gives his soldiers victory over superior numbers, or converts defeat into glorious victory, as when Sheridan's famous ride reversed the repulse of the morn-

ing through the inspiration of his mere presence among the troops; but it must not be forgotten that the result was not accomplished without powder and ball. "Faith without works is dead, being alone."

Unreasoning faith and powerful suggestion are the forces back of many cures claimed by the various seers, divine healers, Christian Science healers and what not, that are at present so much in evidence in this country, and the success claimed by these agencies would seem to be in inverse ratio to the intelligence and common sense comprised in the method. Verily human credulity is a fathomless ocean without horizon, and "no imposture is too great for the credulity of man."

The *modus operandi* of Christian Science healing is very similar to that engaged in hypnotism. In both, dogmatic assertion emphasized by repetition is a potent factor in establishing belief. In the quiet and silence of a typical Christian Science treatment, the conditions are favorable to strong suggestion, if not to full hypnotic effect, when the subject is impressionable

and the healer has a magnetic personality.

However, in comparing the efficacy of Christian Science with that of medical suggestion there can be no parallel. The former in the hands of unreasoning fanatics devoid of common sense, recognizing no limitations, without technical knowledge of disease, cannot fail of being dangerous in operation, while the latter is being carefully developed and properly safe-guarded in an orderly, scientific and systematic manner. Hypnotic treatment or suggestion, itself but a small adjunct to the field of medical practice, does not stultify itself by claiming to displace all the other branches of the science. It is one resource among the many at the disposal of the practitioner who has learned when and where to call it to his aid, sometimes depending upon it alone, and again combining it with other agencies of cure. The therapeutic power of suggestion is largely used entirely disconnected with hypnosis. The mind of a sufferer from acute and chronic disease is often disturbed out of all proportion to his physical malady. His hope and courage have oozed

away, and are displaced by fear and despair. His life becomes distorted with the horror of the recurring pictures of his diseased imagination. And even when his body has recovered, the picture and counterfeit of disease still continues to haunt him. Here the skilled physician, after assuring himself by proper examinations and tests of the conditions present, is prepared to lay the ghosts of diseased imagination and to inspire his patient with a vitalizing assurance of health.

While suggestion is a potent factor in cure when rightly employed, it is particularly susceptible of abuse when improperly applied. It may be used to persuade the gullible that black is white, or that matter is immaterial and all that Christian Science predicates upon this assertion, and that disease is a myth when really present in a dangerous and progressive form.

Suggestion, while very generally useful in the management of disease, has a special force and usefulness for the relief of certain functional nervous disorders, including hysteria with its protean manifestations of deranged functions, nervous,

mental and physical; neurasthenia in its varying aspects, and the malade imaginaire of the hypochondriac. Sometimes in drug habits it exerts a large measure of curative influence. But it would be a manifest absurdity as well as criminal negligence to depend upon psychological treatment alone in most serious and dangerous diseases, to the exclusion of considerations of medicine, diet, rest, hygiene and all that good nursing implies; and it would become a menace to the community in cases where the element of contagion is ignored. When Christian Science bids a victim of hip joint disease to practice sprinting, and one afflicted with pneumonia or appendicitis to "take up his bed and walk" its fanaticism becomes apparent.

The cures of organic disease by Christian Science, hypnotism, or under the influence of vivid suggestion, must, of necessity, be temporary. They are comparable to the case of the ostrich, who, having hidden his head in the sand, imagines he is secure from danger.

The effects of disease are manifested

largely through the consciousness of the patient. Thus in heart disease, the disturbed heart-action, oppressed breathing, dropsy, etc., are, to the patient's understanding, individual disease entities, and when these are negated to his consciousness through the influence of suggestion he no longer deems himself unsound, even though to others he is in no way essentially different than before. I have known an instance where a congregation was compelled to listen to a church choir soloist, hoarse as a crow and interrupted by frequent fits of coughing, who insisted upon singing her part, possessed of the delusion that she was in perfect health.

Dr. Hillis in a sermon relates this incident: In Iowa, at a reception, the mother of a family, a confirmed invalid who had not taken a step for many years, was wheeled into the room. A hanging lamp during the progress of the function fell crashing to the floor, starting a conflagration. The woman was afterwards found standing, fully recovered. Years before, nature had cured her ailment, but she waited for some event or person to rouse

the dormant will. What a miraculous cure this would have been for Christian Science!

The world is full of such cases of invalidism, and every intelligent physician is constantly restoring such to the normal by perfectly natural and wholesome means, and, as a matter of course and without any hocus-pocus of magic in the method, nor fine-spun nonsense in the explanation; and without abandoning them to a system defined once by a bright child as "getting cured by believing something you know isn't true."

The Christian Science departure is promoted by a method of shrewd advertising. This form of spiritual quackery depends for its exploitation upon very similar if more refined expedients to those adopted by the more gross, material forms of every-day quackery. Quacks and nostrum venders are proverbially shouters of the loudest promises and attract their followers by the most unqualified assurances of infallibility.

Miraculous cures are proclaimed and verified for every quack-nostrum on the

market. Testimonials of credulous though otherwise intelligent ministers, lawyers and authors, even temperance lecturers, are never wanting for promoting the sale of some "nervine," celery mixture or bit-
ters, manufactured by a stock company and consisting largely of poor whiskey; yet such witnesses propagate the lie of being "snatched from the grave" by the use of such tipples.

Could any patent medicine screed exceed in grossness of blatant boasting this statement of Mrs. Eddy's in a letter to a newspaper? "I challenge the world to disprove what I hereby declare. * * * I healed consumption in its last stages * * * that M. D.'s * * * declared incurable, the lungs being mostly consumed. I healed malignant tubercular diphtheria * * * I healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord." Incidentally may be noted the prominence of the "I" and the fact that the lungs, which according to *Science and Health* "can have nothing to do with life," should be the subject of her healing efforts,

and that "tubercular diphtheria" is a disease unknown to pathology.

Jóhn B. Huber, A. M., M. D., in an examination into the verity of Christian Science cures, says, that taking no account of the failure of Christian Science to heal, he examined 20 cases claimed to be cured, and these were instances specially chosen by prominent Christian Scientists. He could find in these 20 cases no cure that would have occasioned the medical man the slightest surprise. What did surprise him was the vast disproportion between the results they exhibited and the claims made by the Christian Science healers. Some of these cases were cured of diseases diagnosed by the patients themselves; an investigation of some of their remarkable cures of serious diseases came to naught through the cheapest kind of subterfuge and elusion. He asks after citing a list of wonderful cures claimed by Mrs. Eddy and others, "Who are these people who have thus been cured? What are their names? Where do they live? How can they be found? Will Mrs. Eddy and her followers submit these cases for scientific examina-

tion? I and other investigators are asking and have for years been asking these questions. We are still awaiting answers."

In *Science and Health* Mrs. Eddy stakes the proof of her whole system upon its cures. "A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it." (Page 531.) Alas, this is the same test depended upon by every seer, charlatan and nostrum peddler the world over for a vindication of his claims. Thousands proclaimed they were cured by Francis Schlatter, the western Messiah, though he but touched them, or, in many instances, merely their handkerchiefs.

The impossible Dowie, a shrewd hypocrite clad in strange garments of piety, proves to the satisfaction of his Christian Catholic Church more cures even than Christian Science, and boasts that his harvest of gain for healing through the Holy Spirit has made him many times a millionaire.

GIVE NATURE A CHANCE.

IX.

Nature is the great physician, medicine but her hand maiden. A large number of diseases are self-limited and would run their course, the patient recovering sooner or later without medicine. The broader the experience and judgment of the physician, the more he trusts the curative tendencies of nature the *vis medicatrix naturae*. But while relegating medicines to a secondary importance in such cases, he never fails to secure for his patient and his environment all that may be suggested by an intelligent knowledge of hygiene, dietetics and sanitation, including methods for the prevention of the spread of infection. These resources, added to the influence of his patient's faith in his skill, are often all-sufficient.

Especially in the diseases of infancy, management and care, together with the correction of errors of diet, are usually of more importance than medicine. This is very different from the recklessness suggested by the management of such cases by the Eddy Instantaneous process. (See page

88.) It was an infant of one and one-half years, "afflicted with ulceration of the bowels," "a great sufferer," "reduced almost to a skeleton," and "growing worse daily;" "the physicians had given him up;" (these stock phrases have the unmistakable Christian Science ring); enter Mrs. Eddy, who restores him with a kiss, and we find him the next day eating all he wanted, "including a quantity of cabbage just before going to bed." Many children with ulceration of the bowels undoubtedly will recover in spite of a reliance upon Christian Science, kisses and cabbage, but we fear that a series of such cases would register a large proportion of deaths that might otherwise have been averted.

Christian Science boldly asserts its superiority to the obstetrician in the care of child-birth. The bearing of a child is not a disease process, but a natural function performed without help in animals and savages. In the simplest cases, pursuing a normal course, trained and experienced attendance (however proper in all cases), might be dispensed with. In subjects easily susceptible to hypnotism this agent miti-

gates the suffering and pains of labor. Christian Science faith would have a precisely similar effect. But will anyone possessed of common sense contend that—because it is possible for children to be born sometimes and somehow with no other help than that afforded by a reading from *Science and Health*—a Christian Science attendant should be held guiltless under whose care, in complicated cases, the lives of mothers and children are blindly sacrificed that might otherwise have been saved by timely professional assistance? Indeed, such cases often tax all the resources, and call for the greatest skill and precision of mechanical appliance at the disposal of the physician, in order that health and life may be conserved.

Christian Science fattens upon the records of patients who get well spontaneously, of those who have magnified trivial maladies into diseases of dreadful import.

Proneness to extravagant exaggeration and a tendency to mendacity are well known attributes of the hysterical who largely enter into the Christian Science

clientèle. The morbid imagination of such occupies itself in an effort to attract sympathy and interest to themselves. They exaggerate, even fabricate diseases in order to be talked about and become objects of wonder to the neighbors, and having subscribed to a cult or some special brand of patent nostrum, they are consumed with a desire to add to the magic and mystery of its success.

It is not to be thought that the hysterical form a class in themselves distinguishable to superficial observation. A large proportion of people are more or less tinctured with hysteria, especially when physically below par. It is to be found in persons of all degrees of culture, from the lowest to the highest.

My experience suggests that the cures under Christian Science treatment bear a small proportion to its failures; the latter, however, are ignored, while the former are given wide publicity. The proof of cure, too, is substantiated merely by the assertions of patients and healers entirely incompetent to make a diagnosis. Many of the "cured" were never sick; many of the

really sick are still the victims of the diseases of which they believe themselves to have been cured. Cases of the gravest diseases sometimes recover through the wonderful recuperative power of the animal constitution after all other resources have been exhausted. Serious heart disease, kidney disease, chronic lung disease, and cases where operations are considered indispensable by the physician but are refused by the patient, sometimes remain in abeyance for years, or even recover spontaneously. These, though wholly exceptional, constitute some of the wonderful cures of the miracle workers.

Doctors, in common with mankind in general, are human and fallible. They are at times superficial in their examinations and observations to the extent of mistaking the manifestations of slight disorders for the symptoms of serious disease, and the discouraged patient, failing to seek more capable advice, falls into the hands of quack or cult, becoming at once a devotee to moonshine because of a recovery which was a natural sequence to a slight variation from health.

Medical science, from its very nature, falls short of being exact. The most skillful are not free at all times from the possibility of error in the interpretation of physical conditions and symptoms; and again, many diagnoses require time for their verification or rejection, and in the meantime a restless patient, while suffering under an inexact and tentative diagnosis, sometimes wanders from the beaten path, and—gets well!

Much of the evil that might otherwise follow a strict adherence to the teachings of *Science and Health* is happily averted by the fact that comparatively few of the rank and file of Christian Scientists are consistent disciples of Mrs. Eddy's frenzied nihilism. They differ in behavior from ordinary people mainly in having their minds and conversation saturated with Christian Science cant, and in the fact of an abstinence from medical attendance, at least while not seriously sick. Having formerly believed that medicines are indispensable antidotes to sickness, they now find that many sicknesses recover without medicine, and they think *because* of Chris-

tian Science, though they disregard its teachings in all other relations of life while living in a wholesome atmosphere of conditions made possible by the progress of medical science.

The Patagonian Indians flourish though they dispense entirely with clothing even in winter. This ought to be a good argument for universal deshable. A man may live on a crust and a cup of cold water, yea, he may even fast for forty days; this is certainly as good a reason for general abandonment of a generous dietary as that all the beneficences of medical science shall be abolished simply because sick men live and get well at times and somehow without medical treatment.

DISCIPLES OF THE CULT.

X.

It must be apparent that the gospel of Christian Science has fallen among a people mentally susceptible of accepting it, whose superficial knowledge of the Bible may be only equaled by their ignorance and the meagerness of their training in the field of science. Many there undoubtedly are among its devotees who have been through the form of a liberal education, but to whom it clings merely as a thin veneer, having failed to cultivate that power of reasoning and sanity of judgment which were originally all but lacking in their mental endowment; individuals perhaps well equipped from a literary standpoint, but whose vague smattering of philosophy predisposes them to accept a jumble of metaphysical and religious sophistry and to remain impervious to the grotesqueness of the situation.

Among its following are to be distinguished the shallow, the easily persuaded, those possessed of debilitated wills and lacking in sterling individuality; those who

may readily be taken advantage of in a business transaction, or who are likely to buy when a gold brick is offered or who may be duped by the deceptions of the lightning rod agent; sometimes people of unusual intelligence and culture in some given direction—one-sided persons; those who are well equipped with uncommon sense but who have a lack of common sense; in short all those to whom the famous P. T. Barnum referred when he said, "The American people like to be humbugged." There are also those people everywhere common who must have at least one fad on hand, the adherence to which may give them publicity and precedence, and for these the unique, exotic flavor of Christian Science has peculiar attractions, the quoting of its texts seeming to endow them with a character for learning and unusual mental quality. They are allured by the wonder tale of Christian Science "poured into them by a fluent teacher and easily regurgitated in the pleasing sound of their own voices."

There is also a class who have fastened themselves upon the Christian Science

movement and who are above reproach, judged by the ordinary standards of culture, education and ability. They are men and women experienced in the ways of the world, shrewd, and not lacking in judgment and common sense, who, recognizing the proportions to which the craze has grown, and keenly alive to the possibility of acquiring an easy livelihood, have installed themselves as lecturers and healers. These are of that versatile quality so well developed in the legal profession who can, for a *sufficient retainer*, argue any cause without regard to its intrinsic merits. These are the shearers of the flock, and among them are to be found those who, from the fact of their having abandoned more strenuous fields of activity which were known to be lucrative, must be considered to have improved their financial situation materially. In fact many of them are making an annual stipend much beyond their capacity to earn in any legitimate field for which their abilities might fit them.

Lastly, there is that class of the average good natured, honest, easy-going, every-

day sort who do not enjoy the tasks and the limitations of their desires imposed by medical advice and who perhaps have a vague consciousness of the potency of mind over bodily conditions, and who, principally through indolence but often by reason of ignorance swallow the bushel of chaff for the little kernel of wheat which it contains, in their eagerness to embrace that method which calls for the least effort or self-denial on their part.

Teachers of this cult cannot easily be brought into a dilemma. Believing themselves to be endowed with a peculiar insight wanting in other people, and saturated with the extensive vocabulary of strange and unfamiliar words and expressions found in such abundance in *Science and Health*, they open their batteries of talk. Words flow in unlimited profusion; to these more words are strung in endless assertion until the bewildered intelligence of the listener loses itself in a very jungle of words. Striving to get a firm hold on an idea or a fact, the will-o'-the-wisp eludes his feeble grasp, and he is left at last, limp and awed.

Christian Science is often a source of friction and disruption in the family circle. It comes between husband and wife, brother and sister, parent and child. It dissolves friendship's ties. The average Christian Scientist, believing himself possessed of the great truth, imagines he has been lifted to a plane above his fellow men where he bathes his soul in a purer ether; while, on the other hand, the uninitiated are disgusted with his cant and ill-balanced attitude toward the world of reason.

The Christian Scientist loses that quality of human sympathy and pity in his attitude toward the sick. For them he can have no patience unless they coincide with his dictum that they suffer not nor are sick; so that a sick man who is unfortunate enough to belong to a Christian Science colony is often ostracized like a leper, by those who were formerly his friends—because of his obstinacy in considering himself ailing.

There is little hope of reasonable argument accomplishing any good purpose in the case of a rabid Christian Scientist so long as he is possessed of the fixed idea

that sin, sickness and death are but illusions of mortal mind, and so long as he denies the fundamental facts and principles of common experience; the craze must be left to run its course. In the case of mild inoculation, sanity soon asserts itself. In a graver condition of alienation, a shock may jar the consciousness back to reason. This was the case with the leader of a Christian Science congregation (William G. Crabbe, reported in Curtis' letter from Washington, D. C., to the Chicago Record), who, when he had witnessed the agony and death of his two little children, 4 and 6 years of age, respectively, by diphtheria, the scales falling from his eyes, at last declared that he could no longer believe in Christian Science. Different was the effect upon a judge at Omaha. Unmoved by the torture of his wife, the victim of the explosion of a gasoline stove and whose treatment he permitted to be directed by Christian Scientist healers until death closed the scene, he complacently affirmed his faith remained unshaken.

In the trial for manslaughter of the Christian Scientist responsible for the

death of the brilliant writer Harold Frederic at London, England, Mrs. Mills testified at the official inquiry that she had given "absent treatment" for a guinea a week, and seemed to think her statement, "There is no death, because God is life," a sufficient justification for the result of her ministrations.

Thus certain Christian Scientists do not consider their theories rebuked by the failure in the treatment or even by the death of a victim, for death itself is but an illusion; consequently, too much cannot be expected of the object lesson to his congregation in the death by pneumonia of the leader of a Christian Science church in Tacoma treated by a Chicago healer; nor of such an instance as recently occurred in Chicago of the sudden death of a lady devotee while returning from a service where she had been fervently denying the reality of sickness and death.

Mrs. Eddy asserts that if healing results, the truth of all contained in *Science and Health* becomes at once established; "a simple statement of Christian Science, demonstrated by healing proves all here

said of it." (Page 539.) What, then, does she imagine will be the effect of the mortality which is occurring from time to time among the standard bearers and leaders of her churches while she stands helplessly by? Surely every disciple, in his turn, must sooner or later sicken and die from disease under Christian Science treatment; for—

" * * * 'tis common; all that live must
die,
Passing through nature to eternity."

Thus the inevitable failure of the doctrine of the unreality of disease must become apparent to all.

Mrs. Eddy is occupied with the cares and concerns of a lucrative and extensive commercial business, and is reaping a rich harvest from the sale of her publications and other wares for which exorbitant prices are exacted. Souvenir spoons from the bowl of which smiles the visage of the prophetess bring \$5.00 for gold plated and \$3.00 for the plain silver, while her photographs sell for a goodly sum.

The statement that the author takes no patients and has no time for medical con-

sultations is given prominence in *Science and Health*. This work is assigned to an army of healers who, by virtue of the payment of a considerable sum of money in fees for the various branches of healing and a few weeks' coaching, are turned loose for the campaign against the demon "mortal mind" and his satellites, sin, disease and death. Thus equipped, they are sure the mantle of Christ has fallen upon them, and feel fully capable of continuing if not of exceeding His divine attributes of healing—at so much the treatment. No wonder they hail the millennium as already at hand when they can, like the lilies "who toil not, neither do they spin," and without sweat of brow or wear of brain, win an easy livelihood by peddling the gift of the Holy Spirit for cash. Surely Mrs. Eddy is not mindful of the lesson conveyed by Christ when He lashed the money-changers out of His temple, or that contained in Peter's rebuke to the sorcerer, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts, viii: 18-20).

Having devoted so much space to the etiology and diagnosis of this popular disorder, a professional instinct makes it impossible for me to shrink from venturing a word as to prognosis. It is my opinion that the movement has reached the zenith of its possibilities in these hard-headed times, that its disintegration is inevitable, that its swift flight into innocuous desuetude will ensue, and with a speed commensurate with the rapidity of its rise to prosperity and vogue.

“Truth crushed to earth shall rise again,—
The eternal years of God are hers;
But error, wounded, writhes with pain
And dies among his worshipers.”

I believe that in the next generation it shall have sunk into that oblivion it deserves, and that its literature, if not wholly ignored, shall have found its proper place upon the shelves of public libraries in that space provided for eccentric and insane literature, which now contains publications devoted to squaring the circle, to the disproving of Newton's theory of gravitation, to demonstrations that the earth's

surface is flat or its center inhabited by human beings, and other vagaries of diseased imagination calculated to revolutionize human knowledge.

It has been widely commented upon and remarked that of all the liberal professions, medical men have done the least to expose the sophistries of Christian Science and challenge its egregious pretensions; and a conviction that they have failed to do their part toward promoting the free ventilation and popular discussion which is to do so much toward counteracting the contagion of this new craze, must be my excuse for focusing its weakness and folly under the magnifying glass of a reasonable examination.

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