#### JULY 10, 1909.

## would risk everything else e of seeing her to-morrow." so the wind blows," I soli-ille, I suppose, my brows to a frown, for Rycerski when ghed.

you look like a thunder-he exclaimed. "But spare he exclaimed. "But spare tion. Do you know me so think I could desert you? t left in you enough of the ature to want to see what t from this place is like? efore one is besieged, is it ecome acquainted with the ecome acquainted with the of every loophole toward may, in case of need, lead ety as well as secure it for of need, lead ut you are right; we will

rous fellow did not divine se of my ill-humor. He did hat, despite what he was all my indifference, I wished all my indifference, i wished t of the way in some secure I too had begun to look for-no little ardor to meeting le Jacquette the next day, he days o much in love as to ready so much in love as to e her smiles and her pretty myself. himself upon the buffalo

But I, seated on a blanket comfortably against a cask, myself to the power of many he bright banditti " of dedreams that steal away our ner thoughts.

while his heavy breathing he had sunk into a genuine it must have been dark outopen air when he awoke, for of light was gone from the himself together sufficiently

that we were still in the ad room, he was eager as beplore the passage. Setting a on a shelf, therefore, that ared not take it with us we be lighted by its rays, we way cautiously, and with no ulty, toward the spot where we the devilorit en the daylight.

lvanced the roof of the pas-v lower, and finally, from creep on our hands and knees. isted upon going in advance. s so rash, I feared, if some spy coats should be lurking out-ould spring out and throttle ut a thought that it is somer to retreat before an enemy unge forward to a vain self-n. As I have said, he and I about the same age, yet I alt toward him like an older hose care it should be to profrom the needless peril he pon himself by his own bravery. ead of him, accordingly, all at ttered an exclamation in an

e and stopped short. is it?" he asked, impatient at ted. "'said I. red over my shoulder and saw its at which I stared-two for near the entrance of the fire near the entrance of the close to the ground like our-

#### TO BE CONTINUED.

ES OF CHRISTIAN SCIENCE.

ANCIS D. MCGARRY, C. S. C.

e is any one thing which should thinking man towards realizing thinking man towards realizing ssity of some authoritative re-is the recent rise of innumer-s that, upon purely natural or tural phenomena, are striving up anew the true Christianity, call it. In Europe especially, rialist has been forced by evid-most convincing to give up his osition and to accept the belief nseen and little-known world, rica we also have our modern nity in the form of untold numnity in the form of untold num-urative agencies, professing betly different, but experiencing m disease through means seem-inproportionate or invisible. may be their differences in be-y all agree in making Christ under. To the spiritist He is t Medium, to the spiritist rie is t Medium, to the hypnotist the ypnotizer, and to the various Faith-Curing sects He is the ealer. Hence, nothing more is the order to be a Christian than in order to be a Christian than Christ as the great medium or The gospel narrative of His th, resurrection and ascension ted to suit their own respective mportance of this subject may better realized when it is known re in the United States these e increasing with great rapidity, a numbers and membership. In Science is no longer a some-In Science is no longer a some-erely to be laughed at and ridi-It is no longer local but is og itself far and near, making roads among the well-to-do and long the educated. Is be reckoned with sooner or it is bound to become a greater factor, a receptacle, as it were, masses drifting from Protestant-unbelief, and of other true Chris-lievers, who having been witblievers, who having been wit-of the facts, but not knowing ue nature and unable to account m, are deceived and led to be-at the "finger of God is there." at the "finger of God is there." the danger lies for the faithful, nee the necessity of physicians ergy to know and instruct those sluded both as to the nature of cts and the great underlying le which effects these cures. In words, to teach them that they natural, and not supernatural, re considering the claims of an Science, let us see what is the e agency at work which, accord-its defenders, effects these cures. adamental principle or hypothesis stian Science is, according to Mrs stian Science is, according to Mrs ts founder, the denial of matter; we have no body, and disease is ore impossible. "The only reali-the says, "are the divine mind and are the divine mind and are and says, "are the divine mind and as. . . That erring mortal misnamed mind, produced all the c and animal action of the mortal And she says elsewhere: "Dis-cured by the divine mind; there

systems of mind-cure, faith-cure, animal magnetism, and hypnotism, all have their wonderful cures. A careful study of these cures brings out two remark-able facts; namely, that men during every age have experienced cures from disease through means seemingly un-proportionate or invisible, and that, no matter how illogical, inconsistent, and unreal their different theories or beliefs may be, they all agree in one thing. left arm, dislocated for forty-two years, was cured during the night; his eye-sight was improved; constipation and indigestion left him entirely; and he lost all desire for both drinking and smoking. Another is cured of cancer; still another of varicose veins, by read-ing "Science and Health." A consump-tive is helped from the first time he opened the book; the cure following. A woman testifies that her husband was cured of smoking and the liquor habit, may be, they all agree in one thing, namely, that they all cure disease; and it would seem that here at least the A woman testifies that her husband was cured of smoking and the liquor habit, and of bright's disease, pronounced by physicians to be in its worst form. Similar accounts could be multiplied ad infinitum. But these are fair samples of what the adherents of Christian Science profess to effect. What evi-dences do they produce in support of these cures? For these cases and all others mentioned, there is not a single certificate from any doctor testifying to the existence, much less to the cure it would seem that here a least the re-marks of Paracelsus would find its application: "Whether the object of your faith be real or false, you may nevertheless obtain the same results." Another extraordinary fact is that it Another extraordinary face is that if is always the same diseases that are cured; and in this regard all systems of "curing" seem bound by the same limitations. This is the conclusion of H. H. Goddard, who perhaps has made others mentioned, there is not a single certificate from any doctor testifying to the existence, much less to the cure of these diseases. We have no better authority for these cures than Mrs. Eddy herself, who apparently has no other voucher than the word of the person writing. But what of the failures? While every remarkable cure is solemnly an-nounced at the religious gatherings of Christian Scientists, and heralded to all parts of the globe, still no mention is "The result," says Goddard, "of this investigation, extending over more than two years, is an absolute conviction based upon evidence, only one or two items of which we can give here, that the curative principle in every one of the forms is found in the influence of the mind of the patient on his body. In other words, however different the claims and the methods, the explanation of all is the same. We may mention a few of parts of the globe, still no mention is made of failures, no correction of cures only apparent, no statement of relapses; and relapses and failures there surely are. Does this not seem like sailing under false colors? WWW have seen that one of their prin-cipal tenets is the rejection of all medicipal tenets is the rejection of all medi-cal assistance; that is, they reject, and without sufficient reason, all the addition of all solence by mankind from the beginning of the world. They denounce doctors and all medicines. Of what value, then, is the testimony of those who, rejecting, and at the same time ignorant of, the

### THE CATHOLIC RECORD

JULY 10, 1909.

Hence Contribution Science condemns and rejects medical aid and drugs, denies a personal God, and condemns all mind-curing sects as hypnotists. In other words, Christian Science is noth-ing else but a cultured pantheism. competent to testify whether they feel sick and whether they seem better, or believe themselves to have recovered

ing else but a curtured partnersm. There are some religious teachings so ridiculously absurd that one only be-comes more ridiculous in attempting a refutation of them. Happily this is not after having been prayed for and anointed. . But their testimony of what disease they had, or whether they are entirely cured, is a different matter, and to have value must be scrutinized in refutation of them. Happing this is not our present lot, since we are concerned most with the phenomena of Christian Science and their explanation. How-ever one can scarcely resist the tempta-tion which Hudson presents of subject-ing Mrs. Eddy's teaching to syllogistic measuring. Matter does not exist. One can know positively the nature of any internal disease that he has. The diageasoning. Matter does not exist. Our nosis of the most skilful physician may odies are matter. Therefore our podies do not exist. Nothing more be in error. Post-mortems in cele-brated cases have often shown that bodies do not exist. Noting hore would seem to be required to demon-strate the unsoundness of this doetrine. But what are the facts? Before con-sidering these it might be well to note the attitude of Christian Scientists there has been an entire misunderstanding of the malady. Hysteria can stimu-late every known complaint, paralysis, heart disease, and the worst forms of fever and ague. Hypochondria, to which intelligence and the background makes the attitude of Christian Sciencists towards men of simple, yet true, science. What that attitude is may be well judged from the following: Drs. Huber, of New York, and Goddard, of Clark University, Worcester, in the interest intelligent and highly educated persons of sedentary habits, brooding over their sensations, are liable, especially if they are accustomed to read medical works of diseases and treatments, will do the sought from Christian of science, sou Science certain same.

of science, sought from Christian Science certain credentials for the cures which it claims to effect and which, if true, would certainly go far to prove the truth of its teachings. If the there of Christian Science really with the state of the science real the dherents of Christian Science really with disease of the spine, of the heart, or, indeed, of all the organs. I heard an adherents of Christian Science really believed that these cures occurred, then they would gladly welcome and invite fair and square investigation. If these same adherents of Christian Science did not really believe in these If these same adherents of Christian Science did not really believe in these eures, then the attitude which they subsequently adopted is easily explain-able. Dr. Haber, in the Popular Scientific Monthly for October, 1899, relates his cutter tremster to obtain from Christian and bright's disease of the lidneys, and had suffered from them all for ten years.' She certainly had some symptoms of them. . . The forego-ing observation relates to internal dis-case, but it is by no means easy to deter-mine what an internal disease is. Tumors

Monthly for Occoded, 1956, touce the mine what an internal indexed is a finite what an internal isolates and the finite what an internal isolates and isolates and internal isolates and isolates and isolates and internal isolates and isolates investigate the truth of one of the many cases of cures which they claim to have effected and which are held by medical science as incurable. Not even in one case could an interview be obtained with a person claiming to have been cured of one of these incurable diseases. Let me quote Dr. Huber's own account of the cases he investigated: "I ex-amined in succession, and without excep-tion, the case of every Christian Science eure up to the number of twenty. All tion, the case of every Christian Science enre up to the number of twenty. All these were of their own choosing: no doubt, then, they would be considered to be among their 'good' cases; their 'falures' I had no opportunity to ex avaine. I could find in all twenty cases, and in all these twenty cases no eures that would have occasioned a madical map the least survise. What F structure to the actor a single momentum to time when, in response to questions, it appeared that it was weeks or months before the person could properly be said to be well. In all such cases it is obvi-ous that written testimony is of little medical man the least surprise. What did surprise me was the vast disproporvalue; indeed, it is seldom that a pub-lished account in books supporting mar-vels of this kind shows any sign of being written by a person who took the pains, if he possessed the capacity, to investition between the results they exhi-bit and the claims made by bit and the claims made by Christian Science healers. . . I heard during my investigation of yellow ferer, phthisis, cancer, and locomotor ataxia, which had been healed by Chrisgate the facts accurately. Frequen gate the facts accurately. Trequence quotations of such accounts add nothing to their credibility or value. The object of these remarks is not to dis-credit all testimony, but to show the conditions upon which its value detian Science, but the truth compels the tian Science, but the truth compels the statement that my efforts to examine these cases were defeated by the cheap-est sort of subterfuge and elusion." After citing a number of wonderful cures obtained by Mrs. Eddy and other Christian Scientists, he asks: "Who are the people that have been cured ? What are their names?" Where do ther pends." In virtue of the evidence adduced, are we not justified in classifying many of the cures of Christian Science among those suggested by the above quotations?

are the people that have been curved ? What are their names? Where do they live? How can they be found? Will Mrs. Eddy and her fol-lowers submit these cases for a scientific examination? I and other investigators are asking, and have for years been asking, these questions. We are still armiting answers."

are still awaiting answers." In his work "The Effect of Mind on Body as Evidenced by Faith Cures," Goddard writes: "Christian Science

of Mrs. Eddy from childhood, a clear wind function of the life times of the super of the super of the life times of the super of the life times of the super of the life times of the super of the su

can be no healing unless by this mind, however much we trust in drugs or any other means towards which human faith or endeavor is directed." Hence Christian Science condemns and rejects medical aid and drugs, and rejects a personal God, and condemns healing cure. Again there are many records of people going from one school to another, and in this no one practice seems to show any advantage. Some fail after trying all. Some fail to get cured by divine healing, but get restored by Christian Salange and vice vorsa by Christian Science and vice versa. Others fail with Christian Science and every case by competent judges. In general, diseases are internal or ex-ternal. It is clear that no individual This is the conclusion, if not of all, at

least of almost all men of science on this subject. They agree in this, that all these "schools" cure diseases; that all cure the same kind of diseases; and

cure the same kind of diseases; and that all these diseases are cured by the same principle, *i. e*, the mind. If this be true, we have a most re-markable phenomenon of countless schools and sects professing many differ-ent theories or beliefs and producing the same result. Needless to say, all these different theories and schools canthese different theories and schools canthese different theories and schools call not be correct; if they are, then man must be the most discordant mixture of being in existence. Hence the fact that these cures are effected by the mind, and that the same cures are produced. would naturally lead us to expect some common explanation for them all. This seems to be reflected, partially at least, in the conduct of these different schools of mind-cures towards one another. The adherents of these different curative agencies, in their endeavor to defend their own particular school, call one another hypnotists. The divine healer another hyphotists. The drine heater disparagingly brands Christian Science in turn, calls Mental Science hyphotic and so on all along the line. But this is not strictly correct. For while in hypnotism suggestion plays a most im-portant part, in fact so important a part that Bernheim, the great French hypnotist, prefers calling it sug-gestion, still hypnotism implies more than suggestion. It implies sleep, which s not a factor in any form of mind cure. In every form with which we are acquainted the patient is in full possession of his awakened consciousness. . . . In a scientific sense, however, it is true all mental therapeutics is hypnotism, *i.e.*, it is suggestion. Suggestion is the bond of union between all the different methods. Divine Healing. Christian Science, Mental Science, etc. And the law of suggestion is the fundamental truth underlying all of them, and that upon which each has built its own superstructure of ignorance, superstition, and fanaticism." (Goddard, op. cit., p. 51.) Such is the conclusion of Goddard, that all these cures, which can be attributed to the influence of the mind, have their efficacy and explanation in sugges-

Touching on this subject George Coe says: "All the probabilities are clearly in favor of the conclusion that all the successes of Christian Science healing fall under the law of suggestion." (The

Spiritual Life, p.p., 196-7.) Thus, as in suggestive therapeutics so also in mental therapeutics, the funda-mental law is the law of suggestion. The ideas suggested are different, but Spiritual Life, p.p., 196-7 the results are the same. In mental therapeutics the mind is, as it were, possessed by the idea suggested, and in obedience to a psychological law tends to work itself out into a psychological expression or "to materialize itself in the body." "This is the power of sug-gestion and the essential element in hypnosis, and in all mental therapeu-tics." the results are the same. In mental Like innumerable other curative agencies Christian Science cures dis eases. The questions that naturally suggest themselves are: 1st. If the cures of Christian Science are not what they are claimed to be, what is the nature of the cures which they actually

do effect? 2nd. What is the curative agency employed? Is it the Divine Mind or have these cures a natural ex-<sup>4</sup> To enter more deeply into a psycho-logical explanation of how these cures are effected through the agency of the mind would carry us too far afield. What is of importance to know is that planation ? In regard to this question no one can reasonably find fault if we



the assent of competent and unbiased persons, and we have grounds suffici-ently solid to accept this conclusion and to reject these extraordinary cures of Christian Science and other faithcuring sects. serious organic afflictions the range of mental influence is decidedly limited. At the same time, seeing that it is in-In regard to these extraordinary

enres of Christian Science there is little to merit one's consideration. For of what value is a statement declaring putable that the frame or attitude of hind acts powerfully on the skin, kidof what value is a statement declaring the cure of cancer, of ulcer in the stomach, when there has been absolutely no medical diagnosis? Of what weight are reports, the accuracy and complete-ness of which may, with good reason, be eys and lungs, and seeing that the role the physician is to act upon these, there is no good reason for excluding the beneficial influence of mental agents a some non-nervous affliction. That hese may act injuriously, even unto eath in organic diseases, daily experiquestioned? What estimate is to put on the conduct of that sect which flinches from the light of a fair and open nce proves; why then, may they not ct in the direction of health and life? investigation of its claims? None at all, except that which justifies us in concluding that its claims are not true. astly, who shall venture to draw the ine between organic and functional; nd who shall pretend to assert that any

WIT AND HUMOR.

Touching on this subject George Coe The lightning rod agent stopped before the farmhouse and addressed the old man who was sitting in the door-way sharpening his pack-knife. " Medical men are pretty generally agreed that suggestion reaches directly none but functional disease, that is, disease in which the organ re-"Anything doing in my line to-day, r?" he asked. "I dunno. What's your line?" asked mains intact, but shows excessive, de-fective, or otherwise irregular activity. sir? Suggestion does not replace an arm shot off in battle; it does not set bones broken or reduce a dislocation." (George

the farmer. "Lightning rods," said the agent. "What good be they?" demanded the

farmer. "They'll save your house from ketch-ing fire if it's struck," explained the

all medical men on this subject. Many passages could be quoted to this effect, but we will content ourselves with citing agent hopefully. "Git out o' here, gol dern ye!" cried the farmer wrathfully. "I bin payin' seven dollars a year insurance on this here shack o' mine for the last ten years here hack o' mine for the last ten years but we will content ourselves with citing two of unusual clearness on this point. C. Lloyd Tuckey, a man of no small authority, in the Nineteenth Century, December, 1888, in an article entitled, "Faith Healing as a Medical Treat-ment," says: "One is asked whether treatment by suggestion has power over the treatment of the saked whether treatment of the saked whether he has this day been appointed honorary physician to the King." After the class assembled he had occasion to leave the room for a few minutes, and on his return found that some wag had added the words, "God and nuthin's happened yet. My luck's ad enough as it is without your addin'

"What! And the second?" "Only one hour." "And, pray, what offense had you ommitted to deserve so small a punish-"I was sent to prison to whitewash a "I was sent to prison to whitewash a cell to accomodate a lawyer who had cheated one of his clients." "Why are all those people flocking down to Hiram Hardapple's barn?" ask-

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BERLIN

ed the old farmer on the hay wagon. "Hi's got a curiosity down thar," chuckled the village constable.

"That so? What kind of a curiosity "Why, Hi's old red and white Jersey

"Why, Hi's old red and white Jersey cow, the other night the old critter had the colic and Hi went down with his lantern to give her a dose of cow medi-cine. Blamed if he didn't make a mis-take and give her a pint of gasoline." "Do tell! Didn't kill her, did it?" "No, by heek, it had a funny effect. Now, instead of going 'Moo, moo,' like any other sensible cow, she goes 'Honk, honk !' like one of them thar blamed automobiles."—Chicago News.

A well-known professor on the medi-cal side of one of the English universi-ties was a short time ago honored by a Royal appointment. With a flush of pardonable pride he wrote on a black-board in his laboratory:--"Professor-informs his students that

Kellogg's Toasted Corn Flakes furnish a delicacy and a Food in one luscious combination, distinct from ordinary Cereals.

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tissue of the body is beyond the range of nervous influence?"

Coe : Spiritual Life, p. 177.)

This is, in substance, the opinion of

avs:

This bassage reads much like the lol-lowing by John B. Huber, M. D., whom we already have had occasion to cite. In an article touching on this topic in the New York Medical Journal for February 14, 1903, he writes: "Un-doubtedly through faith many functional discusses are aured and so in their indiseases are cured, and so in their incipiency are many organic diseases when this factor is made an adjuvant We cannot definitely determine how far faith is effectual, to what extent, in-Iar faith is effectual, to what extent, in-deed, it can influence the making of a blood cell, the production of a drop of lymph, of a nerve fiber, the bearing of the heart, the digestion, and the assimu-lation of food, secretion, respiration, etc. But we do know that faith has a new limited amplication. It will not very limited application. It will not of itself cure organic or surgical disease that has obtained a firm foothold."

Was this the opinion of but three was this the opinion of but the chosen out of the goodly number of eminent scholars who have written on this subject, we might feel as if tread-ing on infirm ground in concluding with them "that there are diseases known as incurable diseases which none of the schools seem to cure, while diseases known as curable diseases may, and are Science Method.
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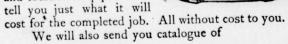
# The Heating Problem

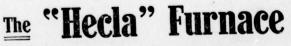
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