

purpose, and recommendations and inducements set forth in behalf of each place. In the spring of the present year the writer, in a communication to the public press, endeavoured to show that for many reasons the Muskoka region was of all places the best locality in which to found a Home for the class of persons mentioned. Without repeating at length the arguments submitted it may be stated that Muskoka for climate, air and surroundings cannot be excelled and scarcely equalled, while its close proximity to the centres of population is a matter of no little importance—an advantage which those who may desire to become inmates of a Sanitarium, as well as their relations and friends will appreciate. It is to be hoped whatever place may be chosen that the unfortunate class concerned will now, before long, see the fruition of what has been already done.

But the object of this letter, more particularly, is to call attention to the fact that the Muskoka district is intended, so to speak, by nature for the establishment of a Sanitarium open to all classes of ailments, other than consumption, who may need a place of retreat in consequence of ill health due to any cause. Muskoka is a land of lakes which temper the air in summer and in much of the winter season as well. It is too well known already to make it necessary to describe its beauties and the varied picturesque views to be seen on every hand. The yearly increasing numbers who come here seeking and finding rest from the toil and turmoil of busy life is sufficient evidence of the great worth of the place as a health resort. Not only from Canada, but from distant parts of the States, come faded men, pale women and sickly children to breathe the absolutely pure air and bathe in the limpid waters and enjoy all the benefit to be derived from boating, fishing and wandering over the beautiful though rugged land. All this is well known to many. But it may not be known that autumn and spring in Muskoka are very enjoyable. Even the winter is not without its attractions. The climate in winter is not more severe than at the front. If the thermometer marks a greater degree of cold the dry air makes it less felt, while the changes of temperature are less frequent and severe.

The writer desires to call attention to these facts with the strong hope that some, or several, philanthropic persons of sufficient means will take the matter up and establish here, in a suitable locality, a Sanitarium with well appointed equipment—a retreat fully equal to the best to be found anywhere in the States. This northern region is naturally the great health restorer for the whole continent and those who may be instrumental in making it available to weary and worn invalids will become public benefactors. There is little or no doubt that the undertaking would pay financially. With proper advertising many would be attracted living in the States as well as in the Dominion.

WM. CANNIFF.

Rosseau, Nov. 14, 1895.

CHRISTIAN SCIENCE.

SIR,—That Christian Science is far beyond the absurdity which "Diogenes" presents to his readers in THE WEEK of Nov. 8th, is amply proven by the fact that in this city alone it has no less than five hundred members and adherents. It is something less than eight years ago since Christian Science was first spoken of in Toronto, and that such a growth should take place is evidence of the solidity and stability of this new faith. The charge that Christian Science is chiefly superstitious ignorance, betrays the writer's lack of knowledge of its simplest teachings, for Christian Science deals sharp cutting blows at superstition of every kind.

The interview which the friend of "Diogenes" claims to have had with a Christian Scientist, and which is reported as it was said to have happened, no more savours of Christian Science than light resembles darkness, and no student of Christian Science who had been properly taught could formulate any such ideas and claim them to be scientific; but I can readily understand one who was seeking to learn something of Christian Science in order to criticize it getting such a distorted thought, for it was even thus even in the time of Jesus. He rebuked them by saying: "Oh dull of ears" and "having ears hear ye not."

As to the letter which is claimed to be a literal copy of the original I have this to say that it was never penned by any Christian Scientist in Toronto, nor do I believe (with

all due respect to "Diogenes" and his friend) that it was written by any graduate of the Massachusetts Metaphysical College. I know of only one graduate of this College in Ontario, and that is the Rev. Isabella M. Stewart, of Toronto. She holds a diploma and the only one in Ontario.

Christian Scientists, wherever found, have one aim in view, viz.: How can I help my fellow-man? They may not have had time to study the classics, nor may they just give the attention to grammar that sensitive mortal ears may require, but they will try to live up to the Commandment, "Love thy neighbour as thyself." Many of them may not think of dotting their "i's" and crossing their "t's," but wherever duty calls them they are to be found labouring to uplift the thought of poor mortals to a realization of a sense of security in the eternal consciousness of good which is in all, through all, over all and around all.

In all my experience in Christian Science I have never met an invalid who objected to or even noticed that they were spoken to ungrammatically by those who helped them.

I do not wish to have it understood that I am apologizing for a lack of culture among Christian Scientists for the Science demonstrates perfect intellectual attainments as it does a healthy body. We have in our ranks hundreds of professional men, including clergymen, judges, lawyers, architects, and one time devotees to materia medica. There are also among us thousands of successful business men, and taken altogether you will find Christian Scientists fully up to the average intellectual standard. Should this seem incredible to "Diogenes" my card is enclosed and I will be pleased to furnish any further proof that he may require in substantiation of what I say.

Permit me also to extend a cordial invitation to "Diogenes" and his friend to attend our regular Friday evening meeting held in our Church on the corner of Simcoe and Caer-Howell streets where he will find dozens publicly testifying to the benefits they have received from Christian Science physically and spiritually. He will hear some telling of being healed entirely after being under the care of materia medica for 17 years, others for 10 years; some were to have undergone operations, others were so bad that even an operation could not save them; and so on, one after another they gladly voice what the truth, through Christian Science, has done for them that it may help others. The writer was healed after years of drugging and so was his wife after years of suffering, and since then, about four years ago, we have never had a particle of medicine in our home.

Had "Diogenes" sounded a note of true Christian Science before accepting any statement of it, the peals of truth would have rung out in tones of clearest reason which would have effectually destroyed the denseness which seemed to surround the so-called statement of Christian Science as given him by his friend.

The elements of Christian Science are every hour bringing humanity nearer to the divine Principle of All Good, and we ask nothing further than to be allowed to peaceably worship the living God according to the dictates of our conscience. That we are taught to be peaceable, law-abiding citizens will be seen by the following church rules and tenets:

"As adherents of truth we take the Scriptures for our guide to eternal life.

"We acknowledge and adore one Supreme God. We acknowledge His Son and the Holy Ghost, and man as the Divine image and likeness.

"We acknowledge God's forgiveness of sin in the destruction of sin, and that sin and suffering are not eternal.

"We acknowledge the atonement as the efficacy and evidence of Divine Love and of man's unity with God and the great merits of the Wayshower.

"We acknowledge the way of Salvation demonstrated by Jesus to be the power of truth over all error, sin, sickness and death, and the resurrection of human faith and understanding to seize the great possibilities and living energies of Divine life.

"We solemnly promise to strive, watch and pray for that mind to be in us which was also in Christ Jesus, to love one another and to be meek, merciful, just and pure."

Such are the rules and tenets on which the first Church of Christ Scientist is founded, and surely "Diogenes," after reading this, must see that there may be more in Christian Science than is dreamt of in his philosophy.

A CHRISTIAN SCIENTIST.