

She ridicules Mrs. Eddy's claim to divine inspiration, as the claim of "a certain American lady, bearing the name of her third husband, having been, since her childhood, set apart by God as the sole purveyor,—on strictly commercial principles,—of divine truth upon earth," with a "monopoly so sacred that everyone daring to poach upon her spiritual preserves, without her giving consent, inculcates (*sic*) a breach of the eighth commandment."

As to the metaphysics of Christian Science, "the fit place for their discussion would not be in the pages of this Review, but within the walls of a lunatic asylum. It may even be that for the due appreciation of Christian Science metaphysics an atmosphere of mental affliction is essential, insanity indeed 'yielding'—as Mrs. Eddy ingenuously tells us,—'more naturally than most diseases to the salutary action of her truth.'"

Mrs. Stobart dismisses "Mrs. Eddy's painful metaphysics," as "consisting from beginning to end of a tissue of burlesque absurdities and self-contradictions."

As to the Christianity of Christian Science she says: "Does not the Testament assert that God was made manifest in the flesh? But, if the flesh is an illusion then . . . Christianity, as an ingredient of the new religious hotchpotch, is an illusion also."

As to the "Science" part of the book, "science without matter, on which to exercise itself, must perform illusionary functions, and we then come to the *reductio ad absurdum*, that Christian Science, since it contains all the other illusions, is of itself the greatest illusion of all."

Notwithstanding, however, this wholesale denunciation of Mrs. Eddy's "inspiration," "circular logic," "painful metaphysics," "burlesque absurdities," "grotesque assumptions," and, in fine, the *reductio ad absurdum* of the whole affair, Mrs. Stobart recognizes in it "a great psychological truth," which "Mrs. Eddy distorts through the hollow medium of Christian Science for her own purposes, in hyperbolic language adapted to the ignorant and superstitious"—this great truth being "the power of the mind over the body."

This she defines as "a sublime principle," the principle, namely, of the unconscious mind, of the power which at work unconsciously to the individual, in every living organism, throughout the scale of nature, has ever for its object the preservation, the development of the species, and has therefore, in all its processes, a tendency which is invariably of the healing and preserving order, rather than of the destructive order."

This she calls the "*vis medicatrix naturæ*," "the natural therapeutic agency, whose power is dimly recognized by spiritual clairvoyants from time to time." This recognition of the "*vis medicatrix naturæ*" is refreshing to an old man who remembers