

infirmity? "Sin, sickness and death should cease through Christian Science." In Mr. Stewart's case disease did not cease. He was either unable to check the disease, or he "admitted" by his "mortal mind" that there was disease and died from the effects of a notion or erroneous thought, which a leader of the sect should have been able to correct.

In the illness and death of the late Mr. Stewart, a prominent leader of the Toronto Christian Scientists, we are furnished with an excellent example of the futility of their teachings. In the case of children, we are told, "until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon." In the case of Mr. Stewart, "advancing years" had not attained to the requisite "efficacy and supremacy of mind" to "confine itself to mental reconstruction and the prevention of protracted confinement."

We are told: "While the spell of belief remains unbroken, sin, sickness and death will seem real until the science of man's unbroken harmony breaks the illusion with its own unbroken reality." So, in the case of the late Mr. Stewart, "the spell of belief remained" and his "sickness and death" was real. He did not attain to "the science of man's unbroken harmony," and therefore the "illusion" was an "unbroken reality."

According to Christian Science, everything is the result of thought. Strychnine gets its poisonous properties in this way. When a person swallows strychnine, not knowing what was taken, it exerts its harmful influence because people believe it is a poison. Thus it may be that this majority opinion that injuries injure and diseases cause death led to Stewart's death. If this be so, his death was due to the thought of others. Here we reach a *reductio ad absurdum*. "Arnica, quinine, opium, could not produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, and consequently they do. The property of alcohol is to intoxicate; but if the common thought had endowed it with a nourishing quality like milk, it would produce a similar effect."

And likewise common thought has endowed injuries and diseases with evil qualities; and, despite the thought of a Christian Scientist, in conformity with this common thought, these agencies keep on taking life, even that of a leader among them.

The Rev. Andrew F. Underhill very aptly puts the case in the following words: "The Christian Scientist will beg the question in the case of a fatality, by simply saying that the thought of the injured