SHAN F. BULLOCK, IN THE PILGRIM. The Master and I were sitting in Emo parlor, one this side of the table, the other that, the lamp between us. The house was uncannily still. Dis tinctly I heard the crickets shrilling on the kitchen hearth and the wind whistling in the eaves. It was a wild Sep-ember night—characteristic Irish harvest weather-but there in Emo parlor, so warm and peaceful, we two were at our ease, both smoking, both reading, our shirt sleeves rolled up and feet out

In a while, the Master laid down his paper, pushed up his spectacles, and clasped hands across his waist-coat. There seem to be a good millionaires in the world these times,

be said, "everywhere but in Ireland."
"Yes," I answered, laying down my
book, "they're pretty fashionable. I
suppose Ireland could do with a few if they happened to come her way.

"Oh, I suppose so. They'd be bet-ter than wet harvests." The Master looked around. "Maybe we've had our millionaires already," he said.
"Nonsense," said I. "Surely you'll

some illusions! You're not going to tell me that the country has

"' Hum!" The Master sat looking at the windows. "I think if this weather continues much longer, Car negie may come our way pretty quick and drop a year's rent on every door-step. He's a strange man—a strange think if the Lord blessed me with riches, I'd find better ways to rid myself of it than building places to read books and newspapers in. Read! The world is mad about readin."

True," I said, with my eyes on the

Then the Master looked at me. "," said he; "and do you know —I think Carnegie may find one Ay, day that he and good sense have been bad friends. Sure as you're there, I wouldn't wonder if he came to the end that Dan the Dollar made for himself." Oh! Was Dan your one and only

millionaire?' He was. I've been thinking a deal about Dan these last few days. been thinking of writing to Carnegie myself—but tut! He'd only grin!" The Master sat considering a while then, as his manner was, crossed his feet, settled back in his chair and went

"I knew Dan well. When I was a lad at school, he was a growing lump o as fellow, big and easy and soft, good-natured and good-tempered. He used to pass the door every day, taking an ass load of turf to Bunn to sell; and whatever the time or weather or luck Dan had the cheery word for all he met, and something in his pocket for every child he'd see. I never knew a more open hearted fellow. He'd give you the shoes off his feet. How often I've seen him standing beyond the hedge the rain streaming from his elbows and his smile the only warm part and he fumbling in his rags for a lezenger he thought he had somewhere or other for wee Tommy. Ah, sure, 'twas terrible soft weather, it was ; but sure God sent the rain to keep the ducks from thirsting. Ay, ay! And off Dan would go along the road, clicking his tongue at the donkey and smiling at odness of the Lord.

Well, time went on, and one day I saw a little party go past the gate, some merry and some wailing, some on foot, some in carts; and walking in front, by himself, and in his hand a big blackthorn, in that his worldly pos session ted in a spotted handkerchief was Daniel-bound for the big journey into the world. His face was hard and dry. His eyes were set. He had no smile for me that morning, and no in his new frieze coat; and when I ran to the gate, calling, 'Good-Danny. Safe over, Danny, he looked at me, waved his staff and strode on. He daren't speak. His heart was too full. And dear knows I pitied him that morning, and cried after him; and for many a long day I missed

"For years we heard no word of Dan. Some had forgotten him, some thought him dead; when all at once news went like wildfire through the country that Dan had struck a vein in the Californian gold fields. 'Millions,' went the word; the's worth millions of goold dollars. The Yankee papers are full of him. They're talkin' o' makin' him president. full of him. Millions—he's worth millions. He's bought a palace in New York, an' goes everywhere by special train, an' has carriages an' horses an' men servants, an'-aw, now,' said every one, holding up their hands, 'it's wonderful to Providence. It bangs all. It's just like an ould grandmother's fairy tale. Danny Danny that went away wi' only one shirt to his back, and not the price 'two ounces o' tobaccy in his purse Him? Aw' be the seven churches, it's powerful!' That was what you heard everywhere. Sunday and Monday it was Danny and his dollars, Danny and his luck, till his name and doings were a weariness; and then, just as we were quieting down, comes word that Danny and his millions were coming home, were on the road, were—'Ah, by the powers, were on the say this mortial inute' in a whole special ship of his wn!' And excitement went sky high. "I remember well the day Dan came OWn It was a great time. You'd to see the crowds flocking to You'd wards Clogheen in their Sunday clothes, that the Queen was receiving homage. There was an arch across Main street, flags on the houses, wreaths and flowers everywhere. At the station was a deputation waiting on a carpet, the platform was crowded with all the beauty and wealth of the countryside; Dan came, there were speeches and addresses and bowing, and a storm of cheering outside that would waken dead. And Dan was delighted He addressed the deputation, and smiled upon the ladies; he harangued the crowd from the station steps, from the seat of the hotel wagonette, from steps of the market cross; and all the way

procession. That night there were bon-fires on the hills. Next day there were sports in the Kilcross meadows, with beef and beer galore. And, to crown all, one evening in Clogheen, Dan was entertained at a champagne banquet, the like of which had never been spread in the town hall. Lord Louth presided. The gentry attended. The speeches filled two sheets of the local papers. Twas powerful. And near the close, when the champagne had worked well, Dan just brought down the roof with the announcement that he intended settling in the old home in the old country among the good old people.

"God bless them, shouted Dan, jumping up on a chair. 'And may every dollar I have be spent among them.'

And the rafters cracked.
"Well, all that passed, as all the world's wonders pass; and at last Dan found time to say, 'How are ye,' to his own people and to all the friends far and near that remembered him so well. Twas wouderful how well he was re membered; 'twas wonderful to see the crowds of friends and relations all flocking to bid him welcome. Men fought over him, and women squabbled; and children were taken to see the great children were taken to see the great the man who could break the Bank of Ireland, the man who wore silk skirts and ate his eggs with a gold spoon, and could fill a cart with golden dollars.

Mr. Dan?' was the word everywhere. "An' it's meself now is glad to see ye. An' sure, here's Mary come to see ye. An' this is wee Pat, an' that's little Micky, an' here's Mary, an' Lizzie, an An' welcome back to us all, Mr. Kate. Dan. Welcome back."
"Dan took his reception well, with

Welcome back.'

a laugh and a joke and a twinkle in his He hadn't been over the Californian gold fields without scratching the skin of human rature. 'Twas all to be expected. Soon the bubbles would burst. Meanwhile, let him go from hearth to hearth about his own hill sides, just warming himself by the fires of those who really cared for his own plain self. So from hearth to hearth went Dan, and we all felt honored. He used to sit with his legs crossed, smok ing a big cigar and talking over old times. You would like to see him. His laugh would do you good. He was greatly changed, to be sure; had got stout and hard-faced, with a drawling voice and a knowing eye; but deep down he was just the same good hearted Dan that once had stood in the rain searching for lozengers in his rags. came to no house without a gift. passed no child without putting his hand in pocket. He scattered money wherever he went. You had but to say, 'Aw, now, times are powerful bad, Mr. Dan—powerful bad,' and there was a year's rent in your hand. You had but to bring a tear to your eye on the pave-ment one far morning, and Dan's pocket was five pounds in good gold sovereigns the lighter. You had only to call to see him one evening, and scratch your ear, and stand glowering at the lamp, and whine your tale of misery—your wife sick, children hungry, cattle dying—and Dan had you in his arms. In that way he must have got rid of thousands . but what of that? 'Twas only a trifle, no more than a half-penny you or me, 'Wait a while, boys,' used to say, 'wait till I get a good look about me, and you'll see sports!' He bought an estate near Clogheen, built a big house upon it, and furnished it from Dublin; then married a wife and

ettled down to scatter his fortune.

"Scattering was easy. These parts are as thirsty for money as they are for Dan had only to turn his head big holes waiting to be filled everywhere. Bunn wanted new side walks, new lamps, a new butter market, a park for the children to play in, one of these new fangled reading-rooms and a library. Over in Glann was place for a race course, the chapel wanted a new altar, the bells in the church were Clogheen got a brass band to play in the town park near the fountain that squirted all day long; got a fire brigade with an engine that pumped water from the canal to the distance of half a mile; got a new town hall, another library, an almshouse and an infirmary, a drinking trough for horses in the Diamond, and a temperance hotel, where for sixpence a man could tighten his waistcoat with fried beefsteak and onions, fresh bread and tea. Lismahee was presented with a fair-green, and a limestone chapel to hold a thousand. Steamers were put on the lake. were show fairs and race meetings in all parts, entertainments for the poor, and sports for the children. If a football club wanted a president, Dan was there; if a subscription was to be started, put down Dan's name; his merry face at a bazaar was worth twenty pounds an hour. Popularity? The word doesn't hold Dan's little fin ger. He was worshipped. He made justice of the peace. He was elected unanimously to the chair of the Clogheen Commissioners and the chair of the Lismahee Board of Guardians. He had only to hold up a hand, and he was off to Westminster as a county member. He had-but enough. might talk all night and to mention half the holes that Dan filled. The big-hearted kindly man! He was Irish the marrow. He was one of the

. There came a time, after a year or two, when Dan stopped scattering. That time was sure to come some day but it came all at once, like a blow in the dark; and with it came a change in Dan himself. He seemed to freeze one night, to close his hand between sunset and dawn; and the next day he was changed. No more chapels now, no more parks and fountains; but just a close fist to the world. He lost his smile. He got thin and yellow in the face, irritable and short in temper.
""What is it?" said every one,

'that's come to our Dan? Is there trouble at home? Is sickness upon him? Tell me Dan, one would say, 'is anythin' wrong wi' ye ncw?'
'' 'What would be wrong?' he'd say,

quick and short.

swer, and turn on his heel with half

the town watching him.
"What's up, said people, with
hearts already hard toward him. 'By
the king, he's like thistles in hay, when you sit on them. What's up at

But Dan never answered, and gave no hint. More and more he got into the way of keeping to himself, of hiding himself away; and not sixpence now would he give to a beggarman. It was just like a fig tree in the Scriptures that withered away—only here had

been no cursing.
"After a while, we began to notice other changes in the man. He stopped smoking. He stopped drinking. He sold his horses and carriages. Now, instead of ordering beef from the butchers, he was content with Ameri-can bacon from the shops. Now, instead of ordering a new suit every week from the tailor's, he wore the same coat Sunday and Monday, winter and summer. He got shabby looking in appearance. He let his beard grow. appearance. He let his beard g Sometimes he had a haunted look. saw him standing before his own fountain in Clogheen or the almshouse he had built, just staring at them and shaking his head. You found him marching up and down before the library that had his face cut on a stone above the door; then looking about him, then strolling in just, you'd nagine to see that the papers You went into the newsroom. You went into the temperance hotel to have your dinner, and after a while Dan would march in, with his hat over one eye.

ith his hat over one eye.
"'Good morning', boys,' he would
by to the company. "How's your say to the company. "How's your self, Mrs. Moran, ma'am?" he'd say to the manageress. 'I thought I'd just drop in to see how things were doin. Ha! That steak smells appetizing, Mrs faith, it makes me want to try it. Jus alth, it makes me want to try it. Sus-a morsel, ma'am, on a hot plate; an' plenty of onions, if ye please.' And next thing, you would see Dan in a corner by himself just eating like the prodigal son.

"'Is it hunger?' I remember asking myself, as I sat watching him on

"Then, of a sudden, I had sight in my mind's eye of a lad standing beyond the hedge, with the rain streaming from his elbows and he fumbling in his rags for a 'lozenger for wee Ton—and I sat ashamed of myself, greedy? Dan stingy and hard? Bah People were brutes. I was a brute. People were brutes. rose and went over and sit down besid him; and before I left him that day his face was on the table, and he blubbering like a child, and I knew all

"The man was ruined. He had given away too much. His investments in America had failed. Before a weel he would be bankrupt, homeless and friendless in the world—no more than the Dan I had seen go past the gate one morning twenty years all his belongings tied up in a spotted handkerchief. And there he sat in his andkerchief. own hotel, hungry and broken, in sight of the fountain and the library, park and the fire brigade—sitting be fore all the holes he had filled with him

" We did our best for him. But bely was no use. It came too late. heart was broken. He drooped drooped; and he ended his days, the wife first, and then himself, in a room in his own almshouse in Clogheen

## CAN CHRISTIAN SCIENCE CLAIM TO BE EITHER CHRISTIAN OR SCIENTIFIC?

IN, AN UNREALITY OR HALLUCINATION. Rev. W. M. Drum, S. J., in the Catholic World Mrs. Eddy's new religion wears the attractive mask of Christianity and science. That mask should be torn off for this so called Christian Science is neither Christian nor Scientific. In this claim we follow lead of all critics who have not striven to read into Mrs. Eddy's Creed whatsoever things Christ taught or did, but have scanned her work in the light of the fundamental principles of Christianity and science The statement that Christian Science is not scientific can be made good by many arguments; but, for the present, we shall confine ourselves almost entirely to the question: "Is Christian Science Christian?"

Mrs. Eddy and ber followers assert that their creed is Christian; in the first place, because Christian Science works such cures as Christ wrought. We reply that Christian Scientists not work such cures as Christ wrought; and even if they did, such cares would not demonstrate the Christianity of

Christian Science. First, Christian Scientists do not work such cures as were wrought by Christ. What cures these would be was foretold by Isaais, xxxv. 5: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be un-stopped. Then shall the lame man leap as a hart, and the tongue of the dvmb shall be free." Christ referred to this prophecy, when summing up His works for the disciples of John: " Go and relate to John what you have heard and seen: the blind see, the lame walk the lepers are made clean, the deat hear, the dead rise again" (Luke vii. The New Testament narrative is full of such cures. Christ raised from the dead the son of the widow of Naim, the daughter of Jairus and Lazarus He healed the blind, the deaf and dumb paralytics, lepers, invalids and demon iacs—He conquered all forms of disease. "All they that had any sick with divers diseases, brought them to him. But He, laying hands on every one of them, hea ed them" (Luke iv. " Jesus went about all the cities and towns . . healing every disease and every infirmity." (Matt. ix. 35.)

Christian Science has not cured any of blindness, deafness, dumbness paralysis, leprosy-not one who had been bedridden for thirty eight years, not one who was either possessed or obsessed by the devil. Mrs Eddy was

Eddy's advises her pupils to leave sur-

gery to the surgeon. Christ reset the amputated ear of Malchus. Christian Scientists fail not only to work the cures that Christ wrought, but they fail also to heal in Christ's way of healing. Christ healed by a word or by the laying on of hands aid in an instant, without any osten tation. His cures were wrought in public; "neither was any of these things done in a corner" (Acts xxvi. 26). Christ used His power before the very eyes of His enemies, men of learning, who could not deny the wondrous deeds (John xi. 47). Cure Cure otherwise in Christian Science The Christian Scientist does not pro fess to cure instantaneously 'demonstrates over' the unreal disease again and again, and maybe after twenty lars are charged, the unreal hysteria yields to that incantation which goes by the name of the Scientific States

Scientific Statement. Whether we consider, then, the infirmity cured or the way of curing, the cures of Christian Science are not such as Christ wrought. But even if there were no difference between one of the cures of Christ and those of Christian Science, it would not be at all certain that Christian Science is

meaningless jargon that makes up the

We say incantation, because of

Christian.

First of all, Mrs. Eddy denies that her cures are miraculous-they are, she maintains, according to the ordinary course of nature. To be sure, Mrs Eddy's concept of nature's ordinary course is not ours; her concept is far from the ordinary, and consists in the realization that sickness is only image in mortal mind," and that tal mind is unreality." If her are wrought by purely natural causes, why should Mrs. Eddy appeal to them? Such cures may prove the truth of certain natural laws; but they prove nothing at all of Christian dogma. Let us suppose that Mrs. Eddy administers an overdose of strychnine—the result can-not be doubted. Would it not be high ly ridiculous—if one were to appeal to the action of strychinine as a proof of his Christianity? Yet such an appeal is not one whit more ridiculous than that which Mrs. Eddy makes to the action of what she considers purely natural causes, in order to demo the Christianity of her new cult.

Secondly, even though the cures of hristian Science were not wrought by purely natural causes, an appeal to such cures would not prove the Christianity of Mrs. Eddy's teaching. For Mrs. Eddy's teaching is contrary to the teaching of Christ: and no number of cures, if wrought in confirmation of a teaching that is contrary to the teaching of Christ, can ever prove that teaching to be Christian; such cure have been wrought by an agency inimical to Christ. God cannot confirm the truth of Christ's doctrine by one cure, and its falsehood by another.
We say that the teaching of Mrs

Eddy is contrary to the teaching of many; we shall not try to catalogue them all—a few will prove our state-ment. Mrs. Eddy rejects the teach-ings of Christ on the immutability of the deposit of faith, the inspiration of the O.d Testament, the reality of sin and all truths connected therewith, and, lastly, the Christian virtues. Such rejection stands out clearly in

the pages of Mrs. Eddy's writing.
We say that Mrs. Eddy's teaching is first and above all a rejection of Christ's teaching on the immutability of the deposit of faith. Christ taught that after the death of the Apostles there would be neither increase nor decrease in what we call the material object of faith, the sum of revealed truths would be constant, no new articles would added, nor old articles lost. All the truths of fath were made known by Christ to the Apostles: "All things whatsoever I have heard from M have made known to you. (John xv. 15.) These truths were more fully unfolded later on by the Holy "When He, the Spirit of Spirit. truth, is come. He will teach you all truth." (John xvi. 13.) The Apostles understood that the truths of faith were unchangeable. St. Jude beseeches his "contend earnestly for faith once delivered to the saints. (Jude 3.) St. Paul is ever most solicitous that his convert change naught of the faith. He writes to Timothy:

"Thou hast fully known my doctrine
. . . continue in those things which
thou hast learned." (II Tim iii. 10, 14.) "Keep the good thing committed to thy trust." (II. Tim. i. 14.) He begs the Romans: "Mark them who make ditsensions and offences, contrary to the doctrine which you have learned, and avoid them." (Rom. xvi. 17.) He bids the Galatians to curse either himself or an angel from heaven or anyone else who preaches to them a Gospel besides that which they have received

(Gal. i. 8.) There can be no doubt that Christ gave the deposit of faith complete and unchangeable. Mrs. Eddy would make it out that Christ reserved for her far greater revelations that the Apostles received. All the truths of faith were not by any means made known to them. body did God quite fully reveal Christ's body aid God quite unity reveal Units's meaning, until Mrs. Eddy discovered Christian Science. The contents of her 'little book open' are all new revelations. For nearly nineteen centeristics, but here is a second of the content of turies we have been in darkness as to what Christ wished to say. Did Christ come, then, as light to the world only o leave in darkness the souls of corld? Has His teaching been purposeto leave in darkness tho souls of the less for nearly nineteen centuries? He leave even His mother and His dearest friends ignorant of what He meant to say? Did He send His band of chosen few throughout the whole wide world only to spread gross ignorance? Did He bid them teach all nations falsehood? Did He lay it down as a law that they who believe such false hood would be saved, and that they who rejected it would be damned? Mrs. Eddy seems to think so; for she claims of the market cross; and all the way from Clogheen out to the new house he had built for the family in Kilcross, be stood emptying his coat pockets of silver and coppers among the rabble silver and coppers among the rabble that followed him. 'Twas like a royal that followed him.' Twas like a royal of the market cross; and all the way from clogheen out to the new house from Clogheen out to the new house he had built for the family in Kilcross, be stood emptying his coat pockets of silver and coppers among the rabble son, if your days were bothered wi' fools askin' questions.' Dan would refused to apply that panacea. Mrs. Eddy seems to think so; for she claims tous doctrine he advanced? If 'the offered \$2,000 if she would give sight that Christ kept His meaning hidden away under words whose secret could expert from holiness,' and 'man cannot sin,' and 'man cannot be unlocked save by the "Key to in vain against such disease, and so she to apply that panacea. Mrs. Eddy to discover. More than that;

this nineteenth century discoverer is still on the lookout for revelations. His text book may grow in bulk so long as she lives; it is as adaptable as the Book of Mormon. Note well her attitude: "As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, and whither." No man of prud-ence and judgment can assent to all No man of prudthis as the teaching of Christ.

Mrs. Eddy rejects also Christ's teach ing about the divine inspiration consequent inerrancy of the Old Testa-ment. Christ gave hearty approval to the esteem in which the Jews held the Holy Scriptures. With Him these books clearly stood as far more than a merely human authority (John v. 34); time and again he quoted them as documents so reliable that it was utterly impossible their words should not be fulfilled. of you shall be scandalized in Me this night. For it is written: 'I will strike the shepherd, and the sheep of the flock shall be dispersed." (Matt. xxvi. 31). "Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man." (Luke xviii. 31 (Luke xviii, 31) He quotes the Mosaic books as the Word of God Himself. "Have you not read that which was spoken by saying to you: I am the God of saying to you: I am the God of Abraham?" (Matt. xxii. 31.) Yet God did not say these words to the Jews except by inspiring Moses to write them. (Exod. iii. 6) It is precisely because God speaks through the sacred writers that Christ says the principles of the Mosaic code cannot be smirched with error, and will last so long as truth. It is easier for heaven and earth to pass, than one tittle of the law to fall.' (Luke xvi. 17; Matt. v. 18) He prom ises this endurance of the truth of the Old Law, in almost the very same words that He applies to the new; 'Heaven and earth shall pass, but My words shall not pass.'' (Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33)

ment must yield to her discovery. statements of the Mosaic code must be pared down and twisted into shape with her preconceived notions of what they should have been. She does not hes tate to say that the Pentateuch is full of error. In this statement she does not follow her usual course and fly away into safe obscurity of words, words words. Her mind is clear. The author of the story of the making of Eve has erred. "Here falsity, error charges erred. truth, God, with inducing a hypnotic state in Adam in order to perform a surgical operation on him and thereby to create woman. Beginning creation with darkness instead of lighty—mater ially rather than spiritually-error now simulates the work of truth, mocking love, and declaring what great things error hath done." Evidently Mrs, Eddy does not consider St. Paul to be a Christian when tells Timothy: Scripture, inspired by God, is profitable to teach." (II. Tim. iii. 16). The third point of Mrs. Eddy's de

Bu; with Mrs. Eddy the Old Testa-

parture from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful He knew that "by one man eality in entered into this world, and death; and so death passed upon all men" (Rom. v. 12); and again that "the wages of sin is death" (Rom. vi. The real distinction between body and soul in man was pointed out again and again by Christ. He bade the Apostles: "Fear ye not them that kill the body, and are not able to kill the soul.' (Matt. x. 28.) He urged them to handle His glorified body, feel its flesh and bones, and be sure was no spirit (Luke xxiv. 39). He taught the prevalence of the infection of sin, its widespread effects. "If we say that we have no sin, we deceive ourselves, and the truth is not in us (1. John i. 8). We that are sick have need of the physician not only of the body (Matt. ix., 12), but especially of

Christ came as a great physician to cure our souls; "to save sinners." (I. Tim. i. 15) "He had delivered Himself for us, an oblation and a sacriour infirmities. borne wounded for our iniquities, He was bruised for our sins." (Is. liii. 4) So completely did He take to Himself the flesh of sinners, that St. Paul says:
"Him, who knew no sin. He
(God) hath made sin for us" (II. Cor. v. 21). Surely Christ did not think sin an unreality, when "He gave Him-self a redemption for all" (I, Tim. ii. 6). He did not redeem us from an unreality, but "from the curse of the law, being made a curse for us" (Gal. iii. 13). He satisfied for realities when He "bore cur sins in His body upon a "(I. Pet. ii. 24) of the cross. He merited for us real grace to save us from real blemish of soul and real torment of hell. He suffered others to look on Him as a sinner (John ix 24), to crucify Him as a malefactor.

Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but He left means of applying to ourselves His merits and satisfaction. These are the Church and its sacraments, prayer and pen-ance. It is not enough that He has suffered, and merited grace and satisfied for sin; we, too, must take up the cross and follow Him (Matt. xiv. 24). We, too, must merit grace and satisfy for sin. He calls the sinner to perfor sin. He calls the sinner to perance (Matt. ix. 13), and says that "there shall be joy in heaven upon one sinner that doth penance, more that doth penance, more instrument just who need than upon ninety-nine just who need not penance" (Luke xv. 7). To say that sin is unreal is to destroy the truth and the whole purpose of the coming of Christ. Nothing on earth was more real to Christ than sin and

was more rear to Curist than sin and its dreadful consequences.

With Mrs. Eddy there is no such thing as sin. "If the soul sinned," she writes, "it would be immortal. . . . Because the soul is immortal, it cannot sin." Pushing this to its logical con-clusion, could a filthier or more pernic-ious doctrine he advanced? If "the soul cannot sin," and "man cannot depart from holiness," then there is

Then the ten commandments sin." sin." Then the ten commandments are only delusions. Not at all; Mrs. Eddy respects two that are real: "Thou shalt not use tobacco!" Thou shalt not use tobacco!" shalt not drink strong drinks!" Invery truth Mrs. Eddy says right: The time for thinkers has co

But alas.
"How few think rightly of the thinking few
"How many never think who think they do!"

Since sin is not a reality, there is no death of either soul or body; there is no such thing as disease. "Disease is no such thing as disease. Disease is an impression originating in the unconscious mortal mind, and becoming at length a conscious belief that the body suffers." "A man is just the same whether he go through the delusion of death or s ay in the urrality called life." Mrs. Eddy tells us: "A man is the same even if he has been guillotined." same even if he has been guintened.
"As there is no death, so there is no other consequences of sin." How he know sin? "If God has any real knowledge of sin sickness, or death, they must be eternal; since He is . without beginning of years or end of days." "Such terms as di-vine sin and infinite sinner are unheard of contradictions—absurdities. But would they be sheer nonsense, if God has, or can have, a real knowledge of sin?" "Sin is nothing. Temptation are nothing. Diseases do not spread. Why, then, did Christ become man, He did not die. He did not take sin

upon Himself. He did not redeem us. "Christ never suffered on the Cross, but Jesus did." Mrs. Eddy advantage. Mrs. Eddy advances the centuries old theory of seen or unseen, Jesus and the Christ, Christ is eternal, Jesus is mortal, Christ is man, not God.' Was Christ of a dual personality in Our Lord, the God, according to Mrs. Eddy difficult to say. At one time she says the Holy Ghost is Christ; at another, the Holy Ghost is Christian Science. At any rate she admits no trinity of persons in God. What about Jesus? He was conceived spiritually," and therefore was not the natural Mary. He only thought He died. suffering was but fancy. "Had we dom characterized all the sayings Had wi Jesus, He would not have prophesied His own death." "He did not die at all." Does Scripture err, then, when it says that Jesus gave up His Spirit? No the Greek word used by the evan-gelist, means air. Jesus "gave up air" not His soul, and "was alive in the not His soul, and grave." Material sense erred about Him, until He was seen to ascend alive Material sense erred about

nto heaven." Was there, then, no atonement, no merit or satisfaction of Christ for sin? None at all; at least, none such as Christ taught. "Jesus came to save sinners, i. e., to save from their false belief such as believe in the reality of the unreal." "The atonement means at-one-ness with God." This curious bit of etymology is as delicious as Mrs. Eddy's derivation of Adam from a dam, any obstruction in a waterway.

This at one ness clearly means that

Christian Science teaches neither satisfaction ner merit of Christ; in fact, it does away with the whole order of grace. "Christian Science is natural. The true science of God and Man is no more supernatural than the science of

As Christ has not merited nor satisfied for our sins, He has left us no means of applying His merits and satisfaction to ourselves. The sacraments, prayers, penance, and merit are all un-All the sacraments are delusions,

even matrimony. Man and woman can-not have sexual intercourse; for "gender is a characteristic, a quality of mortal mind, not of matter," and "qualities of mortal mind" are qualities of nothing at all. Hence God is not our Father but our Father-Mother! propagation of the human race is seen in the formation of Eve by Spirit. The birth of Jesus from a Virgin by Spirit is next to this ideal propagation. Mrs. Eddy hopes the time will come when there will be no more marriage. "To abolish marriage at this period, and maintain morality and generation would put ingenuity to ludicrous shifts; yet this is possible in science, although it is to day problematic. The time cometh and now is for spiritual and external existence to be recognized in science. All is mind. Human pro-creation, birth, life and death are subjective states of human, erring mind. They are the phenomena of mortality,

nothingness.' Prayer also is only a "phenemenon of mortality," only nothingness.
'Petitioning a personal deity is a mis mortality," apprehension of the source of all good and blessedness." "If we pray to God as a person, this will prevent us letting the human doubts and fears that attend all personalities." "The highest form of prayer is domonstration. prayer heals sickness." A lower prayer heals sickness." A lower form of prayer is statement. Statement is allowed, petition is not, for we that are at one with God have no need to petition Him. Christ left us a prayer of petition; Mrs. Eddy makes so bold as to transform those petitions into statements. "Deliver us from evil" means only that we are freed from such material sensations as disease, sin and death. Forgive us our trespasses" becomes
-we know not by what twist of fancy-"Divine Love is reflected in love."
And this, Mrs. Eddy's own commentary, is to be substituted for the Lord's own Prayer at every meeting of Chris-

> No Breakfast Table complete without

## **EPPS'S**

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Scientists. Yet now an Eddy forgets that there is Mrs. Eddy lorgets that there is thing as prayer of petition. written the following prayer w wishes all her followers to buy " Father-Mother God,

Christian Science does away h the sacraments and prayer with penance and all other n hich the merits and satisfa Christ are applied to the soul. cannot merit, for he has no wi "Will power is but an illusion There is no such thin because suffering is omenon of mortality,

"a belief without an

St. Paul was talki · phenomenon nonsense when he dwelt so pa

ii. 9); his tribulations and per and self imposed chastisemen body (I. Cor. ix. 27); and "
of the flesh" that buffetted Cor. xii. 7). Mrs. Eddy, writes: "You say a boil is writes: "You say a boil I The boil simply manifests y in pain and you call this beli-We have not heard that Mrs. anifests y suffered from boils, but there supered from soils, but there
ache of the good lady on re
was too much for her, the suff
too real to be done away
theories; a dentist of Con called upon to remove the un his painless method. This ha 1900. A mighty hubbub arc claimed that the tooth was for the fun of it, yet other the truth of the pain and the mortal mind that led Mrs. I dentist. A manifesto was from her. Here is her expla

"Bishop Berkeley and I all is mind. Then, consiste all is mind. Then, consiste this premise, the conclusion dental surgeon I employ a dental surgeon lieves that the extraction of made easier by some app means which he employs, ar to the employment of this have turned the dentist's m have turned the dentity of test against myself; he this suffer because his method is with. Therefore, his me weighs against a painless whereas it should be put in scale as mine, thus producin operation as a result."

Enough has been said to far Mrs. Eddy is from Chris on sin and all its dreadful con Her next point of departure teaching of Christ is the He inculcated and practised aside whatsoever we have le Him about poverty, charity and humility.

The poverty of Christ is

He came especially for the brought aid to them; nor be evidence that He received payment from the poor. stood up to explain the stood up to explain the Sthe Synagogue of His nativ He applied to Himself th Isaias: He hath annoin preach the Gospel to (Luke iv. 18; Isaias ixi. I. it a sign of His divine miss the poor the Gospel is (Luke vii. 22.) Christ of Good Shepherd to bring fold the poor sheep that away, and the good Sama healing wine and soothing gaping wounds of the su farer whem the purse prou

by and the self sufficient ! Mrs. Eddy has no mis poor, save to pursue the belief that they are not po sion to the hungry, exce into their ears that hung reality; no mission to the the lame and the deaf, exc that blindness and lamen ness are all a dream—al mortal mind." What a Christianity! St. James brother or sister be nake daily food, and one of you Go in peace, be ye warme yet give them not those th necessary for the body, (James ii. 15). profit ? love for the poor, Christ not Christian.
Again, Mrs. Eddy mak

fundamental dogma in her

I wain is not too severe,

it down as a principle Science that "Not a sing world is real except the Eddy never tires of insi-text book must be u teacher; no pupil can along without Science The opinions of men stituted for God's revelat at the close of his cla must require each men copy of this book." T \$3.18. The gain to Mr. 700 per cent. The wo gone through 250 edition only 226,000 copies h During 1903, only 63,0 put on the market. pass before the book will All the profit from the Mrs. Eddy. Every c copyrighted. She is con the fear that the co infringed upon. This course, only an unrea have been several real tect it. Moreover, Sci is not Mrs. Eddy's only book. Payment is made ant rate for each of the Mrs. Eddy. She is a and money is unreal. She is all to each one who take seven lessons, receive tax" of \$1 per annum followers, and has urged to buy a souvenir spoo

> Christ came not on man, but as a poor that we should have t always (Matt. xxvi. would always need the ample. Therefore, Bethleham, Nazareth years during which fared worse than the and the foxes of th whereon to lay His he He wished His discip

head is engraved.