IS MARY B. EDDY THE PROPHETESS OF CHRISTIAN SCIENCE?

Her Personality Bitterly Attacked By Old Enemies.

It Is Claimed Dr. P. P. Quimby Started It.

A CONTROVERSY has broken out in Boston over the question as to who is entitled to the somewhat doubtful honor of having founded that system of "healing" (the printer is instructed to make the quotation marks as emphatically conspicuous as the sarcastic resources of the typographical art will permit)—that system of "healing," then, which is known as Christian science, and which is responsible for the death of Harold Frederic and the continued valetudinarianism of many less noted individuals. Was Mrs. Mary Eddy the inventor, creator or founder of this boon or this bane?

She claims that (quotation marked) "honor." In the forthcoming (May) number of the Arena, however, will appear a couple of signed articles in which her claim is contested in favor of the late Phineas Parkhurst Quimby. The writers insist that the prophetess who demands "honor" in her own country is simply an abject follower and plagiarist of a prophet who met the proverbial fate of all prophets. He was the Columbus who discovered the land of promise. She was the Amerigo Vespucci who gave it her name.

The first of these writers is Horatio W. Dresser, whose father was an intimate friend of the aforesaid and unhonored Quimby, and as such has had access to the papers of that benefactor of his kind. The second is Josephine Curtis Woodbury, who has been an intimate friend of the prophetess, and writes from the acerbic view point of one who has been an intimate friend and is now an intimate enemy.

The Leading Facts.

Mr. Dresser starts out by constituting these as the facts of leading importance:

Mrs. Mary Baker Eddy, formerly Mrs. Mary Mason Patterson of Sanbornton Bridge, N. H., is regarded by many thousands of faithful followers as the originator by "divine revelation" in 1866 of the philosophy and practice of mental or spiritual healing, best known in its sectarian phase as "Christian science."

The followers of the movement recognize only the authority of Mrs. Eddy, and the Bible as interpreted in her text books; other literature on the subject is prohibited, and her followers are not permitted to affiliate with other organizations. Mrs. Eddy is compared to Christ, whose face is made to resemble hers in a picture where the two stand side by side; her words are deemed the words of the divinest authority, and although she has probably not been a well woman for over forty years, she is believed by her disciples to be perfectly sound and true. The chief tenets of her doctrine are that there is but one principle or spirit in the universe, that "all is mind, there is no matter," "all is good, there is no evil," and that consequently by those who know this abstract "truth" all seeming evil and disease are dismissible as "errors of mortal mind." It is useless, then, to complain to a believer in this doctrine that one is suffering, or to ask how one shall succor the poor; for one is emphatically informed that there is no suffering, "there are no poor."

Quimby the Discoverer.

If now we ask, Whence came the truth in the doctrine, so far as it has proved helpful as a principle of cure, and how does it chance to be intermingled with irrationality and fanaticism? we find that Christian science had two sources; only a certain peculiarly worded interpretation of the great truths of mental healing is original with Mrs. Eddy—the truth itself was rediscovered by Dr. P. P. Quimby (1802-1866), who not only restored Mrs. Eddy, then Mrs. Patterson, to partial health in the autumn of 1862, after six years of invalidism, but also freely shared with her ideas which afterward formed the element of truth in her special "revelation."

Dr. Quimby began his researches in the realm of mind as long ago as 1838, and Mr. Dresser has in his possession a scrapbook containing newspaper reports of his wonderful power first as a mesmerist, then, for many years before Mrs. Patterson-Eddy first saw him, as a practitioner of the method of silent treatment, now widely known as the mind cure.

Dr. Quimby first restored himself to health after having been condemned by the best physicians and then devoted the remainder of his life to the sick and to the formulation of the principles which his remarkable cures illustrated. His manuscripts, all of which Mr. Dresser has read and copied, contain, says Mr. Dresser, a complete theory of disease and its cure, and although they bear evidences of pioneer work, are nevertheless clearly the product of an original mind, of one in whom the love of truth dominated all else. Yet this friend of the sick, whose remarkable cures were witnessed by many now living, has been condemned as an "ignorant mesmerist," or magnetic healer, by the very woman whom he once restored, although she had publicly praised the man and his work, while his manuscripts are either called Mrs. Eddy's first "scribblings," or are utterly ignored. Out of this first misstatement have grown reports, enlarged as they passed from mouth to mouth, which have caused the Christian Scientists to brand as deceivers, "incapable of telling the truth," all who know the facts about Mrs. Eddy; while the independent followers of mental healing and all advocates of the New Thought have been greatly hampered in their labors for humanity by these misstatements and by their exclusiveness and personality worship which all true lovers of humanity must deplore. It is solely with the high hope of removing these strained relations, not with the slightest desire to attack Mrs. Eddy's personality, that Mr. Dresser makes this public statement.

Julius A. Dresser Appears.

Mr. Dresser's father, Julius A. Dresser, was a patient and follower of Dr. Quimby in Portland, Me., from June, 1860, and was in Portland when Mrs. Eddy, then Mrs. Patterson, came from Hill, N. H., to receive treatment. "He owed the thirty-three years of his life following 1860 to Dr. Quimby, whose ideas he ardently espoused and often explained to new patients, among them Mrs. Eddy. The first mention of Mrs. Eddy in my father's journal is October 17, 1862, and my mother, Annette G. Dresser, who was cured by Dr. Quimby after six years of hopeless invalidism, was present when Mrs. Eddy was assisted up the steps to Dr. Quimby's office. I have had the acquaintance of those who copied all of Dr. Quimby's manuscripts from the original, and have recently had access to letters written by Mrs. Eddy between 1862 and 1866." Mr. Dresser's facts are, therefore, first hand facts, and he tells us that he could, if necessary, substantiate by competent witnesses and legal testimony all that he now feels called upon to state.

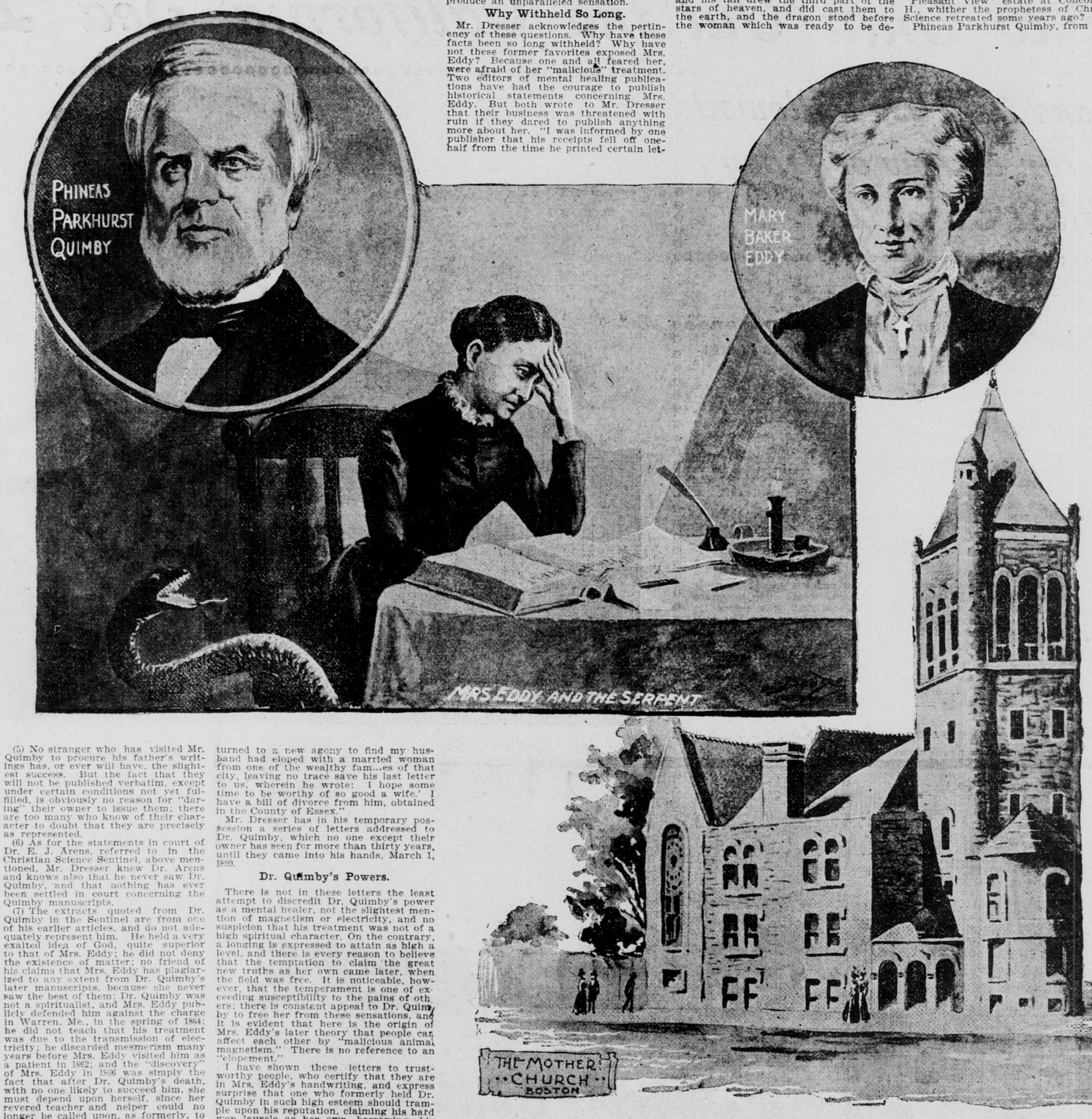
Nine Indictments.

(1) Mrs. Eddy was never the secretary of Dr. Quimby, this office having been filled by the Misses Ware and Mr. George A. Quimby.

(2) Dr. Quimby was not the author of "Science and Health," which was not published until 1875, nine years after Dr. Quimby's death. His most ardent friends would claim for him only the discovery of the truth of thought power, of a causative influence in the production and cure of disease and of the method of silent treatment during the years 1838-1865; the ideas were his and frequently the language in which the science was described by Mrs. Eddy; but the published writings of Mrs. Eddy were never claimed to have been written by Dr. Quimby in their final form.

(3) Mr. Dresser's father lent Mrs. Eddy his copy of the first volume of Dr. Quimby's manuscripts, which she may have copied for herself. The articles in this volume were written in 1859-1860 and were followed by articles written in 1861-1865, which Mrs. Eddy probably never saw, but which the deponent has been familiar with since 1883. These articles contain a full statement of Dr. Quimby's theory, with abundant incidents drawn from his practice, references to the Bible and illustrations from the Civil War, in progress while they were written. The style is very unlike that of Mrs. Eddy, who never could have written them. No one who should read them would doubt the power and sincerity of their author.

(4) The first statement made in the Christian Science Sentinel of February 16, 1899, that these manuscripts may have been left with Dr. Quimby "years ago" has no foundation whatever in truth. That they could not have been "stolen from my (Mrs. Eddy's) published works," as Mrs. Eddy suggests, Mr. Dresser says he is ready absolutely to prove. The quotations from these writings which Mrs. Eddy says "were my own words, as near as I can recollect them," were from an article written by Dr. Quimby in 1863, copied by Mr. Dresser himself into a book which Mrs. Eddy never saw, from the manuscript book of Dr. Quimby's writings, copied from the original, not a page of which Mrs. Eddy ever saw. The statements of "Eugene Greene," quoted in the Sentinel, that Dr. Quimby "requested us to transform" his "scribblings," "which we did," are also wholly false. These statements entirely misrepresent Dr. Quimby's practice and teaching and his relationship with Mrs. Eddy. Dr. Quimby did term his theory the "Science of Health." He also used the term "Christian Science."



(5) No stranger who has visited Mr. Quimby to procure his father's writings has, or ever will have, the slightest success. But the fact that they will not be published verbatim, except under certain conditions not yet fulfilled, is obviously no reason for "daring" their owner to issue them; there are too many who know of their character to doubt that they are precisely as represented.

(6) As for the statements in court of Dr. E. J. Arens, referred to in the Christian Science Sentinel, above mentioned, Mr. Dresser knew Dr. Arens and knows also that he never saw Dr. Quimby, and that nothing has ever been settled in court concerning the Quimby manuscripts.

(7) The extracts quoted from Dr. Quimby in the Sentinel are from one of his earlier articles, and do not adequately represent him. He held a very exalted idea of God, quite superior to that of Mrs. Eddy; he did not deny the existence of matter; no friend of his claims that Mrs. Eddy has plagiarized to any extent from Dr. Quimby's later manuscripts, because she never saw the best of them; Dr. Quimby was not a spiritualist, and Mrs. Eddy publicly defended him against the charge in Warren, Me., in the spring of 1864; he did not teach that his treatment was due to the transmission of electricity; he discarded mesmerism many years before Mrs. Eddy visited him as a patient in 1862; and the "discovery" of Mrs. Eddy in 1866 was simply the fact that after Dr. Quimby's death, with no one likely to succeed him, she must depend upon herself, since her revered teacher and helper could no longer be called upon, as formerly, to help her out of every little ailment.

(8) The Sentinel quotes a letter from Mrs. Eddy as follows:

"The following extract copied from a letter to me recently received from a well-known Christian Scientist may at least amuse the readers of our journal. After doing justice to this subject I had dropped it, as we naturally turn away from a fossilized falsehood. But evidence and testimony on the side of truth are always in order, and proverbially better late than never.

"'It might be interesting for you to know that Mr. A. J. Swartz of Chicago went to see the late Dr. P. P. Quimby's son, and procured his father's writings for the purpose of having them published, in order to show the world that your ideas were borrowed from Quimby. After having examined them, to his utter disappointment it was found there was nothing that would compare in any way to science and health; and he, Swartz, concluded that it would aid you too much to publish them, so they were returned to the owner.

"'Mrs. Swartz saw and read these MSS. and she gave me this information. MARY H. PHILBRICK.

"'Austin, Ill., May 18, 1892.'"

"I am informed (March 26, 1899), by Mr. George A. Quimby, that there is 'not a shadow of truth' in the above claims. Mr. Swartz visited Belfast, it is true, but was only permitted to read and copy from the scrapbook containing newspaper references to Dr. Quimby. Mr. Quimby read aloud a few paragraphs from his father's writings, but did not permit these writings even to be examined by Mr. Swartz. Mrs. Swartz did not accompany her husband, and Mr. Quimby never saw her. I can produce statements in Mr. Swartz's own words to show that Mary H. Philbrick has wholly misrepresented the result of the visit to Mr. Quimby."

(9) In the same issue of the Sentinel Mrs. Eddy says:

"In 1861, when I first visited Dr. Quimby of Portland, Me., his scribblings were descriptions of his patients and comprised the manuscripts that, in 1887, I advertised I would pay for having published. Before his decease, in January, 1866, he had tried to get them published and failed.

"The quotations contained in the article above—purporting to be Dr. Quimby's own words—were written while I was his patient in Portland and holding long conversations with him on my views of mental therapeutics. Some words in these quotations certainly read like words that I said to him, and, at his request to correct his copy, had added thereto. In his conversations with me, and in his scribblings, the word science was not used at all, till one day I declared to him that back of his magnetic treatment and manipulation, of patients there was a science, and it was the science of mind, that had nothing to do with matter, electricity or physics."

Points in Dispute.

The truth, according to Mr. Dresser, is that Dr. Quimby left Portland in 1865 to rewrite his manuscripts for publication, but died before they were in any respect in shape to offer to a publisher. The statement that "he tried to get them published and failed" is absolutely false. Equally false is the statement that Mrs. Eddy helped Dr. Quimby in any way. "The attempt, repeatedly made, to show that Mrs. Eddy taught Dr. Quimby is utterly baseless, and Mrs. Eddy knows that in such statements, and in her effort to show that he was a mere mesmerist, who once controlled her, she entirely misrepresents one whom she once compared to Jesus and whom it was once her pleasure to defend."

The statement has been made that Mrs. Eddy was never Mrs. Patterson, and consequently is not the same person who learned Dr. Quimby's ideas and methods in 1862. But in a letter addressed to the Boston Post, dated "No. 569 Columbus avenue, March 7, 1883," Mrs. Eddy says:

"In 1862 my name was Patterson, my husband, Dr. Patterson, a distinguished dentist. After our marriage I was confined to my bed with a severe illness, and seldom left bed or room for seven years, when I was taken to Dr. Quimby and partially restored. I returned home once more to make that home happy, but only returned to a new agony to find my husband had eloped with a married woman from one of the wealthy families of that city, leaving no trace save his last letter to us, wherein he wrote: 'I hope some time to be worthy of so good a wife.' I have a bill of divorce from him, obtained in the County of Essex."

Mr. Dresser has in his temporary possession a series of letters addressed to Dr. Quimby, which no one except their owner has seen for more than thirty years, until they came into his hands, March 1, 1899.

Dr. Quimby's Powers.

There is not in these letters the least attempt to discredit Dr. Quimby's power as a mental healer, not the slightest mention of magnetism or electricity, and no suspicion that his treatment was not of a high spiritual character. On the contrary, a longing is expressed to attain as high a level, and there is every reason to believe that the temptation to claim the great new truths as her own came later, when the field was free. It is noticeable, however, that the temperament is one of exceeding susceptibility to the pains of others; there is constant appeal to Dr. Quimby to free her from these sensations, and it is evident that here is the origin of Mrs. Eddy's later theory that people can affect each other by "malicious animal magnetism." There is no reference to an "elopement."

I have shown these letters to trustworthy people, who certify that they are in Mrs. Eddy's handwriting, and express surprise that one who formerly held Dr. Quimby in such high esteem should trample upon his reputation, claiming his hard won laurels as her own, borrowing his ideas, adopting his method of treatment, and even stating in print that his writings may have been "stolen" from her published works!

It is easy, however, to understand the persistence of the false claims of Mrs. Eddy. Her followers really believe that the truths of mental healing came to Mrs. Eddy by revelation, that Dr. Quimby was a mere mesmerist whom Mrs. Eddy instructed, and that the whole subject of her indebtedness to him was settled in court. Consequently, these misstatements have been passel from mouth to mouth, until nowadays they are repeated in public addresses by innocent people who would be dumfounded to know that they are false. Yet I can name trustworthy people who could give much more damaging testimony than the above. The evidence is firsthand, and has been carefully investigated by competent scientific authorities. But I have tried to say the best word possible for Mrs. Eddy—namely, that she was once loyal to Dr. Quimby and valued the great truths which he discovered. I must at the same time state, however, that never has man or woman been so idealized, never have a religious leader's followers been so deceived. I have been familiar with the history of the mental healing movement from my boyhood, and have known of one right hand manor woman after another who became undeceived and separated from Mrs. Eddy, and if half were told that could be told the exposure would produce an unparalleled sensation.

Why Withheld So Long.

Mr. Dresser acknowledges the pertinency of these questions. Why have these facts been so long withheld? Why have not these former favorites exposed Mrs. Eddy? Because one and all feared her, were afraid of her "malicious" treatment. Two editors of mental healing publications have had the courage to publish historical statements concerning Mrs. Eddy. But both wrote to Mr. Dresser that their business was threatened with ruin if they dared to publish anything more about her. "I was informed by one publisher that his receipts fell off one-half from the time he printed certain letters of mine concerning Dr. Quimby. What, then, could one do when those who needed to be undeceived were expressly forbidden to read one's articles, when one must contend with a powerful ecclesiastical and financial organization? One could only await the time when all things should tend toward the overthrow of this gigantic delusion. The time has come. Within a few months those who know the facts have been besieged by inquirers and those intending to prepare exposes. The disruption must follow, and consequent upon it will come a great reaction in favor of the rational philosophy founded by Dr. Quimby."

Miss Woodbury's Charges.

So much for Mr. Dresser. Now for Miss Woodbury. She begins with a quotation from Revelations, x:1-3, xii:1-8, "And I saw another mighty angel come down from heaven, clothed with a cloud; and he had in his hand a little book, open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth. * * * And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she, being with child, cried, travailing in birth and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads; and his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne; and the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days."

The followers of Mrs. Eddy assert that these apocalyptic passages refer to Mrs. Mary Mason Baker Glover Patterson Eddy, who was born in the neighborhood of Concord, N. H., nearly four score years ago. In other words, these devotees maintain that Mrs. Eddy is "the feminine principle of the Messianic expectation" in the nineteenth century; that the man child born to the apocalyptic woman is Christian Science, while the angelic little book preceeding this birth is Mrs. Eddy's "Science and Health, With Key to the Scriptures." An astute critic declares "a woman clothed with the sun" the most stupendous metaphor in any language. Is Mrs. Eddy that woman? asks Miss Woodbury. Is the moon under her feet, and are the twelve stars on her head? Is she antagonized by a great dragon ready to destroy her revelation? Is her Christian Science "to rule all nations with a rod of iron?" Has this child been caught up into heaven? Was Portland, Lynn or Boston the wilderness to which this woman was to flee after her travail; or is her desert to be looked for in her "Pleasant View" estate at Concord, N. H., whither the prophetess of Christian Science retreated some years ago?

Phineas Parkhurst Quimby, from whom Mrs. Eddy learned all she knows of the theory and practice of metaphysical healing, was born in Lebanon, N. H., February 16, 1802, but spent the larger part of his life in Belfast, Me., where he was well known, both for his successful healing and for his personal goodness. His interest in the power of mind began in 1838, and his early methods involved mesmerism, clairvoyance and scriptural laying on of hands; but a few years later he gave up the practice of mesmerism and began to heal diseases by the silent mental method, declaring "Truth" to be the great healer; yet not deriving his theory or practice from the Bible, though rejoicing in scriptural indorsement. In 1859 Dr. Quimby removed to Portland. In a circular to the sick, which he distributed while in Portland, he says:

"My practice is unlike all medical practice. I give no medicines and make no outward applications, but simply sit by the patient, tell him what he thinks is his disease, and my explanation is the cure. * * * If I succeed in correcting his errors I change the fluids of his system and establish the truth or health. The truth is the cure. This mode of treatment applies to all cases."

In October, 1862, when Dr. Quimby had been four years in Portland, working what were called miracles of bodily healing, there was, one day, assisted up his stairs a woman who declared herself suffering with spinal disease. The new patient was poor; but through the doctor's aid she found a boarding place near by. Concerning this period we have ample testimony from those who daily saw Mrs. Eddy (then Mrs. Patterson), to the effect that, though claiming to be so well at the end of three weeks as no longer to need treatment, Mrs. Patterson still went regularly to Dr. Quimby's office to ask him questions concerning his methods. When in her own room she was busily engaged in putting on paper the points she drew from him, and these papers were afterward corrected by him if in any way she misinterpreted his ideas.

Amerigo Vespucci Patterson.

Where did Mrs. Patterson discover Christian Science? asks Miss Woodbury, and she answers her own question thus: In her own body. How? By the action upon her own mind, of Dr. Quimby's mental methods, which she now declares to have been not mental. Dr. Quimby wrote out in full his opinions and conclusions on the subject of disease, and not with the help of Mrs. Patterson, but with that of trusted friends and patients in Portland, some of whom are still living to tell the facts and have their copies of Dr. Quimby's writings among their most precious possessions.

The following headlines of an article dated 1863 show conclusively the sentiments of Dr. Quimby at that time:

"My Conversion From Disease to Health, and the Subsequent Change From Belief in the Medical Faculty to Entire Disbelief in It, and to the Knowledge of the Truth on Which I Base My Theory."

"My theory teaches man to manufacture health, and when people go into this occupation disease will diminish, and those who furnish disease and death will be few and scarce."

When Dr. Quimby was in his grave, and Julius Dresser did not succeed him, as Mrs. Eddy had anticipated, her first step was to practice mental healing, in a tentative fashion, which, at the end of nine years, all being quiet on the Potomac, led to her publication, in 1875, of her first edition of "Science and Health," though she had copyrighted it (as she states in her preface to the edition of 1886) five years before.

In 1881 Mrs. Eddy moved from Lynn to Boston, living first at 569 and afterward at 571 Columbus avenue, until, in 1887, she purchased a house in the fashionable Back Bay district, 385 Commonwealth avenue, near the Leif Ericsson statue.

Organizes the Mother Church.

As soon as she was well settled in the city she organized a Christian Science church, at first holding services in Hawthorn Hall, on Park street, overlooking the common—"the Church of the Holy Elevator," as a newspaper critic profanely termed it; and later in Chickering Hall, 153 Tremont street. About the same time she established her Metaphysical College and her students' associations, enlarged Science and Health, published several smaller books and set in motion the Christian Science Journal.

In 1882 her fourth husband, Dr. Eddy, died. The physician who conducted the autopsy says that the death was the result of distinctly developed heart disease, but Mrs. Eddy declared that it was the effect of arsenical poisoning, mentally administered. At this time Mrs. Eddy even urged Miss Woodbury to represent to Wendell Phillips, an old family friend, that Dr. Eddy had been mentally killed by former students, now antagonistic rivals, whom he had not seen for months and years.

Ordained by Her Own Students.

She soon had herself privately ordained to the ministry by her own students. When she preached the hall was crowded, and contribution boxes were much better filled than usual, though this did not often happen, for generally Mrs. Eddy preached only three or four times a year, and even then her sermons were as like each other as dried peas, though the admiring Dorcases, Priscillas, Sapphiras, Johns, Peters, Melchisedeks and Keturahs whispered their rapt adoration to each other, "Wasn't she splendid to-day?" ecstatically unconscious that they had heard substantially the same address six weeks before.

When others preached she occasionally attended the church whereof she was nominally a pastor, and took some part in the service. Once she held a baptismal service without water, though her memory failed her in repeating the formula prepared by herself, and sometimes there was a communion service without wafer or wine. Most Sundays, however, she worshiped God in the privacy of her own home. If wonder was expressed at her absence the adoring disciples replied, "How could she, the divinely inspired, bear to hear ordinary preaching?"

Her invisibility increased her repute, and whoever the speaker, the congregation joined in her extraordinary version of the Lord's Prayer, replete with turgid polysyllables from the Latin and a bewildering admixture of pronouns and confusion of tenses. If she could not be present her brief telegram was received with adulation by hundreds who had never met her. Soon she forbade students calling their Christian Science teachers by the name of "Mother," as had been their wont. Herself she styled "Mother Mary," and the behavior of the raptured throngs rivaled the enthusiasm of the populace over a returned hero.

Illegal Degrees.

Miss Woodbury alleges that in 1889 Mrs. Eddy ostensibly gave up her college and retired to Concord, N. H., at the very period when a Massachusetts District Attorney was looking for evidence of that institution's illegally conferred degrees, of which there were thousands, punishable with a fine of $500 for each offense. "Is this the reason," she asks, "that for ten years Mrs. Eddy has not visited Boston on a week day, when she would be subject to arrest?"

From Concord she issues her edicts and manifestoes. Multitudes go thither to worship at her shrine and are satisfied if they do not even touch the hem of her garment but only see her from afar, as a beatific vision, while she speaks few commonplace words or repeats the Ninety-first Psalm ere she turns her back on her visitors. She is accompanied by her liveried secretary on her daily drive in a close carriage, keeping off every draught that might cause her to catch a New England cold.

The mother church grew valiant, despite one or two dissolutions, till in 1895 the granite building on Falmouth street was erected at a cost of some $250,000. A "mother's room" was elegantly fitted up here for Mrs. Eddy's special occupancy, though it is not always open to ordinary mortal eyes. Occasionally the pastor emeritus comes from her rural retreat when she emerges from her sanctuary, to bless the gazing adorers, who rise and only resume their seats when she is enthroned in the pulpit.

Again they remain standing after the benediction, till she re-enters her holy of holies, where she may hold sacred communion with the lifelike picture of the old chair in which she claims to have been sitting when writing her inspired volume, until time for the carriage to take her to a special train.

With the opening of the new church came a new commandment, that hereafter the Bible and "Science and Health" should be its only pastors, no original discourses being allowed, only readings, by a man and woman alternately, of presumably corresponding passages from the two sacred volumes.

"Malicious Animal Magnetism."

"No sect prospers without a devil," says Miss Woodbury, sagely, "the rational religion being ever for the hopeless minority. Dr. Quimby knew no devil, since to him all things were divinely planned and planted. Christian Science started without a devil, but Mrs. Eddy could not control the multitude, and so fashioned a Mefisto in a new dress and christened him 'Malicious Animal Magnetism.'"

This "Mother Church" of Boston has a roll of 12,000 members from all over the country, but its affairs are lodged in the hands of the forty "first members," and its control is practically lodged in a star chamber sanhedrim of seven, unless its manual has been recently changed, as oft happens.

How is the Christian Science organization maintained? asks Miss Woodbury. Partly, she replies, through the conviction that deeds are right because the leader does them, rather than that she acts thus and so because it is right; that ideas are true because she utters them, not that she utters them, as Jesus did, because they are true. Buff and blue rebels are denounced as enemies to God—that is, to his chosen "Wonder in Heaven," and untoward events are attributed to the hypnotic malice of somebody who has had wit and courage to leave the ranks.

Said one of Mrs. Eddy's pastoral colleagues: "If I saw Mrs. Eddy doing something I thought wrong I should know it was my blunder, not her error, for she can do no wrong." In short, Miss Woodbury declares that Mary Eddy has no use for people who think. "Each grim suggestion in her interest must infect her crowd of believers, among whom it spreads like wildfire. Those who differ from their teacher, through greater light as to her motives and history, are pronounced devil possessed and capable of producing contagious horrors, till the very thought terrifies the devout, and they think restraint, or even injury, to such a one is service to God, especially if the error can be dealt with mentally, although the treatment involve gross bodily injury."

"I say," said the business man to the detective, "some fellow has been representing himself as a collector of ours. He has been taking in more money than any two of the men we have and I want him collared as quick as you can."

"All right; I'll have him in jail in less than a week."

"Great Scot, man! I don't want to put him in jail; I want to engage him."

"I often wonder what she thinks of me," said the young married man.

"It's easy to find out," said the elderly married man. "Just sit down on her hat and she'll tell you all she thinks of you in less than a minute."

"Dickie, what did your mamma say when she saw us coming along the walk?"

"She said, 'Well, well, who on earth has your father picked up now?'"—Atchison Globe.

CLAIMS TO CAST OUT DEVILS.

Story of a Man Who Has Been in the Practice for Thirty Years.

READING, Pa., April 22.—Thousands of people in East Pennsylvania are familiar with the witch doctor of Reading. No matter where he goes, by day or by night, in carriage or on foot, people look after him and wonder who is his latest patient. Plain as a farmer, methodical, reserved, yet determined, and gifted with hard common sense, the witch doctor goes about his business, and in all the thirty years of his practice he has never been accused of wrongdoing. His business thrives.

"They only send for me," said the doctor "when the usual medical treatment fails. Then they come for miles, from all directions, principally from the country districts. You may be sure that when I do come to a house the case I find requires strong measures. If the sufferer is a man or woman, boy or girl, it requires heroic attention. If the ordinary medical aid has failed, and the verdict of the neighbors is that the patient is suffering from witches, nothing short of something miraculous is going to satisfy them. I never tell a patient right out what I think of the case. Sometimes I find a young woman upstairs in a dark room shrieking that seven devils are after her. She is in a terribly nervous state, pacing up and down the floor, while her parents are in terror below. They have read their Old and New Testaments faithfully, and they implore me to use my power to cast out devils or any other familiar spirits that may possess the sufferer. I at once put myself in full communion with these people. As they believe, so I believe. I hear their story. Every symptom is related to me. For weeks the patient has been acting like one possessed; no sleep, no appetite, frightful imaginations, spasms, wasting away, shrieks, hysteria, epilepsy, lunacy, whatever it may be. They say she is bewitched.

"I agree with them. I go up to the young woman, sit down with her, order the light of day turned in to the room, take her by the hands, tell her to be calm, command her firmly yet gently to be quiet. I say I have come to cure her; I am the witch doctor. I tell her that I already know the evil spirit or demon that possesses her and that I can certainly drive it from her. If she is strong enough I take her downstairs and out into the open air. To pacify her I may utter some strange sounds or words as I go; make some odd movements; turn a chair back to the door; lay sticks of wood in her path; do any odd thing that she sees, while I say that for the devil, that for the witch, that for the evil spirit; anything that will strike the patient as a remarkable act or declaration—something that she has never before seen or heard.

"I believe in animal magnetism. You see, I am physically strong. I believe in mental control to a certain extent. I find that the unusual, extraordinary, mysterious or heathenish as you may put it, has a wonderful effect on such a sufferer. She watches me closely; listens attentively. I want her to do this. I want to distract her. It is wonderful how the patient calms down. I appear terribly in earnest to defeat the witch, and in this way I have gained the name of witch doctor. Then when I have the patient quieted I proceed to give her medicine to quiet her nerves; I induce her to eat; I go through various incantations at the door and windows of her room, vowing that every evil influence will forever be barred out, and try with my own strong will to impress it upon the sufferer that she is to be free from the witch and then I leave her.

"In a majority of cases such afflicted women are restored to health by proper medical assistance and nursing. You know that in this age, while it is very much improved over the century just passed, there are yet many in the backwoods districts who still believe in being afflicted by spells from witches. Understand me, I do not say they are wrong. I have seen many strange cases and I cannot say that they were the result of an overwrought imagination. I only know that they acted as if they imagined they were verging on insanity. Indeed, some have told me they thought so. Their nerves were completely upset. Yet all they needed was some strong force of mind and body to combat them and put them at their ease by assuring them that they would be certainly relieved from the powers of the witches or the devils in them.

"Men are not so often attacked. Young girls and young women are mostly afflicted. Sometimes I am called to see boys, and at other times babies in the cradle, who are apparently starving amid plenty, but who have shrunk to living skeletons. The parents of such babies invariably tell me an old woman witch is under suspicion. I at once enter into their belief and proceed with a number of incantations, but leave medicines for the ailment I think the child is afflicted with, and then go away saying that I had baffled the witch and giving special instructions about the first old woman who crosses their threshold. Mind you, I do not say that a spell cannot be put on a child or any one else. It is safer to tell you that all such cases are overwrought nervousness. But people have been possessed with devils in all ages. The Lord cast out devils. Familiar spirits are chronicled in all histories. The American Indians had their medicine men who with incantations cast out devils, or evil spirits. We are no better than the people of a century or ten centuries ago. We are weaker and wiser, but we may be just as full of evil, and just as much subject to devils as the people of the past were. I don't say we are, but the supposition is that we are, because we are weaker and wiser.

"We have keener imaginations, have more business, more mental activity, and our nerves are more played upon. Now couple a mental or a nervous disorder or disarrangement of any bodily function with an imagination of devils, witches or devils, and what is the result? It must not be said that a man who pretends to cast out witches is a believer in witchcraft. The patients generally are the believers, and they want human sympathy first, and then, having faith, they can be aided, possibly, better than in any other way. But, mind you, I don't say they are wrong. I don't say that the casting out of devils in the New Testament is false doctrine or pernicious teaching. The greatest scholars of past history believed in demonology."