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FARLOW REPLIES TO DR. CABOT'S CRITICISM

Defends Christian Science Against Magazine Article Attacking Its Healing Methods.

To the Editor of the Post:

Sir—In Dr. Richard C. Cabot's dissertation on Christian Science and its cures, which appeared in McClure's Magazine and which was reviewed in your issue of Aug. 2, he declares: "For if it is true, as stated on Page 120 of 'Science and Health,' that 'health is not a condition of matter but of mind, nor can the material senses bear reliable testimony on this subject,' of course 'the material senses' cannot be trusted when they testify that cancer, consumption, broken bones, or locomotor ataxia have been cured by Christian Science."

In reply to this statement, we would say that the evidence of the material senses, in respect to disease, yields under Christian Science treatment to a higher, better, more spiritual sense of being, consequently the patient does not need to ask the material senses to testify to or confirm the fact of the healing.

Further, Christian Science plants itself unreservedly upon the Scriptural teaching that all that God made "was very good" and that there was nothing made that He did not make. It denies the actuality of that which seems to exist and yet is no part of the divine economy. Nevertheless, it recognizes the phenomena of material sense and that sin, sickness and death are quite as real as any other material manifestations.

Recognize Existence of Evils.

Christian Scientists recognize that these evils and discords exist in erring mortal experience, the dream of mortal life, and call them by the same names that others use, and they recognize that these evils must be grappled with and overcome by Truth. Even a ghost must be explained away. It cannot be overcome by merely ignoring it, notwithstanding the fact that the properly informed person knows that a ghost is a mere apparition, a seeming, not a reality, first, last and all the time.

Dr. Cabot declares that he has "studied one hundred cases of Christian Science cures recorded in the recent volumes of the Christian Science Journal" and that "putting together this evidence and comparing it with" his "own experience regarding the accuracy of his own patients' statements about their own diseases," his "conclusions are, first, that most Christian Science cures are probably genuine; but, second, that they are not the cures of organic diseases."

Incidentally he declares "functional diseases are no more imagin-

ary than an ungovernable temper or a balky horse is imaginary. They are often the source of acute and long continued suffering; indeed, I believe that there is no class of diseases that gives rise to so much keen suffering." Thus the doctor pays tribute to Christian Science by generously conceding that it heals "real" diseases and destroys an immense amount of suffering. So far, so good.

Every Case a Fit Subject.

Proceeding, the doctor declares, "The sharpness of this distinction between organic and functional troubles is somewhat blurred," and "organic disease is oftentimes produced by functional disease" and "such organic disease is often cured by Christian Science."

Dr. Alfred T. Schofield, a medical authority, in his well-known work entitled "The Force of Mind," says: "There can be no organic disease without some derangement of function," while he also declares in agreement with Dr. Cabot, "functional disease may after all be organic at the bottom." Thus, in the mouth or pen of "two witnesses" it is "established" that every case is a fit subject for Christian Science treatment, since according to the testimony of these reputable witnesses every person with organic trouble is also afflicted functionally, and every functional trouble is a fit subject for Christian Science treatment.

Without first experimenting with Christian Science treatment, it would doubtless be difficult to determine whether or not a given organic disease has been occasioned by functional disorders and is therefore according to Dr. Cabot's theory amenable to Christian Science practice. Therefore, on Dr. Cabot's authority alone, we have established the importance of at least experimenting with Christian Science.

Dr. Cabot has stated his belief that functional disorders can be cured by Christian Science treatment. Dr. Schofield, as before stated, has asserted that all organic disease produces functional disorders. This is equivalent to saying that every sick person is afflicted with functional disease. Now it is not possible to really cure a disease without going to the bottom of it and eradicating its foundation.

Christian Science Cures All.

Every case of functional disease having an organic foundation can only be cured by destroying its organic foundation. Therefore, on the testimony of these two distinguished authorities, the fact is established that Christian Science cures all kinds

of diseases, for it is evident that a functional disorder which originates in a defective organ cannot be cured unless the organic disease is first destroyed, for the functional disorder being an effect must of necessity reappear so long as its cause is not destroyed.

Since, as Dr. Cabot declares, the "sharpness of distinction between organic and functional troubles is somewhat blurred," it follows that it is not easy to distinguish between an organic and a functional disease, nor would it be easy to distinguish between an organic disease which is "produced by functional troubles" and one which is not occasioned by functional troubles, and to be on the safe side every individual afflicted with organic or functional troubles should avail himself of Christian Science treatment lest he should be neglecting a means of recovery.

The doctor declares that he has grouped the one hundred cases which he has "analyzed" in four classes: "First, 72 in which" he finds "on careful study, reasonably good evidence for the diagnosis of functional or nervous disorder. Second, seven cases of what appears to be organic disease. Third, 11 cases very difficult to class, but probably belonging in the functional group. Fourth, 10 cases, regarding the diagnosis of which no reasonable conjecture can be made."

Statement Carries Hope.

The doctor declares "Experience shows that when a person has had many doctors, many diagnoses, many 'diseases,' or many operations, he usually turns out to be suffering from nervous prostration or some other form of functional nervous trouble." There are a great many persons in this world who have had many doctors and many diagnoses, many diseases, if not many operations, and it is kind in Dr. Cabot to point out the fact that there is hope for them in Christian Science.

Our critic further declares: "A patient suffering from organic disease rarely consults a Christian Scientist." To be exact it should be said that thus far very few patients suffering with any sort of disorder call upon a Christian Scientist until after they have exhausted their hope or their means in experimenting with material remedies. It is natural that one should not experiment with something that is new and untried so long as the old ways promise results.

Those who apply to Christian Science are as a rule those who have failed to recover through medicine, and if it be true that from a medical point of view organic diseases are more difficult to heal it is likely that more cases afflicted with organic troubles apply to Christian Science.

In my own practice, extending through a period of twenty years, I have seldom had a patient who was not afflicted with both organic and functional disorders and my success

has been more uniform with organic troubles than with those which have been called nervous disorders.

Other Treatments Differ.

Thus the foundation of disease is destroyed and the effects disappear from the body. Other systems of giving a mental treatment differ from Christian Science in proportion as they differ from the method just described. A Christian Scientist would not hope to succeed in curing a patient by the mere belief that the patient will get well, although he is aware that such an encouraging belief is always helpful to a patient. The method which we have described above is not, as Dr. Cabot affirms, "after Quimby."

Doubtless our critic's surmise is due to the fact that he has misunderstood the teaching and practice of Christian Science.

Dr. Quimby, according to many reliable witnesses, never recognized God in his treatment of the sick. Mr. John Chapman, a well-known and reliable citizen of Bangor, Me., who knew Mr. Quimby intimately, said that he never talked about God, he was not a religious man in any sense, though a good man morally and a good citizen.

Dr. Cabot declares: "I believe that a good many warped minds—just as a certain type of crooked spine, may be helped by a sharp twist in the other direction." This being true the doctor would logically be obliged to admit that the last twist must be in the right direction, otherwise it would not be corrective.

ALFRED FARLOW.

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I. S. KAUFMAN & CO.

NOTICE OF DISSOLUTION OF PARTNERSHIP.

Notice is hereby given that the partnership heretofore existing between Waldo L. Waley and Hugh C. Brown, both of Coos county, Oregon, has this day been dissolved by mutual consent, and that the business conducted by said partnership under the firm name and style of Coos Bay Bedding and Upholstering Company, will hereafter be carried on by said Hugh C. Brown, and that all bills, notes and accounts due said partnership are payable to said Hugh C. Brown, who is personally liable for and will pay all outstanding bills against said partnership.

Dated at Marshfield, Coos county, Oregon, this 25th day of July, 1908.
 WALDO L. WALEY,
 HUGH C. BROWN.



When the Voice of the American People Speaks.

By Sir GILBERT PARKER, British Novelist.

THE American thinks quickly and acts quickly, but more remarkable than anything else is his supreme patience with annoyances of all kinds. He endures meekly, good naturedly to the breaking point, and then SETTLES ACCOUNTS WITH ASTOUNDING JUSTICE AND SWIFT PENALTY.

I had occasion to take a boat from New York to Atlantic Highlands on Sunday. The boat was crowded, and the spirit of the crowd was happy, in a holiday mood. I found a chair, and near me were two overdressed young men and two equally elaborately gowned women. They were typical of a certain class of cheap clerks spending their week's earnings all at once. There are in every part of the world people who PUSH THEIR SHINY FACES AND LOUD CLOTHES INTO UNPLEASANT CONTRAST WITH THE SIMPLER AND MORE MODEST TYPES of their own class.

Presently along came a poor man with a paper parcel under his arm, which later proved to be his lunch of apples and some bread and sugar. He was a big, silent, inarticulate laboring man, seedily but cleanly dressed, and with him was a small, puny, shriveled up little woman, who was his wife. In looking for a place to sit he tried to squeeze past the four persons, and they offensively obstructed his way, as if they objected to the contact with his seedy clothes. The incident did not escape the rest of the people on the boat, but, whatever they thought, no move was made, no comment uttered. Finally he pushed a little harder, and something was said. The man looked about him; then, turning to his wife, he said, "I thought this was an excursion of respectable people, not a cheap crowd." So he was compelled to begin his happy day in this way, annoyed by the "arrogant wealthy." A retort followed, and the offensive youths deliberately pushed a chair against him to block his path. He didn't say anything, but began to take off his coat preliminary to fighting.

THEN SUDDENLY OUT OF THE CROWD ROSE THAT MYSTERIOUS SPIRIT THAT IS THE UNDERLYING FORCE OF THE AMERICAN PEOPLE, IN THE PERSON OF A QUIET, DETERMINED MAN, WHO WALKED OVER TOWARD THE SCENE AND SAID FORCEFULLY: "NOW, WE'VE HAD ENOUGH OF THIS. WE'RE HERE FOR A GOOD TIME AND WANT TO BE HAPPY, AND THIS MUST STOP RIGHT HERE AND NOW. WE WON'T STAND FOR IT ANY MORE!" AND IT STOPPED. THE VOICE OF THE AMERICAN PEOPLE HAD SPOKEN, AND THE TROUBLE WAS OVER.

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