

facture could have been started, or, when started, could have survived in California.

Were a general statement desired, the reviewer would say that as a history of legislative enactments the book is good, that as a statement of conditions in California it is weak, that as a criticism of the administration of the law it is harsh, that as a comparison between Chinese and certain other races it is decidedly more favorable to the former than the facts warrant.

In closing it may be well to call attention to defects probably due to hurried revision for publication. One interesting instance is found in the percentages given in the table on page 305.

But in spite of such shortcomings as those pointed out, the book is a contribution of no little importance to the literature relating to Asiatic immigration.

H. A. MILLIS.

The Life of Mary Baker G. Eddy and the History of Christian Science. By GEORGINE MILMINE. (New York: Doubleday, Page, and Company. 1909. Pp. xiv, 495.)

STARTING as an exposé of Eddyism in *McClure's Magazine* these popular articles have developed into an extensive life of Mrs. Eddy and a respectable history of Christian Science. The book's value lies in two points—its searching analysis of a woman by a woman, and its unearthing of such new materials as the testimony in the Massachusetts courts, the early advertisements as a mental healer, and the reproduction of certain manuscripts akin to the primitive teachings. In tracing the life of Mary Baker Glover Eddy there is offered a lively account of an abnormal child, invalid, healer, propagandist, and supreme head of a sect numbering some fifty thousand adherents. Although the author shows that the child was subject from early years to convulsive attacks of an hysterical nature, she fails to do justice to the persistent pathological strain in the life of the founder of Christian Science. The latter's interest in the curative principle in mesmerism, her susceptibility to suggestion, her "clairvoyant" powers, and her "spiritual" mediumship would furnish valuable data to one familiar with abnormal psychology. These data would go far to explain the subject's treatment for spinal trouble under the magnetic healer P. P. Quimby, the automatic character of many of the "prophetic" messages of the high priestess of the cult, and more than all her lifelong obsession on the subject of "malicious animal magnetism".

Unfortunately the writer assumes the popular view that subjective hallucinations have little reality, while there is something objectively real in telepathy. She fails to see the significance of that temperamental quality which compelled the "divine" healer to take on the ills and perplexities of her patients, as when treating her nephew for the habit of smoking Mrs. Eddy herself felt the desire to smoke. In a

word this form of hypochondria could develop into the fixed idea of persecution by "mental malpractice". The latter is spoken of as being developed by chance; the truth is that such an essential doctrine, the present principle of evil for Christian Scientists, has not only a personal but an historical basis. Other hysterics have been possessed with the fear of being poisoned from afar. Mesmer himself believed in the "magnetization" of inanimate objects such as trees and tractors. The author's knowledge of occultism and black art is meagre, nevertheless she gives a lifelike portrait of one suffering from a not unusual form of persecutory hallucination. From the autobiographical *Introspection and Retrospection*, from the third edition of *Science and Health*, and from the minutes of the "P. M." (Private Meeting), there are cited the "mental arsenic" poisoning of Mrs. Eddy's secretary, Arens, the "death thought" which carried off her second husband, and the "mesmerized" water-pipes, wash-boilers, and lamp-posts whose silent and subtle emanations drove the distracted priestess from Boston to Concord, from Concord to her present hiding-place.

This book does not make enough of the intimate internal evidence of a personality suffering from hysteria, hypochondria, and the delusion of persecution. However, the more palpable external evidence is given a connected and consistent treatment. The years between 1844 and 1866 are called the lost years, for it is this part of her career that Mrs. Eddy has sought to blot out of the official publications. But while the Quimby controversy is here given full scrutiny, yet, as in the case of the apologists for Christian Science, it does not seem to occur that the relative priority of the teachings of the magnetic healer of Maine and the head of the Massachusetts Metaphysical College is a false issue. The parallels drawn by partizans do not necessarily betoken plagiarisms, but a mutual borrowing from common sources. In searching for sources, however, it might be pointed out that Miss Milmine's materials bear a strong resemblance to certain investigations originally made by the reviewer. I have shown elsewhere (*Psychological Review*, November, 1903) that Quimbyism and Eddyism have verbal similarities with the teachings of contemporary itinerant magnetizers like Charles Poyen, J. B. Dods, and Andrew Jackson Davis, but Miss Milmine has not seen fit to acknowledge these investigations. A similar carelessness—which Christian Scientists will doubtless note—is shown in the neglect to give the time, place, author, and audience of several documents. A glaring instance is given in appendix C, in "a statement in a personal letter".

While this volume is unsatisfactory in its treatment of the more intimate and difficult problems of neuropathy and origins, it is not so in its account of the public career of Mrs. Eddy. New and valuable details are presented as to the vicissitudes of the new sect: the gaining of early disciples and their disagreements and lawsuits, as in the "conspiracy to murder" case; the organization of the First Church of Christ, Scientist, and the Schism of the New Thoughters in 1888; the

starting of the class in "mental obstetrics" and its suppression by the state authorities; the publication of the first three editions of *Science and Health* and the subsequent recensions through J. H. Wiggin as literary adviser; the reconstruction of the "Mother Church" and the exclusion of Mrs. Woodbury, "virgin" mother of the "Prince of Peace"; the tentative adoption of the principle of Mrs. Eddy as feminine incarnation of the deity; and the recent disciplining of Mrs. Stetson. All these data are admirably presented, but the writer's air of astonishment over the Massachusetts Mother's claims to monopolistic inspiration, prophetic gifts, and divine origin, might have been lessened if she had been more familiar with local sectaries.

She treats in an appendix of Mother Ann Lee of New Hampshire, but she draws no parallels between Eddyism and Mormonism, although Joseph Smith as founder of the Latter Day Saints also had his "divine" cures, continuous "revelations", and home-made "key" to the Scriptures.

In fine, this book, though it lacks historic background, nevertheless offers a strangely interesting human document. Mrs. Eddy is more than a personality, she is a type. Given the free field of a democracy she illustrates the possibilities of a shrewd combination of religion, mental medicine, and money. Neurotic yet of indomitable will, illiterate yet of high imaginative power, illogical yet of great business ability, there is here presented the extraordinary spectacle of a career progressing from mean surroundings, through painful invalidism, to successful supremacy.

I. WOODBRIDGE RILEY.

The Life and Letters of James Wolfe. By BECKLES WILLSON.
(London: William Heinemann. 1909. Pp. xiv, 522.)

CONCERNING Wolfe's place in history there has been much discussion. And the question is not solved by this book. Although Mr. Willson has printed a large number of letters in this volume, he does not appear to have the historian's grasp, either of materials or events, to render his work of much service to the serious student. In the preface he asserts that he is fully conscious of the responsibility he has incurred in giving the letters to the world in an unabridged form—that Wolfe is thereby exposed to "the misapprehensions and the censure of minds little accustomed to appraise genius". When Wolfe's letters to Rickson were published in 1849, the editor omitted passages therefrom fearing that the free style of the writer might give offense. An examination of the original letters in Edinburgh was sufficient to show that nothing had been gained by the suppression. Nor do we think that "the censure of those little accustomed to appraise genius" would have been an adequate excuse on the part of the present editor for a wholesale expurgation of the correspondence. "Litera scripta manet", writes Mr. Willson; but to him the words convey a strange meaning, since in the