

Carroll, late Special Agent of the United States Census Office, published in 1909) about eighty-five thousand communicants in the United States, consisting of six or seven hundred branches, maintaining a number of costly church edifices, and influencing indirectly the mental processes of thousands upon thousands of non-adherents. Indeed, she enlarged the popular vocabulary by at least one phrase—Christian Science—and pressed some psychologists, physicians, and ministers into the consideration of mental therapy. There are a great many factors in such a career. Among them may be counted the receptivity of the American mind to religious novelties (as witness Mormonism, Shakerism, Dowieism), the ripeness of America for a reaction from mere materialism, the native talent of the founder for meeting emergencies, the preparation for a health-cult by a number of moderately successful experimenters. The most pronounced practical factor, however, was the relief Christian Science brought to household after household. In every village may be found the person, usually a woman, around whom some possibly minor ailment has wrapped a cloud of depression. To such a person Christian Science comes with the message that pain, disease, and death are non-existent. When once, after sufficient repetition, that idea becomes fixed in such a person's mind, the cloud of depression vanishes, and a grateful family acknowledges the power of Christian Science. Gratitude to the one who supplies such power is the secret of the loyalty of Christian Scientists to her whom they call Mother. Upon this gratitude the organization of the Christian Science Church has been built. The demands which Mrs. Eddy made upon her followers were, on the whole, cheerfully, even eagerly, complied with; they involved the purchase of her book "Science and Health," at a high price, with the issue of each new revision, the singing of hymns composed by her, the substitution of the public reading of her writings in place of a sermon, the elimination of ministers and pastors from the church organization, and the subordination of all important executive action to her personal approval. So complete was her domination of the organization that,

now that she is dead, it is not clear just how the Christian Science Church can legally manage its affairs. So thoroughly did Mrs. Eddy act upon the doctrine that disease and death are non-existent that apparently she made no provision, and her followers looked for no provision, for the performance by any one else of the functions which she had reserved to herself. Her death was preceded by many months of seclusion, during which she was, there is reason to believe, very feeble. Just before her death she was ill, probably of pneumonia—or, as her followers state it, "in error"—for about ten days. In her case, as in the case of all human flesh, death—that is, "error"—finally prevailed. Mrs. Eddy's belief that certain malevolent people had the power to bewitch their enemies, or, as she expressed it, use upon them "malicious animal magnetism," was a source of fear to her; but by some it may be resorted to now as an explanation of her demise. There is no reason for believing that Christian Science will dissolve with the disappearance of its leader; but there is reason for believing that it will not grow as it has grown in the past. It appeals to a comparatively limited class of people; it is essentially an appeal to the desire for personal comfort, and is not, as every widely propagating form of Christianity must be, a religion of service.



**ARTS AND LETTERS: THE
AMERICAN ACADEMY AND
THE NATIONAL INSTITUTE**

The two days' session of the American Academy of Arts and Letters and the National Institute of Arts and Letters in the New Theater, in New York, on Thursday and Friday of last week, brought together a large company of men of distinction in painting, sculpture, music, architecture, and literature. The first public meeting of the two organizations was held in Washington last year. The Institute, as The Outlook explained to its readers some time ago, was founded by the American Social Science Association, and numbers about two hundred men in the different arts. The Academy, chosen by ballot from the members of the Institute, is limited in number to fifty. Mr. Howells, President of the Academy, defined the scope of the two institutions

in his opening address, and tactfully and modestly disclaimed any assumption of authority by either organization other than that possessed by its individual members as the fruit of individual production. He said that the Academicians had been chosen from members of the Institute in order to "more succinctly represent to the country what had been accomplished in literature, in music, in painting, in sculpture, and in architecture," and added:

So far as the disinterested will of either the Institute or the Academy could effect the end in view, this Academy is representative. It is possible that, by an oversight, which we should all deplore, some artist or author or composer whose work has given him the right to be of us is not of us. It is also possible that time will decide that some of us who are now here were not worthy to be here, and by this decision we must abide. But until it is rendered, we will suffer with what meekness, what magnanimity we may, the impeachments of those contemporaries who may question our right to be here.

At the morning session on Thursday, Mr. John Bigelow, who recently celebrated his ninety-third birthday, read a charming paper of reminiscences of Alexandre Dumas the elder—intimate, personal, and not lacking in touches of humor. Mr. William C. Brownell, who followed Mr. Bigelow, presented the subject of criticism with a thoroughness of analysis and a competency of treatment which would have given distinction to any assemblage of men of letters. Dr. Nicholas Murray Butler interested and delighted his audience, and at the same time gave them food for thought, in his discussion of "The Revolt of the Unfit: Reflections on the Doctrine of Evolution," with pertinent suggestions on present social unrest. Mr. Alden's mystical treatment of "The Living Past in the Living Present" was read by Professor Sloane. At the conclusion of the programme the gold medal of the National Institute, given annually for work of distinction in some field of art or letters, was presented to James Ford Rhodes, the historian, by Dr. van Dyke, the President of the Institute. At the afternoon session Dr. Damrosch entertained the audience by a very freehand drawing of the tired American business man, the "T. B. M.," as he called him, as an illuminating episode in his discussion of "Music and the Americans." Mr. Percy Mackaye, the

dramatist and poet, had some suggestive things to say about "The Worker in Poetry;" and Mr. Garland made a rapid survey of the development of "Local Color as the Vital Element of American Fiction." Mr. Lorado Taft, of Chicago, who has not only practiced the art of sculpture with distinguished success, but is the author of an admirable "History of American Sculpture," discussed some recent tendencies in sculpture. At the morning session on Friday, after the reading by Mr. Matthews, Mr. Sloane, and Mr. Mabie of a series of commemorative papers on members of the Academy who have died during the last few years, Dr. Furness read from "Henry V.," and closed the session, begun by Mr. Bigelow, with the distinction which a man of intellectual eminence, ripe age, and charming personality lends to such an occasion. New York has never before seen at one time so many men of eminence in the various arts; and their appearance on the same platform is, it is to be hoped, prophetic of the united influence for the cultivation of American taste and the advancement of American art which the Institute and the Academy will be able to exert in the future.



WILLIAM PRYOR
LETCHWORTH

While still in his prime, Mr. Letchworth, who died on the 1st of December in Portage, New York, prepared two valuable volumes on "The Care of the Insane in Foreign Countries" and "The Care of Epileptics." On his beautiful estate at Glen Iris he erected an old Indian council-house, brought from one of the reservations, and made of it a museum for Indian relics, open to the public, thus helping to interest the people in their aboriginal neighbors. But it is not chiefly for these things that he will be remembered. Giving up an active and successful business career while still a young man that he might consecrate himself to the service of his fellows, he chose the most needy for his undivided care—the prisoner, the insane, the epileptic, little children in almshouses—the most helpless and almost the most hopeless of the wards of the State. From none of them could he hope to receive appreciation for his efforts in their behalf,