

THE FACTS AND FABLES OF CHRISTIAN SCIENCE

BY

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MIND POWER AND PRIVILEGES;
THE POWER TO PROLONG LIFE., Etc.

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PREFACE.

In presenting this book to an inquiring public I do not do as some, cry aloud, "let us alone," fearing the light of criticism; but I urge and ask for the most searching criticism, that its abrasive-ness may aid me in not only emphasizing the *Fables*, but in bringing to a keener edge whatever there is of working quality or "cash value"—as James would say—in Christian Science.

If my perspective of this subject is wrong, and I am blinded by beams in my own eyes, and see beams in Mrs. Eddy's teachings where I should not even find the mote, I believe I am sincere when I say that I will be truly grateful to the combined intelligences that will remove the beam and give to me a clear vision.

If Mrs. Eddy's Book, *Science and Health*, is a revelation direct from God, and is His fullest and final expression to the peoples of this earth,—as she informs us it is, and as tens of thousands of people believe today,—it is highly important that you and I become cognizant of this great, new truth. On the other hand, if,—as my perspective gives,—Mrs. Eddy got from another "mortal" a system of healing that brings physiological results, and expanded it into a religion and commercialized not only the healing system but the religion as well,—prostituting thereby the most sacred department of human experience, it is highly important we should become cognizant of

this truth. It is of you that I ask co-operation in sifting the wheat from the chaff; separating the sheep from the mischievous goats; the *Facts* from the *Fables* of this “religion” and “Science.”

Healthy tissue wishes to be seen and struggles to get to the light. Disease germs seek dark and hidden corners, for light is inimical to them. Health Boards seek to throw the rays of light into all darkened corners, that mischief breeding germs may be eradicated. The Panama Canal is a monument to the value of physical sanitation and to the bravery of achievement.

We recognize a mental as well as a physical hygiene, and give it a place of importance side by side with the physical. Those systems of belief that teach under cover of secrecy,—and cry “let us alone” when the intelligence of the world wishes to make examination of the nature of the doctrines,—need to be put under the glass.

My confidence in Public Opinion is large, when the public has *correct data* to work from. Commercialism and personal ambition—in this age of individualism run riot—furnishes to the public much false data from which to form its conclusions; thus the crass superstitions of this enlightened age. I ask you to help me that we may lay before the whole public correct data upon the subject of this book. I will revise any page of it that together we determine needs it. We can’t—as a race—afford to be wrong. All that is wrong with us is that we see through a glass darkly.

I believe that the most important business of

the human race is to get its religion right. I can say with Sir Oliver Lodge: "The region of a true religion and a completer science are one." If we find that there is "cash-value," to a small or greater extent, in some ambitious person's religious philosophy, it behooves us to seek out the pragmatic fact, or secret, and make it common property.

If we find—as in Christian Science—a certain "cash-value," a certain truth that works; and we find it copyrighted, and branded, and sold for cash in advance,—at prices such as no monopoly of material commodities ever was guilty of,—we may be sure to find diseased tissue in the system. So great is the demand for the "cash-value" in this practical age, that the religion that gives a measure of it may befog the mind of the seeker, after he holds in his hands the "cash" paid to him. May we not call it a "tip," since it is not a *Living!* Seeing the "tip," he will barter away the Lord for it, and through the agency of Christian Science this is being done every day.

I do not believe that we are yet ready to construe the word Christ to mean that which any adventurer may claim a corner on, and commercialize into a monopoly. I have spoken with conviction when, in the body of this book, I have used the words descriptive of the claims of Christian Science,—"the commercialization of the Holy Ghost, the syndication of the Messiah."

I will be severely criticised by Scientists and their friends for reviewing the personality and

characteristics of their "Revelator." I have no apology to make for having done so. I only have an explanation, which is this:

Christian Science is Mrs. Eddy. Every one of her fundamental teachings has in it her characteristics. Her doctrines are her best biographers. To understand Christian Science, one must know the characteristics of the person who made it, and who is governing it. Even the time honored premise, "God is All in All," when treated by Mrs. Eddy, has degenerated into a soulless abstraction. There is no love left in it. Mrs. Eddy was herself wanting in that greatest human asset. She did away with the memorials of Jesus. The reason for this will be found in her dominant characteristic, greed. What may at first sight appear to be monumental egotism, comes to find its true place in the word greed. Every year of her history bears out this conclusion.

Mrs. Eddy took petition out of prayer, because she was not a woman of prayer herself. She never acknowledged a fault, but always shifted it upon someone else; thus she would not leave the words of the Lord's Prayer alone which say: "forgive us our sins," but changed them into non-committal words. She took the Lord out of the Twenty-third Psalm and gave the romantic of her followers opportunity to see her in it. Her diatribes upon Marriage and propagation are biographies of her.

She always would rule or ruin. That is seen in her claim of Divine guidance and inspiration.

She must be the fulfilment, must give the "absolute letter of truth," so that all the works of men of science and philosophy, which do not bolster up her doctrines, must be wrong. She can comfortably use these words to describe her own work: "undivorced from truth, uncontaminated and unfettered by human hypotheses, and authorized by Christ"; and just as comfortably use these words to describe thinkers like William James and Oliver Lodge: "but evil ties its wagon-load of offal to the divine chariots,—or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations."

I have had friends admonish me with these words: "If you want to carry weight with your work, don't let any levity enter it." I have had to reply: "You can't be serious for long at a time at a vaudeville; they won't let you. Every proposition laid down by the Leader of Christian Science, followed to its logical conclusion, leads into the ridiculous." In handling a subject like this, where you find that the author seemed never to have been honest, recourse in the humorous becomes a helpful escapement. It saves one from other sins.

There is a school of non-resistants who say, "Don't disturb it. We know that there is falsehood and fraud about it, but let it alone and it will die of its own destruction, or undergo purification because all things will become right. It is doing some good by healing people."

Is not this a lazy way of doing the world's work? If Christian Science teachers have the gift of the laying on of hands, and if Christian Science is the Holy Ghost, why does it cost so much—one hundred dollars,—and why will they not sell it to all who ask and are even willing to pay the price? You must be elected to that privilege, and pay for the election with much evidence of credulity and submissiveness.

The trance medium has given us a deeper insight into the constitution of the human mind and its powers. Must we bow in worship before her because of this, and accept with a gulp all the theories she gushes forth? There is a nucleus of truth; some cash-value in every system of human belief.

The function of the researchers is to do the diver's part; go below the surface and bring up to his reader the gems worth while. The diamond is found embedded deep in worthless clay. The clay must not be made into images and worshiped because it held the precious stone.

The greatest exhibitions of healing for some centuries have resulted from most faulty premises. Have we not wisdom enough among us, and faultless religion enough among us to rescue the diamonds from the clay of human experience, give the gem without price to those in need, and turn the gaze away from the clay, upward to Him who knows every human need? I believe we have.

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CHAPTER I.

SKETCHES FROM THE EARLY HISTORY OF MARY BAKER G. EDDY.

That anyone should write a history of Mary Baker Eddy, or comment at length upon her life and works, is rather an adverse commentary upon the age, than a compliment to her. That she has become widely known as a leader and propagandist, with a following numbering into the tens of thousands, is due to fortuitous and accidental circumstances, and to a fault in the race, and not to any superiority of character or learning.

Some of the greatest fortunes of the day were built through the opportunities open for exploitation because of the lack of vigilance of the public, or of those whose place it was to know the conditions and to protect the people. Some of these fortunes were so ill-gotten as to have made the public cautious, even in the acceptance of the millions proffered as gifts of benefaction. These men have histories written about them, and their names are household names. Their lives are a study in moral pathology, and prove useful in forcibly calling attention to social and economic departments long neglected. Much of the progress of the human race has been bought at a great price, paid for the selfishness of opportunists.

Only here and there do we find a leader who is so unselfish as to do the good and service to the race that lies at his hand. Too often through his egotism or his greed does he leave a vast work to be undone by others before the race has become free from the virus of his selfseeking.

We recognize today a mental, or intellectual, as well as a physical, hygiene. We deplore the spread of doctrines that mean intellectual suicide to those who become inoculated. The race has suffered and toiled long and patiently to arrive at the present outlook upon its highway at which it has become freed from its low understanding and superstitions which held it in check and bondage. If, then, we meet such doctrines brought fresh to this age, and observe them take root and spread like a disease, it behooves us to take thought concerning them as we would the spread of a contagion that only affects the body.

When I say that Mrs. Eddy through her teachings, called Christian Science, has given a disease to the race, wherever the culture takes, I am speaking soberly and only after most thorough investigation and consideration. A disease seldom takes effect in a perfectly normal and healthy body. The normality of the body affords its own immunity. A mental disease seldom takes root where the mind is normal and properly supported with knowledge. When the body is racked with pain and suffering the mind is in ill shape to exercise philosophical discrimination, and the sheerest nonsense may be insinuated into

it through a potion that gives relief from suffering, and healing to the body. Herein lies the keynote to the steady progress made by this cult.

Seldom does it ever occur that a person healthy in body and mind takes up the philosophy propounded in the book "Science and Health," and of his own accord acquiesces to the doctrines taught, and becomes an ardent adherent. Intellectual discrimination gives immunity against the inoculation of Mrs. Eddy's teachings. Many are caught unprepared, or at times when they are willing to sacrifice the intellect for physical relief. This will be made clearer in another chapter.

The words below from John Fiske are eloquently descriptive of the intellectual influence of Christian Science:

"Indeed one of the most primitive and fundamental shapes which the relation of cause and effect takes in the savage mind is the assumed connection between disease or death and some malevolent personal agency—the minds of civilized people have become familiar with the conception of natural law, and that conception has simply stifled the old superstition as clover chokes out weeds—the disposition to believe was one of the oldest inheritances of the human mind, while the capacity for estimating evidence in cases of physical causation is one of its latest and most laborious acquisitions."

I cannot point you to a religious leader since Mahomet whose system of philosophy demands of

its followers such abject slavery of conscience, and such intellectual suicide as does the teachings of Mrs. Eddy carried to their logical conclusions. While I make these sweeping statements in this opening chapter without proofs, I promise the most conclusive proofs of every position I take in succeeding chapters.

Since, or before, the founders of Mormonism, no religious leader has taken such liberty to shape the Bible to serve his ends for ecclesiastical power and commercial gain, and trailed divine inspiration in the mire of personal ambition and profit, as has the leader of Christian Science.

A friend said to me, referring to my writings on this subject, "I see you are raising the devil." "No," I replied, "Mrs. Eddy has resurrected him out of the dark ages of her untutored mind; and I am trying to destroy him through facts and logic."

She is fond of referring to herself as the greatest discoverer of this or any other age since the advent and mission of Christ. Touch her works at any point and you are never allowed to escape the flaunting sign-boards of this announcement. It, no doubt, will sound hazardous and presumptuous when I say that I will prove that the only thing she discovered is the Christian Science devil, and that he is the most contradictory and misshapen creature of that family that can be found outside the thickest jungles of Africa. Furthermore, I shall show who her devil is, and

unless you hasten to get inside her city of refuge, the identity may become uncomfortable.

Goethe said: "Boldness has power, genius, and magic in it." For boldness and audacity I can point you to no like figure in history that will compare with this discoverer. It is no mean undertaking to tinker the Trinity to meet one's own ends. When I discovered that she had appropriated the fourth wall of the New Jerusalem, my astonishment was expressed by puzzled and mingled feelings; but on shortly finding that she had absorbed the whole Celestial City I discovered that I must needs protect myself against surprises too great to survive. This I did by acknowledging that she was welcome to the whole universe, and it was well I did, for I found that when she was done with her merger that there was slim picking left for any other ambitious mortal.

The Holy Ghost did not escape her grasp, but she penned it up within the covers of her book "Science and Health," and walled it about with a succession of copyrights, and it is now dispensed at three dollars per volume. The book is the only divinely ordained pastor on this planet, and outside of this book and her other writings all is unstable and self-destructive error—the work of the devil.

When she had finished illuminating the Book of Revelation, all prophecies had been fulfilled for this planet, and she was the favored one to complete God's work for this globe. The Mes-

siah has come again through her, so that you may now have that off your mind. During her life she made Him work overtime filling her coffers with gold. Since her decease a self-perpetuating board of five directors are conducting the monopoly, and unlike the scene at the foot of the cross where the soldiers cast lots for Christ's raiment, at present there are suits in the courts of the land to determine who shall own Him.

Since she has trafficked in the tenderest sentiments and most sacred institutions of the Christian world, and turned them into millions of dollars, benighting the minds of a multitude of people, it behooves us to look into the history and cause of so audacious and powerful a movement. Her principal writing is the book "Science and Health," of which she said: "No human tongue or pen taught me the science contained in this book, Science and Health, and neither tongue or pen can overthrow it." In the words of St. John: "He shall give you another Comforter, that He may abide with you forever. This Comforter I understand to be Divine Science."

"Our Master healed the sick, practiced Christian Science healing, and taught the generalities of its divine Principle to his students; but He left no definite rule for demonstrating His Principle of healing or preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Sci-

ence alone reveals its Principle and demonstrates its rules.”

“Even the Scripture gave no direct interpretation of the Scientific basis for demonstrating the spiritual Principle of healing, until our Heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this mystery of Godliness.”

“The second appearing of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science.”

“The opinions of men cannot be substituted for God’s revelation.”

“Outside of this Science all is unstable error.”

“Deific power cannot be apprehended until Divine Science becomes the interpreter.”

Since the only source from which to receive the above blessings and salvation, is the book and teachings of “Science and Health,” we will not begrudge the hour’s study in following the history of its advent.

“Christian Science as it stands today, is a kind of autobiography in cryptogram; its form was determined by a temperament, and it retains all the convolutions of the curiously duplex personality about which it grew.”¹

As this statement is essentially true, the religion now in vogue shaping the lives of so many of Mrs. Eddy’s followers cannot be understood in its true light without a knowledge of the

¹ Georgine Milmine. McClure’s History of Mary Baker Eddy.

leader who inspired it and whose personality wields such a mystical influence over the more romantic of her cult, even after her decease. That many worship her as Christ is worshiped is not to be wondered at, since it was the studied effort of her last decades to secure this exaltation.

"Science and Health is built upon the sand of metaphysics, and on nothing else. It is the most successful effort which the modern world has seen to make popular a philosophical abstraction. It is, to be sure, biography, but the biography of a single soul, and that a soul which has not entered deeply into life. If the author of Science and Health has ever yielded herself in a self-forgetful outpour of affection to any human soul, there is no trace of any such experience in her book. Once at least she has reproved a follower for expecting to receive from her a love individualized. The love she has for man she gives to man as an abstract composite. No one would think of calling her what Henry Drummond once called Dwight L. Moody, a 'big-human.' There are no heart-throbs in her book. There is nothing human in it."¹

From the above estimate of the book one would hardly select its author as a Christian leader to build upon and add to the works of Jesus, which are pulsating with love and compassion. In the very opening of her book she gives without comment the quotation:

¹ Lyman P. Powells Christian Science, p. 25.

"I, I, I, I, itself I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I, itself I."

When you have taken the I, and her devil—mortal mind—out of her book you have not much left, for the god she postulates is a selfish being interested only in himself. This will be made clear when we come to deal with her theology.

She was one of the few mothers who cared little for her own child. Her relatives and neighbors reared her son, George W. Glover. Her own father said of her: "Mary acts just like an old ewe sheep that won't own its lamb. She won't have it near her." Her first husband had died in the south and she being left penniless was assisted to her parents' home in New Hampshire—the money being furnished by the Masons. There her son and only child was born.

The young widow had no means of support and lived for some years under the parental roof, and with her sister, Mrs. Tilton. Few acts of her life show the real character more than her attitude toward her own child. Mrs. Eddy's accounts about herself never coincide with the facts in the case. It will require some exposition of her history to make this fully apparent to all readers. There are two Mrs. Eddy's to be accounted for. The real Mrs. Eddy must be found in the facts of her life; the ideal Mrs. Eddy is an artificiality created by her own misrepresentations with the aid of paid artists and critics.

The following paragraph is from Georgine Milmine's "Life of Mary Baker G. Eddy." This history I wish to recommend to all readers. It was first published in McClure's Magazine in 1907-1908. It is now published in book form by Doubleday, Page & Co.:

"On the whole, it is no wonder that Mrs. Glover was not taken seriously in her own town. Artificiality spread over all her acts, and in no relation in life did she impress even her nearest friends or her own family with genuine feeling or sincerity. Indeed, she was bitterly censured in those years for the more active faults of selfish and unfilial conduct and a strange lack of the sense of maternal duty. In 1851 Mrs. Glover had given her son, George, to Mahala Sanborn. The boy having reached the age of seven, was growing too large to be sent around from one house to another to be looker after. Mrs. Glover's mother had died of typhoid fever in November, 1849, and Mrs. Tilton was growing each year more impatient and weary of Mrs. Glover's conduct. So when Mahala Sanborn married Russel Cheney and was preparing to move away from Tilton, Mrs. Glover begged her to take George to live with her permanently. Mrs. Cheney, who was attached to the boy, at last consented to do so, and George accompanied her and her husband to their new home in North Groton, and was called by their name."

This is the history of the son as the facts show. Mrs. Eddy's history as given by Georgine Mil-

mine was collected with painstaking and at great expense. The editorial announcement in McClure's Magazine speaks as follows concerning the difficulties of investigation:

"Certain difficulties face all investigators who seek the truth concerning Christian Science. Practically no assistance can be obtained from Christian Scientists themselves. Official documents on this subject are frequently incorrect. Mrs. Eddy herself has published an autobiography which, in many points, does not agree with the statements of unprejudiced outsiders. She refuses to be consulted personally on the main facts of her own life. The Christian Science mind is unfriendly to independent investigation. It presupposes that anything even slightly unfavorable to Mrs. Eddy or to Christian Science is deliberate falsehood. The Church organization has also branded as 'forggeries' and 'counterfeits' documents which it has not seen. This mental attitude results from the Christian Science philosophy. It assumes that it has the truth —the mental illumination that sees things as they are; and that the rest of the world lives in error. Fundamentally it denies the evidence of the senses. It believes that such evidence is illusion; and never to be accepted as truthworthy testimony against Mrs. Eddy or the Christian Science Church; Mrs. Eddy herself is the source of truth; and her word, in the minds of the faithful, counts against that of all others."

"Suppose Mrs. Eddy should commit a crime—

rob a bank, for example"—the present writer asked a Christian Scientist closely in touch with his leader. "Suppose certain reputable persons—for example, the Mayor of Concord, the Governor of New Hampshire, President Roosevelt, the Archbishop of Canterbury, and the Pope of Rome—saw her rob the bank. Suppose they all went upon the witness stand and swore that they saw her do this—would you believe their testimony?" "No," came the prompt response. "Why not?" The Christian Scientist murmured the word "hypnotism." That is, the forces of evil, working through hypnotism, might easily lead astray the senses of all these high-minded witnesses and force them to bear false testimony. "I should believe Mrs. Eddy against the statements of all the world," Christian Scientists frequently declare. "But if Mrs. Eddy herself told you that she committed this crime, would you then believe it?" "No." Indeed, Mrs. Eddy has explained away certain letters written by herself which tend to disprove her claim to the discovery of Christian Science, by saying that she wrote them while in a mesmeric state.

"Necessarily, McClure's Magazine does not accept these rules of evidence. It brings to bear upon the facts merely "mortal mind." It has the utmost confidence in the evidence of the senses. It will use these senses and not a certain esoteric philosophy, in determining the value of certain facts. It holds no argument for or against Christian Science; and will simply tell the truth, as

that truth is ascertained by the use of ordinary human faculties."

From Mrs. Eddy's autobiography, "Retrospection and Introspection," page 21, I wish to quote her own account of her motherhood. Her writings can best be understood viewed in the light of her true character. I regret to say, that I fail to find her modest and sincere. I am forced to the conclusion that she never told the truth if the false would serve her ends better. She says:

"After returning to the paternal roof, I lost all my husband's property, except what money I had brought with me; and remained with my parents until after my mother's decease.

"A few months before my father's second marriage to Mrs. Elizabeth Patterson Duncan—sister of Lieutenant-Governor George W. Patterson, of New York—my little son, about four years of age, was sent away from me, and put under the care of our family nurse, who had married, and resided in the northern part of New Hampshire. I had no training for self-support, and my home I regarded as very precious. The night before my child was taken from me, I knelt by his side throughout the dark hours, hoping for a vision of relief from this trial. The following lines were taken from my poem, 'Mother's Darling,' written after this separation:

'Thy smile through tears, as sunshine o'er the sea,
Awoke new beauty in the surge's roll,

Oh, life is dead, bereft of all, with thee,
Star of my earthly hope, babe of my soul.'

"My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing that he should have a home with me. A plot was consummated to keep us apart. The family to whose care he was committed very soon removed to what was then regarded as the far West.

"After his removal a letter was read to my little son informing him that his mother was dead and buried. Without my knowledge he was appointed a guardian, and I was then informed that my son was lost. Every means within my power was employed to find him, but without success. We never met again until he had reached the age of thirty-four, had a wife and two children, and by a strange providence learned that his mother still lived, and came to see me in Massachusetts."

The marriage referred to in the above quotation was her marriage to her second husband, Dr. Patterson. He, like all her early associations, had to come in for his share of misrepresentation when the artificial Mrs. Glover-Patterson-Eddy was being created for the public view.

Mrs. Eddy—then Mrs. Patterson—moved to North Groton, where the Cheneys and her son, George Glover, lived. Though living in the same small place she saw little of her son, not because she could not, but because she did not wish to. In 1857 the Cheneys moved to Enterprise, Minn..

taking George Glover with them. The Cheneys wrote frequently to friends and relatives in North Groton and Tilton giving details of George's progress. Mrs. Patterson-Eddy knew all about him; knew when he joined the army in 1861; and wrote a letter to P. P. Quimby in 1865 telling of George's illness in Enterprise, Minn., where he had returned after the war. Mrs. Eddy's own accounts are her severest accusers and indictments. Mrs. Eddy never in her whole long life arose superior to the dominant and unfortunate characteristics of her girlhood and early married life. These characteristics are to be found in their extremest expression in her writings, her method of organization, and her executive sway. Our study of her works would not be complete without this background of early history. We will let the "McClure's History" give us a glimpse of her early life.

"Indeed, Mary was the type of girl that strong men and women instinctively champion. At times she appealed by her sweetness and amiability, and in her best moments was the embodiment of gaiety. More potently, her continual ill health aroused their sympathy. She was extremely nervous and hysterical, and, as child and woman, subject to certain violent seizures. Mary Baker's 'fits,' as outsiders rather crudely called them, are still a household word among her old friends. They frequently came on without the slightest warning. At times the attack resembled a convulsion. Mary pitched headlong on the floor, and

rolled and kicked, writhing and screaming in apparent agony. Again she dropped limp and lay motionless. At other times, like a cataleptic, she lay rigid, almost in a state of suspended animation. The family worked over her, but usually in vain. Mark Baker, standing upright in his wagon and lashing his horses, would drive for Dr. Ladd, the family physician. An old neighbor remembered him driving thus and shouting all the way: "Mary is dying." The family actually believed that she was. For years they expected that Mary would end her days in one of her hysterical attacks, and went to every extreme to prevent them. As a precautionary measure they gave in to all the girl's whims."

Those "fits," that her physician of that time characterized as "hysteria mingled with bad temper," remained with her into old age, and probably to the end of her life, if the truth of her last years in seclusion were known. In her girlhood they served the purpose of gaining her will with those about her, a most selfish tyranny, to be sure. In later life, when her ways were brooked, she would "pull off" an advanced kind. Like the Mormon prophets she would pull down a revelation from God to clinch the situation. On one occasion she seemed to have acted upon the influence of her devil, for she wrote one day to her publisher that "God, our God, has just told me who to recommend to you for the editor of the Christian Science Journal"; but the next day she withdrew the recommendation, saying

that "It was not God evidently that suggested that thought, but the person who suggests many things mentally," evidently meaning one of her enemies she thought was always pursuing her, who finally evolved into the "Christian Science" devil.

In 1853 Mrs. Eddy, then Mrs. Glover, married Dr. Patterson, an itinerant dentist. At this time she was a confirmed invalid and spent much of her time in bed. On the day of her marriage he carried her downstairs from her bedroom, and back again after the ceremony. Her ill health continued intermittently through the succeeding twelve years. She insisted upon being rocked or swung by the hour. So tyrannizing was she that her sister finally forbade her the shelter of her home. The rupture was never healed. "Old residents of Franklin still recall the day when Dr. Patterson came driving into town with a large wagon containing his wife's cradle."¹

While he was unsuccessful financially, and their life was one of poverty, he exhibited admirable patience in efforts to adjust himself to her tyrannical eccentricities. Finally his patience gave out, and explaining to her people that he could endure it no longer, made such provision as he could for her support, and left her. In 1873 she obtained a divorce on the ground of desertion. Alfred Farlow, head of the "Christian Science" publication committee, says, in his "Christian Science Historical Facts," that Mrs.

¹ McClure's, Life of Mary Baker Eddy.

Patterson obtained a divorce because of the doctor's adultery." The court records show that the divorce was obtained on the ground of desertion.

It is plain to see why the word "adultery" was used by her apologist, when we recall her claims of Christlike grace,—his denunciation of marrying again while having a divorced husband living —excusing it upon the one ground only—and then remember that she married Gilbert A. Eddy in 1877, and Dr. Patterson lived until 1896.

In her "Retrospection and Introspection" only a few lines are given to her marriage to Dr. Patterson, and they are disparaging of him. She says in this chapter "Marriage and Parentage" that "Mere historic incidents and personal events are frivolous and of no moment. The human history needs to be revised, and the material record expunged."

She attempts to cover this brevity by following with the words: "The Gospel narratives bear brief testimony even to the life of our great Master. His spiritual noumenon and phenomenon silenced portraiture."

Throughout all of her writings you will find her shielding herself behind Christ. When in a tight place she will suddenly quote a vivid passage of Scripture, which tends to divert the mind from the puzzle she has raised, but failed to explain. This is a favorite trick which few of her readers recognize as such.

CHAPTER II.

MRS. GLOVER—PATTERSON—EDDY'S FIRST KNOWLEDGE OF MIND-CURE.

It was at this stage in 1862, when Mrs. Eddy was forty years old and had been an invalid for some years, bed-ridden most of the time, that the turning point in her life came through the healing and personality of P. P. Quimby of Portland, Maine. Her history from this point on is of most vital importance in our study both of her personality and its influence upon her works and her followers.

Horatio W. Dresser, in "Health and the Inner Life," page 49, has given a personal sketch of P. P. Quimby which I quote at some length:

"I found a kindly gentleman who met me with such sympathy and gentleness that I immediately felt at ease. He seemed to know at once the attitude of mind of those who applied to him for help, and adapted himself to them accordingly. His years of study of the human mind, of sickness in all its forms, and of the prevailing religious beliefs, gave him the ability to see through the opinions, doubts and fears of those who sought his aid, and put him in instant sympathy with their mental attitude. He seemed to know that I had come to him feeling that he was the last resort, and with but little faith in him

or his mode of treatment. But, instead of telling me that I was not sick, he sat beside me, and explained to me what my sickness was, how I got into the condition, and the way I could have been taken out of it through the right understanding. He seemed to see through the situation from the beginning, and explained the cause and effect so clearly that I could see a little of what he meant. My case was so serious, however, that he did not at first tell me that I could be made well. But there was such an effect produced by his explanation that I felt a new hope within me, and began to get well from that day.

"He continued to explain my case from day to day, giving me some idea of his theory and its relation to what I had been taught to believe, and sometimes sat silent with me for a short time. I did not understand much that he said, but I felt 'the spirit and the life' that came with his words; and I found myself gaining steadily. Some of these pithy sayings of his remained constantly in mind, and were very helpful in preparing the way for a better understanding of his thought, such, for instance, as his remark, that 'Whatever we believe, that we create,' or, 'Whatever opinion we put into a thing, that we take out of it.'

"Among those in waiting were usually several friends or pupils of Mr. Quimby, who often met in his rooms to talk over the truths he was teaching them. It was a rare privilege for those who were waiting their turn for treatment to listen to these discussions between the strangers and

these disciples of his; also to get a sentence now and then from the doctor himself, who would often express some thought which would set us to thinking deeply or talking earnestly.

"In this way Mr. Quimby did considerable teaching; and this was his only opportunity to make his ideas known. He did not teach his philosophy in a systematic way in classes or lectures. His personal explanations to each patient, and his readiness to explain his ideas to all who were interested, brought him in close sympathy to all who went to him for help. But further than that he had no time for teaching, as he was always overrun with patients.

"Those were days to be remembered. One who never saw him can hardly imagine the conviction of truth that one felt when he uttered a sentence. He seemed to see through all the falsities of life, and far into the depths and into the spirit of things; and his penetrating vision was so keen and true that one felt as if in the presence of a great light that could destroy the darkness of all that stood in his way.

"We all loved him truly and devotedly, for how could we help it? He was full of love for humanity, and he was constantly laboring for others without regard to himself. It has always seemed strange to me that anyone who knew him and was taught by him could ever forget his loving sympathy and kindness of heart. He was one that inspired all honest souls with a conviction of his own sincerity. He had nothing to

gain or lose, for his own life was a constant overflowing of the spirit of truth in which he lived.

"Consequently, he freely gave of all he had, and if any one evinced any particular interest in his theory he would lend his manuscripts and allow his early writings to be copied. Those interested would in turn write articles about his 'theory' or 'the truth,' as he called it, and bring them to him for his criticism. But no one thought of making use of these articles while he lived, or even to try his mode of treatment in a public way, for all looked up to him as the master whose works so far surpassed anything that they could do that they dared not try.

"It was also at this time, 1862, that Mrs. Eddy (then Mrs. Patterson), author of *Science and Health*, was treated by Mr. Quimby, and I well remember the day when she was helped up the steps to his office on the occasion of her first visit for mental treatment. She was cured by him, and afterwards became very much interested in his theory. But she put her own construction on much of his teaching, and developed a doctrine which is for the most part a one-sided interpretation of the Quimby philosophy.

"This does not seem strange when one considers how much there was to learn from a man as original as Mr. Quimby, and one who had so long investigated the human mind. Unless one had passed through a similar experience, and penetrated into the center of things as he had, one could not appreciate his explanations suffi-

iently to carry out his particular line of thought. Hence, none of the systems that have sprung up since Mr. Quimby's death, although originating in his researches and practice, have justly represented his philosophy."¹

Mr. Quimby seems to have been a man of the deepest sincerity. Having healed himself of long standing ills, and treated hundreds of patients successfully, his faith in his theories knew no bounds. He was philanthropic by nature, and many patients were treated by him without remuneration. His absorbing desire was to put his teachings into permanent form for the benefit of humanity. In six years he produced ten volumes of manuscript. His son, George A. Quimby, assisted him in this work and has these manuscripts in his possession today.

He was not strong as an organizer, but pains-taking and persevering in his investigations. He believed that he had discovered a science that would ultimately redeem mankind of its sickness and much of its sins. Such patients as were interested beyond their individual cure were given every opportunity to receive the benefits of his knowledge, even to the permission to copy from his manuscripts.

He called his teachings the "Science of Health," twice he described it as "Christian Science," and many times as the "Science of Christ."

Georgine Milmine's estimate of the central ideas of Quimby's philosophy is illuminating:

¹ *Health and the Inner Life*, G. P. Putnam's Sons, publ.

"In every individual, according to Quimby, there were two persons. The first was the Truth, Goodness and Wisdom into which he had been naturally born. In this condition he was the child of God, the embodiment of Divine Love and Divine Principle. This man had no flesh, no bones, and no blood; he did not breathe, eat, or sleep. He could never sin, never become sick, never die. He knew nothing of matter, or of the physical senses; he was simply Spirit, Wisdom, Principle, Truth, Mind, Science. Quimby, above all, loved to call him the 'scientific man.' This first person was, so to speak, encrusted in another man, formed of matter, sense, and all the accumulated 'errors' of time. This man had what Quimby called 'knowledge'—that is, the ideas heaped up by the human mind. According to Quimby this second man held the first, or truly scientific, man in bondage. The bonds consisted in false human beliefs. The idea, above all, that held him enthralled, was that of Disease. The man of Science knew nothing of sickness. The man of Ignorance, however, consciously and unconsciously, had been impregnated for centuries with this belief. His whole life, from earliest infancy, was encompassed with suggestions of this kind. Parents constantly suggest illness to their children; doctors preach it twenty-four hours a day; the clergy, newspapers, books, ordinary conversation—the whole modern world, thought Quimby, had engaged in a huge conspiracy to familiarize the human mind with this

false concept. This process had been going on for thousands of years, until finally unhealthy ideas had triumphed over healthy; beliefs had got the upper hand of truth; knowledge had supplanted wisdom; ignorance had taken the place of science; matter had superseded mind; Jesus had dethroned Christ.”¹

Dr. W. F. Evans, a patient under Quimby a few months after Mrs. Eddy, in his book published in 1872, gives his estimate of his healer and teacher as follows:

“There is a profound philosophy underlying the cures effected by Christ, and a distinct school of medicine may be erected upon it. One of the marked characteristics of the system is the discarding of all drugs and chemical agencies, and placing all reliance on the psychical forces and remedies. It recognizes the supreme controlling forces of the mind over the body, the inner over the outward man, both in health and disease. The body seems to have been viewed by him not as the real self-hood, but as only the shadow of the soul, the inner life of man. It corresponds to or echoes the states and movements of the interior nature. Disease is not so much a mere physical derangement, in its primary principle, as it is an abnormal mental condition, an inharmony of the psychical element and force—a wrong belief, a falsity. This fixed belief, that was viewed as the root of the morbid outward condition, is not a mere intellectual act, and has no reference

¹ McClure’s, 1907, p. 345.

to a creed, but represents an inward condition, the state of the inner man, what the German writers on the philosophy of mind denominate the interior consciousness. This is the governing element, the controlling principle. The bodily state is the index to it. ‘As a man thinketh in his heart, so is he.’ Disease being in its root a wrong belief, in the sense explained above, change that belief and we cure the disease. By faith we are thus made whole. There is a law here the world will some time understand and use in the cure of disease that afflict mankind. The late Dr. Quimby of Portland, Maine, one of the most successful healers of this or any age, embraced this view of the nature of disease, and by a long succession of most remarkable cures, effected by psychopathic remedies, at the same time proved the theory and the efficiency of that mode of treatment. Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have now been deemed mythical or miraculous. He seemed to reproduce the wonders of the Gospel history. But all this was only an exhibition of the force of suggestion, or the action of the law of faith, over a patient in the impressible condition.”

Mrs. Eddy’s first visit to Quimby lasted about three weeks, during which time she was healed of her spinal trouble. She became absorbed in his philosophy and for the first time in her life she found that which had in it sufficient interest for her to turn her attention away from her ills,

which had been her center of energy. It was a turning point from an invalidism to an active ambition to be and to do.

She became an ardent student of his philosophy and his methods of treatment. He permitted her to copy his manuscripts and gave much time to the explanation of his theories. She arrived in Portland, Maine, October, 1862. A few weeks later, November 7th, she sent the following letter to the Portland Courier, which gives her estimate of Quimby and his work. The reader will do well to read her tributes to her healer with care, for another personality of Mrs. Eddy in 1888 gives another and quite different estimate. The reader must weigh the evidence and draw his own conclusions of her veracity:

"When our Shakespeare decided that 'there are more things in this world than were dreamed of in your philosophy,' I cannot say of a verity that he had a fore-knowledge of P. P. Quimby. And when the school platonic anatomized the soul and divided it into halves to be united by elementary attractions, and heathen philosophers averred that old Chaos in sullen silence brooded o'er the earth until her inimitable form was hatched from the egg of night, I would not at present decide whether the fallacy was found in their premises or conclusions, never having dated my existence before the flood. When the startled alchemist discovered, as he supposed, an universal solvent, or the philosopher's stone, and the most daring Archimedes invented a lever where-

withal to pry up the universe, I cannot say in either the principle obtained in nature or in art, or that it worked well, having never tried it. But, when by a falling apple an immutable law was discovered, we gave it the crown of science, which is incontrovertible and capable of demonstration, hence that was wisdom and truth. When from the evidence of the senses, my reason takes cognizance of truth, although it may appear in quite a miraculous view, I must acknowledge that as science which is truth uninvestigated. Hence the following demonstration:

"Three weeks since I quitted my nurse and sick room en route for Portland. The belief of my recovery had died out of the hearts of those most anxious for it. With this mental and physical depression I first visited P. P. Quimby, and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the city hall, and am improved ad infinitum. To the most subtle reasoning such a proof, coupled too, as it is with numberless similar cases, demonstrates his power to heal. Now for a brief analysis of this power.

"Is it spiritualism? Listen to the words of wisdom. "Believe in God, believe also in me; or believe me for the very work's sake." Now then, his works are but the results of superior wisdom, which can demonstrate a science not understood; hence it were a doubtful proceeding not to believe him for the work's sake. Well, then,

he denies that his power to heal the sick is borrowed from the spirits of this or another world; and let us take the Scriptures for proof. 'A kingdom divided against itself cannot stand.' How, then, can he receive the aid of the disenthralled spirit, while he rejects the faith of the solemn mystic who crosses the threshold of the dark unknown to conjure up with the vasty deep the awe-struck spirit of some invisible squaw?

"Again, is it by animal magnetism that he heals the sick? Let us examine. I have employed electro magnetism and animal magnetism, and for a brief interval have felt relief, from the equilibrium which I fancied was restored to an exhausted system or by a diffusion of concentrated action. But in no instance did I get rid of a return of all my ailments, because I had not been helped out of the error in which opinions involved us. My operator believed in disease, independent of the mind; hence I could not be wiser than my master. But now I can see dimly at first, and only as trees walking, the great principle that underlies Dr. Quimby's faith and works; and just in proportion to my right perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action, and the mechanism of the body goes on undisturbed. That this is a science capable of demonstration becomes clear to the minds of those

patients who reason upon the process of their cure. The truth which he establishes in the patient cures him (although he may be wholly unconscious thereof), and the body, which is full of light, is no longer in disease. At present I am too much in error to elucidate the truth, and can touch only the keynote of the master hand to wake the harmony. May it be in essays, instead of notes, say I. After all, this is a very spiritual doctrine, but the eternal years of God are with it, and it must stand firm as the rock of ages. And to many a poor sufferer may be found, as by me, 'the shadow of a great rock in a weary land.' "

This letter was so extravagant that it provoked the ridicule of the Portland Advertiser. She replied as follows:

"Noticing a paragraph in the Advertiser, commenting upon some sentences of mine clipped from the Courier, relative to the science of P. P. Quimby, concluding, 'what next?' we would reply in due deference to the courtesy with which they define their position. P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never before man spake, and heals as never man healed since Christ, is he not identified with truth? And is not this the Christ which is in him? We know that in wisdom is life, 'and the life was the light of man.' P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection.

But we also know that ‘light shineth in darkness and the darkness comprehendeth it not.’ ”

She expressed her admiration in the following verse :

“ ’Mid light of science sits the sage profound,
Awing with classics and his starry lore,
Climbing to Venus, chasing Saturn round,
Turning his mystic pages o’er and o’er.
Till from empyrean space, his wearied sight
Turns to the oasis on which to gaze,
More bright than glitters on the brow of night,
The self-taught man walking in wisdom’s ways.
Then paused the captive gaze with peace en-
twined,
And sight was satisfied with thee to dwell;
But not in classics could the bookworm find
That law of excellence when came the spell
Potent o’er all—the captive to unbind,
To heal the sick and faint, the halt and blind.”

Mrs. Eddy’s letters (then Mrs. Patterson) to her healer and teacher are in the possession of George A. Quimby. An extract given in the McClure history gives her continued reverence for her healer :

“Sanborton Bridge, Jan. 12, 1863.

“I am to all who see me a living wonder, and a living monument of your power—I eat, drink, and am merry, have no laws to fetter my spirit. Am as much an escaped prisoner as my dear husband was. My explanation of your curative principle surprises people, especially those whose minds are all matter. I mean not again to look

mournfully into the past, but wisely to improve the present."

During 1863 she frequently wrote for absent treatment, referring to such treatment as his "omnipresence" and "angel visits." She was always extravagant in her choice of words. This extravagance, or overmeaning of her words, appear in later years to have become literal to her, or, if not, she was the arch simulator in all literature. If she took her own words seriously, then it is a case for the neurologist to deal with.

"In the early part of 1864 Mrs. Patterson again spent two or three months in Portland. She continued interruptedly her studies. She found congenial companions in one Sarah Crosby, who was likewise a patient of Quimby, and Miss Anna Mary Jarvis, who had brought her consumptive sister to Quimby for treatment. Mrs. Crosby and Mrs. Patterson became warm friends. They occupied adjoining rooms in the same boarding house and spent much time together. Mrs. Patterson told Mrs. Crosby that she intended to assist Mr. Quimby in his work. The latter, says Mrs. Crosby, frequently expressed his pleasure at Mrs. Patterson's enthusiasm. 'He told me many times,' she adds, 'that I was not so quick to perceive the truth as Mrs. Patterson.' Quimby now gave Mrs. Patterson much of his time. He was practicing then mainly in the morning, and allowed Mrs. Patterson to spend nearly every afternoon in his office. 'She would work with Dr. Quimby all afternoon,' says Mrs.

Crosby, ‘and then she would come home and sit up late at night writing down what she had learned during the day.’ ”¹

It is thus seen that she had a new purpose in her life and diligently pursued its leading. She attempted upon a few patients the method of healing taught by Quimby. Instead of being efficient as a healer herself she constantly kept calling for absent treatment from him. In a letter from Warren dated April 24th, 1864, she says:

“Jesus taught as man does not, who then is wise but you? Posted at the public marts of the city is this notice: Mrs. M. M. Patterson will lecture at the town hall on P. P. Quimby’s Spiritual Science healing disease, as opposed to Deism or Rochester Rapping Spiritualism.”

Mrs. Eddy (Patterson) paid a visit to Mrs. Crosby, a fellow patient, in May, 1864, which lasted for several months. She was in need of a vocation as she had no means of support except such as was given her by her sister and others.

Spiritualism was under discussion everywhere at that time in New England. Mrs. Patterson (Eddy) acted as the “medium” through which her brother, Albert, deceased, was supposed to communicate. The McClure history gives at length Mrs. Crosby’s account of these “sittings.” In later years she wished this part of her history “expunged.” So we have in her second edition of “Science and Health,” 1878, page 166, this denial:

¹ McClure’s, 1907, p. 349.

"We are aware that the Spiritualists claim whosoever they would catch and regard Christ as an elder brother. But we never were a Spiritualist; and never were, and never could be, and never admitted we were a medium."

The first student to whom she taught the Quimby system of healing was Hiram Crafts, who was a spiritualist. This was in the winter of 1866-1867, after the death of P. P. Quimby. After leaving the Crafts home, because she tried to get Mr. Crafts to leave his wife and practice healing with her, she went to Amesbury, a total stranger, and presented herself to Mrs. Mary Esther Carter, a well known spiritualist. She said she was a spiritualist of advanced views, and had been led to Amesbury by a vision, and in her vision had seen the house which was to shelter her. The ruse in this case did not work as well as in the next, the case of Mrs. Nathaniel Webster.

The following extract is from a sworn statement by Mary Ellis Bartlett, granddaughter of Mrs. Webster:

"One night in the autumn of 1867, as nearly as I can fix the date, a woman, a stranger, came to my grandmother's door, and told her that she had been led by the spirits to come to her house, for the reason that it was 'a nice harmonious home.' My grandmother, who was sympathetic and hospitable, and, above all, a devoted spiritualist, who would never turn another spiritualist away, upon hearing this, exclaimed, 'Glory to

God, come right in!' The woman, thus admitted, told my grandmother that she was Mrs. Mary Glover, a spiritualist, and that she had been drawn as above described to my grandmother's house. Mrs. Glover did not explain further why she came or from what place she had come. My grandmother gave her the use of the bedroom over the spiritual room. Here grandmother and Mrs. Glover continued to hold spiritualistic seances, in which Mrs. Glover took an active part, passing into the trance state and giving what grandmother believed to be communications from the spirits."¹

This affidavit states that Mrs. Glover (Eddy) talked Quimby's science and was writing what she called a revision of the Bible. She said she had learned the science, which was in advance of spiritualism, from P. P. Quimby, of Portland, Maine. And that she had brought copies of his manuscripts with her.

She lived in the Webster home for some months, until she had worn out her welcome, which she always seemed to do, and finally, on refusing to go, had her trunk put into the street and the door locked, shutting her out.

There are two points of value that this spiritualistic part of her history brings out. The first is that she did not seem to take spiritualism very seriously, but used it upon impressionable spiritualists to gain their hospitality, which she needed while preparing herself for a vocation.

¹ McClure's, 1907.

The second is the usual contradiction between her early history and her later words in attempting to expunge the facts.

To return to her estimate of P. P. Quimby: He died January 16, 1866, at his residence in Belfast, where he had retired from a practice that was breaking him down. Here he expected to prepare his manuscripts for publication. These manuscripts were never published in full and are now in possession of his son.

Few felt his loss more than did Mrs. Patterson (Eddy). Among his ardent students was Julius Dresser, father of Horatio W. Dresser, from whose able works I give quotations. Two weeks after Quimby's death Mrs. Patterson (Eddy) wrote to Julius Dresser urging him to carry on Quimby's work as the one best fitted to do so. In this letter she tells of having fallen on the sidewalk and injuring her back, and said that she at first feared that she was the helpless cripple that she was before she saw Quimby. After two days she demonstrated over her own case sufficiently to get up and walk, but felt frightened and implored his help to keep her from dropping back into her former invalidism. Her fertile imagery in later years turned this incident into a miracle, which her followers hold up as one of the greatest demonstrations since the days of Christ. This will be adverted to later.

The following poem was written by Mrs. Patterson (Eddy) and published in a Lynn newspaper a few days after Quimby's death:

"Did sackcloth clothe the sun, and day grow night,
All matter mourn the hour with dewy eyes,
When Truth, receding from our mortal sight,
Had paid to error her last sacrifice?

Can we forget the power that gave us life?
Shall we forget the wisdom of its way?
Then ask me not amid this mortal strife—
This keenest pang of animated clay—

To mourn him less; to mourn him more were just
If to his memory 'twere a tribute given
For every solemn, sacred, earnest trust
Delivered to us ere he rose to heaven.

Heaven but the happiness of that calm soul,
Growing in stature to the throne of God;
Rest should reward him who has made us whole,
Seeking, though tremblers, where his footsteps
trod."

Mrs. Eddy had in her possession copies from some of Quimby's manuscripts. These she considered to be of great value. For the first time in her life she possessed that which had in it a commercial value, and within a year after her teacher's death she began to turn it to commercial account. Her first student was Hiram S. Crafts, a shoemaker of East Stoughton. She took up her residence at his home in the early part of 1867. She gave him instructions in the Quimby method and induced him to open an office, which he did in Taunton. Mrs. Eddy lived with the

Crafts for several months, instructing him but attempting no healing herself. He did not continue to practice long, because she made trouble in the household and urged him to get a divorce from his wife, which he refused to do.

Many years after this, when she had become famous and retired to Concord, she sent for Mr. Crafts and had him deliver into her hands the manuscript she had used in teaching him. Such a manuscript could have been of no other value to her than to cover the trail of the past, to "expunge" an inconvenient part of material history that bore unfavorably upon the question of her "discovery" and "divine inspiration."

After her unfortunate experience at the home of Mrs. Webster she received the hospitality of Miss Sarah Bagley, a dressmaker, who also was a spiritualist.

She taught Miss Bagley the healing system. She next went to live at the home of Mrs. Wentworth, a nurse and spiritualist. She taught her the Quimby system, charging \$300 for the instruction, which sum was to cover her board and lodging for a considerable time. She lived with the Wentworth's two years. As usual she caused dissention in the home by trying to persuade Mrs. Wentworth to leave her family and go away with her. Here again, after so long a time, she was ordered to leave. She did not do so without leaving evidence of a revengeful spirit.

The Wentworths were away from home when she left. On returning they found the door to

her room locked. Finally, on forcing the lock, they found the matting on the floor all cut up and the feather bed cut to pieces. In the closet a pile of newspapers were half consumed, a shovel of dead coals lying on top. The door of the closet being shut and the pile of papers being too closely packed, were evidently what saved the house from being burned down.

Mrs. Wentworth copied the Quimby manuscript which belonged to Mrs. Glover (Eddy). She was enjoined never to leave the manuscript for a moment without locking the desk, so jealous was she of her possession. It was not her religion—it was her means of support. During this time, 1868 to 1870, she made no claims for any originality, but always gave it out that her teachings were Quimby's science. Horace T. Wentworth has his mother's manuscript today. Four members of the Wentworth family testify under affidavit that this is the manuscript that Mrs. Wentworth received from Mrs. Glover (Eddy). The evidence sustaining the facts that Mrs. Glover Eddy sold copies of the Quimby manuscripts, and claimed them to be such, is very ample and conclusive.

It is well to recall that the time at which she later fixed the date of her divine revelation was 1866. She says in "Retrospection and Introspection": "I then withdrew from society about three years to ponder my mission, to search the Scriptures, to find the Science of Mind, that should take the things of God and show them to

the creature, and reveal the great Curative Principle—Deity."

During these years between 1866 and 1875, when her first edition of Science and Health appeared, she was constantly writing and searching for some one to whom to teach healing. As her education was very limited, and logic had little part in her mental makeup, she grappled with material far beyond her capacity to understand or safely handle. She exhibited an admirable continuity of purpose and perseverance. While it was, no doubt, her sole hope of support, she could claim distinction and peculiar attention, for few had possession of her system.

Vanity and imperiousness were elements in her nature that expressed themselves throughout her whole life. She wished for power, financial gain, and distinction, and finally gained them all through her perseverance and shrewdness in being equal to every trying condition.

Her followers today look back at the turbulent period we have just covered as her retirement into the wilderness for purification. It was a season, instead, of quarreling and intrigue, in which she made no pretense or claims to those among whom she went of being led by God. Let us follow her struggles with her unfortunate characteristics and prosaic surroundings and see if we can find the hand of the God or of Jesus directing her steps.

CHAPTER III.

MRS. EDDY TRAINS HER FIRST SUCCESSFUL
HEALER, AND PUBLISHES SCIENCE
AND HEALTH.

In 1870, four years after Quimby's death, she succeeded in training her first successful student. In Richard Kennedy, a young man of only twenty, she found her real support. He entered into an agreement to remain with her three years; he to practice healing, while she taught classes. He was successful from the start and for the first time in her life Mrs. Eddy was free from pecuniary embarrassments. This did not make her relax, for her ambition had in it the mettle that keeps going.

While Kennedy did the healing, Mrs. Glover (Eddy) taught classes—mostly recruited from those who were healed. Her students were required to make copies of the Quimby manuscripts, which she called the "Science of Man." They were put under a formal three thousand dollar bond not to show it. The members of her first classes in Lynn paid her one hundred dollars for twelve lessons. She also was to receive ten per cent annually on the income from their practice. She even bound them with an agreement to pay her one thousand dollars in case they did not practise or teach.

She brought suit against one of her earliest students in Lynn, Charles S. Stanley, for non-payment of tuition fees after having dismissed him from her class, because he was a Baptist and would not believe her statements that she could live without eating, and other similar claims. In this case Richard Kennedy testified that "So long as they believed in a personal God and the response to prayer, they could not progress in the scientific religion. I never entirely gave up my belief in a personal God, though my belief was pretty well shaken up."

In a short time after she began teaching in Lynn she raised the tuition fee for twelve lessons from one hundred to three hundred dollars. When, later, she was criticised for charging such a high fee, she replied as follows:

"When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my college,—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee.

"God has since shown me in multitudinous ways the wisdom of this decision; and I beg disinterested people to ask my loyal students if they consider three hundred dollars any real equiva-

lent for my instruction during twelve half days, or even in half as many lessons." ¹

It will be shown that what she was teaching at this time is later claimed to be her divine revelation—the Messiah come again.

Mrs. Glover's classes grew larger and so did Richard Kennedy's practise. He remonstrated with her for making such sweeping claims as she apparently was accustomed to doing. One of her students, W. W. Wright, who practised healing according to her teachings, said that it was the same as mesmerism. He challenged her to demonstrate the following extravagances which she claimed she could do: "To restore the dead to life," "To walk upon the water," "To live twenty-four hours without air," "To restore sight when the optic nerve has been destroyed," "To set and heal a broken bone without the aid of artificial means."

She always had a convenient way to escape when she was cornered, and seems never to have cared how ridiculous the means of escape, just so she got away with the cash or kept her deluded followers intact. In her suit against Stanley, when confronted with her statements, she said that "she had seen the dead in understanding awakened through her science." This explanation was not made to her class, but brought out by the court. She used the stronger expression to awe and catch students.

In the spring of 1872 Richard Kennedy wearied

¹ *Retrospection and Introspection*, p. 61.

of her tyranny and broke off their partnership. He had paid their living expenses and gave Mrs. Glover half of what was left from his practice, which amounted to six thousand dollars in money. She did not share the proceeds of her classes with him. This incident in her history is one of the most important of all her turbulent scenes, as it has much to do with the inception and growth of the Christian Science Devil. Kennedy will come upon the stage in subsequent acts. After this separation Kennedy took another office in Lynn and continued his practice.

It is important to keep the dates clear in our minds, as these years of storm and intrigue were the ones which in later years are surrounded with spiritual mystery and divine guidance. It must be remembered that tens of thousands of Christian Scientists today stand in worshipful awe of this personality, and take her patent medicine advertisements as seriously as the Sermon on the Mount.

In Mrs. Eddy's words already given she said that she never was a spiritualist medium. An affidavit, by Mrs. Richard Hazeltine, in McClure's hands, throws a vivid light on the science and kind of inspiration she was receiving while writing "Science and Health."

Many mediums select as a control or "guide" an Indian or some prominent personage deceased. As usual with Mrs. Eddy, the best was none too good, so she had as her "controls" Jesus Christ and His Apostles. She explained to the circle

with which she frequently met in 1871 and 1872 in Lynn that owing to her spiritual superiority and purity of life she could only be "controlled" by one of the Apostles and Jesus Christ. "Science and Health" contains a chapter of twenty-nine pages called "Christian Science and Spiritualism." I would recommend it to you to see what you can make of it.

In her class room she always exercised over her students a powerful influence. She exacted complete submission and surrender of will. This left the mind impressionable to the most extreme and most contradictory doctrines. If she was sincere in her mediumistic role, then she brought into her work the peculiar influence of the mystic. If she was not sincere, she was a gigantic fraud in her simulations and, as an actress, still exercised the influence of the mystic.

Into the Quimby manuscripts which formed the basis of her lectures, she kept steadily injecting her own ideas and interpretations. In 1870 she took out a copyright on a book entitled "The Science of Man, by Which the Sick are Healed. Embracing Questions and Answers in Moral Science. Arranged for the Learner by Mrs. Mary Baker Glover." This pamphlet was not published until 1876. Her first edition of "Science and Health" was published in 1875. In it she lost Quimby and raised herself. Since Christian Science is largely a doctrine of denial, we will later find her strenuously applying this doctrine

to her former relations and estimates of P. P. Quimby.

In the spring of 1875 there entered Mrs. Glover's class, in the person of Daniel Garrison Spofford, a man like Kennedy, who was destined to play an important part in shaping the character of the "Key to the Scriptures". So great a favorite was he that she gave to him the gold pen with which "Science and Health" was written.

The first radical change in her teachings came about through the rupture between herself and Kennedy. Quimby had taught the manipulation of the head, by wetting the hands and rubbing the head; not that the manipulation had in it any distinct virtue, but it gave to the patient the feeling of something tangible being done. Up until this time Mrs. Glover taught such manipulations. The paragraph following will serve the dual purpose of showing what she taught on the point, and the character of her literary style before she came to employ a literary critic to rewrite her sentences. She said:

"That is, do not be discouraged, but hold calmly and persistently on to science that tells you you are right and they are in error (and wetting your hand in water, rise and rub their head, this rubbing has no virtue only as we believe and others believe we get nearer to them by contact, and now you would rub out a belief and this belief is located in the brain, therefore as an M. D. lays a poultice where the pain is, so you lay your hands where the belief is to rub it forever out) do not

address your thoughts for a moment to their body as you mentally argue down their beliefs (and rub their heads) but take yourself, the Soul, to destroy the error of life, sensation and substance in matter to your own belief, as much as in you lies, etc."

Now since Kennedy continued to treat by the Quimby method, and she wished to discredit him and ruin his business, she repudiated the method of manipulation and denounced it in no uncertain terms. She said in the first edition of "Science and Health":

"Sooner suffer a doctor infected with small pox to be about you than come under the treatment of one who manipulates his patients' heads, and is a traitor to Science."¹

"There is but one possible way of doing wrong with a mental method of healing, and this is mesmerism, whereby the minds of the sick may be controlled by error instead of Truth. For years we had tested the benefits of Truth on the body, and knew no opposite chance of doing evil through a mental method of healing until we saw it traduced by an erring student, and made the medium of error. Introducing falsehood into the minds of the patients prevented their recovery, and the sins of the doctor was visited on the patients, many of whom died because of this * * * * ."²

This was the beginning of what grew into the

¹ First Edition of S. & H., p. 193.

² First Edition of S. & H., p. 371.

dark object that pursued her all the rest of her life. It was at first called "mesmerism" by her and her students, and later came to take the name of "malicious animal magnetism," and for brevity, since it was used so often, as M. A. M.

Though she repudiated the practise of manipulation to discredit Kennedy, she saw in it an advancement even over Quimby. From this time on she began to persuade herself that Quimby had been of little or no value to her. So that when her first edition of "Science and Health" came out there was made but slightest reference to him.

Mrs. Eddy was always an opportunist, using to the best advantage the tools that came within her reach. Thus it was that with her financial success through Kennedy and her classes, and with a number of enthusiastic students about her, that she discovered that the time had come when "human history needs to be revised, and the material record expunged."

She wished to put out the bright light of Quimby, which in the past had served her so well, and point all eyes toward a halo about herself. Her methods were decisive and radical. She believed in annihilation by the sharpest thrusts,—in poisoning the mind with prejudice and fear. As "mesmerism" was in that day to so many something to be shunned, she used this method against Quimby by referring to him as a "mesmerist" and "magnetic doctor." She said "he treated us magnetically—his healing was never considered or called anything but mesmerism."

In the 1884 edition of "Science and Health" are to be found these words:

"The old gentleman to whom we have referred had some very advanced views on healing, but he was not avowedly religious neither scholarly. We interchanged thoughts on the subject of healing the sick. I restored some patients of his that he failed to heal, and left in his possession some manuscripts of mine containing corrections of his desultory pennings which I am informed at his decease, passed into the hands of a patient of his, now residing in Scotland. He died in 1865 and left no published works. The only manuscript that we ever held of his, longer than to correct it, was one of perhaps a dozen pages, most of which we had composed."

She began to put herself in Quimby's place by appending a preface signed Mary M. Glover, to Quimby's manuscript, "Questions and Answers." She made slight changes and additions to the text. This was done in 1870, four years after Quimby's death. The next step in the evolution of her usurpation was to run the preface and text together, dropping Quimby entirely and giving it all out as her own. When the first edition of "Science and Health" was published in 1875 there only occurred a slight reference to Quimby.

When she openly referred to Quimby as a "mesmerist," Julius A. Dresser resented the charge. This brought out a controversy in which Mrs. Eddy proves true to her doctrine of *denial*.

She replied to Dresser's letter with the following letter in the Boston Post, March 7, 1883:

"We never were a student of Dr. Quimby's. Dr. Quimby never had students to our knowledge. He was a Humanitarian, but a very unlearned man. He never published a work in his life; was not a lecturer or teacher. He was somewhat of a remarkable healer, and at the time we knew him he was known as a mesmerist. We were one of his patients. He manipulated his patients, but possibly back of his practise he may have had a theory in advance of his method—We knew him about twenty years ago and aimed to help him. We saw he was looking in our direction and asked him to write his thoughts out. He did so and then we would take that copy to correct and sometimes so transform it that he would say that it was our composition, which it virtually was; but we always gave him back the copy and sometimes wrote his name on the back of it."

In the Christian Science Journal, for June, 1887, Mrs. Eddy said:

"I never heard him intimate that he healed disease mentally; and many others will testify that up to his last sickness he treated us magnetically, manipulating our heads and making passes in the air while he stood in front of us. During his treatments I felt like one having hold of an electric battery and standing on an insulated stool. His healing was never considered or called anything but mesmerism."

In "Miscellaneous Writings" she gives this

strange account: "About the year 1862 while the author of this work was at Dr. Vail's Hydropathic Institute in New Hampshire, this occurred: A patient considered incurable left that institution, and in a few weeks returned apparently well, having been healed as he informed the patients, by one Mr. P. P. Quimby, of Portland, Maine.

"After much consultation among ourselves, and a struggle with pride, the author, in company with several other patients, left the Water Cure *en route* for the aforesaid doctor in Portland. He proved to be a magnetic practitioner. His treatment seemed at first to relieve her but signally failed in healing her case.

"Having practiced Homeopathy, it never occurred to the author to learn his practice, but she did ask him how manipulation could benefit the sick. He answered kindly and squarely, in substance, 'Because it conveys electricity to them.' That was the sum of what he taught her of his medical profession."

Now contrast the above with the letter published on November 7, 1862, in the Portland Courier by Mrs. Eddy. (See page 37.) Also with her article in the Advertiser. (See page 40.)

Did the God of the New Testament inspire both these versions?

In 1877 Mrs. Eddy sent for Mrs. Crosby, who was a stenographer and former patient of Quimby, to report a course of lessons to a class

of nine pupils. She testifies under affidavit that these lessons were practically the same that she had herself been taught by Quimby. The interesting part is that in 1883 Mrs. Eddy sent her attorney to sound Mrs. Crosby upon her impressions of her work with Quimby. She was not communicative upon the matter, which brought a letter from Mrs. Eddy imploring her aid: "Now, my dear, I want you to tell this man, the bearer of this note, that you know that Mr. Quimby and I were friends and that I used to take his scribblings and fix them over for him and give him my thoughts and language which, as I understood it, were far in advance of his.

"Will you do this and give an affidavit to this effect and greatly oblige your affectionate sister,
"MARY."

The Boston Post of March 7, 1883, contains this statement from Mrs. Eddy:

"Did I write these articles purporting to be mine? I might have written them twenty or thirty years ago, for I was under the mesmeric treatment of Dr. Quimby from 1862 until his death, 1865. He was illiterate and I knew nothing then of the Science of Mind Healing, and I was as ignorant of mesmerism as Eve before she was taught by the serpent. Mind Science was unknown to me; and my head was so turned by animal magnetism and will power under his treatment that I might have written something as hopelessly incorrect as the articles now published in the Dresser pamphlet. I was not healed until

after the death of Mr. Quimby; and then healing came as the result of my discovery in 1866 of the Science of Mind Healing, since named Christian Science."

In 1885 Mrs. Eddy employed Rev. James Henry Wiggin, a Unitarian minister and literary critic, to revise "Science and Health," which had then been through several editions. He spent seven years in this capacity. She had previously had very indifferent help, with the result that the editions of the book, previous to its rewriting by Rev. Wiggin, are wanting in literary merit, and full of absurdities and contradictions. Mrs. Eddy was entirely wanting in literary ability. She could not express herself in ordinarily good English, and was so ignorant of history and philosophy as to constantly make herself ridiculous whenever she attempted to pose as a scholar.

Rev. Wiggin was a man of high literary attainments. The literary merit in the book "Science and Health" belongs to him, and to other literary critics since his last revision in 1891. He also edited "Miscellaneous Writings," "Retrospection and Introspection," "Unity of God," "No and Yes," and, as he said, "doctored her poems as well."

Mrs. Eddy was always willing to take to herself the literary merit contained in her books, which does not belong to her at all. This falsehood was buried with her, thus being maintained to her death, since a copy of every book bearing her name was buried with her in the midst of tons

of masonry. But this is only in keeping with the whole life of this leader whom many Christian Scientists declare is the "feminine principle of God."

She says in her autobiography, "Retrospection and Introspection":

"My favorite studies were natural philosophy, logic and Moral Science. To my brother Albert I was indebted for lessons in the ancient tongues. After my discovery of Christian Science most of the knowledge I had gleaned from school books vanished like a dream."

She did not know the meaning of the word "physiology," for the editions before Rev. Wiggin's revision show how she confused the word with physics. She did not know the difference between the words gnostic and agnostic—though she says that her "favorite studies were philosophy, logic and Moral Science." So successful has Mrs. Eddy been in parading herself before her people as a woman of education and learning that a "scientist" said to me that "Science and Health" is used as a text book in Yale University.

Rev. Wiggin left at his death a written statement in the possession of Livingston Wright which is illuminating. I will give some paragraphs from it.

Mrs. Eddy brought to Rev. Wiggin the manuscript for him to revise, remarking that there were "doubtless a few things here and there that would require the assistance of a fresh hand."

He says: "I was intending to go up to the

mountains with my wife on a few days' vacation, and I put the package away in my satchel, thinking that when I got up in the hills I would set about the revision, which I supposed could be completed in a reasonably short time.

" 'Some days later I opened the package and began a scrutiny of the manuscript. Well, I was staggered! Of all the dissertations a literary helper ever inspected, I do not believe one ever saw a treatise to surpass this. The misspelling, capitalization and punctuation were dreadful, but those things were not the things that feazed me. It was the thought and the general elemental arrangement of the work. There were passages that flatly and absolutely contradicted things that had preceded, and scattered all through were incorrect references to historical and philosophical matters. The thing that troubled me was: How could I attempt to dress up this manuscript by dealing only with the spelling and punctuation? There would be left a mass of material that would reflect on me as a professional aid were my name to be associated in any way with the enterprise: I saw, in a word, that the only way in which I could undertake the requested revision would be to begin absolutely at the first page and rewrite the whole thing. I tossed the package back into the satchel and did nothing more until I returned to Boston.' "

The next interview with Mrs. Eddy resulted in an understanding whereby he was to rewrite the whole thing. He says:

"Well, a clear understanding having been reached regarding the way in which I was to do my revising, I set to work on that manuscript. And I did work. I assure you that I often think now as I read the ridicule of the critics concerning Mrs. Eddy's literary style that I wish they could have a peep at that manuscript that I was at work on in the autumn of 1885! I think they would have had something to rave over.

"In speaking of my labors on Mrs. Eddy's books, I might make the general observation that my most important mission, as I regard it, was above all, to accomplish two things: keep her from making herself absolutely ridiculous and, secondly, to keep her from flatly contradicting herself. To gather an adequate conception of the problem that I undertook in revising that manuscript, one should have poured over the mass of verbiage with me, day by day and page by page. The evidence of lack of education and of ignorance concerning the writings and teachings of the famous philosophers was so overwhelming that I could not trust her references, but had to look up everything for myself to be sure and to feel that I was doing work that was commendable to my own standard and just to her while I remained her literary aid and counsel.

"It has been many times claimed for Mrs. Eddy, and she has claimed it herself, that she knew something of the ancient languages and literature. I can positively assure you that Mrs. Eddy knew nothing whatever of the ancient lan-

guages. She could not translate a page of Latin, Greek, Sanscrit, or give a synopsis of the teachings of the great philosophers of the ancients were it to have saved her life. She was in utter ignorance of those matters, and as for her knowledge of, and ability to write, the English tongue, I think I have sufficiently indicated that at the beginning of my statement in regard to the manuscript.

"Thus it was that I tried to examine every sentence and to cut out wherever she would permit it, for, understand, there were many occasions when she insisted upon using her particular words or expressions, even though I had positively assured her that they had best be changed or taken from the context; so, of course, in they went. I hunted up texts and mottoes with which to head the various chapters and adorn or illustrate the reading matter. All of this was a bagatelle, however, compared to the maddening task of straightening out her weird English and bolstering up her lack of learning, to use the mildest term. For instance, there was a section to go to the chapter headed 'Healing and Teaching,' and which will be found on page 360 of this copy of the sixteenth edition, 1886, which is the edition that was made from this manuscript that I was revising. Barring the question of whatever sense or saneness this so-called 'allegory' does have or does not have, that draft that I had seemed a hopeless commingling of efforts to gather legal terms and phrases and with no other result than a hodge-

podge of law terms indiscriminately used. I worked and worked over this and finally got it in the shape you will find it in the sixteenth edition.''"¹

The reader will see why Mrs. Eddy at great expense bought up, borrowed and never returned all the copies of "Science and Health" that could be gotten of the editions before Rev. Wiggin's revision. A few are yet extant and are not only monuments of her "learning," but monuments that she wished to "expunge", to purify with fire.

Mr. Livingston Wright says:

"Among the material that the late Rev. Wiggin turned over to the writer are the copies of 'Science and Health, with Key to the Scriptures,' of different editions and which are marked and crossed and annotated with the hand of the reviser in preparing for succeeding editions."

Rev. Wiggin persuaded Mrs. Eddy to leave out ten pages of matter that was an attack on several of her earlier students, whom she charged with the death of her husband, Asa G. Eddy. It was necessary to fill this space, so he put in a chapter called "Wayside Hints," which was a sermon that he had written for Mrs. Eddy and she had delivered it as her own. So well satisfied was she with this that she said: "Mr. Wiggin, I often feel as if the Lord spoke to me through you."

The chapter, "Wayside Hints," ran through

¹ How Rev. Wiggin Rewrote Mrs. Eddy's Book, by Livingston Wright.

many editions of "Science and Health," and by Rev. Wiggin was commonly referred to as "my chapter". The controversy going on at that time over the origin of "Science and Health," and Rev. Wiggin's refusal to have any part in Mrs. Eddy's falsehoods about it, aroused her caution. So one day she asked him whose chapter he considered "Wayside Hints" to be. He replied that it was entirely his own. "Wayside Hints" was left out of succeeding editions. It was acceptable as part of the "revelation" so long as the world did not know the source from whence it came. If he had good naturedly replied, "I consider it our chapter, the words being mine, but the inspiration from God coming through you, his appointed oracle," the book "Science and Health" would to-day no doubt have in it one oasis in its vast desert of shifting sand. Rev. Wiggin says:

"Now it must be understood that throughout these editions that I revised for Mrs. Eddy, the mention of certain words being derived or probably derived from certain Latin or Greek words, is a matter due entirely to myself, for, as I have said, Mrs. Eddy had no familiarity whatever with the classics or classical tongues. The same is true in regard to most of the references to the philosophers and learned authorities. I am the one who worked them into the text.

"I planed off a good many of her 'poems', and if they lack, after going through my hands, something in measure and comprehensibility, I surely don't know what the literary critics would have

thought of the originals as they came into my hands from Mrs. Eddy."

In speaking of Rev. Wiggin and Mrs. Eddy's book, W. S. Nixon, who was publisher of "Science and Health" a long time, says:

"Mr. Wiggin made his last and complete revision of 'Science and Health' in 1891. He went over the whole business thoroughly in that year. I took hold of 'Science and Health' as Mrs. Eddy's publisher at the forty-fourth edition in 1889, and met Wiggin in that year. I remained as Mrs. Eddy's publisher until the seventy-fourth edition in 1893. I can say that whatever style or literary polish is to be found in 'Science and Health' is, unquestionably due to Mr. Wiggin, for Mrs. Eddy certainly had no education requisite to the writing of a book, even of ordinary English."

Concerning the source of the ideas in Christian Science, Rev. Wiggin says: "Whatever Mrs. Eddy has, as documents clearly prove, she got from P. P. Quimby, of Portland, Maine."

CHAPTER IV.

"MALICIOUS ANIMAL MAGNETISM," THE CHRISTIAN SCIENCE DEVIL.

Unlike Dr. Patterson, who, when he met Mrs. Glover, determined that he would marry her in spite of her father's cautions, Asa Gilbert Eddy did not know anything about it himself twenty-four hours before he found himself with a marriage license in his pocket. He was evidently annexed, and being a gentle little man, seems to have quite happily submitted. Again quite unlike Dr. Patterson, he did not desert the task but died in the harness after a strange and turbulent experience. The marriage took place New Years Day, 1877. Mrs. Eddy was fifty-six years old, but the age given on the marriage license was forty, the same as his. Our material sense must not make too much of this, for years and age are only illusions of the mortal and material senses, and forty would be as convenient a number as fifty-six with which to indulge this "error".

When it is remembered that the basic principle of Christian Science is the unreality of sin and suffering; that these do not exist at all except in "seeming or belief", it might be expected that Mrs. Eddy would not have been exempt from such annoyances. Instead of this she developed

a hyper-sensitiveness, and complained that, like Christ, she was bruised for others' transgressions.

I expect to show that she was not a woman of Christian faith, that she did not believe in prayer, and that the evidence at hand shows that she did not live as close to God as the average of her followers. It is not agreeable to apply such close analysis—and no one regrets the necessity for doing so more than I, but her claims and her followers' extravagant beliefs make it a duty. Modern psychology, the relation of the mind to the health of the body, makes it as necessary to keep the beliefs of the race wholesome as it is to be scientific in physical sanitation.

The second basic principle of Christian Science is the "Allness of God"; that there is but one mind, and no volition or power or initiative outside that one mind; that it and its ideas are perfect and eternal, sinless and harmonious.

The period that we are dealing with at this point was the year 1877, two years after the first edition of "Science and Health" was published, a few weeks after her marriage to Asa G. Eddy. Mr. Spofford and Mr. Eddy were her two most active supports. In a number of letters to Mr. Spofford (see McClure's, 1907) her inability to apply Qaimby's teachings to herself, and her distance from the "All-Mind" are apparent. She literally ran away from Lynn—"driven," as she said, "into the wilderness" to escape the devils (errors) that her students were driving out of their patients, or out of themselves, which

straightway ran into her. If she acknowledged a weakness she usually shaped the Scriptures to show like weakness in Jesus Christ. She said:

"He bore their sins on his own person; that is, he felt the suffering their error brought, and through this consciousness destroyed error. Had the Master utterly conquered the belief of Life in matter, he would not have felt their infirmities; he had not yet risen to this final demonstration."¹

Her letters were full of complaint and self-pity. The facts will in no wise sustain the following paragraph from "Science and Health," page 38, edition 1881.

As years passed by she idealized the most prosaic experiences of the past and made capital of them.

"In years past we suffered greatly for the sick when healing them, but even that is all over now, and we cannot suffer for them. But when we did suffer in belief, our joy was so great in removing others' sufferings that we bore ours cheerfully and willingly. This self-sacrificing love has never left us, but grows stronger every year of our earth life." (S. and H.)

Trust and confidence were elements that were conspicuous for their absence in the real life of Mrs. Eddy. Since Kennedy no longer served her ends he became to her an arch enemy; though he did nothing but attend strictly to his own business, make friends and gain the confidence of the people.

¹ Science and Health, 1875 ed., p. 130.

“Malpractice” and “Malicious Animal Magnetism,” which stand today as dark things to be shunned, had their rise in Mrs. Eddy’s earliest students who ceased to continue to serve her. The following from “Science and Health,” 1881, p. 2, shows clearly the kind of weapons she was capable of using. I will leave it with the reader to determine the source of the “revelation”:

“Some years ago the history of one of our young students, as known to us and many others, diverged into a dark channel of its own, whereby the unwise young man reversed our metaphysical method of healing, and subverted his mental power, apparently for the purposes of tyranny peculiar to the individual. A stolid moral sense, great want of spiritual sentiment, restless ambition, and envy, embedded in the soil of this student’s nature, metaphysics brought up to the surface, and he refused to give them up, choosing darkness rather than light. His motives moved in one groove, the desire to subjugate; a despotic will choked his humanity. Carefully veiling his character, through unsurpassed secretiveness, he wore the mask of innocence and youth. But he was young only in years; a marvelous plotter, dark and designing, he was constantly surprising us, and we half shut our eyes to avoid the pain of discovery, while we struggled with the gigantic evil of his character, but failed to destroy it.

* * * * * The second year of his practice, when we discovered he was malpracticing, and told him so, he avowed his intention to do what-

ever he chose with his mental power, spurning a Christian life and exulting in the absence of moral restraint. The sick clung to him when he was doing them no good, and he made friends and followers with surprising rapidity, but retained them only so long as his mesmeric influence was kept up and his true character unseen. The habit of his misapplication of mental power grew on him until it became a secret passion of his to produce a state of mind destructive of health, happiness or morals. . . . His mental malpractice has made him a moral leper that would be shunned as the most prolific cause of sickness and sin did the sick understand the cause of their relapses, protracted treatment, the husband the loss of his wife, and the mother the death of her child, etc."

The passion which the above displays against opposition, later has come to apply to all who oppose her sway and doctrines. Its name now is what she conjured up in her mind to be Kennedy's not Kennedy, Spofford, Arnes, but matter, mortal mind, mental healing, even the same kind that Quimby and she used, in short anything or anybody who is outside her cult. Thus we have a personal animosity grown into a doctrine, a devil. We shall show that this is the only thing that Mrs. Eddy discovered, and no one else lays claims to it.

She built up an imaginary Kennedy who became to her the source of all her ailments and misfortunes. She wrote a chapter on Demonology for the special benefit of this and other like de-

mons. The following extracts from the "Science and Health" of that date tell the story best, and shows the nature of her venom:

"Among our very first students was the mesmerist aforesaid, who has followed the cause of metaphysical healing as a hound follows his prey, to hunt down every promising student if he cannot place them in his track and on his pursuit. Never but one of our students was a voluntary malpractitioner; he has made many others. . . . This malpractitioner tried his best to break down our health before we learned the cause of our sufferings. It was difficult for us to credit the facts of his malice or to admit they lie within the pale of mortal thought.

"The husband of a lady who was a patient of this malpractitioner poured out his grief to us and said: 'Dr. K—— has destroyed the happiness of my home, ruined my wife, etc.' and after that he finished with a double crime by destroying the health of that wronged husband so that he died. We say that he did these things because we have as much evidence of it as ever we had of the existence of any sin. The symptoms and circumstances of the cases, and the diagnosis of their diseases, prove the unmistakable fact. His career of crime surpasses anything that minds in general can accept at this period. We advised him to marry a young lady whose affections he had won, but he refused; subsequently she was wedded to a nice young man, and then he alienated her affections from her husband.

"The Nero of today, regaling himself through a mental method with the tortures of individuals, is repeating history, and will fall upon his sword, and it shall pierce him through. Let him remember this when, in the dark recesses of thought, he is robbing, committing adultery, and killing; when he is attempting to turn friend away from friend, ruthlessly stabbing the quivering heart; when he is clipping the thread of life, and giving to the grave youth and its rainbow hues; when he is turning back the reviving sufferer to her bed of pain, clouding her first morning after years of night; and the Nemesis of that hour shall point to the tyrant's fate, who falls at length upon the sword of justice."

Georgine Milmine in McClure's has done this part of the history so well that I wish to give her idea of Daniel Spofford's fall from grace:

"The sign of the mesmerist, however, the plague spot which he could not conceal, was 'Manipulation'—the method which she had taught Kennedy and afterward repudiated. 'Sooner suffer a doctor infected with smallpox to be about you,' she cries, 'than come under the treatment of one who manipulates his patients' heads.' And again, 'the malpractitioner can depend only on manipulation.' From 1872 to 1877 Mrs. Eddy counted many victims of Kennedy's mesmeric power, but charged no other students with consciously or maliciously practicing mesmerism. In 1877, however, an open rupture occurred between Mrs. Eddy and Daniel Spofford. Now, Mr.

Spofford was, like Kennedy, a man with a personal following, and his secession would mean that of his party. Though she never hated Spofford as bitterly as she hated Kennedy, he was the second of her seceding students who was deemed important enough to merit the charge of mesmerism—a charge which conferred a certain distinction, as only those who had stood in high places ever incurred it.

"But in her book published only two years before, Mrs. Eddy had clearly and repeatedly stated that the mesmerist could 'depend only on manipulation', and could always be detected thereby. Now Mr. Spofford did not manipulate—he had been so soundly taught that he would have sooner put his hands into the fire. But as 'Science and Health' had not yet been definitely announced as the revealed word of God, modifications were not an inconsistency. Accordingly Mrs. Eddy got out a postscript. The second edition, which Mr. Spofford had labored upon and helped to prepare, was hastily revised and converted into a running attack upon him, hurried to press, labeled Vol. II., and sent panting after 'Science and Health,' which was not labeled Vol. I., and which had already been in the world three years. This odd little, brown book, with the ark and troubled waves upon its cover, is made up from a few chapters snatched from the 1875 edition, interlarded with vigorous rhetoric such as the following apostrophe to Spofford:

"Behold, thou criminal mental marauder, that

would blot out the sunshine of the earth, that would sever friends, destroy virtue, put out Truth, and murder in secret the innocent, befouling thy track with the trophies of thy guilt,—I say, Behold the “cloud, no bigger than a man’s hand,” already rising in the horizon of Truth, to pour down upon thy guilty head the hailstones of doom! ”

Read the following and remember her later claim of divine guidance:

“Mesmerism is practiced through manipulation—and without it. And we have learned by new observation the fool who saith ‘there is no God’ attempts more evil without a sign than with it. Since ‘Science and Health’ first went to press we have observed the crimes of another mesmeric outlaw, in a variety of ways, who does not as a common thing manipulate, in cases where he suddenly attempted to avenge himself of certain individuals, etc. But we had not before witnessed the malpractitioner’s fable with manipulation, and supposed it was not done without it; but have learned it is the addenda to what we have described in a previous edition, but without manipulating the head.”¹

This comedy increased; the disease grew worse in Mrs. Eddy’s mind. These were the years before she had an adviser like Rev. Wiggin, who could draw his ample salary, enjoy the comedy, and make improvements at the same time.

She would have violent attacks, which she at-

¹ Science and Health (1878), p. 136.

tributed to Kennedy and Spofford. Her students took all this seriously, and the more faithful of them came to be a bodyguard for her, and frequently had to do service for long hours at night. This comedy went from one extreme to another until it developed into the last case of witchcraft ever tried out in the courts of Massachusetts. Had she and her hysterical followers represented the high level of intelligence of that time, the horrors of the Salem witchcraft of two hundred years before would have been repeated. If her followers of today took the devil she left them as frantically as their leader did, we would have our hospitals for the insane filled with the victims of her disease. Happily there are enough among them whose earlier education acts as the equilibrium that keeps the more romantic and fanciful somewhat stable.

Spofford, like Kennedy, built up a successful practice which was a thorn in Mrs. Eddy's side. It seems that she used every means in her power to ruin his business. She filed a bill in equity against him to recover tuition and royalties on his practice. A few weeks later she brought in a bill of complaint petitioning the court to restrain him from using his evil power. This came to be known as the witchcraft case and was the subject of considerable merriment by a sane public. The judge sustained a demurrer, declaring with a smile that it was not within the power of the court to control Mr. Spofford's mind. The case

was appealed and the appeal waived the following November.

The bill of complaint read as follows: "Humbly complaining, the plaintiff, Lucreta L. S. Brown, of Ipswich, in said county of Essex, sheweth unto your Honors, that Daniel H. Spofford, of Newburyport, in said county of Essex, the defendant in above entitled action, is a mesmerist and practices the art of mesmerism and by his said art and power of his mind influences and controls the minds and bodies of other persons and uses his said power and art for the purpose of injuring the persons and property and social relations of others and does by said means so injure them.

"And the plaintiff further sheweth that the said Daniel Spofford has, at divers times and places since the year 1875, wrongfully and maliciously and with intent to injure the plaintiff, caused the plaintiff by means of his said power and art great suffering of body and mind and severe spinal pains and neuralgia and a temporary suspension of mind, and still continues to cause the plaintiff the same. And the plaintiff has reason to fear and does fear that he will continue in the future to cause the same. And the plaintiff says that said injuries are great and of an irreparable nature and that she is wholly unable to escape from the control and influence he so exercises upon her and from the aforesaid effects of said control and influence."

This was not the end, however, of the Spofford case. Asa G. Eddy, her husband, took Malicious

Animal Magnetism so seriously that he lived in constant terror of it. No demon was ever more real to the savage mind than was the evil of M. A. M. to him. The Eddy home was little short of a madhouse on this theme. Everything that went amiss was due to its influence. If she lost a student it was the work of Kennedy and Spofford through M. A. M. She would walk the floor at night, declaring that Spofford's mind was controlling her and she could not shake it off. Sympathetic and simple minded as Mr. Eddy was, he must have been concerned to the point of frenzy. The McClure history states that he "used to declare that the man ought to be punished for persecuting her, and believed that Spofford's mind was on their track night and day, seeking to break down Mrs. Eddy's health, to get their property away from them, and to overthrow the movement."

The result of all this was that Mr. Eddy and Edward J. Arens, who had assisted Mrs. Eddy in the witchcraft case a few months before, were arrested and indicted on a charge of conspiring to murder Daniel Spofford. A saloonkeeper by the name of Sargent told Spofford that two men—later identified as Eddy and Arens—had offered him five hundred dollars to kill Mr. Spofford, and had paid him seventy-five dollars in advance. Sargent had also notified the State Detective, Hollis C. Pinkham. At the hearing Sargent brought in as a witness his sister, who kept a house of ill fame, and other characters of like

nature. The evidence was sufficient so that Eddy and Arens were bound over under three thousand dollars' bail.

The indictment read as follows: "That Edward J. Arens and Asa G. Eddy, of Boston, aforesaid, on the 28th day of July in the year of our Lord one thousand eight hundred and seventy-eight, with force and arms, being persons of evil minds and dispositions, did then and there unlawfully conspire, combine and agree together feloniously, willfully, and of their malice aforethought, to procure, hire, incite and solicit one James L. Sargent, for a certain sum of money, to wit, the sum of five hundred dollars, to be paid to said Sargent by them, said Arens and Eddy, feloniously, willfully, and of his, said Sargent's malice aforethought, in some way and manner and by some means, instruments and weapons, to said jurors unknown, one Daniel H. Spofford, to kill and murder. Against the law, peace and dignity of said Commonwealth."

The case was dismissed by the district attorney. The reasons were never known, though the costs were paid by Mr. Eddy.

Mrs. Eddy's version of the conspiracy given in the 1881 edition of "Science and Health" may be seen from the following paragraphs:

"The purpose of the plotters was evidently to injure the reputation of Metaphysical practice, and to embarrass us for money at a time when they hoped to cripple us in the circulation of our book. This is seen in the fact that our name was

in any way introduced into the case when we were not implicated by the law and by the Gospel."

"The mental practitioners managed that entire plot; and if the leading demonologist can exercise the power over mind, and govern the conclusions and acts of people, as he has boasted to us that he could do, he had ample motives for the exercise of his demonology from the fact that a civil suit was pending against him for the collection of a note for a thousand dollars, which suit Mr. Arens was jointly interested in."

Edward J. Arens soon after this fell from grace and joined the ranks of the "mesmerists," making the black triumvirate that, in imagination, pursued the Eddys day and night. Their most dangerous influence took the form of arsenical poisoning, mentally administered. Mr. Eddy's health began to fail and Mrs. Eddy diagnosed it as arsenical poisoning, mentally administered by the enemy. He was convinced that he was being slowly poisoned and daily treated according to her formula to ward off the influence.

Finally Dr. Noyes, a regular physician, was called in, and he explained that Mr. Eddy was suffering from well defined heart disease. He died June 3rd. Mrs. Eddy telegraphed immediately for Dr. Noyes to come up from Lynn to Boston and perform an autopsy. "The autopsy was private and was conducted at the widow's request. Dr. Noyes found that death had resulted from organic disease of the heart, the

aortic valve being destroyed and the surrounding tissue infiltrated with calcareous matter."

Mrs. Eddy immediately gave out the following interview to the Boston Post of June 5th, 1882:

"My husband's death was due to malicious mesmerism. Dr. C. J. Eastman, who attended the case after it had taken an alarming turn, declares the symptoms to be the same as those of arsenical poisoning. On the other hand, Dr. Rufus K. Noyes, late of the City Hospital, who held an autopsy over the body today, affirms that the corpse is free from all material poison, although Dr. Eastman still holds to his original belief. I know that it was poison that killed him, not material poison, but mesmeric poison. My husband was in uniform health, and but seldom complained of any kind of ailment. During his brief illness, just preceding his death, his continual cry was, 'Only relieve me of this continual suggestion through the mind of poison, and I will recover.' It is well known that by constantly dwelling upon any subject in thought finally comes the poison of belief through the whole system. . . . I never saw a more self-possessed man than dear Mr. Eddy was. He said to Dr. Eastman, when he was finally called to attend him: 'My case is nothing I cannot attend to myself, although to me it acts the same as poison and seems to pervade my whole system, just as that would.'

"This is not the first case known where death has occurred from what appeared to be poison, and was so declared by the attending physician,

but in which the body, on being thoroughly examined by an autopsy, was shown to possess no signs of material poison. There was such a case in New York. Everyone at first declared poison to have been the cause of death, as the symptoms were all there; but an autopsy contradicted the belief, and it was shown that the victim had had no opportunity of procuring poison. I afterwards learned that she had been very active in advocating the merits of our college. Oh! isn't it terrible, that this fiend of malpractice is in the land! The only remedy that is effectual in meeting this terrible power possessed by the evil-minded is to counteract it by the same method that I use in counteracting poison. They require the same remedy. Circumstances debarred me from taking hold of my husband's case. He declared himself perfectly capable of carrying himself through, and I was so entirely absorbed in business that I permitted him to try, and when I awakened to the danger it was too late. I have cured worse cases before, but took hold of them in time. I don't think that Dr. Carpenter had anything to do with my husband's death, but I do believe it was the rejected students—students who were turned away from our college because of their unworthiness and immorality. Today I sent for one of the students my husband had helped liberally, and given money, not knowing how unworthy he was. I wished him to come that I might prove to him how, by metaphysics, I could show the cause of my husband's death.

He was as pale as a ghost when he came to the door and refused to enter, or to believe that I knew what caused his death. Within half an hour after he left I felt the same attack my husband felt, the same that caused his death. I instantly gave myself the same treatment that I would use in the case of arsenical poisoning, and so I recovered, just the same as I could have caused my husband to recover had I taken the case in time. After a certain amount of mesmeric poison has been administered it can not be averted. No power of mind can resist it. It must be met with resistive action of the mind at the start, which will counteract it. We all know that disease of any kind cannot reach the body except through the mind, and that if the mind is cured the disease is soon relieved. Only a few days ago I disposed of a tumor in twenty-four hours that the doctors had said must be removed with the knife. I changed the course of the mind to counteract the effect of the disease. This proves the myth of matter. Mesmerism will make an apple burn the hand so that the child will cry. My husband never spoke of death as something we were to meet, but only as a phrase of mortal belief—I do believe in God's supremacy over error, and this gives me peace. I do believe, and have been told, that there is a price set upon my head. One of my students, a malpractitioner, has been heard to say that he would follow us to the grave. He has already reached my husband. While my husband and I were in

Washington and Philadelphia last winter, we were obliged to guard against poison, the same symptoms apparent at my husband's death constantly attending us. And yet the one planning the evil against us was in Boston the whole time. Today a lady, active in forwarding the good of our college, told me that she had been troubled almost constantly with arsenical poison symptoms, and is now treating them constantly as I directed her. Three days ago one of my patients died, and the doctor said he died from arsenic, and yet there was no material symptoms of poison."

The usual pretense, that she could have cured him *if*, occurs in this interview. She never failed to score one for her healing powers, which, like the most of her virtues, are conspicuous in her printed pages, but history, otherwise, seems to have neglected to remember to mention them.

The Dr. Eastman of whom she speaks was a doctor by the same authority that the prefix appears before the name, "Prof. —'s boot blacking parlor."

Many of Mrs. Eddy's students believed that Mr. Eddy had died of mesmeric poisoning and shared in the terror that reigned in Mrs. Eddy's home. Georgine Milmine gives this vivid description of the state of mind that prevailed. "She declared that mesmerism had broken down her every defense, that her students were powerless to treat against it, and that at last she, herself, was prostrated. Twice, she said, she had resuscitated her husband from the power which

was strangling him, but the third time her strength was exhausted. Mesmerism was submerging them, and she felt that she was barely keeping her head above water. This was the end, she told her faithful women; undoubtedly she would speedily follow her husband. The light of truth was to be put out, and the world would again begin its dreary vigil of centuries."

Mrs. Eddy's nocturnal seizures were more frequent than ever, and her students were called at all hours to combat the enemy. The seizures usually took on the symptoms of arsenical poisoning. This supposed activity of the enemy called for the marshalling of her strongest forces. She therefore organized a secret society called the P. M. (Private Meeting society). The society met twice a day in Mrs. Eddy's parlor and confronted the enemy. Now she had charged the enemy with using poisoned bullets, quite contrary to international law governing munitions of war. The Mrs. Eddy of her own making in her printed pages would have adhered to at least the rules of civilized warfare.

Jack London's fertile imagination describes the destruction of hundreds of millions of Chinese through a campaign of extermination, whereby airships directed by white men scattered over the empire cultures of the most virulent diseases grown in the laboratories of science. It may be that he got the suggestion for this nightmare from the dark doings of the P. M. society.

Believing, as Mrs. Eddy did, that arsenic could be administered mentally, she had her students in secret conclave fire volley after volley of mental contagion and poison at the "enemy." She would say, "Treat Kennedy. Say to him: Your sins have found you out. You are affected as you wished to affect me. Your evil thought reacts upon you. You are bilious, you are consumptive, you have liver trouble, you have been poisoned by arsenic."

The following is from Peabody's Relgio-Medical Masquerade:

"To bring out clearly the effect upon Mrs. Eddy's daily life of her genuine belief in this diabolical thing she calls malicious animal magnetism, and the efforts to avail herself of the supposed power of mind to cause disease and death, the following letter, received from a gentleman, now a practicing physician, who in his earlier manhood was attracted to Mrs. Eddy and her teachings, is incorporated here:

"I lived in the "College" with Mrs. Eddy and her family for nearly a year, and had ample opportunity to observe all the things I now tell you; I shall not make a statement without *knowing* it is *absolutely* true.

"As you desire information in regard to her teaching of malicious animal magnetism, I will confine myself mostly to that subject.

"Nearly two-thirds of the time of her class lectures was taken up with teaching us how to "meet the enemy," as she called Richard Ken-

nedy, Edward Arens, Clara Choate, and her mother, Mrs. Childs. We were taught that Richard Kennedy, especially, was the "Arch Enemy" of Christian Science, and of Mrs. Eddy herself; that he had learned the art of using "malicious animal magnetism" on Mrs. Eddy and her students; that he had "secret service" men and women who watched every movement of Mrs. Eddy, and of each one living with her; that we could not go out without someone following, and watching us, reporting to the "ring of enemies," namely, Kennedy, Arens, Choate and Childs. We were taught that by being aware of all of our movements—just how we looked, and who our patients were—they had the mental power to so mesmerize our minds as to cause us to meet with defeat in all our attempts to heal; that they were informed of the diseases and weaknesses from which we had been healed, and by malicious thoughts and concentration upon us could cause us to relapse into our old forms of disease.

"Mrs. Eddy was constantly having attacks of illness (always in the night). We were often called up about eleven o'clock at night to treat her and were obliged to remain up until about two o'clock a. m. These attacks, we were told, were brought on by the "enemy" working through us as her students. She claimed that the only way the "enemy" could reach her was through her students, she being so strong and so pure that their "malicious animal magnetism" could not reach her in any other way. So we used to go

into the parlor after breakfast and supper, each day, and mentally "take up the enemy." We were taught to recognize the error, and to treat ourselves and the "enemy," so that they (the enemy) could have no power over us, or our patients; and every time we gave the treatments we were taught to first "treat the enemy."

"The result of all this was that Mrs. Eddy was always full of fear, as the "enemy" were supposed to have power to prevent all kinds of desired results, not only in healing, but in business as well.

"I was told to treat the "enemy" (Kennedy, Arens, Choate and Childs) to cause their "old beliefs" to return, "and prostrate them at once." "Old beliefs" meant former diseases from which they had been healed, in *some cases even tumors and cancers.*

"I could write pages of things said and done, to show that insane idea of the power of malicious men and women to nearly, if not quite, kill people. We were taught that they had killed several students of Mrs. Eddy. I was taught that Kennedy and Arens knew how to treat people in a way to cause "sixty symptoms of arsenic poisoning."'"

While, of course, this comedy had no further effect than the injury done to themselves, it does indicate that the moral turpitude—the criminal intent—was there; and the primitive doctrine of an eye for an eye was enacted in a Christian age in the most grotesque fashion. Connecting the

series of events—the conspiracy to have Spofford put out of the way; the death of Mr. Eddy through arsenic poisoning, “mentally administered”; and, finally, the secret and more modern effort to destroy the enemy through like poisoning; one must hasten to seek refuge behind the admonition, “judge not that ye be not judged.”

Frederick W. Peabody, of the Boston bar, has had an intimate acquaintance with the devious ways of Mary Baker Eddy and those closest to her. Since I shall quote at some length from his instructive book, “The Religio-Medical Masquerade,” I will let his own words introduce him to those who may herein learn for the first time of his work.

“My first encounter with Christian Science came about through the employment by the Arena Company, publishers of the Arena Magazine, in 1899. In the May number of the magazine of that year an article by Mrs. Josephine C. Woodbury, that was in the nature of an *exposé* of Christian Science, was published, and instead of bringing suit against Mrs. Woodbury or the magazine for the statements contained in the article, an endeavor was made, in Mrs. Eddy’s interest, to suppress the magazine by a suit in equity to restrain its publication based upon the incorporation in the article of a photograph of Mrs. Eddy said to have been copyrighted. The Arena Company retained me to represent its interests in the litigation, and during that employment I was brought in contact with the author

of the article, and from her got my first inkling of the real character of Mrs. Mary Baker Eddy, and her religio-medical-commercial system.

"Some time after the Woodbury-Eddy litigation, I was retained by Rev. Minot J. Savage, then of New York City, to collect for him and at his expense, in legal evidential form, the facts showing unmistakably Mrs. Eddy's false pretense and fraud, and in pursuance of this employment I examined numerous individuals and took their statements under oath for Mr. Savage. Later, when McClure's Magazine undertook the publication of the facts of Mrs. Eddy's career, I was employed to procure the sworn statements of many individuals in support of the magazine's story, and shortly after I was retained by Mrs. Eddy's two sons, George W. Glover, born to her by her first husband, and Edward J. Foster, her son by adoption, to co-operate with their other lawyers, Hon. William E. Chandler, ex-United States Senator from New Hampshire, being senior counsel, in the prosecution in the courts of New Hampshire of a suit in equity for the appointment of a receiver to have charge of their mother's large estate for her benefit, upon the ground that, through old age, mental weakness and delusions, if not actual insanity, she was incompetent to have the care of it.

"As the Massachusetts attorney in this litigation it became my duty in the city of Boston to examine, under oath, many of Mrs. Eddy's most intimate friends, and the highest officials of or-

ganized Christian Science, who, by legal process, were compelled to produce many hundreds of personal letters received by them from her. This last professional experience completed my understanding of Christian Science, and the facts herein set forth are, almost without exception, based either on Mrs. Eddy's own published utterances, her private correspondence, the sworn testimony of witnesses, or the admission under oath of her most confidential friends and followers; and I give my book to the world with the full understanding of the responsibility I assume and a complete willingness to justify in any legal tribunal every statement I make."

In discussing Mrs. Eddy's obsession and character Mr. Peabody says:

"Whatever may have been the cause of Mrs. Eddy's hatred of Spofford, she wished him killed, and to that end instructed her students to sit together daily, at noon and in the evening, and by concerted mental concentration hurl disease into Mr. Spofford.

"I do not contend that Mrs. Eddy, or Christian Scientists, or others, ever killed or can kill or afflict with disease any other person by absent mental treatment, and one of my strong reasons for this confident belief is that I am still permitted to walk the earth. I only seek to show the murderous purpose in the heart of the woman who is pretending to be the voice of God to this age and the equal of Jesus Christ.

"What connection there was between the fail-

ure of Mrs. Eddy's effort to kill Spofford or to have him killed by mental means and her husband's alleged efforts to have him killed by physical means, I do not positively know. I did not hear Mrs. Eddy say to Mr. Eddy: 'Asa, we have tried and tried and tried to kill that man Spofford, but he is a tough proposition, and we have made no progress. Now you pay Sargent \$500 to lie in wait for him with a club and we will see if that won't settle him.' That was the charge against Eddy. Nothing mental about the club form of treatment! I did not hear Mrs. Eddy say that to Eddy, but I very much doubt if he would have found himself in the position in which he was placed, if his dominating help-meet had offered any objection to the thing of which he was accused. I do not know that Mrs. Eddy knew anything about Asa G. Eddy's undertaking to have Spofford killed; but I do know that what I have stated is true, and I do know that the human mind necessarily makes deductions from circumstances; and I do not doubt every human mind that believes the facts to be as I have stated them will make the same deduction that my mind makes.

"For some unexplained reason this indictment was never prosecuted; but, upon the payment of costs by Eddy, was *nol prossed*. There was no disproof of the sworn testimony given in the police court. Eddy never asked for a hearing, he never insisted upon the vindication only a trial could give. He put his hand into his pocket and

paid a considerable sum to escape a trial; and Mrs. Eddy and her friends called that a vindication. Does an innocent man accused of serious crime pay money to escape a trial, or does he demand a full hearing and establish his innocence?

"And Spofford is not the only enemy the good 'Mother' of Christian Science has sought to dispose of by mental murder. Richard Kennedy and Clara E. Choate, both now living in Boston, and Edward J. Arens also fell under the ban, and at Mrs. Eddy's instigation received so-called mental treatment designed to relieve them of the burden of the flesh by divers diseases."

The above scenes are descriptive of the early part of the '80s, when new "revelations" were being received, as "Science and Health" was undergoing constant changes. Since we are engaged in examining the spirit, to determine whether it be of God or man, it will be well to follow the work of the "demons" still farther. Indeed, that illuminating chapter in "Science and Health," called the "apocalypse," cannot be appreciated without a knowledge of Mrs. Eddy's obsessions.

In fact, you, my good reader, if you stand without the gates of the "New Jerusalem," cannot appreciate the place assigned to you in ignorance of the rise and evolution of the "Christian Science" devil. The true definition of this devil is—anyone or anything that questions Mrs. Eddy's divine authority or the tenets of her doctrine. Her "spiritual" definition for devil is,

"evil, error, a belief in sin, sickness and death, animal magnetism, hypnotism."

The first attempt at a church organization was in 1875, the year "Science and Health," the future "pastor," made its first appearance. The organization was the result of the initiative of a number of students who had been members of churches and missed their habits of worship. Mrs. Eddy was employed at five dollars per Sunday to lecture. A few meetings only were held, as the spiritualists annoyed her with their presence. It was organized with eight members.

In 1879 Mrs. Eddy and her students established The Church of Christ (scientists) with twenty-six charter members. The organization was effected with the greatest secrecy in order that the "enemy" might be circumvented.

While lecturing before her audience she provided a comedy that reminds one of a Chinese funeral, where the corpse on the way to the cemetery is preceded by those whose business it is to retard the progress of the devil by scattering innumerable pieces of paper with holes in them through which the devil must pass before he can torment the deceased. She had a number of her faithful bodyguard sit in the front of the audience protecting her while she spoke, by keeping up a constant "demonstration" or "treatment" against the "enemy."

Demonology became the principal theme. So sensitive to these supposed influences did she become, that she declared that she could tell which

tormentor was busy at a given time, and sometimes recognized their concerted action. So dominant did this and other factors become that eight of her principal members withdrew in a body, and offered as a reason their leader's "departure from the straight and narrow road made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy."

Instead of accepting their resignation Mrs. Eddy notified them that they were liable to expulsion and summoned them to meet the church on October 29, 1881. This they did not do, but two other members sent in their resignations, stating that they "could no longer entertain the subject of mesmerism which had lately been made uppermost in the meetings and in Mrs. Eddy's talks."

During the years of her stay in Lynn she was in the courts so often, and always in a quarrel with some of her students, that finally she realized that there was a prejudice too difficult to surmount. She left Lynn in 1882 and took up her residence in Boston, then being sixty-one years old. She had established her Massachusetts Metaphysical College, and this she moved with her to Boston, a slight task, since it consisted of herself only. Its seat was her parlor and she constituted its faculty.

Mrs. Eddy remained in Boston seven years, when she retired to Concord in 1889. She was driven about by M. A. M., which "devil" continued to pursue every detail of her life. It

sometimes spoiled the fit of a gown, produced dissension among her students, caused her to lose her most promising followers, and always sought to devour the "child," "the divine idea," to which she was constantly giving a *new* birth. During her stay in Boston she was in constant "flight" from the "enemy." Her adopted son, E. J. Foster-Eddy, had his hands quite full in helping to outwit the "enemy." She moved into several houses, but wherever she went "mesmerism" appeared.

She was getting out a new edition of "Science and Health" and attributed every trifling obstacle to "mesmerism." At last, to drive back the swelling tide of its influence, she set Foster-Eddy and several students to demonstrating over the Riverside Press. To each healer she assigned a different department, the press room, bindery, etc. To Foster-Eddy she assigned the heads of the concern. After instructing him how to "treat" them, she wrote: "You know they cannot be made sick for printing and binding God's book, and you must show your faith by works in this instance."

Some of the students evidently did not come up to the necessary standard in "treating" the press, for she wrote to Foster-Eddy that "those persons named are utterly incapable of handling the Red Dragon. They can command serpents but not the last species.

"At once dismiss your help and confine your treatment to the proprietor, Mr. W——, and

electricity. Take no other personality into thought but the ones employed at the press.

"All is God; good, there, is no evil."

"Malicious Animal Magnetism" (M. A. M.) had not overlooked her "Christian Science Journal" and she ordered her publisher to take it and flee with it. He remonstrated, but the argument, "God has directed me in the matter; have you anything more to say?" closed all remonstrance, and he went to Philadelphia and arranged for the next issue to be printed there. While completing the arrangements he received a telegram from Mrs. Eddy ordering him to bring the Journal back to Boston at once. She must have thought that she had given the "devil" a solar plexus "treatment" and was safe from further interference.

The question of selecting an editor for the "Journal" was up. She wrote her manager, saying: "God, our God, has just told me who to recommend to you for the editor of the Journal." Almost immediately he received another letter from her retracting the recommendation on the ground that "it is a mistake; he is not fit. It was not God evidently that suggested that thought but the person who suggests many things mentally, but I have before been able to discriminate."

Her publisher and manager had suggested to her that it would be better if she did not make herself so conspicuous by pushing forward her own personality in the Journal. He was met by such statements as this from her:

"God will not let me be silent relative to our business here yesterday, but demands me to answer reminding you of your feelings towards me."

While Mrs. Eddy was hunting for a way to get control of her church by a "circuitous, novel way," as she called that which in the language of the street is called a "trick of the trade," her lawyer found the way "guided by Divine Love."

She has at times made money by selling articles, such as souvenir spoons, which were supposed to impart a virtue, or so believed by many of her fanciful followers. On one occasion she saved some money by putting a curse upon it in the place of a blessing. Her gardener had been with her but a short time, and wishing to offer to pay him something extra for the expense he had been to in moving, she instructed her adopted son to take three hundred dollars and offer it to him, but she added: "It will prove a curse to him if he takes it." The gardener's superstition on hearing this overcame his feeling of need, and he refused it.

She told her adopted son, Foster-Eddy, not to leave her if she should tell him to go away, but that "mesmerism" had come between them. He, in time, went the way of all those closest to her. No matter how faithful a follower had been, nor how long he had served her every wish, one after another was sacrificed. She declared that he was governed by hypnotism to work against her.

CHAPTER V.

THE ROMANTIC ELEMENT IN CHRISTIAN SCIENCE.

There is today, and there has always been, a romantic element in Christian Science. Mrs. Eddy encouraged this, if only the fanciful speculations pertained to her glorification. But when anyone else began to shine, and gathered about him admiring followers, she was not slow to throw a bomb into such a camp, and, when the smoke had cleared away, the leader found himself under the debris of the shock, with followers scampering back into the fold of the "elect."

The history of the rise and fall of Mrs. Josephine Curtis Woodbury is worth our time, because it throws its light upon the evolution of the Christian Science Devil, and upon the real character of Mrs. Eddy.

Mrs. Woodbury had been associated with Mrs. Eddy since 1879 and was one of her most successful healers and teachers. She became very popular with a faction of the Christian Scientists in Boston. She was one of those "Scientists" who believed in carrying a theory or teaching into practice. So, when Mrs. Eddy had taught, in private, that generation of life did not require both sexes, Mrs. Woodbury taught it also, and furthermore "demonstrated" the teaching by having a son born to her which she claimed to be

mentally generated. Now this would be building upon the "demonstrations" of Mrs. Eddy, and that was against the rule. She had heretofore decapitated all those who gave evidence of personal ambition, and for a teacher as popular as Mrs. Woodbury to do something that Mrs. Eddy had not had opportunity of doing since her "discovery" was not to be tolerated.

Since Mrs. Eddy had taught this and the oracle was believed by many who took her sign-board-advertising seriously, she was in a close place. If she acknowledged the miracle done by Mrs. Woodbury she was then in danger of having a formidable rival. Had Mrs. Eddy made her "discovery earlier" in life, and afterwards given birth to a child, the chances are that the child's father would have been slighted in the stories she would have told of its origin, just as in Mrs. Woodbury's case.

Now Mrs. Eddy never sacrificed a romantic statement of "Truth" if she could sacrifice someone and save the statement, however ridiculous it might be. So in this case she did not submit her teaching to the altar of sacrifice, but with some relief gave her pupil to pay the price of "sin."

When the news of the birth of Mrs. Woodbury's child, named "The Prince of Peace," and spoken of as "Little Immanuel," was brought to Mrs. Eddy, she indignantly exclaimed, "Child of Light! She knows it is an imp of Satan!"

Mrs. Woodbury, of course, lost her place in

the church. She felt this keenly and tried to get Mrs. Eddy to use her influence with the other authorities that seemed to be. There was no authority besides Mrs. Eddy, but she had built a fortress behind which she retired in seclusion and safety, from which she could always fire a gun into any camp without the victim knowing from whence the shot came. This was accomplished through the publication by her of seven fixed rules as follows:

“1. I shall not be consulted verbally, or through letters, as to whose advertisement shall or shall not appear in the Christian Science Journal.

“2. I shall not be consulted verbally, or through letters, as to the matter that shall be published in the Journal and Christian Science series.

“3. I shall not be consulted verbally, or through letters, on marriage, or divorce, or family affairs of any kind.

“4. I shall not be consulted verbally, or through letters, on the choice of pastors for churches.

“5. I shall not be consulted verbally, or through letters, on disaffections, if there should be any, between the students of Christian Science.

“6. I shall not be consulted verbally, or through letters, on who shall be admitted as members, or dropped from the membership of the Christian Science churches or associations.

"7. I am not to be consulted verbally, or through letters, on disease and the treatment of the sick, but I shall love all mankind—and work for their welfare."

When Mrs. Woodbury appealed to her to help her get admission to the church again, she shifted the responsibility upon the First Members, behind whom she stood with absolute power. Thus she could strike a blow and others would take the blame. Her desire was to eliminate such members as were dangerous to her authority. She published the following article and had it read before the congregation at the June Communion service, only a few weeks after the death of Mrs. Woodbury's husband:

"The doom of the Babylonish woman referred to in Revelation is being fulfilled. This woman, drunken with the blood of the saints and the blood of the martyrs of Jesus, drunk of the wine of her fornication, would enter even the church and retaining the heart of the harlot and the purpose of the destroying angel—poison such as drink of the living water." And further: "And a voice was heard saying, come out of her my people and harken not to her lies that ye receive not her plagues, for her sins have reached unto Heaven and God hath remembered her iniquities. Double unto her double, according to her work: in the cup which she hath filled, fill to her double. For she saith in her heart, I am no widow. Therefore shall her plague come in one day, death, mourning and famine: for strong is the

Lord God who judgeth her. That which the Revelator saw in spiritual vision will be accomplished. The Babylonish woman is fallen: and who shall mourn over the widowhood of lust, of her that hath become the habitation of devils, and the hold of every foul spirit and the cage of every unclean bird."

When Mrs. Eddy gave the above burst of venom she was almost eighty years old. She did not seem to mellow under the physical changes leading toward death. She could use such vituperations for a communion service; but then, the communion, since discontinued by her order, never did stand for the same in her church as it does in the Christian churches.

Mrs. Woodbury brought a suit for criminal libel against Mrs. Eddy, maintaining that it was an attack upon her, though her name was not mentioned. She lost her suit because the Christian Scientists that were summoned as witnesses testified that they had not understood the article to have been made in reference to Mrs. Woodbury in particular. "Mr. William G. Nixon, Mrs. Eddy's former publisher, stated that he understood that by the 'Babylonish woman' Mrs. Eddy meant Josephine Woodbury."

"During the trial the courtroom was crowded with Christian Scientists, and Mrs. Woodbury decided that they had affected the outcome of the suit by concentrating their minds upon the judge and witnesses, and by 'treating' them in Mrs. Eddy's behalf. She, accordingly, would not per-

mit an appeal, but abjured Christian Science and retired into private life, and with Mrs. Woodbury's defeat perished the romantic movement in Christian Science.”¹

In the year 1907, so shortly removed, Mrs. Eddy gave evidence of her grasping, soulless character. She had but one child, now an old man with a family of several children. He (George W. Glover) became convinced that his mother was incompetent to manage her property and asked the court to appoint a receiver and to that end brought suit. His attorneys were Frederick W. Peabody and Hon. William E. Chandler. As a child, George W. Glover—her son—was so sadly neglected that his attorney, Mr. Peabody, states that at the age of sixty-five he can neither read nor write. If she was an unnatural mother when she was young, and he a child, I do not know how to describe her actions as given by Mr. Peabody when so recently they were both old, and she so near the grave. Mr. Peabody's narrative of the incident in point is best stated in his own words:

“A sad and tragic episode in connection with the litigation instituted by the sons in reference to Mrs. Eddy's mental condition, was the suicide at the Parker House, in Boston, on April 20th, 1907, of Miss Mary C. Tomlinson, sister of Irving C. Tomlinson, a former universalist minister, but then, and now, a Christian Science healer, and of Rev. Vincent Tomlinson, a uni-

¹ Life of Mary Baker Eddy, p. 440. Milmine.

versalist minister of Worcester, Mass. Miss Tomlinson had lived with her brother, Irving, at Concord, N. H., and had been a reader in the Christian Science Church there and an ardent disciple of Christian Science and of Mrs. Eddy, being much in company with her and absolutely devoted to her service. After the lawsuit by Mrs. Eddy's sons began, all the closest friends of Mrs. Eddy in Concord (as well as elsewhere) were called upon to defend her from the attack, and, by the peculiar method of absent and silent mental treatment, both Mr. Glover and his senior counsel, Mr. Chandler, were pressed by the so-called 'workers' to 'the utmost of the powers they supposed themselves to possess.'

"Miss Mary C. Tomlinson was not in the least degree unwilling to exercise her powers of absent treating of persons in order to repel the Stetson argument; nor even unwilling to treat Glover and Chandler in the ordinary way, trying to make them abandon the lawsuit; but when the decision was made at Concord to treat Mrs. Eddy's own son and his lawyer in hostile fashion—by sending arsenical poison into their veins, or otherwise putting them to death, Miss Tomlinson's whole nature revolted. She had implicit faith in Christian Science, she worshiped Mrs. Eddy, she believed in the existence of malicious animal magnetism and its devilish power and in the methods of counter-working to prevent its evil work; but she had never before seen an attempt made to use absent treatment diabolically—by putting to death

the enemies of the Church of Christ, Scientist. When she opened her eyes to the enormity to be practiced in the name of a revengeful church, her mind revolted. She determined to leave Concord, to renounce Mrs. Eddy and all her works and to denounce the system to which she had been so earnest a servant. Indeed the intense revulsion of feeling seems to have upset her mental balance. Following up her determination, she went to Boston on April 19th and wandered about, uncertain what to do with herself, at last finding her way to the Parker House in the hands of a Christian Scientist, where her two brothers, being telegraphed for, came to take charge of her.

"Here the tragedy begins. The Parker House manager wished her to be seen by Dr. Payne, the hotel physician, but did not succeed in getting him admission to her rooms. He did, however, send to her a nurse from Boothby Hospital, a Miss Telfair, who arrived about nine p. m. Later Mr. Vincent Tomlinson, the Universalist minister, came and with the nurse took charge of his sister.

"About eleven o'clock Mr. Irving C. Tomlinson, the Christian Science healer, arrived and at once took controlling charge of Miss Tomlinson—saying that he understood the case and knew what to do. Mr. Vincent Tomlinson left the rooms and took a room down the corridor, which his brother had engaged. The nurse was not allowed to stay in the room with Miss Tom-

linson, but was placed out in the corridor, while Mr. Irving Tomlinson took off his shoes and coat and laid down in a connecting room. About one o'clock in the morning there was a sound of a window being raised in Miss Tomlinson's room and the nurse entered quickly from the corridor as Irving came in from his room. They found she had opened the window, and she said to Irving, when he remonstrated, that she wanted to look out. They induced her to go back to bed and Irving then locked on the inside the door from her room to the corridor and took out the key and kept it. Miss Telfair went into the corridor again and Irving went into his own room. About three a. m. Miss Telfair heard the door connecting with Irving's room shut and locked by Miss Tomlinson. Again she heard the window opened, but, having been locked out, could not get to Miss Tomlinson. She called for the porter and they finally got into Miss Tomlinson's room by breaking down the door connecting it with Irving's. They found the window wide open and the room empty. Miss Tomlinson had thrown herself down four stories to the street. She was brought back to her room, but never spoke and died about five a. m.

"She had worshiped Mrs. Eddy. She had been one of the most devoted of her disciples, and when she came to the realization of the infamies being practiced in the name of Christ, life lost every ray of light and every particle of charm,

and she dashed herself to death upon the stones of the street of Boston.

"Small matter for wonder that, when the bruised and mangled body had been carried to the chamber Miss Tomlinson had occupied, the Universalist minister, standing by the side of his dead sister, should solemnly say to his brother, the renegade Universalist minister, the Christian Science healer, 'Irving, the blood of our sister is upon the skirts of Mrs. Eddy.' "¹

The above disclosures by Mr. Peabody are made in full view of his responsibility. In discussing his responsibility he sounds this challenge in the introduction to his book, the date being 1910:

"I challenge Mrs. Eddy and the whole Christian Science combination to dare to prosecute me for libel, and I affirm and shall continue to affirm that their omission so to do is an acknowledgment of the truth of every statement I make. She knows I am telling nothing but the truth, and that the whole truth, to be brought out upon a judicial investigation, would be more damning than the truth as I have presented it. The whole truth cannot be told outside of a judicial tribunal.

"In presenting the substance of this book in the form of a lecture to the people of the country, from one ocean to the other, the only response has been slander and defamation of me, the last resort of the accused who can make no defense; but nobody has met my facts with any-

¹ The Religio-Medical Masquerade, p. 191. Peabody.

thing like evidence, or undertaken in any serious manner to disprove the truth of my most damaging charges.”

It will be instructive at this point to quote from Mrs. Eddy herself regarding her belief in the ability of herself and her students to injure or kill another through mental treatment. The historical evidence seems complete enough to any reader who will weigh the evidence at all, to show that she made attempt after attempt to destroy those who stood in her way, even, as it appears, her own son.

In the first edition of “Science and Health,” published in 1875, page 123, Mrs. Eddy said:

“In coming years the person or mind that hates his neighbor will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines; or to enter his house to demoralize his household, for the evil mind will do this through mesmerism, and not *in propria personæ* be seen committing the deed. Unless this terrible hour be met and restrained by Science, mesmerism, that scourge of man, will leave nothing sacred when mind begins to act under direction of conscious power.”

On page 175 of the thirteenth edition of “Science and Health,” Mrs. Eddy says:

“If the right mental practice can restore health, as is proven beyond a question, it is self-evident that a mental malpractice can impair the health of those ignorant of the cause and how to treat it.”

On page 179, Mrs. Eddy says:

"The evidence of the power that mind exercises over the body has accumulated in weight and clearness until it culminates, at this period, in scientific statement and proof. Our courts recognize the evidence that goes to prove the committal of a crime; then, if it be clear that the so-called mind of one mortal has killed another, is not this mind proved a murderer, and shall not the man be sentenced whose mind, with malice aforethought, kills? His hands, without mortal mind to aid them, could not murder; but it is proven that this mind, without the aid of his hands, has killed."

On page 177 she says: "Mesmerism is practiced both with and without manipulation; but the evil deed without a sign is also done by the manipulator and mental malpractitioner."

"The secret mental assassin stalks abroad, and needs to be branded to be known in what he is doing."

In "Science and Health," thirty-sixth edition, 1888, Mrs. Eddy says, on page 220: "It is hoped that eventually our laws will take cognizance of mental crime."

On page 515 she says: "This mental-animal power (of which the dragon is the type) seeks to kill his fellow mortals, morally and physically, and then charge the innocent with his crimes."

On page 516 she says: "The highest degree of human depravity which is to be found is this propulsive will-power, or Animal Magnetism."

In Miscellaneous Writings, 1897, on page 222, Mrs. Eddy says:

"The crimes committed under this new régime of mind-power, when brought to light, will make stout hearts quail. Its mystery protects it now, for it is not yet known."

Mrs. Eddy expresses herself in full upon "Malicious Animal Magnetism" in the following from her Journal of February, 1889. She says: "One of the greatest crimes practiced in, or known to the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good by perverting its power, becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or, grandest of all, the reformation and almost the transformation into the living image and likeness of God—this mind, by misusing its freedom, reaches the degree of total moral depravity.

"Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from this friend who gives him his hand in full trust, and has, perhaps, toiled and suffered to benefit and bless him. . . .

"It is no longer possible to keep still about these things—nay, it is criminal to keep silence

and cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

"These secret heaven defying enormities must be proclaimed, or we become guilty before God as accessory after the fact. If a friend were fallen upon and maltreated or murdered before our eyes, should we hold ourselves guiltless, should we count ourselves men and women if we buried the secret of the violence and the knowledge of the assassins?

"Are we such cowards, knowing the facts as we do know, to turn and run? Shall we see the evil, the deadly danger that threatens our brother, and, to hide ourselves, flee away without warning him?

"The Science of mind uncovers to Scientists secret sin, even more distinctly than so-called physical crimes are visible to the personal senses; crime is always veiled in obscurity, but science fastens guilt upon its author through mind, with the certainty and directness of the eye of God himself.

"Human laws will eventually be framed for these criminals that now go unwhipped of human justice. Human law even now recognizes crime as mental, for it seeks always the motive. Rude counterfeit, as it is of Divine Justice, it metes out punishment or pardons according as it finds, or finds not, the evil intent, the mental element. The time has come for instructing human justice so that these secret criminals shall tremble before

the omnipotent finger that points them out to the human executioner."

In a personal letter to a student, Mrs. Eddy said:

"The mental practitioners or mesmerists employ the argument of poison to kill people. They cause you or your patients to suffer from arsenical poison in the blood or stomach, mercurial poison, morphine or any other form of mineral, vegetable or animal poison which they may name in their arguments."

Again, she has said: "It was years after we were personally attacked by mental malpractice before we defended ourselves or taught our students self defense. Until this attack was aimed at our life we never realized or even investigated it thoroughly and so discovered the full extent and purpose of mental malpractice. But we gave our attention to it and found how to save the scattering remnants of our Christian students that had been mown down like grass. We resolved in the strength of God to save them and others from the hands of these murderers and to find, as sure defense, the ever-present help. Since God has shown us our way in Christian healing, our mind often heals involuntarily. The malpractitioners know this and often have asked us about their patients to direct our thoughts to them, knowing the benefit therefrom. They know, as well as we, that it is impossible for science to produce sickness, but science makes sin punish itself. They should have feared for their

own lives in their attempts to kill us. God is supreme and the penalty for their sins they cannot escape. Turning the attention of the sick to us for the benefit they may receive from us, is another mild form or species of malpractice that is not safe; for if we feel their sufferings, not knowing the individual, we shall defend ourselves and the result is dangerous to the intruder."

Whenever she undertook to discredit and injure anyone the weapons she chose were such that should not be used by one who was "as pure as the angels," as she boasted of being.

Mrs. Eddy's vicious charges against her former students were as homespun as the ideal Mrs. Eddy created by herself and her artists. She seemed to have been as soulless as the god she postulates. How much warmth of nature she possessed, or rather lacked, may well be seen in her treatment of her son apart from the revolting disclosures given by Mr. Peabody.

Georgine Milmine gives some of Mrs. Eddy's letters in full to her son, George W. Glover. These letters show the real character of the woman who stands for the Christ to many thousands of superstitious "Scientists."

In 1887, when her "College" was paying her thousands of dollars a month, she wrote a long letter to her son urging him not to come to see her, in fact forbidding his intended visit. A few lines from this cold-blooded letter must suffice here:

"I am surprised that you think of coming to

visit me when I live in a schoolhouse and have no room that I can let even a boarder into. Besides this, I have all I can meet without receiving company. I am going to give up my lease when this class is over, and cannot pay your board nor give you a single dollar now. You are not what I had hoped to find you and I am changed. The world, the flesh and evil I am at war with, and if anyone comes to me it must be to help me and not to hinder me in the warfare. I asked you to come to me when my husband died and I so much needed someone to help me. You refused to come then in my great need, and I gave up ever thinking of you in that line. If you come after getting this letter I shall feel you have no regard for my interests or feelings."¹

Georgine Milmine says: "After Mrs. Eddy retired to Pleasant View, neither her son nor his family were permitted to visit her, and, when they came east, they experienced a good deal of difficulty in seeing her at all. Mr. Glover believed that his letters to his mother were sometimes answered by Mr. Frye, and that some of his letters never reached her at all. Mr. Glover states that he finally sent his mother a letter by express, with instructions to the Concord agent that it was to be delivered to her in person, and to no one else. He was notified that Mrs. Eddy could not receive the letter except through her secretary, Mr. Frye.

"January 2nd, 1907, Mr. Glover and his daugh-

¹ Life of Mary Baker Eddy, Milmine.

your words so wrongly and then she spells them accordingly. I am even yet too proud to have you come among my society and, alas, mispronounce your words as you do.”¹

This vanity, mistrust and complaint came from her while she was “in the mount of higher communings.” She was never known to acknowledge a fault, but always placed the blame upon someone else. This unfairness characterized every year of her life. As we have seen from her earliest years she malingered or pretended to be dying when she was only giving the household a scare, to bring them under submission to her caprices. She never exhibited the quality of fairness and genuineness that belongs even to the more faulty half of her people.

Mr. Peabody said of his interview with Georgeine Milmine: “The writer of the series of articles in McClure’s Magazine on Christian Science told me she had heard the criticism that it contained only the bad things about Mrs. Eddy, and she had been asked why she had not incorporated such good things as might be said of her. She assured me that she had searched the whole of Mrs. Eddy’s life for a kindly, a generous, an unselfish, a fine womanly deed, and would have been only too glad to have recorded it, but had not found one—not one such act in the long life of more than fourscore years.”

It is the romantic faction of the “Scientists”

¹ Life of Mary Baker Eddy, p. 449, Milmine.

that interpret Mrs. Eddy and her writings most correctly. In the early years of her propaganda, when the financial struggle called for all the advertising of herself and her mission that ingenuity could devise, she said extravagant things and made romantic claims for advertising effect. Later on when the stream of gold flowing her way was quite satisfactory she gave more attention to the mystical position that she was to hold in the minds of her following.

Words that were written and spoken in the interest of business, in the early inception of her movement, later became surrounded with the halo of spiritual mystery, and the grim signboards upon which they hung were lost sight of by her devotees.

Even her retirement into seclusion, which kept the public from witnessing the ravages of senile degeneration, and gave her what peace of mind she was able to snatch in hiding from her devil, and permitted her to strike decisive and merciless blows at those whom she disliked or feared, with others assuming the blame and responsibility; all this her followers are blind to, and take with reverence the subterfuge given through her Journal for her retirement.

The Christian Science Journal for May, 1889, says:

“As our dear mother in God withdraws herself from our midst, and goes up into the mount for higher communings, to show us and the genera-

and the entire company filed past and took a last glance at the features of Mrs. Eddy. Those who were there said that only the slightest change had taken place in the appearance of their leader's face in the seven weeks that have elapsed since the funeral.

"Then the panel was slipped back into place and these bearers carried the casket to the hearse: Lewis C. Strang, William Farlow, the Rev. William P. McKenzie, Thomas W. Hatton, James A. Neal, Calvin C. Hill, David N. McKee and David B. Ogden, all of Boston.

"The hearse was then driven to the grave, followed by the bearers and about twenty-five men, including S. S. Beman of Chicago, Gen. Henry M. Baker, Josiah E. Fernald and Frank Ladd of Concord, N. H., Calvin A. Frye of Newton, the Rev. Irving C. Tomlinson, William A. Morse, Alfred Farlow, Frank Waterman and Judge Smith of Boston and the directors of the church, Archibald McLellan, Stephen A. Chase, Allison V. Stewart, John W. Dittemore and Adam H. Dickey.

"The grave was large and deep, measuring about eight feet square, and must have been from ten to twelve feet deep, as a foundation of concrete and crushed stone four feet in thickness had been laid, and it was still about eight feet to the brink.

"In the center of the foundation had been left a niche just large enough and deep enough to receive the casket, and surrounding it and projecting upward were steel uprights set in the foundation.

"Before the casket had been lowered into place a copper box of considerable size was placed over the name plate. This receptacle contained a quantity of Christian Science literature, including copies of everything Mrs. Eddy had ever written.

"Clifford P. Smith, first reader of the Mother Church, then read the Ninety-first psalm beginning: 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' The service was completed with the reading of the final verses of Jude.

"With the pronouncement of the benediction a dozen workmen who had been in the vicinity fell upon the piles of crushed stone, sand and cement and began mixing great quantities. Others took a sheet of steel netting and, fitting it to the grave, slipped it down over the steel uprights after a layer of concrete had been put over the casket.

"Then about four inches of concrete was spread over the netting. Before this was set another thickness of steel netting was put into place and then more concrete.

"This alternating of steel and concrete was continued until the grave was filled level with the turf, making a practically solid rock beneath, around and above the re-

mains of Mrs. Eddy, impervious to moisture and almost anything except a pneumatic drill and dynamite.

"Plans are being prepared for the mausoleum by the architect who designed the Lincoln monument at Springfield, Ill."

I purpose to show in this volume that Mrs. Eddy was not a woman of faith in God, or a woman of prayer. There is nothing but empty words in her writings to argue contrary to this conclusion. Her history gives no evidence of spiritual uplift and Christian faith.

She retired to Concord from Boston in 1889 ostensibly to "commune with God" in behalf of the human race; when, in fact, as has been shown before, it was to escape from her devil; to hide her senile degeneration, and surround herself with a mystery to enslave the minds of her followers. She was never open and above board, but always scheming for advantages. Never frank and genuine, but always designing, elusive and artificial. Ponder well the following paragraph from Georgine Milmine's complete history of her life to 1910.¹

"About a month after Mr. Glover's suit was withdrawn, Mrs. Eddy purchased, through Robert Walker, a Christian Science real estate agent in Chicago, the old Lawrence mansion in Newton, a suburb of Boston. The house was enlarged and remodeled in great haste and at a cost which must almost have equalled the original purchase price, \$100,000. All the arrangements were conducted with secrecy, and very few Chris-

¹ Doubleday, Page Co., N. Y.

tian Scientists knew that it was Mrs. Eddy's intention to occupy this house until she was there in person.

"On Sunday, January 26th, 1908, at two o'clock in the afternoon, Mrs. Eddy, attended by nearly a score of her followers, boarded a special train at Concord. Extraordinary precautions were taken to prevent accidents. A pilot engine preceded the locomotive which drew Mrs. Eddy's special train, and the train was followed by a third engine to prevent the possibility of a rear-end collision. Dr. Alpheus B. Morrill, a second cousin of Mrs. Eddy and a practising physician of Concord, was of her party. Mrs. Eddy's face was heavily veiled when she took the train at Concord and when she alighted at Chestnut Hill station. Her carriage arrived at the Lawrence House late in the afternoon, and she was lifted out and carried into the house by one of the male attendants."

Why such fear, if she were "as pure as the angels," the "voice of God" to this and all future ages. If she were all knowing, omni-present, as she made her people believe? The answer lies simply in the fact that she was "a house divided against itself." Her life was builded upon artificiality and assumption; upon borrowed philosophy and character. She was a woman, not of peace and poise, but of distrust, fear, unrest and hate.

Her diseased and emaciated body even had to be hidden away in the midst of tons upon tons of re-

inforced masonry. Above it will be builded a monument in the shape of a mausoleum. It seems that it would have been more consistent to have cremated the remains—which were nothing but “error” according to her teachings—and scattered the residue to the four winds; but that would have destroyed the advertising value of a shrine to which the faithful will make their pilgrimages. During her life she never overlooked so important a point in business; and the management of affairs since her death were selected for their obedience and business discretion, and will be found directing all the church affairs and policies along the same commercial lines that characterized her life.

But all this materiality about her fine houses, expensive and elaborate churches, her grave, and monument above it, are only in keeping with the inconsistencies and violent contradictions of her muddled attempts to propound a world philosophy. Ask any Christian Scientist what Mrs. Eddy taught, and upon receiving the answer you can show that she taught exactly the opposite.

Macauley, in describing Joanna Southcott, has used words that are not out of keeping if applied to the prophetess of this day: “We have seen an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted to a prophetess and surrounded by tens of thousands of devoted followers, many of whom were, in station and in knowledge, im-

measurably her superiors, and all this in the nineteenth century, and all this in London."

But since Joanna Southcott was in character immeasurably superior to Mrs. Eddy,—one wonders what the nature of Macauley's description would be had he had Mrs. Eddy as his subject.

A few lines from Mark Twain in a letter to Mr. Peabody will sum up his estimate of the character we are analyzing:

"I am not combating Xn Science—I haven't a thing in the world against it. Making fun of that shameless old swindler, Mother Eddy, is the only thing about it I take an interest in. At bottom I suppose I take a private delight in seeing the human race making an ass of itself again—which it has always done whenever it has had a chance. That's its affair—it has the right and it will sweat blood for it a century hence, and for many centuries thereafter—

"See them get down and worship that old creature. A century hence they'll all be at it. Sanity in the human race? This is really fulsome."

CHAPTER VI.

THE CLAIMS OF CHRISTIAN SCIENCE ARE MONUMENTAL.

In the preceding chapters we have studied a brief history of Mrs. Eddy's career with the sole view of an aid to the internal study of her writings. Since she has made the most extravagant claims for her book, "Science and Health," ever made for any book,—the Bible not excepted; more extravagant than the claims for the Book of Mormon, or the Koran of Mahomet; and, since her followers believe these claims and are rapidly instilling this modern superstition into the minds of tens of thousands, it is fitting that we bestir ourselves a little and burn some of the rich blood of our veins in the gray matter of the brain upon this new and revolutionary "revelation."

The book for which the highest claims are made is "Science and Health, with Key to the Scriptures," with a hundred pages of advertising matter added to it, called "Fruitage," it is now a volume of seven hundred pages. It calls itself metaphysics, the science of sciences. It is the most peculiar book among all the books of literature. It is indeed "unique," as one of her followers proudly said. The maddest mad-house may be "unique," and usually is. Freaks and ab-

normalities stand out as "unique." We shall try to disrobe it of the outer garments which are comely and attractive, pull off the adipose tissue which has given a pleasing form, and lay bare the dry bones of its structure, which are distinctively its own. We shall give Mrs. Eddy credit for all that is her own. And when we have made her return "to Caesar" that which she has swept in as her own, I believe no claimant will arise to contest for the balance.

She tells us that she was the supreme Oracle of God to this age. The Bible needed interpreting, and she was divinely inspired to give to the world this needed interpretation, which she gave in the form of a book called "Science and Health, with Key to the Scriptures." She says:

"When God called the author to proclaim the Gospel to this age, there came also the charge to plant and water his vineyard." "God has been graciously fitting me, for many years, for the reception of a final revelation of the absolute Divine Principle of Scientific Mind Healing."¹

"No human pen or tongue taught me the Science contained in this book, 'Science and Health,' and neither tongue or pen can ever overthrow it." (S. and H.)

"It was not myself that dictated 'Science and Health, with Key to the Scriptures.'" (Christian Science Journal, 1901.)

"I should blush to write of 'Science and Health, with Key to the Scriptures' as I have were it of

¹ Preface, *Science and Health*.

human origin, and I apart from God its author, but as I was only a scribe echoing the harmonies of heaven in Divine Metaphysics, I can not be super-modest in my estimate of the Christian Science text book."

"It was not myself, but the divine power of Truth and Love infinitely above me, which dictated 'Science and Health, with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it."

"Even the Scriptures gave no direct interpretation of the Scientific basis for demonstrating the spiritual Principle of healing, until our Heavenly Father saw fit, through the 'Key to the Scriptures,' in 'Science and Health,' to unlock this 'Mystery of Godliness.'" (Retrospection and Introspection, p. 45.)

"I was a scribe under orders, and who could refrain from transcribing what God indited?"

"'Science and Health' is the Truth to this age."

"The true Logos is demonstrably Christian Science."

"Outside of this Science all is unstable error."
(S. and H., p. 202, 1906 ed.)

"This Science has come already and come through the one whom God called."

These words can not be deflected from their real purpose by Mrs. Eddy, which was to instill into the minds of her followers that she was the voice of God to this age. She does not limit the importance of her book, but makes it and her

other writings, with the Bible, the only need of the race. We shall show that she considers that there is nothing more to be given by inspiration from God; all that the race required was supplied when she had done speaking.

If Mormonism, with its polygamous teachings, and its long tentacles reaching along with the hands of the greedy trusts to grasp the wealth of the land, is offensive to you, I will promise to show you a greater menace and a greater offense in the Christian Science cult as promulgated by the greed and ambition of Mrs. Eddy. Nothing is so vicious and dangerous as that form of anarchy which says that all the works of men should be destroyed.

What was her attitude toward the tens of thousands of valuable books recording the history of the race; the experiences of mankind, the researches into the geological history of this earth; the painstaking study and classification of the teeming plant and animal life upon this planet; the work of thousands of laboratories making research into every avenue of Nature; the study of man from every side of his life and experiences?

To her all this, all the works of men, are but a monstrous nightmare, the evil of evils, fit only to be destroyed. The great universities and schools, the Christian churches that recognize that man has a body of flesh, are in her words but "dismal cells; slaughter houses of infamy."

In past years she sent out orders to destroy such books and teachings. She has said that all

outside of Christian Science, as laid down by herself, "is vague and hypothetical, the opposite of Truth." In her own words, "there is no error in Christian Science," it is the pure evangelical truth, given first hand to her by God, and cannot be had from any other source than from her writings.

The Bible, even, read without her "Key" to it, is a false and mischievous teacher. If you in reading it recognize that Jesus Christ lived in the flesh, that he was incarnate in a physical body; that he fed real loaves and fishes to the multitudes, that he plucked grain from material stalks and ate for his needs, that his physical body was crucified upon the cross and raised from the tomb the third day, the Bible has become to you in Mrs. Eddy's teachings a source of evil. According to her it is not a safe book without her guide, since it is full of the errors of men which she was divinely guided to destroy.

It is true that this leader's extremest teachings are tempered and modified by the most of her followers, for they are capable of a greater degree of self control and sanity than was she. If they lived her teachings for one day our police force would have their hands more than full running down a frenzied people. She broke faith with every established order of man, with the sustaining laws of Nature.

Any teacher, any leader, who breaks away from the works of men and casts them aside as evil, and then turns out a ready made system of

his own, and tells you that it is the only and absolute truth, is to be taken on suspicion. Such arrogance usually points to a self-seeking, domineering and greedy personality.

The claims of the leader of Christian Science were monumental. She claimed to give the absolute letter of Divine Science. This, even, she tells us, was not vouchsafed to Jesus Christ, but was alone given to her. He could heal, but did not understand fully enough to give the absolute teaching. She said that whatever contradicts her Science "must be and is false."

An article entitled "immaculate conception" in the Christian Science Journal of November, 1888, says:

"Let us come in thought to another day, a day when woman shall commune with God, the eternal Principle and only Creator, and bring forth the spiritual idea. And what of her 'Child'? Man is spiritual, man is mental. Woman was first in this day to recognize this and other facts it includes. As a result of her communion we have Christian Science."

"You may ask why this child did not come in human form, as did the child of old. Because that was not necessary—as this age is more spiritual than former ages, so the appearance of the idea of Truth is more mental."

In November Journal, 1885, we find the following boldness:

"What a triumphant career is this for a woman! Can it be anything less than the taber-

nacle of God with men—the fulfillment of the vision of the lonely seer on the Isle of Patmos—the wonder in heaven; delivering the child which shall rule all nations? How dare we say to the contrary, that she is God—sent to the world as much as any character of Sacred Writ?"

In the Mother church at Boston there is a resplendent window representing the star-crowned woman. They have other pictures of Mrs. Eddy, hand-in-hand with Jesus, and the artist has created a likeness between them.

It is because woman is more spiritual than man, the Christian Science writers in the Journal explain, that a woman perceived the nothingness of matter, though Jesus did not, and that she was able to interpret the feminine idea of God, which is essentially higher than the masculine. Being asked what edition of the Bible "Science and Health" is based on, the editor of the Journal replied:

"Would it not be too material a view to speak of 'Science and Health' being based on any edition of the Bible? *The Chosen One*, always with God in the mount, speaks face to face."

To the Christian Scientists the book "Science and Health" is a part of the Scriptures. It is even bound in an edition to appear like the Bible. To them the two books are inseparable. They consider Mrs. Eddy's book the only "key" or commentary that is divinely authentic, safe and sound, so that when they have her books, period-

icals, and the Bible, they have all that is useful, helpful and true.

In literature Mrs. Eddy is an anarchist. Her book is so "unique" that it is out of harmony with every other book ever written. Every page of her writings is antagonistic to the evidences of the senses, and calls for the destruction of all the accumulated knowledge of the past, the Bible included. All of our sciences are built upon the evidences of the senses,—the recognition and observation of the phenomenal world. All this, to Mrs. Eddy, is "error", the devil, that which is to be destroyed.

So much of an anarchist against the ways, laws and thoughts of people was Mrs. Eddy that some years ago she instructed her loyal students to burn other literature than her own writings. Some revolted against such an order and received persecution for their independence. Even the Bible was not to be read by beginning students. They were admonished to "Let the Bible alone for three months or more. Don't open it even, nor think of it, but dig night and day at 'Science and Health.' "

She always gave the Bible as her authority and used it without question of leave in her own behalf. The Journal of October, 1888, says: "Students will do well to bear in mind the Master's warning: 'Except ye be converted and become as little children, ye shall not enter the kingdom of Heaven.' This Scripture means practically to each individual today all that it implies in its rela-

tive bearing toward the Truth as Divine Science, and toward its rightful discoverer."

I wish you to take a serious look with me into her "philosophy" and see what would be the condition of the world under her "unique" system. First, let us get clear what she claimed for her book.

She claimed to be the special representative of God to this benighted age; to blot out the dark "error" of a belief in a material world; to prove that what we see, hear, feel, taste and smell is but one monstrous dream and nightmare. This is her "great discovery;" this is her "immaculate conception," the birth of the "great Idea," and it is to be found cradled between the covers of her book, "Science and Health." She tells us that this was a "portentous birth," one that caused her great "travail." We saw some of this "travail" in following her through the period of its birth from the time she first began to sell copies of Quimby's manuscript at three hundred dollars; her struggles to get students at that price to do the work of healing by Quimby's methods, which she herself was never able to do; the disruption which followed with every person with whom she had close dealings; finally her opportunity to discount Quimby and make a "revelation" of the healing system all her own, at the cost of common honesty and decency.

She says that "when God called the author to proclaim his Gospel to this age, there came also the charge to plant and water his vineyard." She

tells us that "God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Divine Principle of Scientific Mind-healing." This must have been about the time that Dr. Patterson, her second husband, was hiring boys by the hour to rock her in the big cradle, or swing, while he was out putting sawdust on the road to deaden the sound of vehicles passing the house; or out killing frogs in the nearby pond because they disturbed her spiritual senses, which were being refined and attuned to catch the "divine metaphysics" which was later to be sent from the mind of the Infinite.

Christian Scientists have complained that critics have misrepresented Mrs. Eddy and her writings by quoting disconnected passages from her books without giving due credit to their context. Such passages as the following are complete within themselves and were meant to convey just what they say. In fact the best context is the simple fact that the loyal Scientists understand them in their full romantic sense: "It was not myself which dictated 'Science and Health.' " "No human tongue or pen taught me the science contained in this book," and "I should blush to write of 'Science and Health' as I have, were it of human origin." "It was not myself but the divine power of Truth and Love infinitely above me that dictated 'Science and Health.' I have been learning the higher meaning of this book since writing it." "I was a scribe under orders, and who

could refrain from transcribing what God indited."

Confront a "scientist" with such "romantic" statements and he may use their would-be lofty attitude, namely: "If your spiritual senses were sufficiently elevated, all these things would become plain to your spiritual understanding, and Mrs. Eddy's writings would contain no contradictions, false claims, or incongruities." Put a little ballast of logic into this airy ballooning, thus stripping it of its flighty claims, and what you have left is this: "Believe what you can conveniently believe, and inhibit the mind from trying to think or reason about that which seems senseless, contradictory or untrue."

Now, my dear reader, if you can exercise the power of inhibition over the reasoning faculties left as your greatest heritage from your long line of progenitors, why then, you can attain to this "understanding" and become a loyal "scientist."

In order to assist you in this self-hypnotism, Mrs. Eddy has made the way easier by laying down the premise of divine guidance; thus infallibility. If you can down this premise the rest follows smoothly, as the mind reasons, "who am I that I should question the dictations of God?" Then she tells you that she has also been "learning the higher meaning" of what she received since transcribing it. That acts as a balm to the first shock received at the amputation of a section of your customary reasoning. If she, "God's chosen Oracle to this age," whom he "had been

graciously fitting, during many years, for the reception of a final revelation," sat as a learner before the "little book" seen by St. John in his vision on the isle of Patmos, why not you?

It is easy, if you will only submit to sufficient amputation. If you are a soldier of the Russian army you are not liable to become disturbed very deeply over the struggle for freedom of thought and speech, since the powers above you generously put the black blot upon every article that in any sense spells independence. Their mental diet is kept wholesome—for the Royalty. If you can, habitually, put the black blot upon that part of your mind which has been accustomed to question, observe, and reason, you may feed upon a wholesome mental diet in her writings,—wholesome for her ambition. If you do not put the blot there, you are against her, and that means that you are lost in outer darkness, for she says: "Whatever contradicts Divine Science must be and is false," for "there is no error in Christian Science," and "outside of Christian Science all is vague and hypothetical, the opposite of Truth," and "the material man is shut out by Divine Science from the presence of God."

When you have become able to successfully exercise this surgery or censorship upon yourself, then you will "understand" that "Christian Science is the pure evangelical Truth," "the only sure basis of Harmony," "the prism of truth which divides its rays and brings out the hues

of Deity," and that "Outside of this Science all is unstable error."

Now this amputation will cost you something, as it did Mrs. Eddy, for she tells us that "No one else can drink the cup which I have drunk to the dregs, as the discoverer and teacher of Christian Science. Neither can its inspiration be gained without tasting this cup." Again she said in her biography that her former learning (which never existed) "vanished like a dream" when she got the understanding of Science.

According to Mrs. Eddy's estimation, this book, "Science and Health," is absolutely indispensable. The Bible has but a minor value without its aid, for she says: "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until Our Heavenly Father saw fit, through the 'Key to the Scriptures' in 'Science and Health,' to unlock this mystery of Godliness."

God waited a long time to give to a needy world a "Key" which would unlock the "mystery of Godliness" held within the covers of the Bible. Now Jesus did not get far enough in this "Principle", for she tells us that, "Our Master healed the sick, practiced Christian healing and taught the generalities of its divine Principle to his students, but he left no definite rule for demonstrating his Principle of healing and preventing disease. This remained to be discovered through Christian Science. . . . God is the Principle of Christian Science. As there is but

one God, there can be but one divine Principle of all science, and there must be fixed rules for the demonstration of this divine Principle."

The only source from which this can be had is Mrs. Eddy's book, as it is the "key" to the Scriptures. With this new understanding we see that the Bible alone is not a sufficient guide for man in his effort to know his God, and to get on well in this life. We may even come to the "understanding" that Jesus was little more than a forerunner of Mrs. Eddy, as John the Baptist was of Jesus. In this matter she is very explicit, for she shows to us that more could not be expected of Jesus since he was not the right sex, and represented the weaker side of the Godhead.

Mrs. Eddy herself has given us the pedigree and identity of her book. We will come to "understand" that it emanates from only the highest source. We recall that Jesus said that it was expedient that He go away, for if He went the Comforter would come and it would guide into all truth. Now it would not do for Mrs. Eddy to leave such an opening as this for annexation by some ambitious opportunist. She therefore annexed it herself. She says:

"The Holy Ghost is Divine Science"¹—and, speaking of Pentecost, she says: "That heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, that influx of Divine Science which so illumined the Pente-

¹ Glossary to S. & H.

costal day and is now repeating its ancient history." (S. & H., p. 43, 1909.)

"His students then received the Holy Ghost. By this is meant that by all they had witnessed and suffered, they were aroused to an enlarged understanding of Divine Science." (S. & H., p. 46, 1909.)

She says again: "In the words of St. John: 'He shall give you another Comforter that he may abide with you forever.' This Comforter I understand to be Divine Science." (S. & H., p. 55, 1909 ed.)

This last quotation does not occur in the earlier editions of her book but is to be found as the last words of the chapter "Atonement" in the latest editions, so that it is not the result of her earlier enthusiasm, but was her claim to the last. In fact her boldest and most ambitious utterances are of later years, and seemed to have increased with the growth of her wealth and following.

She says: "And John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost—Divine Science."¹

To the "Scientists who follow their leader's fullest claims, the Christ has come again, and all prophesy of Him has been fulfilled in the coming of the book "Science and Health."

I hear some of you say: Her followers surely do not believe that she was sent into the world the same and on a par with our Lord? I answer this by saying that I shall show that her followers

¹ S. & H., p. 562, 1909.

place her on the same plane with Jesus, and that she has ingeniously argued her position and mission as higher than His. As we shall see she has taken all liberty and authority to handle the Bible as she pleased.

I do not believe that thinking people should lightly condone the trailing of Divine Missions in the dust, and making merchandise of inspiration.

It must be clearly understood that Mrs. Eddy did not teach that Jesus was the Christ. She limited His knowledge and specifically taught that He did not teach mankind a complete system of religion. That was left for her to receive direct from God. To Mrs. Eddy, Christ is an abstraction, a principle, not a person. He was "Truth," not Jesus. Now the geometrical proposition that a straight line is the shortest distance between two points is a truth. It is a cold, lifeless truth, just as the Christ of Mrs. Eddy's "Christian Science" is cold and lifeless. What a wide and vital difference there is between the cold, geometrical principle, and the great, loving, feeling soul of Jesus of Gethsemane and the cross!

Jesus in "Christian Science" was a way-shower, not a complete and all sufficing Savior. He was full of error, had not risen high enough in the understanding of Christian Science to be above a belief in matter. From such premises, is it any wonder that Mrs. Eddy did not blush to shove him aside, to build upon his works, and to bring herself into the place of prominence in the minds of her following?

She did away with the Lord's supper and instituted a breakfast instead. This sacrament was in her way. It is a memorial of Jesus. She was not interested in Jesus, but in the Christ, the abstraction which she calls "Truth." She was jealous of Jesus and would not permit His sacrament, in remembrance of Him. She brushed it aside and instituted a breakfast, which in no wise pertains to Jesus, but in effect to herself. This is because she claims that the second coming of Christ, "Truth," is fulfilled for all time in her book "Science and Health." Jesus did not produce the book, which is the Comforter, thus He is out of the higher advent as she claims it to be. Thus, logically, since she was its author, and ordained it as the only pastor on this planet, the breakfast of "Christian Science" points to her and not to Jesus.

The individual "Scientists" may deny this, but don't place too much credence upon what they say about Mrs. Eddy's teachings, because few of them can apply logical analysis to her writings; *and again, it must be remembered that their chief mental activity is denial.*

When Mrs. Eddy died some months ago the romantic faction of her followers speculated upon her appearing again as Jesus did. They believe that she will come again, and that she—not Jesus—will rule the world. This is quite in keeping with her teachings, that she was vouchsafed the final revelation which she said was higher than had been given by Jesus or any prophet.

She has put her brand upon the whole of the twelfth chapter of Revelation. Her own words say: "The twelfth chapter of Revelation has a special suggestiveness in connection with the Nineteenth century—the distinctive feature has reference to the present age." By the distinctive feature she means the vision that John, on Patmos, had, which she describes in these words:

"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."¹

Anyone who will read the chapter "Apocalypse" in her book "Science and Health" with ordinary discrimination will see that she clearly teaches that St. John had reference to her. Her followers who have studied her works closely all acknowledge this "woman clothed with the sun" to be Mrs. Eddy.

John had another vision which she gives: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 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."²

Commenting upon John's vision she says: "This angel or message which comes from God, clothed with a cloud, prefigures Divine Science. It brings

¹ S. & H., p. 560.

² S. & H., p. 558.

the baptism of the Holy Ghost. Mortals obey the heavenly evangel. Take Divine Science. Read this book from beginning to end.”¹ And much more of the same character could be quoted.

I hear some of you say that this is blasphemous egotism. There are but few of you who have not friends or relatives who believe all this, or as “Christian Scientists” will believe it as soon as they discover that their leader expected them to believe it. It may be, to some, physiologically helpful; but it is, certainly, intellectually disastrous.

The above we think was quite bold, but she always has another and greater surprise for us. In business she was always a sharp, astute schemer, the best bookseller the world ever saw, as I shall make clear. In her schemes she never failed to provide for an influx of gold into her coffers. But her ambitions took in more than money. She seemed to envy Jesus Christ His place in the hearts of men, and subtly and ingeniously laid her plans to compete for the place of worship.

I will ask you to labor with me a little while here while we follow this subtle trail of self-exaltation, which her students follow with bated breath, or, as Nicodemus, under cover of secrecy. Every step we take along this trail will be upon words of her own.

The crowning event of her book is to be found in the chapter “Apocalypse,” the last chapter of

¹ Ibid, p. 552.

which gives her spiritual interpretation of the Book of Revelation, which she says is the "acme of Christian Science." She tells us that to her spiritual sense the Book of Revelation is transparent.

John saw many things that have mystified us. Mrs. Eddy has cleared the atmosphere for us by revealing the identity of the "woman clothed with the sun," also of the open book in the hand of the mighty angel. She quotes from Revelation: "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 the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" "And there was war in heaven and the great dragon was cast out, that old serpent, called the devil, and Satan: he was cast out into the earth, and his angels were cast out with him." "and when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child" "and the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." "And her child was caught up unto God, and to his throne."¹

Her spiritual interpretation in her own words

¹ S. & H., p. 562.

is that, "this dragon stands for the sum total of human error. It symbolizes a lie; the belief that substance, life, and intelligence can be material"¹

. . . . "The Revelator sees that the old serpent, whose name is devil, or evil, holding untiring watch, that he might bite the heel of Truth and seemingly impede the offspring of the spiritual idea." . . . "In Genesis, this allegorical, talking serpent typifies Mortal Mind, more subtle than any beast of the field. In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction."

To sum up: The great red dragon is the devil; and Mrs. Eddy's spiritual definition for devil is belief in matter, sin, sickness and death. Now what was the child that the woman was to give birth to? It was the "spiritual idea" or "message to this age". She quotes St. John, who says:

"And she being with child, cried travailing in birth and pain to be delivered." Her only comment and interpretation are these words: "Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentious."²

The "Spiritual Idea" which the dragon sought to devour is "Christian Science" the

¹ S. & H., Apocalypse.

² Ibid, Apocalypse.

teachings of the book the mighty angel held in his hand "Science and Health, with Key to the Scriptures."

Quoting her words she says: "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science." "Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie called evil" "From the beginning to the end, the serpent pursues with hatred the spiritual 'idea' In this age the earth will help the woman; the spiritual idea will be understood."¹

She reminds us that John saw more. She quotes his words: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show you the bride, the Lamb's wife." This part of the trail runs quite straight and is easily followed, and I will strew it with her own words in revealing to us who or what the bride, the Lamb's wife, is. She says:

"Come hither. Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, Love wedded to its own spiritual idea. Then cometh the marriage feast, for the revelation will destroy forever the physical plagues imposed by material sense."²

Mrs. Eddy was fond of Scriptural mysticisms and never failed to make them score for herself.

¹ S. & H., Apocalypse.

² S. & H., Apocalypse.

While she forbids her people to prophesy and speculate, the last quoted paragraph was designed to make them speculate about her. Already the "Scientists" couple the word "Love," always printed in capitals, with Mrs. Eddy. Her words would imply the marriage or union of her writings with Christ—or Truth, as she calls him.

She next takes John's vision of the New Jerusalem and before she is through with this round-up she has put the C. S. brand upon the whole celestial city. We might expect this, since it is reputed that the streets of the city are paved with gold. She tells that "this sacred city represents the light and glory of Christian Science."¹

Quoting her own words, please note the parallelism to the life of Jesus Christ: "Northward its gates open to the North star, the Bible . . . the Polar magnet of Revelation; eastward to the star seen by the Wise Men of the Orient, who followed it to the manger of Jesus; southward to the genial tropics; westward to the grand realization of the Golden shore of Love and the peaceful sea of Harmony."²

She here calls your attention to the birthplace of Jesus, and by the westward gate to the birthplace of "Christian Science," which she designates the "spiritual idea."

Thus we have it, that the bride, the Lamb's wife, the New Jerusalem, that John beheld in his vision, is Divine Science, which Mrs. Eddy calls

¹ S. & H., *Apocalypse*.

² *Ibid.*

her sacred discovery and gives the absolute letter of in her book "Science and Health." She describes the gates of the city as pointing one to the south, one to the north, one to the east toward Bethlehem, and the fourth to the west toward Boston and vicinity, where she received God's dictation of "Science and Health."

Now, for a way, our trail is not so easy to follow and it leads through a tangled jungle, but all trails have a purpose and lead to some objective point or place.

Anyone becoming familiar with Mrs. Eddy's writings observes a studied effort on her part to create a parallel everywhere between herself and Jesus. This is insinuated upon the reader at every turn. She never loses the opportunity to cast about herself a sacred mystery. Almost the opening words of her autobiography tell of the Lord calling her by name three times at intervals covering a period of twelve months. Finally she told this to her mother, who read to her the story of the Lord calling Samuel, and told her to reply in the words of Samuel, "Speak, Lord, for thy servant heareth", which she says she did when the voice called again.

In the same book she relates how she disputed with the elders of the church at the age of twelve, —the age at which Jesus argued with the Doctors in the temple. But in order to make the age the same she had to falsify five years: for the church records show that she was seventeen, the date being 1838, when she joined the Tilton Congrega-

tional church by profession. She was born in 1821.

To study her parallelism between herself and Jesus we will have to look for a moment at her treatment of the Trinity, the Father, Son, and Holy Ghost. She has disposed of the Holy Ghost for us by telling us that it is "Divine Science." To leave herself in the race for position of divine importance it has become necessary for her to do some fixing of the Trinity, which she has done in a unique way. This is a day in which the women are coming to the front and she has not been modest in her claims for her sex.

Now she has fixed the Trinity for us in this wise, giving her own words: "Life, Truth and Love constitute Deity." "Christian Science clearly interprets God as Divine Principle,—as Life represented by the Father, as Truth represented by the Son, as Love represented by the Mother."¹

"As Elias presented the idea of the Fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman typifying the spiritual idea of God's Motherhood."

She tells us that Jesus was the masculine representative of the spiritual idea. Quoting her own words: "This immaculate idea, represented first by man and, according to the Revelator, last by

¹ S. & H., *Apocalypse*.

woman, will baptize with fire.”¹ Which means with her “Science.”

Now, this spiritual idea is the great idea that the dragon tried to devour; that woman must give birth to; that was contained in its absolute form in the book held in the mighty angel’s hand; its last and final birth being in the Nineteenth century, in the vicinity of Boston, toward which the fourth gate of the New Jerusalem opened.

We see, therefore, that she has put Mother as well as Father into the Trinity—thus her authority for putting the words Father-Mother God into the Lord’s Prayer. Her Trinity is Life, Truth, and Love. Love or Mother holds a very high place in the Trinity; how high we shall shortly see from her words. She very frequently uses the words Truth and Love together, always with capital letters. She says:

“The ideal man corresponds to intelligence and to Truth.” “The ideal woman corresponds to Life and to Love. In Divine Science we have not as much authority for considering God masculine as we have for considering him feminine, for Love imparts the clearest idea of Deity.” “This enabled woman to be the first to interpret the Scriptures in their true sense.” “Gender is also a quality of mind, not of matter.”

“God determines the gender of His own ideas. The divine mind names the female gender last, because femininity is highest in the ascending or-

¹ Ibid.

der of creation." "The Revelator saw also the spiritual ideal as a woman clothed in light."

Upon such reasoning she has taken the liberty to change the twenty-third Psalm to read: "Divine Love is my shepherd; I shall not want. Love maketh me to lie down in green pastures; Love leadeth me beside the still waters," etc., throughout the Psalm. Here she takes the leading away from the Lord, giving herself a place as the feminine representative of the Trinity.

Now let us briefly summarize again and see what we have:

The woman clothed with the sun was John's vision of Mrs. Eddy. The travail described was the birth of "Christian Science," "Science and Health." The dragon is all those outside the "Christian Science" cult. The bride, the New Jerusalem, is "Christian Science." The only authorized source of Truth is the book "Science and Health." The Trinity consists of the Father, Christ, and the Mother; Life, Truth, and Love. Jesus was the masculine representative, on earth, of Truth. But since the feminine side of the Trinity is the highest, it was only logical that if God had a higher message to impart to the nineteenth century than the message given through Jesus,—which Mrs. Eddy informs us was the case,—that he would impart that message through a higher medium. Mrs. Eddy was the earthly representative of Love, the highest part of the Trinity. Of her message she speaks

in this wise: "A louder song, sweeter than has ever reached high Heaven, now rises clearer and nearer the great heart of Christ, and Love sends forth her primal and everlasting strain." ¹

I wish to give these words from her autobiography; note the parallelism: "No person can take the individual place of the Virgin Mary. No person can compass or fulfill the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the discoverer and founder of Christian Science. Each must fill his own niche in time and eternity."

"The second appearing of Chirst is unquestionably the spiritual advent of the advancing idea of God as in 'Christian Science.'" ²

Speaking further upon the point of the second coming, she says: "John the Baptist prophesied the coming of the immaculate Jesus, and John (the revelator) saw in those days the spiritual idea as the Messiah,—and completed this figure with woman, typifying the spiritual idea of God's Motherhood." ³

We have it, then, that in the mission and works of Mrs. Eddy, that all prophecy has been fulfilled and God has finished speaking to this earth through special messengers, unless it be as the more romantic faction of her followers believe, that *she* will return and rule the earth. There are those "Christian Scientists" who believe that

¹ S. & H., *Apocalypse*.

² *Retrospection and Introspection*. p. 86.

³ S. & H., *Apocalypse*.

their leader will appear again as Jesus did, though they have taken the safer side and admit that it may not be short of twenty years or so.

All of Mrs. Eddy's movements, since her work became a financial success and her following became large, have been with the view to becoming worshipped. Has she succeeded in this deep laid plan? In greater measure than you dream of—or would think possible in this age! And how do they compare her with Jesus? Just as she compared herself—greater. Now this is the spectacle we have in this day.

She has thus imposed upon us the duty of making some comparisons ourselves, that the unwary might know whither they are drifting, for, once "dyed in the wool" with this idolatry, the mind becomes shut to facts and reason.

With each revision of "Science and Health" there has been a progressiveness toward minimizing the office and divinity of Jesus, and raising the office and divinity of "Truth"—called Christ in "Christian Science." There was an object in this. If Jesus could be pushed aside and left in the background as one whose work was in the nature of a forerunner or prophet of the greater to come, and Christ was divorced from Him and made into the abstraction "Truth," then Mrs. Eddy could bring herself into prominence and overshadow Jesus as the last and final voice of Christ ("Truth").

Let us make a brief comparison between phrases in the 1891 edition of "Science and

Health," and the editions of 1909, eighteen years later. The old edition says: "Jesus Christ was the son of God." In the late editions Mrs. Eddy has changed the sentence to read: "Jesus was born of Mary. . . . The corporeal man Jesus was human. . . . Christ is the true idea voicing good, the divine message from God to man speaking to the human consciousness." Page 332, 1909 ed. S. & H.

Another sentence in the 1891 edition reads: "Jesus was the son of Mary. . . . He expressed the highest type which a fleshly form could express of manhood." In the 1909 edition the sentences are changed to read: "Jesus was the son of a virgin. . . . He expressed the highest type of divinity which a fleshly form could express in that age." Page 332, 1909 ed. The change of the words "could express of manhood" to "could express in that age," meant nothing less than that Jesus expressed divinity imperfectly because of the age in which He lived; and that the highest and final expression of God was in this age through Mrs. Eddy. Couple with this her argument that the "Comforter that was to lead into all truth" "must be borne of woman"; that femininity is the highest part of the Trinity; that Jesus was the masculine representative of the lesser part of the Trinity; that Mrs. Eddy was the feminine representative of the supreme part of the Trinity; that to Jesus was vouchsafed only a part of the "Truth"; that He could heal but could not give the absolute teachings of God,

we begin to see something of the purpose of Mrs. Eddy to minimize the importance of Jesus and overshadow Him with her own. The proof of my interpretation of her words and designs is to be found in the fact that many thousands of her followers have their eyes fixed upon her instead of upon Jesus Christ. This is also why she did away with all the sacraments enjoined by Jesus. She would not permit them in remembrance of Him. If she had permitted the sacraments in commemoration of Jesus she could not have usurped His place in the minds of her followers.

Another comparison will further illustrate Mrs. Eddy's design to outstrip Jesus in matters of divine favor. In the 1891 edition we read these words: "Christ is not a name so much as a title, and belongs to our Master exclusively." In the 1909 edition—the latest revision, p. 472—the sentence reads: "Christ is not a name so much as a divine title of Jesus."

Had Mrs. Eddy permitted Jesus to be the Christ, she would have had to be content with a place of secondary importance. In later years, when her power, influence and wealth had become so great as to make her bold, she repented of many of her expressions which gave first place to Jesus, and corrected them in later editions. Thus we find that she would not have her early statement stand that the title Christ "belongs to our Master exclusively". She found the statement in her way.

She says that Jesus "was not one with the

Father", "but the divine idea or Christ was." Jesus disappeared at the ascension, was annihilated, while "Christ continues to exist in the eternal order of Divine Science" (Christian Science).

She quotes Rev. 1-17-18: "'I am the first and the last: I am he that liveth and was dead (not understood); and, behold, I am alive for evermore (Science has explained me)'" This is how Christian Scientists read the Bible. Mrs. Eddy has put her C. S. brand upon Genesis, the life of Christ, and what seemed to her worth while in Revelation. She has seen to it that Jesus no longer stands in her way. Her followers can now see her as the most exalted figure that ever loomed upon the horizon of human history. She fixed it so that all prophecy of the past was fulfilled in her. Through the doctrine of the omnipresence of her mind while here, she has left them room for romantic speculation as to the continuance of her omnipresence since she has passed on. This is a nugget that the Board of Directors will not lightly surrender, but will, no doubt, make to work overtime, since "there are millions in it."

CHAPTER VII.

THE COMMERCIALIZATION OF A "REVELATION."

In the preceding chapter we saw with what boldness, and want of shame, Mary Baker Eddy has supplied herself from the Bible, the Book that has, indeed, been the Light of the world these many centuries. Her greed for money and power is monumental. She seems to have had no consideration for the comfort and happiness of others when seeking her own ends. In making a brief study of her financial methods we will have to delve in the mire of her conduct. Since the book "Science and Health," the "Scientists'" key to knowledge, and the only source of salvation—the Comforter, the Christ come again, the Bride, the Lamb's wife, The New Jerusalem, is more of an autobiography than anything else, it cannot be understood in the absence of a fuller insight into the character that produced it. Nor can the present management of all the "Scientists" be understood without a full knowledge of the business school in which they received their training.

Let me revive a scene in your mind that has in it the true spirit of Jesus. Peter and John were entering the temple to pray, when a cripple, lame from his birth, besought them for alms.

There was only one among the twelve disciples who made merchandise of the Master's loving spirit, so that Peter and John were without gold to give to this poor cripple. But in these words, that have in them the sweet harmonies of love, Peter replied: "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk."

Peter healed the cripple's body and soul and would have shared his coins with him had he had any. He had been for three years under the tuition of One who made no charge for healing the body and the sick soul. As freely as these disciples had imbibed this spirit of service did they give in utter self forgetfulness.

Contrast this with the commercialism of "Christian Science." Throughout the country are thousands of healers, making merchandise out of what they deem is baptizing with the Holy Ghost. But these are not so much to blame as they have come up under the tuition of a leader who had no faith in God, but all faith in money. I have met many of these healers and found their lives and character more consistent and superior to the life and character of their leader.

Since they take it that all that she did was right, and as she set the example of turning the Gospel to account for the ledger, and her ledger shows several millions of dollars as her gain, we need not wonder if many of her healers "in preaching the Gospel," as she calls their work, should have acquired "comfortable fortunes," as

she vainly boasted of their doing, while "healing mankind physically, morally and spiritually."

Some of you will wonder how Mrs. Eddy could have made millions of dollars, most of it in the past twenty years. Plenty of slaves to do the work and war prices make a productive commercial proposition, especially when the zealots are fired with superstition and goaded to their work through fear.

Her millions were made through the sale of her publications, mainly the book "Science and Health." No other book has had such a sale—at such high prices—in the history of bookselling. Let us seek the cause.

She claims that the book "Science and Health" is the only way to salvation, being the message of God to this age to open the riches of the Scriptures. She says: "Deific power cannot be apprehended (understood) until divine science becomes the interpreter." "The spirit and the Bride say come; and whosoever will, let him take the water of life freely. Christian Science separates error from truth and breathes through the sacred pages the scriptural sense of life."

"In 1895 I ordained the Bible and Science and Health with key to the Scriptures, the Christian Science Text Book as the pastor on this planet, of all the churches of the Christian Science denomination. Whenever and wherever a church of Christian Science is established, its pastor is the Bible and my book."¹

¹ *Miscellaneous Writings*, p. 188.

According to Mrs. Eddy, all of you good preachers are but pretenders, and in truth more closely related to the great red dragon than to the Master. The churches in which you minister do not comply with the conditions that place them within the sphere of God's recognition. According to her your prayers reach only deaf ears. She says: "God is ignorant of both mortal mind and its claims." Her spiritual definition of church is the institution that combats the belief in matter and teaches and demonstrates Christian Science.

Since all outside of Christian Science is error, and error is mortal mind, and mortal mind is the devil, other churches therein have their identification and "God is ignorant of their existence."

So the book "Science and Health" is the only divinely ordained pastor on this planet. It is the baptism of the Holy Ghost; it is the Christ come again. Thus, being the only way to salvation, the fulfillment of the injunction to preach the Gospel to all the world is to sell the only source from which the Gospel can be had. Thus the Christian Scientist's zeal in selling the book, and the secret of its rapid sale, and Mrs. Eddy's accumulated millions.

She says in her autobiography that her trust in material things was banished, and "Christian Science shuns whatever involves material means for the promotion of spiritual ends." We shall test her sincerity. In my careful study of her history and writings I find little evidence of any

faith in God, but plenty of evidence of faith in money, and in the reins of government in her own hands. She seems never to have trusted anyone but herself.

We are considering now the *commercialization of the Holy Ghost, the syndication of the Messiah*.

The modern commercial method is to get a corner on a commodity, and sell it at a high price, and keep all comers from entering into competition. Through the copyright law Mrs. Eddy secured this modern corner upon what she tells us was God's dictation, and put the high price of \$3.00 upon a book costing around 35 cents to make. It came to her in absolute form from God, but in some mysterious way has required repeated revisions from time to time, and new copyrights, the last one being taken out in 1906, thus extending the corner upon the Messiah for many years to come.

She tells us the "revelation" came to her in 1866, and the first edition of "Science and Health"—the results of the "revelation"—was first published in 1875. For thirty-five years the high price of \$3.00 has been maintained for the book and her students and followers have not received commissions for effecting its sale, but this "preaching the Gospel" has been done for the cause, she taking charge of the revenue.

Between the date of her special revelation (1866) and the publication of the book (1875) the price for the message was \$300, though dur-

he was not looking. In any event, in 1887 she instituted such a change in the curriculum that it stood as follows:

Primary Class, twelve lessons, afterwards seven lessons	\$300
Normal Class, six lessons.....	200
Class in Metaphysical Obstetrics, six lessons	100
Class in Theology, six lessons.....	200
<hr/>	
Total for her whole "revelation".....	\$800

It was at this date when money from the sale of the Holy Ghost was flowing to her in a yellow stream, that she replied to her son's request for aid, and forbid him coming to see her: "I am going to give up my lease when this class is over, and cannot pay your board or give you a single dollar now."

Her system was cash in advance. At first she exacted an ironclad contract as follows:

"We, the undersigned, do hereby agree, in consideration of instructions and manuscripts received from Mrs. Mary B. Glover, to pay her \$100 in advance, and ten per cent annually upon the income we receive from practicing or teaching the same. We do also hereby agree to pay the said Mary B. Glover \$1,000 in case we do not practice or teach the science she has taught us."

Being "finally led by a strange providence to accept this fee," "the wisdom of this decision" figures up something about as follows: Mrs. Eddy tells us that during the seven years up to

1889, when she was too poor to give her son a dollar, that she taught some four thousand students. Since she practically did all the teaching herself in her own rooms, the results were clear gain. While she speaks of having many charity students, the word charity has in it the metallic sound of which Paul speaks when words are wanting in genuineness, for she has explained the problem for us in the following words:

"I wrote *Science and Health with Key to the Scriptures*, taught students for a tuition of \$300 each and seldom taught without having charity scholars, sometimes a dozen and upwards in one class. Afterwards, with touching tenderness, those very students sent me the full tuition money. However, I returned this money with love but it was again mailed to me in letters begging me to accept it, saying, 'Your teachings are worth much more to me than money can be.' "

It may be quite certain that her "charity" students all paid up. Our memory brings up the incident of the gardener, who was discharged soon after his employment, after having gone to considerable expense to change his location. Her conscience must have disturbed her, for she gave \$300 to her adopted son to give to him as a gift, but incidentally dropped the remark to him that it would prove a curse if the gardener accepted it. Foster-Eddy incidentally dropped the remark in offering the money, and the curse proved an economy, for the superstitious gardener refused it.

She taught those very "charity" students that the patient must *pay* in order to get the full measure of divine aid. She says: "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who withholds the slight equivalent for health."

Now, as these students went into the healing business and taught the above to their patients, making the pay the first requisite to healing, their minds would reason that if their leader, their Christ, was unpaid for tuition, that they would correspondingly lose in divine power. I can imagine that many of them saved and denied themselves to acquire the money to send to their leader in order to get the whole of the charm.

Now, in counting the full tuition at \$300 per student for primary courses only, 4,000 students in seven years, this would give the sum of \$1,200,000. "I cannot pay your board or give you a dollar now."

We begin to find why she was a woman without Christian faith, without spirituality; judging by her own words in her autobiography: "We glean spiritual harvests from our own material losses." She died worth millions.

"Recall the picture of the haloed Mrs. Eddy standing by His side and holding the Saviour's hand, as illustrative of equality and 'Christian Unity' and imagine, if imagination be equal to the task, Jesus availing Himself of His communion and kinship with the Father to accumu-

late money. Fancy His Sermon on the Mount being imparted after the payment to Him by each disciple of a financial equivalent of the proportions of the Eddy exaction. See Him crowding into the courts those poor unfortunates who were unable to pay, and by the employment of legal process seeking to wrest it from them. Imagine His requiring all His disciples to sign a contract to pay so much in advance, such a percentage of their annual income for healing, and \$1,000 forfeit if they were indisposed to heal after having been taught. Hear Him instructing His disciples to go into all the world, teach the Gospel to every creature for cash strictly in advance, to lay hands upon the sick and assure them that they would be more likely to be healed after having paid whatever they were able to pay for the service." (Peabody.)

Mrs. Eddy closed her "college" in 1889, after having tried *having it run* for her; and at a time when she was in flight into the "wilderness" to escape from her obsession, Malicious Animal Magnetism. It was at a time also when she was beginning to show her age, which she studiously sought to avoid. The charter for her "college" had been granted on a perishing straw and she was issuing diplomas in violation of the laws of the state. Authorities had been lax up to 1889, when it began to look as if she would be brought to account. She closed the college suddenly. None of these facts appear in the home spun reasons for closing her college. It seems true that

when Mrs. Eddy has told something about herself, what she did and what her motives were; that if one cares to get at the truth, one must face about and go in the opposite direction, just as one must do to find the nest of some birds that feign a broken wing to draw you away from it.

Again, it was her generosity, her love of mankind, that induced her to close her "college," according to her story in her autobiography. While she let go of the teaching source of revenue she doubled her energies and the energies of the faithful on the sale of her books. In the resolutions dissolving the corporation are these words: "The hour has come wherein the great need is for more of the Spirit instead of the letter, and Science and Health is adapted to work this result."¹

Her books and periodicals could be pushed through her business managers with herself hidden from the gaze of the throng, whereas teaching would necessitate a continued personal contact with people.

No author, before or since Mrs. Eddy, ever had as cheap a method of getting books sold as she had. By making the book "Science and Health" the only pastor, the only way to salvation, she placed the burden of its distribution upon all her church members and especially upon all the authorized healers. It is preaching the Gospel to sell her books and it is expected of all her followers to do that class of missionary work.

¹ *Retrospection and Introspection*, p. 60.

In 1897 she published her book "Miscellaneous Writings," which was compiled of newspaper clippings and articles that had appeared in her periodicals; a stuffed volume that sells for two dollars. She had discovered that she had a large army of people who "obeyed her," as she wrote to her son, and thus the boldness of the following edict:

"Christian Scientists in the United States and Canada are hereby enjoined to not teach a student of Christian Science for one year, commencing on Mar. 14, 1897.

"Miscellaneous Writings is calculated to prepare the minds of all true thinkers to understand the Christian Science text book more correctly than a student can.

"The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

"If a member of the First Church of Christ, Scientists, shall fail to obey this injunction, it will render him liable to lose his membership in this church.

"MARY BAKER G. EDDY."¹

When it is realized that there were many teachers of "Christian Science" who made teaching their profession, and by the edict were cut off for a year from their work and forced to sell

¹ Christian Science Journal, March 1897.

her books without pay, the greed of this late "revelator" becomes apparent. Considering the fact that in 1897 there were two thousand registered healers who became purveyors of her books without pay, and many thousands of members besides who took the hint to get busy, we begin to see wherein she could accumulate millions.

Everything written by Mrs. Eddy was copyrighted and sold at exorbitant prices. All her people had to look out for her revenue. Even the Church Manual, which contains the tenets and by-laws of the Mother Church, and laws governing all members, commands a high price. She made it obligatory upon the branch churches to maintain reading rooms which are principally sales rooms. These are maintained at the expense of the branch church, but the full revenue from the sale of her books goes to Boston. The by-laws governing the sale of her books by the churches are as follows:

"Each church of the Christian Science denomination shall have a reading room, though two or more churches may unite in having reading rooms, provided these rooms are well located."

"The literature sold or exhibited in the reading rooms of Christian Science churches shall consist only of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, and other writings by this author; also the literature published or sold by the Christian Science Publishing Society."

"It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church; and it shall be the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times."

"A member of this church shall not patronize a publishing house or bookstore that has for sale obnoxious books."¹

The word *obnoxious* means literature that is in any wise antagonistic of "Christian Science."

"A member of this church shall neither buy, sell or circulate Christian Science literature which is not correct in its statement of the Divine Principle and rules and the demonstration of Christian Science. Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science. A departure from the spirit or letter of this by-law involves schisms in our Church and the possible loss, for a time, of Christian Science."²

The sentences: "Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science," means that Scientists are forbidden to purchase such books as this one, or patronize a store where it is sold.

¹ See Manual of Mother Church.

² Ibid, p. 43.

In their reading rooms the policy is to make you buy, to separate you from your money. You are not permitted to copy from books. There is one kind of material that Mrs. Eddy never shied at, but gravitated toward, like night-flying insects toward an arc light.

Mrs. Eddy was not above filching from her faithful, worshiping followers. She never gave them anything, but always drew upon their pockets; unless it were to give them the example to do likewise. The cheapest edition of her *Holy Ghost, the Key*, is three dollars, costing around thirty-five cents to make. Other editions made to represent the Bible cost five and six dollars. The copyrights range from 1875 to 1906. The book has gone through many changes, for paid critics have been at work on it since the early 80's, when Rev. Wiggin entirely rewrote it.

Revised editions have appeared from time to time, causing new books to be purchased by her following. Foster-Eddy, the adopted son, gave out the following notice of the edition of 1891:

"Mother has never had time, until the last two years, to take the numerous gems that she has found in the deep mine of truth and polish them on Heaven's emery wheels, arrange them in order, and give them a setting so that all could behold and see their perfect purity. Now here they are in this new revised "Science and Health."

The Journal told the people that they could

not own too many copies. To many the book is a fetish.

In February, 1908, only two short years before her death, she perpetrated the most brazen act, and what one can hardly refrain from calling a swindle. Over her own signature she said:

Take Notice.

"I request Christian Scientists universally to read the paragraph beginning at line thirty of page 442 in the edition of 'Science and Health,' which will be issued February 29. I consider the information given there to be of great importance at this stage of the workings of animal magnetism, and it will greatly aid the students in their individual experiences.

"MARY BAKER G. EDDY."

Now the matter of "*great importance*," if so important, could have been given in less space by half than the notice took, but that would not have brought in tens of thousands of dollars.

The matter of great importance was about her devil, since that was the most important part of her writings, and her greatest concern. It would please him if he could discover how much money she made by merely mentioning the fact to her worshipers that she had something on him.

What was this information of great importance, which Christian Scientists universally should read, which would greatly aid the students, and for which many thousands hastened to spend from three to six dollars to purchase? It

was nothing more than three lines inserted in a blank space, at the end of a chapter, and did not require the change of but one plate or page of the book.

"Christian Scientists, be a law unto yourselves, that mental Malpractice can harm you neither when asleep nor awake."

Outside the sway of superstition, common sense and honesty revolt against such impositions. But the superstition seems to be so hopeless that the most of those who were duped do not seem to be aware of it, and would resent it as false were one to attempt to enlighten them.

Whenever a people accept with worshipful awe the premise that their idol is the mouthpiece of God, they will stand for any manner of imposition. They even seem to like commands that exact of them the unexpected.

It was so when Mrs. Eddy's fertile commercial brain received the "revelation" that the time was ripe to feed her followers spiritual things by way of the mouth. Now she did not believe in the senses, except when they could be indulged to her financial profit. She worked the sense of touch, through her book as a fetish; the sense of sight through the sale of hired artist's creations to make her look spiritual and young; the sense of smell she herself never had, so no incense from heaven has ever been foisted upon her ready purchasers at so much per bottle; and her hymns are imposed upon her congregations

at frequent intervals by specific order through her by-laws.

This time her commercial "stunt" was in spoons. In talking to individual "Scientists" upon their philosophy I have frequently felt that they had taken Mrs. Eddy's rambling teachings in with some kind of a conveyor with a tight bottom.

Her Command—not request—went out as follows:

"Christian Science Spoons. On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple truth."

It was not the spiritual import of the motto that concerned the Scientist's Oracle, but the revenue. Common sense shows this. The price of the spoons was three dollars for the plain silver and five dollars for those with gold plated bowls. Thirty-six and sixty dollars per dozen. Take this picture of the new "voice of God" home with you.

In the Cosmopolitan Magazine for February, 1911, appears a stock article by Frederick Dixon, and two pictures said to be of Mrs. Eddy. The faithful have been quite thoroughly worked

through the sense of sight, for in almost every Scientist's home or office may be seen hanging on the walls artificial creations done by skilled artists. The half million edition of the Cosmopolitan was quickly exhausted. In places the news stands sold the magazine for one dollar per copy.

The picture this time is scattered broadcast; for the management of the Scientists had millions of the article with Mrs. Eddy's picture separately bound in the Cosmopolitan cover, and given away in numerous places.

This latest picture, purely an artist's creation, gives a young, finely preserved face, looking at one through a rift in the clouds; probably from the "Mount" at the time the artist was at work; and from the abode of the Trinity now.

Below the copyrighted picture is this information: "A character delineation of the Christian Science leader who has joined the company of the immortals. The wonderful spirituality depicted here is said by those who were close to Mrs. Eddy during her last years to have illumined her face almost constantly."

Let us test this "illumination" in the balance of evidence, and take on suspicion the testimony of "those who were close to Mrs. Eddy." It is logical to do this since we cannot find that while she lived she ever represented herself as she was, but always affected an ideal which she gave out as herself.

She died at the age of eighty-nine. If she had

been so marvelously preserved and her countenance had shone with a spiritual halo, she would have exhibited herself to hundreds of thousands of people as a "demonstration" of Christian Science living. Instead of that only "those who were close to her" had opportunity to see her as she was, and witness the usual senile degeneration that occurred in her as in others of like years. Her own son in 1907 found her "emaciated" and "rambling."

Did the journey to her new mansion on January 26, 1908, by special train, with a pilot-engine in front and another guarding the rear to avoid accident or the derailing of the train by her devil—she being heavily veiled and carried to and from the train by one of her male attendants—indicate that she could skip across country for several miles like a school girl if she wished, or that the placid trust and faith of many a good Christian grandmother cast a spiritual illumination over her face "almost constantly"?

One never escapes those hideous "Christian Science" sign boards that advertise their wares, their "revelation," and the wonders of their leader.

Again, Mrs. Eddy is said by "those close to her," that, "as she approached the valley and shadows of death, she declared that 'God is my Life.'" Mrs. Stetson, commenting upon this, said: "Like the first demonstrator of Christian Science, Jesus the Christ, who at this supreme moment of His demonstration cried, 'My God,

my God, why hast thou forsaken me?" she with sublime faith in the Principle of being, knew that her life was hid with Christ in God."

This means to them that Jesus made a failure of the final test upon the cross; that Mrs. Eddy triumphed at the supreme moment. If the facts were stated with the same frankness that characterized her son's description of his visit to his mother in 1907, the sign board might have upon it as her last mumblings, "They are stealing my things."

CHAPTER VIII.

MRS. EDDY'S PHILOSOPHY.

In examining into the philosophy and “metaphysics” of Mary Baker Eddy, we will shorten the labor and simplify the task by reversing the attitude with which most people approach her writings; namely, with the mistaken idea that they contain a philosophy founded upon some degree of learning. In the whole range of literature it will be difficult to find another volume with like ambition, containing as many words as “Science and Health,” where the author actually had so little mental equipment.

Few people begin with the superstitious idea that the book they are reading is a revelation, precluding the need of learning on the part of the author. That comes later. But many begin with the mistaken idea that she was a woman of a broad knowledge of medicine, science, theology and philosophy. When they early discover that they cannot understand “Science and Health,” and run into a tangle of contradictions and a maze of verbiage, they block their own progress by laying the blame upon themselves, instead of where it belongs, with the author of the book.

There is scarcely a position taken in the book but that is flatly contradicted over and over.

Then it is full of words that do not explain; high sounding words and passages from the Bible which are probably intended to illustrate, prove or amplify, which only confuse by diverting the mind from the idea it was struggling to grasp.

I want the reader who finds that he cannot get sense out of "Science and Health" to cease blaming himself, and recognize that there is so little sense there, and what little there is, is hidden in a maze of nonsense, and worse, in assumption and wilful misrepresentation. The book is not above you, but below you. To get at what it systematically teaches requires a large amount of forking away straw, without any wheat in it.

I find that Mrs. Eddy herself says that your brains and intelligence are of no avail in this matter. I take it that the less you use, the more rapid will be your progress in "Science."

She says: "Christian Science silences human will. Will power is but a product of belief, and this belief commits depredations upon harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern men aright."

The following from three men of large intelligence, who have read "Science and Health," will amplify Mrs. Eddy's words just quoted:

(1) By Dr. Polk, Dean of the Medical Department, Cornell University: "Take Science and Health, separate yourself from disturbing surroundings, open its pages with a mind even somewhat prejudiced, set yourself seriously to the task of comprehending its various iterations

and reiterations, its statements backwards, its statements forward, its statements sidewise, and every other wise, of its initial proposition, throughout its 569 pages, and I know that there are many of you who, long before you had fathomed its depths, would find yourselves in a state of mental vacuity fit for the action of suggestion." (New York Medical Journal, April 6, 1909.)

(2) Dean Hart * * * : "If any cure (in mental therapeutics) be effected, it has nothing to do with the truth or untruth of the particular theory of the professor; it is, simply, that by his methods the mind is stimulated to reassert itself. Success greatly, nay, often entirely, depends upon the disposition of the mind of the patient, the nerval susceptibility, and the strength of the expectation. If these be favorable, then the perusal of Mrs. Eddy's book is no small mesmerizing condition. I have found that Science and Health is the best mode of inducing the mesmeric sleep I have ever experienced. The repetition of senseless sentences, with constantly changing signification of words, whose new meanings have to be gleaned from the context, produces a strange maze that dazes the mind, and produces a mesmeric condition. The *modus operandi* of the Christian Science healer is to all intents and purposes that of the hypnotist. By the silence, the motionless sitting, the subdued voice, the cabalistic sentences—for they are senseless, and cannot excite the intelligence—the mind is soothed; then

require her to take her brand off of many reprisals that were quietly pursuing their own way in their own pastures when she ran them down and put her own brand on them—a brand designed to entirely obliterate former marks of identification. Whatever belongs to her she will be welcome to, and we will not attempt to claim them for others. The reader may discover that as a “rustler” she had no equal.

Since Mrs. Eddy’s first “revelation” was her discovery that she could turn Quimby’s manuscripts to financial account, after his death in 1866—that what she had of his system of mind healing was a real asset, and the beginning of her “Divine Mission”—we will briefly examine the way she served his brand.

At first she did not claim (for what she taught as Quimby’s) a world philosophy and religion, but simply that it was a potent system of healing and “Moral Science.” Her professional card read:

MRS. MARY G. GLOVER
TEACHER OF
MORAL SCIENCE

For the first few years after Quimby’s death it was more profitable to tell the truth about the source of her teachings than to make false claims. Mrs. Eddy therefore exhibited Quimby’s brand with much ado about its genuineness. It was later, when she got the “revelation,” that there was a more profitable brand to be used than

Quimby's, that she attempted to cover up his brand with the big one—*God and Rev. Mary Baker Glover Patterson Eddy*.

The evidence is most conclusive that Mrs. Eddy got her system of healing from Quimby. It has undergone some changes since it fell into her hands. These changes are not for the better. From him she got her initial ideas about God and Christ, but these ideas were not carried away with much clearness, and when later she attempted to formulate this part of Quimby's philosophy, the results are what we find in the confusing pages of "Science and Health."

Mrs. Eddy's next round-up brought in the time-honored premise, God is all in all. Along with this came the one that every civilized people counts axiomatic: God is good, God is mind, Spirit. Upon these common tenets she placed her brand. It took a "revelation" to bring them in. Now these are two of her four "fundamental propositions." Beneath her own brand we see very familiar marks. She immediately posts the sign, "Thou shalt not steal."

The third and fourth "fundamental propositions" and corner-stones of "Christian Science" we will let her keep as her "inspired revelations." Though there are faint markings beneath her grotesque brand, we do not believe the early owners will resort to a hanging over the cripples, and we shall not go to the trouble to decipher the early markings. Propositions three and four are as follows: "God, Spirit, being all, nothing

is matter." "Life, God, omnipotent good, deny death, evil, sin, disease—Disease, sin, evil, death, deny good, omnipotent God, Life."¹

At this point I want to give to the reader a sample of her "metaphysics." To prove the truth of the last proposition she says that "according to the Scriptures, I find every mortal man a liar." She throws in the word "Mortal" without any extra charge, a mere bit of "spiritual" generosity.

I cannot refrain from giving another example of "Christian Science" metaphysical proof: "The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in truth, and no truth in pain; no nerve in mind, and no mind in nerve; no matter in mind, and no mind in matter; no matter in life, and no life in matter; no matter in good, and no good in matter."

If that is not proof to you, it is because your "understanding" is on so low a plane, and because "every mortal man is a liar." Being mortal or "mortal mind," "Malicious Animal Magnetism," the devil, you cannot be expected to comprehend such spiritual things. But don't be discouraged, for there is hope. Just "dig day and night in Science and Health," without permitting a ray of intelligent light to enter your brain, and you will finally attain to that suggestible state wherein you will understand that "there is no pain in truth, and no truth in pain. No matter in good, and no good in matter."

¹ S. & H., p. 113.

If you question further the divine wisdom and logic of this "metaphysics" you may be reminded again of the source from which it came: "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and today, and forever.'"

If one knew no better, he would believe from reading Mrs. Eddy's books, or listening to the authorized lecturers sent out from Boston, that all the world outside of "Scientists" believed in a God living in a body, with legs, arms and organs like man. The following paragraph from "Science and Health" discharges itself of some of the "revealed wisdom" which no doubt many "Scientists" believe is instructive to this benighted age: "Christian Science strongly emphasizes the thought that God is not corporeal, but incorporeal.

"As the words person and personal are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of Divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite person—in the sense of infinite personality, but not in the lower sense. An infinite mind in a finite form is an absolute impossibility."¹

Mrs. Eddy has not only put her brand upon, but seems to have acquired a corner on all "spiritual language" and interpretation. In no place

¹ S. & H., p. 116, 1909.

does she ever say: "Other religious people share this belief with us." One would infer that "Christian Science" alone enjoys the special divine favor and wisdom. Indeed her spiritual definition of church excludes all the Christian denominations from God's recognition. They do not measure up to the "signs following." She says: "God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being, or His manifestations; mortals alone do this. God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through signs following."¹

On the same page with the above illumination we find her customary rounding up of the good things of the New Testament to help her ambitions. Note how she puts her brand upon anything she wants in the Bible. "Truth is a revelation."

"Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the leaven, which a woman took, and hid in three measures of meal, till the whole was leavened, impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation—an inference far above the merely ecclesiastical and formal application of the illustration."

¹ S. & H., p. 117, 1909.

"Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of Christ, Truth, hidden in sacred secrecy from the visible world?"

How convenient it is to have a branding iron big enough to cover anything that one wants! In previous chapters we saw how Mrs. Eddy took in the whole of the twelfth chapter of Revelation, the New Jerusalem, and all. She is especially fond of rounding up prophecy, and is ingenious to be able to discover a prophecy pointing to herself in the parable of the "measures of meal."

Let us pause a moment over the words quoted above: "foretelling the second appearing in the flesh of Christ, Truth." In no place has Mrs. Eddy intimated that any figure in history outside herself could lay claim to being "the second appearing in the flesh of Christ, Truth." In this connection let us have her positive statement again from her autobiography: "The second appearing of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science."

The word Jesus is wrongly used, for it should be Christ, "Truth," according to Mrs. Eddy's repeated explanation of Jesus, Truth and Christ. Jesus was not to come again, according to her teachings; but the Christ, or Truth, should come as the Comforter; and she has informed us in unmistakable terms that this has been fulfilled in the coming of "Science and Health." The prophecy she finds in the measure of meal indi-

cates that she is the "second appearing in the flesh of Christ."

Had she been confronted with this boldness, there would have been some strange fluttering in many meaningless words to hypnotize you into losing the question or point raised, with the view to getting you satisfied and off the track, the question unanswered, and the prophecy still intact as pointing to her as Christ in the flesh.

Mrs. Eddy claims absolute knowledge of the nature of God. Let us look at her god and see what new light her "inspiration" affords. Here, as elsewhere, we will find that she defines a thing and then departs from her original proposition as soon as she begins to say things.

She says:

"God is Divine Principle."

"God is substance that is, the only real substance."

"In Christian Science we learn that God is definitely individual, and not personal."

"God is not a person."

When Mrs. Eddy is speaking "metaphysically," propounding that which she is welcome to keep her brand on, she postulates a self-centered, self-interested god. Her's is a god that has no interest outside its-self. It has created nothing except some abstract "ideas." It has no creation as active, willing, doing beings. It being but an abstract principle itself, such words as parenthood, love, mercy, justice, grace, compassion, have no place in its nature, for it has no one or

no thing upon which to express such qualities. It is a selfish, soulless god.

The above is in keeping with her statement that, "Prayer to a personal God is a hindrance." She further says that "God is the all-inclusive One, who with His thoughts, ideas, shadows, constitutes the universe." But she also tells us that "God is not in the things He hath made."¹ Again she says: "This divine parent no more enters into his creation than the human father enters into his child."² "His creation is not the ego," but the reflection of the ego. "The ego is God Himself, the infinite soul."

She tells us that "all that can exist is God and His idea." Now this idea, her idealized man, has no volition or power of his own. He is but the image in the glass, "is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original or underived power. Hence the real man cannot depart from holiness. Nor can God, by whom man was evolved, engender the capacity or freedom to sin."

The "Christian Science" man, like Mrs. Eddy's abstract god, is but an abstraction, a soulless, powerless, volitionless, sinless nonentity. He does not exist as a living being, only as an image. He cannot act, cannot think, cannot will, cannot feel or experience, cannot look up and love his creator. If he loved his creator he would be greater than his god, for the god who created

¹ S. & H., 1888, p. 50.

² Unity of Good, p. 48.

him as a thought does not love him, for he has no capacity for returning the love.

Did not Mrs. Eddy herself say that she loved no one (except as she loved everyone). Hers was a self-love grown to monstrous proportions. The fruits of love are always seen in gifts and service. She exacted from others tithes and sacrifice, but never gave in return. Her philosophy is her truest biographer. Her high sounding words are but "sounding brass and tinkling symbols" when heard in their true tones. Do we gather figs from thistles? Has the world a single money changer in the millionaire class to exhibit, who has no charities but keeps his money, whose postulation of God would not be a caricature to this age?

Mrs. Eddy learnedly informs us that we have no part with God, not even her idealized man has any life and existence of his own. She says: "The greater cannot be the lesser. This is a leading point in the science of mind, that Principle is not in its idea. Spirit, soul is not confined in man, and is never in matter." This is one of her prize winners, and I believe her brand was this time placed on a fresh spot, for I cannot see any indications of any former brand. This one was probably born in Lynn about the time that she had so silenced matter as to get the faintest whisperings of the spirit that was dictating the "revelations," silenced all but that "noisy bridge" and those "pesky frogs"; but corporeal, patient Mr. Patterson tended to their croakings.

This reminds me of an incident on the frontier when I was a boy of about twelve years. There was a railroad camp located near our home, a new road being under way of construction through the country. A man rode into camp after dark, leading a trading horse. One of the men owned an Indian pony that was in another state. A trade was quickly made, the one horse several hundred miles removed, the other in the dark. The trader moved on after the trade.

The railroader became restless during the night over his trade, for his lantern had revealed many irregularities about that horse. Following the part of caution he arose at the first break of dawn, dressed hurriedly and singled out his new horse. One glance was enough to make him act, and act quickly, before the camp was astir. Throwing a saddle upon another horse he stole out of camp, leading the object of his immediate concern. By the least conspicuous route he led him into the hills, up to the head of a deep ravine and there turned him loose, after having expressed himself so forcibly that the belated owls drew their somber, feathery cloaks about them and retired meditatively into their respective dog holes. His horse had "strayed away in the night."

While riding the country on one of my hunting excursions I heard of the whereabouts of the missing horse. I reported the news to the last owner, who was then packing up to move a long way ahead to another section. He gave me a

thrill of joy by telling me that I could have the horse if I would go and get it. I lost no time in possessing my own. The man who had corralled him was a sort of half wit. He charged me one dollar damages and released him to me. I, however, hesitated some before parting with my dollar and accepting the horse. My sense of economy was overcome by my sense of humor. I had caught an idea. I led my horse toward home by the least conspicuous route, and tied him to a thicket of willows, to be brought into camp after dark.

After supper I mixed with the railroaders, and told them that I now owned the horse that had "strayed" away. One of the men spoke up, "What will you take for him, kid?" "Five dollars," was my reply. He pulled a five dollar bill out of his pocket and handed it to me. My joy was full. Four dollars to the good, and oh! the glory of such a "swap" with a grown man, and what a hero I would be when that horse was seen by the whole camp in daylight.

Were I to describe that horse the reader would say that not only had I searched the pages of all the stock books for equine ailments, but that my imagination had been brought into full requisition besides. Suffice to say, that I became the hero of the camp, with thanks from all, for merriment is an asset of no mean value in the dull routine of railroading.

I observed one peculiarity about that horse, namely: that he only had one faint brand upon

him, evidently put there when he was a colt—before he became a horse of many owners, visiting the haunts of men only under cover of the night.

When seen in the daylight many of Mrs. Eddy's "discoveries" and "revelations" will become "strays," finding new owners only under cover of the deep shadows of ignorance.

But she tells us that, "To the ignorant age in which it first appears, science seems a miracle." So did that horse.

Mrs. Eddy says: "Christian Science makes men Godlike." We will quite agree with this if we may be permitted to limit the likeness to the god of her "fundamental propositions," the true "Christian Science" god. This god will have to stay around, and here and there be brought in under cover of night.

Now I appreciate that to the "Scientists" this will come as blasphemy, as "persecution"; and I can hear some of them, the gentler ones, quoting: "Saul, Saul, why persecutest thou me?" Others of the "inner circle," if following in the footsteps of their last Christ, will whisper, "he ought to be treated out of the body".

There is a premise that obtains as the central theme of practically every religion in the world, namely: "In Him we live and move and have our being." The one exception is to be found in Mrs. Eddy's fundamental religion, the one that is her own.

Outside of herself, and those "scientists" who

know and accept what she taught as her "fundamentals," all others have understood that word "we" to mean living beings with volition, will, and power, living, thinking, loving beings.

I ask the reader to read carefully the following paragraph as a whole, not a "detached sentence," as Mrs. Eddy charges her critics with giving.

"What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or come out of it, nor were they even visible through the windows? Who can see a soul in the body? (S. & H.)

Read again where she says: "The conventional firm called matter and mind, God never formed." ¹

"Intelligence never produces non-intelligence; but matter is ever non-intelligent, and therefore cannot spring from Intelligence." ²

"To regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making him guilty of maintain-

¹ S. & H., p. 274, 1909.

² S. & H., p. 276, 1099.

ing in the form and under the name of natural law."

The above sentences will not be claimed by anyone else, and would have been perfectly safe straying around without the sign, "Copyrighted." It is the kind that is best taken with a spoon.

No wonder that Mrs. Eddy forbid in her by-laws, under pain of ex-communication, discussions among the members of the teachings she gives; and instructs them that when they have listened to a lecture from one of the authorized lecturers, whose lecture has passed the censorship of the Mother Church clerk, that they must immediately scatter, and "retire in quiet thought on that subject."

Here are some that are straight from the divine shoulder, aimed below the belt to end the "war in Heaven":

"If God could be conscious of sin, His infinite power would straightway reduce the universe to chaos."¹

Now Mrs. Eddy was conscious of sin. What wouldn't she have done to us if she had possessed the "infinite power"; for she said in a letter to her son: "The world, the flesh and evil I am at war with, and if anyone comes to me it must be to help me and not to hinder me in this warfare."

Again she informs us: "If God has any real knowledge of sin, sickness and death, they must be eternal."²

¹ Unity of Good, p. 13.

² Ibid.

I will leave the following statement to be treated by each reader as he prefers, simply suggesting that her god probably had many things to unlearn, for she was its creator:

"If God knows that which is not permanent, it follows that he knows something that he must learn to unknow, for the benefit of our race." ¹

"As God is Mind, if this mind is familiar with evil, all cannot be good therein." ¹

Now let us turn to the first words of her book, "Unity of Good," and sit as learners as she explains the dilemma concerning the points in hand. First let me remind you in a sentence from "Science and Health" that she is a prophet who understands, and the only one of the whole line to whom this "understanding" was trusted. She says: "The prophets of old believed but did not understand."

There is a warning note in the following about one's "own destruction, should one attempt too hard to unravel these things hard to be understood."

She says: "Perhaps no doctrine of Christian Science arouses so much natural doubt and questioning as this, that God knows no such thing as sin. Indeed, this may be set down as one of the things hard to be understood, such as the Apostle Peter declared were taught by his fellow Apostle, Paul," which they that are unlearned and unstable wrest—unto their own destruction." ²

¹ Unity of Good, p. 13.

² Ibid, p. 14.

"Let us then reason together on this important subject, whose statement in Christian Science may justly be characterized as wonderful."

"Does God know or behold sin, sickness, and death?"

"The nature and character of God is so little apprehended and demonstrated by mortals, I counsel my students to defer this infinite inquiry, in their discussions of Christian Science. In fact they had better leave the subject untouched, until they draw nearer to the divine character, and are practically able to testify, by their lives, that as they come closer to the true understanding of God they lose all sense of error."¹

The above paragraphs contain the whole of the page and the "important question" that she raises, and says, "Let us then reason together on" is not answered at all, but her students are admonished to "leave the subject untouched" until they lose all sense of error.

This is a very good sample of Mrs. Eddy's philosophy. She is fond of raising momentous questions, and thundering forth dogmatic statements which prove nothing, and then flutter away from the issue in high sounding Scriptural quotations, and irrelevant verbiage. The "Scientists" marvel at the wonders of her wisdom, and resolve to make themselves worthy of such a spiritual leader, and hope to attain to the "understanding" by which they may follow her wisdom.

Her writings are full of the most tender, emo-

¹ Unity of Good, p. 1.

tional and inspiring words, often used with little fitness and clearness. The words, not the coherence with which they are used, give the spiritual uplift. To illustrate my psychological point, try this experiment:

Take a comfortable position, close the eyes and relax all muscles. Repeat over and over again mentally the following list of words. Do this for a quarter to half an hour and note the spiritual uplift: Love, charity, pity, compassion, peace, harmony, Heaven, joy, cheer, salvation, the cross, life eternal, infinite—Fatherhood—God—Gospel—healing—glory—Christ Jesus—beauty—Love.

There is no sentence formed consciously by these words, but down in the great workshop of the soul, the subconscious, there springs into form a complete sentence, or even a touching scene or memory about each word repeated. A sweet incense, may we not call it, rises to the consciousness from the secret places below the normal threshold, where the great laboratory creates ministering angels, sweet essences in the mysterious alchemy of ideation.

As unhappy as the task is, I shall have to show that the beautiful words adorning Mrs. Eddy's writings do not belong to her philosophy, but are attractive garments taken from others and thrown about her gaunt and cheerless forms. It is these beautiful garments, the music and incense of the words, that attract and give a feeling of uplift

and well being. It is also these that obscure the dead bones of the philosophy beneath them.

Mrs. Eddy's own life was a caricature compared to the ideal Mrs. Eddy made up by herself and artists, the character of others being drawn on to compose it. The worshiping "Scientists" see the composite Mrs. Eddy as their ideal, and shutting their minds to facts become thus incapable of learning better.

Quote to them her soulless statements, and they will at first disbelieve that she said them; but when her own books are produced the next defense is that you cannot understand the true meaning. Ask them to give the spiritual meaning for you, and you may meet the acknowledgement that they have not yet attained to the degree of understanding sufficient to clear the enigma. They first blame it upon your low plane. Pushed to the wall they next blame themselves, but so deep-seated has become the superstition that they will appear ignorant, mean and ridiculous, but will defend her spiritual superiority. One jot or tittle of her wisdom and spiritual purity must not be sacrificed.

There are two reasons for this. The first is that upon her superior fitness, wisdom and infallibility hangs the whole of her inspiration. Her verbiage must all be accepted, on the grounds of her claims of Divine guidance, therefore nothing must be questioned. It must all go down with one gulp. She was always highly practical, thus her spoons.

She builded about her system a high wall designed to keep everyone out excepting her elect, like the great wall around a great area of China. At the time when the Chinese wall was built it may have served as a barrier against the enemy; but today it has little value against the modern munitions of warfare.

One would have thought that a grotesque wall of special revelation in this age would have acted as its own destroyer; but not so, for it seems that there are yet many who want their religion brought to them in a ready made garment, requiring no fitting or adjusting, simply getting into. A few stones in this wall of exclusion are as follows:

“These systems are one and all pantheistic, and savor of pandemonium, a house divided against itself.”

“Other foundations there are none. All other systems are as reeds shaken in the wind, not houses built on the rock.”

“Whatever is said or written correctly on this science originates from the principle and practice laid down in Science and Health, a work I published in 1875.

“God has set his signet to this Science.” “The Science of Christianity comes with fan in hand to separate the chaff from the wheat.” “Outside this Science all is unstable error.”

CHAPTER IX.

MRS. EDDY'S PHILOSOPHY (*Continued*).

Every religion has sought to find an ideal place for man. How natural it is, since religion is a personal matter and concerns not only the seer, whose mind reaches out in search of things ultimate, but every human heart.

Many are the theories upon man's ideal end, some placing it afar off, after he shall have passed through cycle after cycle of evolutionary development, others believing that it comes with a sudden transition, at death, after a life well done; while others try to fix it so that the ideal is now, and all that the universe holds for man is attainable now.

This latter contains within it a germ that meets a large response in this restless age, to do and to be *now*. Space will not permit in this volume a review of the various theories struggling with this highly utilitarian doctrine.

Mrs. Eddy sought to be all inclusive in her "revelations", to leave nothing more to be hoped for, and to leave no ground unturned for other ambitious persons to plant in. So she used the much used phrase as one of her cornerstones—God is All in All. She blazed a trail for herself by the most radical use of this phrase, for she

made it serve her one great aim,—the annihilation of matter. She has no regard for conventional orders of logic, for she, being “inspired,” became a law unto herself. She makes no apologies for upsetting all standards of reasoning, and dogmatically tells us that it is so and so. She says: “In this revolutionary period, like the shepherd boy with his sling, woman goes forth to battle with Goliath.”¹

She places herself in a class unique by sallying forth with the statements: “God being all, nothing is matter.” “Is spirit the source or creator of matter?” “Science reveals nothing in Spirit out of which to create matter.” “Science destroys matter. Spirit is the only substance and consciousness recognized by Science.”

“It would be difficult to name any previous teachers, save Jesus and His apostles, who have thus taught.” With this boast we will quite agree, with the qualification that Jesus and the Apostles do not join her in such teachings.

In the preceding chapter we saw that Mrs. Eddy’s ideal man is an abstraction, in the nature of an image of God,—not God or any part of Him, for she says that God does not dwell in this ideal man and thus cannot give him life. He only reflects Himself in some medium not Himself,—and what He sees as Mrs. Eddy’s ideal man is only Himself. If we were to follow this to its logical conclusion, the result would inevitably be that there is no ideal man at all; that

¹ S. & H., p. 268, 1909.

God has no creatures, no children, no creation; that He constitutes the whole and is loveless because there is none to love; therefore, He is self-centered and selfish. Her ideal man who cannot think, will, act, or exercise volition, is not only loveless, but does not exist.

Now a large share of her writings are devoted to the annihilation of matter. A veritable bombardment from her "sling" leaves nothing left of this "Goliath", who, from her standpoint, never did exist, since God is All in All, and "there cannot be more than all" and "science reveals nothing in Spirit out of which to create matter." The impact from this kind of rocks is, indeed, stunning and while some of us feel that we still exist, the blows produce something akin to seasickness.

With matter annihilated because it never did exist, Mrs. Eddy devotes many pages to explaining what it is. In the Glossary of "Science and Health" she gives her "spiritual Definition" of words. The dictionaries are the products of "mortal minds," and therefore not to be trusted. So she serves us with her "spiritual dictionary". Her spiritual definition for matter is, "mortal mind, that of which immortal mind takes no cognizance". Her spiritual definition for mortal mind is "nothing claiming to be something"; "error creating other errors;—material senses;—that which neither exists in Science nor can be recognized by spiritual sense; sin, sickness and death."

She "spiritually" illuminates this "matter" proposition in this wise: "Brain is only matter within the skull, and is believed to be mind only through error and delusion. Examine the form of matter called brains, and you find no mind therein. Hence the logical sequence that there is in reality neither matter nor mortal mind, but that the self-testimony of the physical senses is false."¹

Now, my dear Goliath, having stopped the rapid flight of this rock, how do you feel? How many of them could you stand in succession? The "Scientists" feel awe-struck, sitting at the feet of such learning.

Kindly take a tonic and stand this volley: "What, then, are the so-called forces of matter? They are the phenomena of mortal mind, and matter and mortal mind are one."²

"The qualities of matter are but qualities of mortal mind. Change the mind and the quality changes. Destroy the belief and the quality disappears." (Unity of Good.)

"The so-called material senses, are found upon examination to be mortally mental, instead of material. Reduced to its proper denomination, matter is mortal mind; yet, strictly speaking, there is no mortal mind."³

"Here comes in the summary of the whole matter, wherewith we started: that God is All, and

¹ S. & H.

² Unity of Good, p. 35.

³ Unity of Good, p. 35.

God is spirit; therefore there is nothing but spirit; and consequently there is no matter.”¹

Are you still with us, Goliath?

Another rock from her sling gives a jar to the almost universal doctrine of the indwelling and parenthood of God. She says: “All life is spirit, and spirit can never dwell in its antagonist, matter. Life, therefore, is deathless, because God cannot be the opposite of Himself. In Christian Science there is no matter; hence matter neither lives nor dies. To the senses matter appears to both live and die, and these phenomena appear to go on *ad infinitum*; but such a theory implies perpetual disagreement with Spirit.”²

To most readers the absurdity of the above dogmatic statements is apparent. Take the first sentence—“Spirit can never dwell in its antagonist, matter.” Who made spirit and matter antagonists? No person acquainted with logical processes of reasoning. This was born in Mrs. Eddy’s own madhouse while fighting with her devil, whose identification we will soon give. Who knows the ultimate of either spirit or matter to be able to dogmatize thus? No person of any degree of scientific knowledge presumes to so dogmatize. How would she reply? By simply saying: “I am endowed with spiritual understanding. I look out from within the Holy of Holies, from the very fountain of Knowledge. You forget my ‘genus’—who I am and from

¹ Unity of Good, p. 34.

² Unity of Good, p. 41.

whence I came—why is one chosen to voice the hidden things of God if she is to be limited?"

Listen to this "prophesy," which appeared in the Christian Science Journal May, 1885: "She existed from the beginning before all ages, and will not cease to exist throughout all ages; it is she which shall create in Heaven a light which shall never be extinguished; she shall rise in the midst of her people, and shall be blessed over all who are blessed of God, for she shall open the doors of the East and the desired of Nations shall appear."

When the "Scientist" runs into one of her dogmatic inconsistencies, and his understanding fails him, he rushes to such sign-boards of herself, and again regains his "understanding." In the third sentence of the paragraph she says: "In Christian Science there is no matter, hence matter neither lives nor dies. To the senses matter appears to both live and die." Here she misleads the unsuspecting reader, making it appear that all outside of "Christian Science" impart life to matter. Millions of Christians have no such view. There is a very small school which thus theorize. She misrepresents the prevailing thought of the world, with apparent intention. The prevailing conception is that life in multitudinous forms expresses itself through the medium of matter. Death is but the disintegration of the material part of this union. Millions upon millions of the most enlightened people of the world believe in the immortality of life.

To read Mrs. Eddy one would think that "Christian Science" alone taught the immortality of life. But, my dear reader, she has to be watched, for she puts her brand on the best there is, and obliterates the former markings. Since she delegated to herself the authority to change the Lord's Prayer,—the Psalm of the shepherd, and with a fiat brushed aside the Lord's Supper and instituted, instead, her breakfast, we should not expect of her an adherence to any of the commands of the Decalogue.

Mrs. Eddy, by her fundamental propositions, her very corner-stones, her own property, makes God and His idea—man—all there is; and relegates the whole of this phenomenal world, the myriads of mighty suns of the Milky Way, to a great nightmare, a mad dream of the "mortal mind." Now her favorite god, the god of her fundamental propositions, knows nothing about this great nightmare, or the wonderful creations of this dreamer.

We have previously shown by her own words that her "idea-man" is nothing more than a reflection, having no life or power, and that her god does not dwell in his idea. We will now let her complete the conclusion of such a god. She says: "Separated from man, who expresses soul, spirit (god) would be a nonentity." (S. & H., p. 477, 1909 ed.)

That rock shot backwards. I am the chief of sinners for peeping through the fence and seeing where it hit.

Having thus annihilated her god,—with her help,—let us next seek out this wonderful dreamer.

He is the source of all her troubles. He is the creator of all this pulsing life, which to her is the sum of evils. He has flung the mighty suns into fiery existence; peopled their satellites with living, loving beings; spread over their hills and dales a blanket of throbbing verdure; filled the air with winged songsters to cheer and make glad. Who is this dreamer? Her answer is, with bated breath, "mortal mind". She has destroyed him many times with her mighty sling, but like her purple gown which seemed to be perpetually renewed, he is ever present. Mortal mind, matter, evil, error are one, as we saw by her "spiritual definitions". Turning again to this illuminating source, we are informed that all these are the *devil*. He it is who does all this creating. Her scientific definition says that the devil is "evil, a lie, error, neither corporeality or mind; the opposite of Truth; a belief in sin, sickness and death; animal magnetism or hypnotism; the lust of the flesh, a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image."

In the last chapter of "Science and Health"—the Apocalypse—Mrs. Eddy put her brand upon all the wonderful visions of John, spoken of in the twelfth chapter of Revelation. She had much

to say concerning the birth of the child "the spiritual idea" the book "Science and Health". With much dramatic effort the travail of the woman is described, showing her peril as the red dragon fights to devour the child when it is born. She says: "Great is the idea and the travail portentous."

I do not wonder that the "travail was portentious," considering the dark misshapen object that she gave birth to; for the chief "idea" that sprang from this portentous travail was her "Malicious Animal Magnetism," "belief in matter," the "Christian Science" devil.

This creation is distinctively her own, and like the "stray" horse of my boyhood, has only one brand upon it—her own—and finds lodgment only under the cover of the night of superstition and ignorance.

We shall let Mrs. Eddy describe him. Read with some care her words of "spiritual learning," the kind that made her forget all the profane learning of her earlier years, as she tells us in "Miscellanies". She says:

"My first plank in the platform of Christian Science is as follows: There is no substance in matter; matter is mortal error; matter is the unreal."

"Matter and evil are unreal."

"But, say you, is a stone spiritual? To erring mortal sense? No! But to unerring spiritual sense, it is a small manifestation of mind. Take

away the mortal sense of substance, and the stone itself would disappear."

"How can I believe there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?" "Answer: By learning that matter is but manifest mortal mind. You entertain an adipose belief in yourself as substance."

"The only evidence of the existence of a mortal man, or of a material state or universe, is gathered from the five personal senses. This delusive evidence (the evidence of the five senses) Science has dethroned by repeated proofs of falsity." (P. 64.)

"Jesus walking on the waves proved the *fallacy of the theory* that matter is substance." (P. 74.) "There is no matter." "Nothing we can say or believe regarding matter is true, except that matter is unreal."

"Matter will finally be proven to be nothing but a mortal illusion." (S. & H.) "What you call matter was originally primitive error in solution." (S. & H.)

Call on one of your "Scientist" friends for some help on this last "rock" from her sling. This is the kind that "silences will-power." This next rock has a little of her devil's brimstone in it: "You say, 'I have burned my finger.' This is an exact statement more exact than you suppose; for Mortal Mind and not matter burns it." (S. & H.)

"Trees, plants and flowers are ideas of mind.

Mind multiplies them, and the product can be only mental." Her devil has some beautiful dreams. What a magician he is! What a creator!

She says: "Close your eyes and you may dream that you see a flower, that you touch and smell it. Thus you learn that a flower is a product of mind, a formation of thought, rather than of matter."

(S. & H.)

According to Mrs. Eddy all children are the evil product of her devil. No wonder she did not want her own child.

"Generation rests on no sexual basis." (S. & H.)

"A material body is a mortal belief." (S. & H.)

"Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate individualized thought, another mortal mind (devil), which speedily takes possession of itself." (S. & H.)

In the quotation just given I added the word devil after mortal mind, to remind the reader that mortal mind and devil are one. It is no wonder that Christian Scientists give birth to few children.

I have wished to give a quotation from "Christian Science in the Light of Holy Scriptures," p. 20, by J. M. Haldeman.¹ I will therefore let

¹ Fleming H. Revell Co., Publishers.

him make a summary of the quotations given above. He says:

“Actually speaking there is no sex, neither male nor female; neither infant nor grown person; neither youth nor old age.

“The moving, acting things we call beasts and which we distinguish by names, the domestic animals, the birds that fly and sing, are nothing more than constructions of mind produced by the fallacy of false belief; they have no reality.

“Not only so, the earth on which we stand, with its land and rivers and seas; the forests which cover the earth, the harvests in the field, the fruit in the orchards, the beautiful forms of flowers with their refreshing fragrance, none of these things have consistency beyond the region of the mind. When we touch them we are as much deceived as when with our eyes we gaze upon them.

“The heavens above us are not real, the shapes of clouds by day, the stars by night, are unreal; all these things are as unreal as the feet by which we walk, the eyes through which we see, the hands with which we touch and take. There is no matter, and bodily form in any direction is but a fancy, a deception of mortal mind.

“But since there are thousands who have been led to accept this system; and since it comes in the name of God’s blessed Christ, claims a “thus saith the Lord” for its authority, and goes so far in its bravery or foolery as to bind its own textbook between the same covers with the Holy Bible, it is necessary that it should be met point

by point from that Holy Writ; and that in the light of Holy Scripture its more than folly, its effrontery and bold denial of the word of God may be seen."

When the "Scientists" build a great church structure they employ an expert structural engineer, a mortal mind, a devil, who knows the laws of the material, and who can put up a building that will stand the sweeps of another devil's blasts. They want a structure that will not tumble down upon their own mortal bodies, while telling how their bodies, which do not exist, were healed of every known disease.

They even offer to heal your mortal body—always for money, a part of the evil belief that they are never known to eschew. They are not to be blamed for this material appetite; for their "Voice of God to this age" had it as her chief inspiration, and has handed it on to her faithful as a divine impulse. Even her lawyers, while rounding up some of this material, were guided by "Divine Love."

In "Unity of Good", p. 52, Mrs. Eddy says: "What say you of evil? God is not the so-called ego of evil; for evil, as a supposition, is the father of itself, of the material world, the flesh and the devil. From this falsehood arise the self destroying elements of this world, its unkind forces, its tempests, lightnings, earthquakes, poisons, rabid beasts, fatal reptiles, and mortals."

"Why are earth and mortals so elaborate in beauty, color and form, if God has no part in

them? By the law of opposites. The most beautiful blossom is often poisonous, and the most beautiful mansion is sometimes the home of vice. The senses, not God, soul, form the condition of beautiful evil, and the supposed modes of self-conscious matter, which make a beautiful lie. Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good. God never made them; but the lie must say He made them, or it would not be evil. Being a lie, it would be truthful to call itself a lie; and by calling the knowledge of evil good, and greatly to be desired, it constitutes the lie an evil."

On the same page as the above she reminds us of what she has given us, for she says: "The Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the Kingdom of Heaven."

Of all this wonderful creation you, your children, your lover, your friends, the rocks and hills, the ebbing seas, the mighty suns and flying nebula, the fields of waving grain, the flowers that delight your eyes, all these are evil—the creations of "the serpent," and God is ignorant of it all. Read again from "Unity of Good," page 54. She says:

"If God knows sin, even as a false claimant, then acquaintance with that claimant becomes legitimate to mortals, and this knowledge would not be forbidden; but God forbade man to know

evil at the very beginning, when Satan held it up before man as something desirable and a distinct addition to human wisdom, because the knowledge of evil would make man a God,—a representation that God both knew and admitted the dignity of evil.

“Which is right—God who condemned the knowledge of sin and disowned its acquaintance, or the serpent who pushed that claim with the glittering audacity of diabolical and sinuous logic.”

Now my summary of all the rocks from Mrs. Eddy’s automatic sling, flung at us from her “kingdom of heaven”, is given “with the glittering audacity of diabolical and sinuous logic”, namely :

The god of Mrs. Eddy’s fundamental propositions—her corner stones, bearing her own marks—is not good, not a God of love, because he has no creation to love, or that can love in return. He is but a cold abstraction. The “Christian Science” devil—the mortal mind—is the creator of this pulsing, ebbing, beautiful life, which to her was a nightmare to be escaped; and were it not for the native sanity of her followers—a sanity not acquired since becoming “scientists”—our insane hospitals would be overflowing with them, ravaging in their delusion that “mortal mind”, Malicious Animal Magnetism, the devil, was inflicting unbearable tortures upon them. But thanks to the balance wheel,—which they brought with them from the sane teachings of society,—which they

try to destroy but cannot—we are saved the grawsome charge.

In the preceding chapters I have shown to what conclusions Mrs. Eddy's favorite propositions lead. I have shown what is distinctively her own; and if we recall her life and deeds, we will find that this cold and selfish philosophy is quite in keeping with her own character. Her philosophy is barren of Christian warmth. It will not develop the Christian graces in her followers, but will take away from many of them certain Christian elements they had before.

I must remind the reader that when a writer lays down his fundamental propositions, and says "on these I build my foundations," that it is to these that we are to make him conform when we find him wandering astray. Now, this we shall require of Mrs. Eddy. She goes astray in almost every paragraph of her writings. Instead of at once charging her with mental obtuseness, let us try it out in the light of her predominant characteristics.

The most predominant characteristic of her life was greed; a grasping nature. This characteristic must not be lost sight of in getting at the cause and effect in her system of philosophy. She seems to have been utterly devoid of shame, for she did not hesitate to put her grotesque brand upon the highest sentiments of the highest races of the world.

Mrs. Eddy was not a religious enthusiast, not a zealot. She was a designing business woman,

first, last, and all the time. She loved power and laid her plans to acquire it. She wanted to domineer, and wanted nothing short of idolatrous worship from her followers. She knew the power of fervent religious belief and sought to instil it into her constituency. If she could make zealots of them her business would not be wanting in commercial results. No person can show that her whole system was not built on the dollar basis.

Show to me a person whose system—whatever it may be—is built on the dollar basis, and if it is successful to the extent of millions, I will wager that that person will never become a religious zealot; his religion will always be secondary and held in check by the practical influence of his money.

I insist that this was true of Mrs. Eddy. I find no evidence to the contrary, but much in support of the conclusion.

Your "Scientist" friends will point you to many expressions of love and warmth in Mrs. Eddy's writings, and in utter ignorance and innocence believe that she is the sole author of them. It is my duty to show that these embellishments do not belong to her systems, but are borrowed, without your leave, from the common Christian tenets and made to hide the dry, soulless bones of her philosophy.

It is these graces, that are not her own, that have given a living power to her system, for thousands have believed that they were conforming

to the teachings of the New Testament when following her doctrines.

When once she got a taste of success in influencing the innocent, she became ambitious without bounds. At first she overrated herself with some caution, but soon found that certain people wanted to idealize their leader; and, being quick to discern an advantage, she came to feed their idolatry more openly, and finally without limit. It soon dawned upon her that she had a rival that she must use, must praise and teach her people to adore, but that she must outstrip, or her influence would be limited.

This rival was Jesus. Since most of her followers were from one of the many Christian churches, it would not do to offend them, so she gives with much ado the kiss of betrayal and makes off with his position in their hearts.

She makes use of Jesus and the place He holds in the hearts of men in open contradiction to her fundamental propositions. She contradicts every sane interpretation that He put upon His own acts and life, and that of every other person who has presumed to enlarge upon the life of the Master.

She early acquired a hatred of all the Christian denominations, just as she did for all of those first students who grew weary of abuses and paying tithes to her. When they no longer served her ends they became her enemies.

She therefore ordered her followers to come out from among them, and be separate. Now to make this more effectual she overturned all

the Christian doctrines held in common by the different churches. At an early period she performed a baptism without water. There are no baptismal fonts in Christian Science churches. "Baptism," she says, is a "purification from all error." Now since error is mortal mind, belief in matter, Methodism, Presbyterianism, Congregationalism, etc., one can see how far reaching is her anarchy.

The Lord's supper she dismissed as a "dead rite," and instituted in its place a breakfast. She explained that Christ had come the second time in "Christian Science" through her, a higher representative than through Jesus; saying that "If a friend be with us, why need we memorials of that friend?" She played with words to suit her fancy or purse. She said: "Our bread which cometh down from heaven is Truth. Our cup is the cross, our wine the inspiration of Love." Now she brought the highest Truth, she taught, and was the channel of the inspiration of Love—the "Mother Principle of God."

In using the words and works of Jesus Christ, Mrs. Eddy says in effect: "Jesus the man represented the Christ up to the extent of His efficiency. As the Christ incarnate in this—a higher age—it is my special privilege to use as I see fit whatever the Christ expressed through His lesser medium nineteen hundred years ago. To me alone belongs the right of interpretation."

On this promise Mrs. Eddy goes forth with her sling and knocks over everything that had

become standard with Christian people; sets up her own structures and puts the C. S. brand upon the whole. She then gives her "spiritual definition" of the word church, which to her "Scientists" reads all other denominations out of the Temple.

Her great fight is against the belief in matter, which simply resolves itself into a disbelief in her would-be divine mission, and her contradictory teachings. At first her devil was confined to Kennedy, Spofford, and others who withdrew from her personal support; but at last expanded to take in everybody who will not come under her arrogant rule. She therefore tells us that "all outside of Christian Science is unstable error". Error is mortal mind, mortal mind is the devil, thus the identity and pedigree of all those who do not bear her brand.

The beginning of her career as a "rustler" was when she kept as her own that which Quimby had allowed her to use. In a few years she betrayed him and even threw discredit upon her benefactor. This very thing she has done with Jesus in the most brazen, shameless and offensive way.

Compared to this, what a trifle it was when she, through her lawyers and agents, betrayed her first church members, and by foreclosure took away from them the land upon which the Mother Church stands today. It was a complete betrayal under the guise of benevolence; for the gift to the church again was not a gift at all, because

not only the land but the valuable buildings belonged to her and not to the congregation. The people furnished the money and she owned it all. From her first followers she took all their authority and left them as dependents, subject to her arbitrary will.

Mr. Peabody is familiar with the facts in these betrayals. He says in the "Religio-Medical Masquerade", p. 160:

"These wonderful beneficences, which fairly startle Mr. Hanna, and which cost Mrs. Eddy \$5,002, and Hanna says were 'worth' \$90,000, left her with a right, under certain circumstances, to take absolute possession of the land and the church, which cost her nothing and which cost others over two hundred thousand dollars, guaranteed to her pleasant and permanent business quarters without expense of any kind, gave her complete control, amounting to ownership, of The Christian Science Journal, and made her the dictator and authoritative head, if she wished to be, of the business end of "Christian Science" as conducted at the business quarters of the Christian Science Publishing Company, of Boston. This was Mrs. Eddy's own benefit from her outlay of \$5,002, and yet the Honorable Septimus J. Hanna, with upturned eyes, piously exclaims:

"Let us endeavor to lift up our hearts in thankfulness to God for His goodness to us and our cause and to His servant, our Mother in Israel, for these evidences of a generosity and self-sacrifice that appeals to our deepest sense of

gratitude, even while surpassing our comprehension.””

In a published statement Mr. Farlow has said:

“As to Mrs. Eddy’s wealth, I want to say she has given away, during the past five years, more than double the sum total of the entire profits from the sale of her books from their first publication to the present time.””

Mr. Peabody says: “I denounce this statement of Mr. Alfred Farlow’s as utterly false, and I defy him to name the beneficiaries of these hundreds of thousands of dollars he says his employer has given away. I challenge this official prevaricator of Mrs. Eddy’s religio-commercial enterprise to give the public the particulars of these alleged gifts. He cannot give them. They do not exist, and his falsehood is only one of many fabrications boldly put forth to bolster the tottering structure that has so long afforded him and his colleagues in fraud a comfortable financial refuge.””

Just as Mrs. Eddy’s first followers were blinded by her “benefactions”, while she robbed them of every vestige of their power, so are the unwary blinded by her use of Christian teachings, the fine sentiments of the New Testament, while she fastens upon them the dry bones of her philosophy, and the fears of her obsession. Once held over the purgatory of her mania, few are ever able to free themselves from it.

Of all the churches and benevolent organiza-

tions throughout the land, she can bring herself to use such words as these:

"If proper ward were kept over that lazaretto, that dismal cell and slaughter house of infamy, mortal mind, the broods of evil which manifest it could be cleared out."

Such anarchy can not help but instil hatred into the hearts of her people. The expression of cheer and good will manifest in the "Scientists" gatherings is but outward. If you do not believe it, just begin a campaign of enlightening the public on The Facts and Fables in Christian Science, and you will discover the Eddy character.

One of the greatest banes of her false teachings is to be found in her attitude toward sin. Is it not possible that this doctrine sprang in part from her own unforgiven sins, making an easy escape from them? She was not a woman of prayer, for she said: "According to Divine Law, sin and suffering are not cancelled by repentance or pardon." She would not leave the words in the Lord's prayer alone, "forgive us our debts as we forgive our debtors", but changed them into the irrelevant words, "and love is reflected in love." These words impose no duty, thereby nullifying the injunction to do unto others as you would have them do unto you. Her history shows she had little regard for the Golden Rule.

How do the "Scientists" square the matter of sin with themselves? Simply by denying that it is a sin, if they follow this leader's teachings.

Again I insist that it is the character and sanity that they brought with them that is the balance wheel that saves them from running amuck. Their leader says: "Destroy the thought of sin, sickness and death, and you destroy their existence." Now compare with this the promise that God is not cognizant of sin in the world, and you have pure anarchy. It destroys social responsibility, fellow concern, love, if you will, that word that she uses so much.

It resolves itself to this: A "Scientist" can commit any act, and destroy the consequences of it by denying the act and its consequences. The cardinal sin in "Christian Science" lies not in doing the act, but in believing that the act is a sin, and that the act has inflicted harm, suffering, or death upon the victim. I ask, could a more soul destroying premise be given than this cornerstone of "Christian Science"?

The "Christian Science" of Mrs. Eddy's corner-stones and fundamental propositions is not Christianity; it is an open repudiation of Christianity.

Since Mrs. Eddy makes suffering, pain, and want nothing more than mortal mind, evil or the devil, perhaps this explains why she and her followers have no charities. It would be a sin to acknowledge such needs, and a greater sin to contribute to their alleviation. Here let me quote from Mark Twain, who points out that "Christian Science" has no charities to support.

In Mark Twain's Christian Science (Harper,

1907) there is an admirable account of this wealth. He estimates the profit on "Science and Health" at 700%. It is sixty times more costly than a copy of the New Testament. He points out, also, that "Christian Science" has no charities to support: "No, nor even to contribute to. One searches in vain the Trust's advertisements, and the utterances of its organs, for any suggestion that it spend a penny on orphans, widows, discharged prisoners, hospitals, ragged schools, night missions, city missions, libraries, old people's homes, or any other object that appeals to a human being's purse through his heart. Churches that give have nothing to hide. I have hunted, hunted, and hunted, by correspondence and otherwise, and have not yet got upon the track of a farthing that the Trust has spent upon any worthy object. Nothing makes a scientist so uncomfortable as to ask him if he knows of a case where Christian Science has spent money on a benevolence, either among its own adherents or elsewhere."

There are material things the Christian Scientists do contribute material money to. They are proud of their church buildings and contribute generously toward them. It pays to make a showing, since they are in business with their wares to sell just as any firm of doctors, or a department store. They deny the existence of the building as anything more than a thought, and explain away the inconsistency by quoting from the Scrip-

tures, saying, "suffer it to be so now." That phrase helps them out many times.

Mrs. Eddy has never attempted nor has any of her apologists, to explain by quoting Scripture, or by argument, how it comes that, since her fundamental propositions make God and his ideas all-inclusive, perfect and complete, there can be a mortal mind, or a vile dreamer. She goes to some length to show that there cannot be more than one God and his Perfect ideas. She tells us that the dreamer does not exist, only seems to exist; but she fails to tell us who, outside her all-inclusive god and his ideas, does this *seeming*. It takes a mind to dream and have illusions and hallucinations. Her pen point spits fire against this dreamer, that she says does not exist, and she goes forth with her sling and hurls brimstone, hot from the cauldron of her hatred, at the mighty dreamer.

Is it not apparent why she forbids her followers to discuss these things? Is it not plain why she did away with Christian Science preachers? Is it not clear why the Readers may not answer questions, or attempt to interpret the tangled passages for the congregation? How long would such senseless ravings last in the hands of a bunch of children in the eighth grade? These things can only be saved from the waste basket by the slavish adherence to her by-laws, and the superstitious belief that she was the "Voice of God to this Age".

CHAPTER X.

MARRIAGE—A CHRISTIAN SCIENCE SIN.

I hope some day Theodore Roosevelt will express himself on Mrs. Eddy's teachings on marriage. It will be interesting to count the strenuous adjectives that he will be impelled to employ. On this subject no other person has ever spoken so insanely and offensively as Mrs. Eddy.

Her bitterness against the body, matter and man exhibits itself with a sort of hiss in her treatment of this wonderful subject.

She brushes the words of Jesus aside and overrides Him with offensive authority. He said: "For this cause shall a man leave his father and mother and shall cleave to his wife; and they twain shall be one flesh." Jesus blessed little children but she by her philosophy curses them as imps of Satan.

"These words of St. Matthew," she says, "have special application to 'Christian Science,' namely, 'It is not good to marry.' "

She asks the question, "Is marriage nearer right than celibacy?" and answers: "Human knowledge inculcates that it is, while Science indicates that it is not."

Marriages are never solemnized in "Christian

Science" churches. She frowns upon the institution as she does upon burials.

She does not prohibit marriage, for nature would not stand for that and there would be a corresponding commercial loss; but she says vicious things against it and then covers her ravings with a borrowed garment, "Suffer it to be so now."

Read carefully the following mischievous language from the Oracle of Christian Science:

"Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science." (Misc. Writings, p. 286.)

"To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in Science (Christian Science), although it is today problematic." (Misc. Writings, p. 286.)

"Human nature has bestowed on a wife the right to become a mother; but if the wife esteems not this a privilege, by mutual consent, exalted and increased affections, she may win a higher." (Misc. Writings, p. 289.)

"The time cometh when marriage will be a union of hearts, when husbands and wives will love one another more sincerely than at present." (S. & H., p. 274, 74th ed.)

"Furthermore, the time also cometh of which Jesus spake when He declared that in the resurrection there should be no more marrying or giving in marriage, but mortals should be as the angels."

"The union of hearts," therefore, is but a prelude to the time when there will neither be marrying nor giving in marriage." (S. & H.)

"Then shall soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union." (S. & H., p. 274.)

"Until it is learned that generation rests on no sexual basis, let marriage continue."

"Spirit will ultimately claim its own, and the voice of physical senses be forever hushed." (S. & H., p. 274, 74th ed.)

"I hereby state, in unmistakable language, the following statute in the morals of Christian Science: A man or woman having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved." (Misc. Writings, p. 297.)

I wish to give a few paragraphs from "Christian Science, Its Faith and Its Founder," by Lyman P. Powell:

"I could give instances—for I have made inquiries far and wide—in which families that have for long years known only happiness and concord have suddenly become the prey of discord and division, in which the love of husbands for wives and fathers for children has dissolved

into an unfortunate aloofness, in which wives have ceased, except in name, to live as wives and mothers, have come to think of children as millstones around their necks, in which daughters have ceased to be daughters except before the world, and sisters have separated for all time from sisters who declined to go with them into Christian Science, in which lovers have broken their engagement and friends have given up their lifelong friendship for no reason save a difference in the point of view concerning what is nothing after all except a problem in pure metaphysics.

"In 1881 we find her writing: 'The time cometh when there will be no marrying or giving in marriage—soul will ultimately claim its own, and the voice of personal sense be hushed.' In 1888 she states that 'marriage is the only legal and moral provision for generation among the higher species'; but then she neutralizes her words with the hint that marriage will no longer be when people learn that 'generation rests on no sexual basis.' Ten years later she remarks that reproduction is due to belief, and in illustration later adds: 'The propagation of their species by butterfly, bee and moth, without the customary presence of male companions, is a discovery corroborative of Science of Mind.'

"Troubled by the storm of criticism, in the latest editions of *Science and Health*, Mrs. Eddy sets herself at the correction of the reader's true impression of her views. She vows in 1906 that

the only person she has ever known who believed in agamogenesis ‘was suffering from incipient insanity,’ and hints that she is not that person. But it is difficult to take Mrs. Eddy seriously, when in the next paragraph appears the sentence that ‘proportionately as human generation ceases, the unbroken links of eternal harmonious being will be spiritually discerned,’ when later in the book there reappears the analogy above of the butterfly and bee and moth, and when she states outright that ‘to no longer marry or be given in marriage’ does not mean ‘race suicide.’

“But if we have failed to grasp the meaning of Mrs. Eddy’s words, if we are to be guided solely by her latest, not her earlier utterances, and to assume that the correction of some passages implies the correction of all, if Mrs. Eddy does believe with heart and soul in the perpetuation of the species sacramentally through marriage in the years to come as in these ages past, why does not the great organ in the Mother Church at Boston more frequently peal out the wedding march? Why is no Christian Scientist specially commissioned to solemnize a marriage? Why is the church manual, which is so explicit in its directions on all other themes, silent as to marriage, except for this one ominous note: “If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman (of some other fold) who is legally authorized? And why has not the Mother Church in Boston, with its seating capacity of five thousand and its resident

membership doubtless larger, made provision for a larger Sunday school than one of two hundred and fifty members?"

Mrs. Eddy talks much about love, but she did not herself live love. It is not to be wondered at that she discourages propagation, when we recall her own unnatural attitude toward her own son. This is but an illustration of her true philosophy throughout, which proves itself to be a true commentary on her life and character. She tried marriage three times, and speaks as one whose own marriage had left a feeling of revulsion.

In all of Mrs. Eddy's teachings there is a noticeable absence of "love one another." She has much to say about the love of God, but these are empty phrases, when uttered apart from the love of those about us. The words of St. John apply here: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." We may follow this with the pertinent statement that any body of people who have no charities, who "pass by on the other side" and refuse to see and succor human suffering and need, do not love God with the love of the Christian heart.

A "Christian Science" woman whose daughter was recently married explained to her neighbor across the fence that she *was not afraid of her daughter having any children*, for she and her daughter were demonstrating over it. To this benighted woman children were an evil to be

eschewed. Her daughter was born before she became a "Scientist," and when free from such pernicious teachings. She had experienced the glory of motherhood, but so blighting is this new disease that the instinct of the race has been taken from her, as the instinct of motherhood disappears under certain surgical operations too frequently performed in these artificial days.

These sentiments by Mrs. Eddy are soulless: "God is man's only real relative on earth and in heaven." "Would existence be a blank to you without personal friends?" "This vacuum must be filled with Principle instead of person." "When our friends pass from our sight and we lament, that lamentation is needless and causeless."

She could look upon the heart of her husband in the hands of the physician, and immediately after seeing it write a most vicious attack upon the several persons whom she charged with his death by arsenic mentally administered.

Viewing children in the light of Mrs. Eddy's fundamental Propositions, her foundation stones, her own property, what do we have? In this light they are not the children of God. He does not even know of their existence. He therefore does not love them, hear them, or care for them. The words of the Master, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven," are brushed aside as errors of the "mortal Jesus."

More than this, according to these premises, these little ones of the kingdom of heaven are

the creations of mortal mind, the Christian Science devil. Of Eve's exclamation at the birth of Cain, "I have gotten a man from the Lord," Mrs. Eddy says: "This supposes God to be the author of sin, and sin's progeny."

Social anarchy lurks in such vicious teachings. If her followers can take with some tight bottomed vessel all of Mrs. Eddy's teachings, to what vicious length would they not go if ordered to, in a community where they were in majority? Would they respect laws, either of the land or of nature? Certainly not, since the laws of man and nature are the laws of "mortal mind"—evil, the "Christian Science" devil. What sacred, time-honored custom has she not sown her anarchy against? Has she ordered her followers to co-operate with the many churches and benevolent societies, in the interest of the world peace, social uplift, benevolence, and a common interpretation of the great spiritual truths of the race? No! she has warned her people against these "lazar houses," these "dismal cells and slaughter houses of infamy," these "mortal minds." She fully realized that "Scientists" would not remain "Scientists" if they mingled with intelligent people who weigh propositions in the balance of reason.

The most mischievous of all Mrs. Eddy's teachings is to be found in her obsession relating to evil and her devil. Many are the devils of the human race—in its stages of low understanding, that have been conceived of to answer the problem of sin. None, through the darkest ages of

the world have been so mischievous and vicious as the devil that Mrs. Eddy created.

In other systems the devil is an evil spirit that prompts to evil and sometimes is supposed to actually enter and take possession of one. He is always a power opposed to God, and mischievously trying to win God's children away from him. Now this kind of a devil gives the children of God a chance to save themselves. Along with these doctrines usually goes the saving clause, "live righteously and you will be immune to his malevolent influence." This kind of a devil is not so hopelessly bad. He may even prove a help to some sluggish natures by spurring them on to self-preservation. We are prone to question even this part of his utility.

In Mrs. Eddy's devil I cannot find a redeeming thing. It is all mischievous, so offensively mischievous. Her devil is not someone that may influence you to wrong, from whom you may escape by a life of rectitude and reverence, but is you, born and conceived in iniquity, the offspring of "legalized lust."

She pronounces her anathema upon mortal mind, devil, and all his creations. If you do her bidding there is some hope for you. God does not dwell in you; she says, and does not hear your prayer, so your road upward out of this nightmare is strewn with difficulties. According to her corner-stone you have no volition of your own, and God does not dwell in you, or reach a hand down to help you, so on this line we arrive

at nothing but despair. Now we have been following the foundation walls of her structure and arrive at her favorite "nothingness," on the one hand, and the all-power and glory of her devil—the only creator who does things—on the other hand.

I, for one, am proud to know that I have a part in creating the millions of the mighty suns of the Milky Way. Even at the cost of going under the awful name Mortal Mind, I am glad to be informed by Mrs. Eddy that gravitation is a pull that answers to my sway; that the mountains are mine; the seas are made from tears of rejoicing in my creative thought (or something like that); the birds and the flowers are the beautiful harmonies and colorations of my ideations; that a part of the little ones the Master loved are mine. I rejoice that I am a part of "Mortal Mind" that creates, acts, lives and loves; and that I am not a part of the loveless abstract god of the foundation stones of "Christian Science."

But the "Scientists" do not see mortal mind in this light. They make an evil of it to be hated. It resolves itself to this simple matter. Their leader has given them some lofty pictures of what they would be if it were not for the oppositions of "mortal mind." For instance, she would not have needed to die. They would have no ills, no poverty, nothing blocking their way to the ideal state of the ideal man that she has pictured to them.

The bane of the whole thing is to be found in

the blame they place upon the rest of us, who cannot mentally suicide as they have done. The whole evil lies with us. They are ready with one great shout to knock the walls of the devil down, but we shouting against them, sustaining him by our shouts. Thus their hatred. They present a smile, but under the smile they are "demonstrating" against you, "the mortal mind," the devil.

Christian Scientists avail themselves of much in the realm of the material that their Oracle condemns as "evil," "error" and "mortal mind." I know of "Scientists'" families that boil their water because of the city physician's caution, owing to the city water being thought to be infected with typhoid germs.

Who produced the germs in the city water? Mrs. Eddy answers, "mortal mind" belief in germs, bacteriologists, physicians, you and your neighbors who dream in terms of typhoid germs. It is not because of physical insanitation, but because the evil dreamers—mortal minds—have been creating microscopic organisms inimical to mortal man. If all were "Scientists" there would be no such dreams in the city, and therefore no germs in the city water. There would of course be no water, another dream of mortal mind, and no physical body to need water, and to become infected with destructive germs. We would be spared the great expense of keeping up a water system, a sewer system, and all sanitary precautions. With the disappearance of all these

"physical illusions" "mortal mind" itself would disappear and there would remain nothing besides "Scientists." Mrs. Eddy would then be in her glory, for she would have destroyed the "red dragon," "mortal mind," error and matter, which she informs us was her mission.

Now with the universe resolved "into its primitive nothingness," with "Scientists" in their perfection in full sway, let us see what kind of an existence they would be experiencing. Being free from the hindrances of mortal mind, from the bane of your existence, they would then be "divine idea" "reflection," the abstract man of one of the corner-stones of Mrs. Eddy's "Science." But we find upon an analysis of this "Scientist," untrammeled by mortal mind, that he would be without individuality, without individual life, without freedom or impulse to act; that he would be only an idea, a reflection, not a creation. As Mrs. Eddy has said, he is not the child of God in the sense that God dwells in him, or is a part of him, he being but a powerless image, a nonentity, so far as power, initiative, will, volition goes.

The "Scientists" then, unhindered by mortal minds, would be resolved into their favorite "nothingness." In that ideal state they could not "even claim to be something," as Mrs. Eddy charges "mortal mind" with doing.

With "mortal mind" extinct, and the ideal "Scientist" resolved into his favorite "nothingness," we have the spectacle of the god of "Chris-

tian Science," a god without a creature, without children to love, and without children who can love him. But this god has ideas, though he does not endow his ideas with willing, individual life. He does not dwell in his ideas, he does not endow them with the glory of having ideas of their own. Has not Mrs. Eddy made a god after her own heart? As "Mother" she has furnished all the ideas her followers are to have. They must reflect her, must not think for themselves—that is the cardinal sin. They must not wish to be anything more than reflections of the god of Christian Science, which, being interpreted, is Mrs. Eddy.

She tells us that "there is war in Heaven." The great red dragon is trying to devour the child, "Christian Science." She has devised a way for the utter annihilation of "mortal mind" and all its material creations. As Mrs. Eddy has postulated a god without a creation to love, so has she planned for a race that will be childless and loveless, that will also become extinct. She has placed a ban upon marriage, saying that celibacy is the more ideal condition. Since children born of two parents are mortal, according to Mrs. Eddy, and quoting her own recent words: "I do not mean that mortals are the children of God, far from it," it becomes apparent that begetting children—mortals—is not one of the graces of "Science," rather a sin. She says: "Proportionately as human generation ceases, the unbroken links of eternal harmonious being will be

spiritually discerned; and man, not of the earth earthy, but co-existent with God, will appear."

This man, the abstract ideal of Christian Science, is nothing less than the loveless, volitionless nonentity of the abstract god of Mrs. Eddy's cornerstones. One thing stands in her way to any speedy annihilation of the human race; namely, the habit humanity has of dividing itself into two sexes and then pairing off and becoming one in marriage. According to Mrs. Eddy, God has nothing to do with this; for she says: "Masculine and feminine genders are human concepts." Before she can completely effect the suicide of the human race, through her ban upon marriage and children, she will have to make "Scientists" of all mortals. "Scientists" are the most aggressive boosters for "Science." Is it any wonder, since their own complete salvation lies in the annihilation of mortal hindrance, and since they can have nothing in common with them, as their system is at war with everything human, every institution common to all men outside of "Science."

Some readers will criticize me for making so many excursions into the ludicrous and the ridiculous. My only defense is in the language of the preface: "You can't be serious for long at a time at a vaudeville. They won't let you. Every proposition in 'Christian Science,' followed to its logical conclusions, always leads into the ridiculous."

CHAPTER XI.

JESUS IS NOT THE CHRIST IN CHRISTIAN SCIENCE.

Let us briefly try out the foundation stones of "Christian Science" in the light of the New Testament story of Jesus Christ. It is here that we will arrive at the point whether "Christian Science" as given by Mrs. Eddy is Christian or simply Eddyism with no semblance of Christ's doctrines, when the padding and outer garments, taken from the New Testament, are stripped off.

The New Testament teaches that Christ was incarnate, or was born, as all human beings are, of a mother in the flesh. He lived and was named Jesus. He did not live in Jesus, but was Jesus as you are Smith or Brown. He was Jesus Christ, one personality, who dwelt among men.

Mrs. Eddy makes a distinction between Christ and Jesus. Christ is the "Truth" part of the Trinity of God which she names Life, Truth, and Love. The Father is represented by Life, Christ by "Truth," and the Mother by Love.

She wants us to understand that God's man is an "idea," just a thought. Mortal man here has no existence in God, but is self-creative from "mortal mind." He is below God's recognition; outside the field of his purview. Since "mortal mind" and the flesh are the great sins, the red

dragon, one would hardly look for Christ to spring from such a source. One would be surprised to find mortal mind capable of so lofty a creation or thought.

This, however, is the strange logic of Mrs. Eddy, for she says: "The Virgin Mother conceived the Idea of God, and gave to her Ideal the name of Jesus."

Since Mrs. Eddy's chief concern has been to annihilate matter, thinking she had to do this before she could enthrone God, she could not acknowledge that Christ was actually incarnate in the flesh, that "lazar house of iniquity." She therefore has Him conceived as an abstraction—an idea.

She says: "Mary's conception of Him was spiritual."¹

"Jesus was the offspring of Mary's self-conscious communion with God."² Now this mental offspring she named Jesus.

"Christ was incorporeal, whereas Jesus was a corporeal or bodily existence." (*Ibid.*, p. 229.)

She explains that Jesus did not have a body, only seemed to have. She says that he was wearing in part a human form (that is, as it seemed to mortal view). And then explains that "a portion of God could not enter corporeal mortal man, neither could His fullness be reflected by Him—God can only be reflected by spiritual, incorporeal man." (*Ibid.*, p. 231.)

¹ S. & H., p. 228, 74th ed.

² S. & H., p. 325, 74th ed.

Ask some "Scientists" to unravel the following sentence for you; its "metaphysics" is too much for me:

"The Christ dwelt forever as an Ideal in the bosom of the principle of the man Jesus."¹ Here is another one that calls for some help: "Jesus and the Christ continued until the Master's ascension; and then the human, the corporeal concept, or Jesus, disappeared."² "The invisible, the spiritual idea, or the Christ, continued to exist."

According to what we have learned from the above quotations Christ was not a man at all. He only seemed to be. He was a spiritual idea conceived in the mind of Mary, but he was nothing short of the Christ, the Truth, or that third part of the Christian Science Principle—or Abstraction. Mary, of course, was a mortal. Thus we have a mortal conceiving the Christ.

We could quote many passages from Mrs. Eddy's writings which say that mortals cannot have such concepts. But we will do no more than mention a few contradictions, for volumes could be written showing her contradictions, for these, like the poor, are always with us.

She says: "At the time Jesus felt our infirmities He had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to this final demonstration of spiritual power."³

¹ S. & H., p. 334, 74th ed.

² Ibid., p. 229.

³ S. & H., p. 358, 74th ed.

According to her the Ascension of Christ is the ascension of an idea and nothing more.

One of the reasons for giving so many quotations in this chapter from Mrs. Eddy is to show that she cannot lay down a proposition and conform to it as any sane writer does, but breaks with it continually, and resorts to the ridiculous to attempt to patch up the most glaring inconsistencies. Her followers are forbidden to see these things. They are to understand that if she says this minute a given thing, and the next minute contradicts it flatly, that the fault lies with their want of "spiritual understanding." They are exhibiting a low plane of "demonstration" and must "dig night and day" into "Science and Health." In other words, one inconsistency can be clarified by taking more of the kind. "Don't think, just take," is the order. "Leave all to Truth" and seeming tangles will be straightened out. This means that the tangle will not be straightened out at all, but the disposition will be changed from "I want to know" to "it is sufficient for me to know that she said it." In a word, intellectual suicide.

Without any apologies, Mrs. Eddy put the C. S. brand upon the great story of the New Testament, and so doctored it as to have retained none of its original purpose and import. To this we would have less objection were it not for the fact that many of her followers suppose this to be the true teachings of the New Testament. She throws in so many quotations from the Bible that

contradict her principles that the reader is confused and comes to lose sight of her harmful teachings. In fact, about the barren, gaunt form of her C. S. she has thrown the beautiful cloak of the New Testament which her students see and reverence, and believe that it all belongs to their leader.

In the light of common sense, what a farce Mrs. Eddy makes of that crowning event of all history! She robs it of every vestige of its purpose and power in the human heart to which it becomes known. Take the life of Jesus Christ in the light alone of an example, an inspiration to service, sacrifice, and love; and she through her ravings against matter strips this story of its vitality and its meaning.

She makes the Christ play hide-and-seek with matter about the tomb; has Him enact a grotesque farce to prove to "nothingness" the "nothingness of matter." She takes from the story all its reality and reduces it to a cold abstraction. The sacrificing, loving, serving life that Jesus lived; His great example of benevolence, even to the giving of His life; His suffering upon the cross, were to Mrs. Eddy nothing more than a dream—a nightmare of the mortal mind of Jesus.

She would rob Jesus of His real acts, His benefaction, His loving tenderness and solicitude for the needs and sufferings of humanity, and of His great act of sacrifice, because she was jealous of His works in paralleling herself with Him, for she was never willing herself to undergo

a sacrifice for others, but sacrificed them for her own ends.

Such sentences as the following from Mrs. Eddy are entirely misleading, and do not truly represent her fundamental system, but pointedly repudiate it. These are false garments borrowed for display while driving a bargain for the "students'" credulity.

"The chaos of mortal mind is made the stepping-stone to the cosmos of immortal mind."¹

"The cross is the central emblem of human history."²

"This Gospel of suffering brought life and bliss. This is earth's Bethel in stone, its pillow, supporting the ladder which reaches Heaven." (Ibid., p. 57.)

"Suffering was the confirmation of Paul's faith. Through a thorn in the flesh he learned that spiritual grace was sufficient for him."

"Sorrow is the harbinger of Joy. Mortal throes of anguish forward the birth of mortals." (Ibid, p. 57.)

In these sentences occur the fine-sounding words—immortal mind—Gospel of suffering—life and bliss—heaven—spiritual grace—harbinger of joy. It is such words that do not truly belong to her philosophy, but rather repudiate it, that give the sense of spiritual uplift to her readers and hide the sinister facts from the unpre-

¹ Unity of Good, p. 57.

² Ibid.

pared. They are the Judas kiss that comes to finally betray the finer nature of the one upon whom this philosophy fixes itself.

Indeed it is the contradictory that saves her at all, even to those of very limited knowledge and learning. Such lines as the following, of which hundreds could be given, which radically contradict her system, put some life and truth into the dead matter of her foundation, and cornerstones. She says:

“By this we understand Christ to be the divine idea brought to the flesh in the Son of Mary.”
(*Unity of Good*, p. 59.)

“Mortals are free moral agents, to choose whom they would serve. If God, then let them serve Him, and He will be unto them All in All.”¹

“Mortals may climb the smooth glaciers, leap the dark fissures, scale the treacherous ice, and stand on the summit of Mount Blanc; but they can never turn back what Deity knoweth, nor escape from identification with what dwelleth in the eternal mind.”²

This last quotation is the last sentence of Mrs. Eddy’s book, “*Unity of Good*.” It might have been written by anyone. It contradicts and repudiates her fundamental and oft-stated propositions. It is not “Christian Science.” The brand C. S. does not belong upon it. It is such as these

¹ *Unity of Good*, p. 60.

² *Ibid.*, p. 64.

that save her barren, lifeless, and illogical philosophy from the ridicule and scorn of the most ordinary minds among her followers. In brief, it is the false garments thrown about the gaunt form that saves it at all.

CHAPTER XII.

THE PROBLEM OF SIN AND REALITY.

There have been many attempts during the last two thousand years to account for the appearance of evil and sickness in the world. God has been postulated as all powerful, and as infinite goodness by most all who have philosophized upon the nature of God. So common have been these premises that all writers and propagandists, excepting Mrs. Eddy, have not presumed to corner these propositions as distinctly their own. They have been governed by too much decency and intelligence for such boldness or charlatanism. Mrs. Eddy alone is guilty of this offense. No one else has been so successful in spreading a doctrine of the unreality of sin and sickness as has she; and no one else has ever handled the subject with so little intelligence and so much boldness.

When Mrs. Eddy wrote "Science and Health" she knew nothing of the philosophies dealing with the abstract problems of reality. From Dr. Quimby she received her first teaching upon such abstract problems. He himself was not well versed in the various schools of philosophy, though he thought seriously and deeply upon ultimate things. After his death Mrs. Eddy began to enlarge upon the manuscript copies she had

received from him, with the result that his doctrines touching upon sin, disease, death and reality were distorted into the first edition of "Science and Health," 1875. It ran through about fifteen editions in the next ten years, during which time it did not change very much.

When Rev. Wiggin took hold of the jumbled mass to rewrite it, in 1885, he did his best to smooth over the most glaring defects, and to give to the author an appearance of learning, by injecting references to philosophers and men of science. These interpolations, like much more that he put in, became the borrowed jewels which dazzled the eyes of many an unsuspecting reader, and helped her to throw her net of superstition over him.

Though many thousands of dollars have been spent upon critics' salaries in the embellishment of the book "Science and Health," the philosophy as given in the early editions remains the same, though so successfully candied over as to make it easier to take. Good English and high sounding words can cover a multitude of mischief and inconsistency.

As we have pointed out before, one of the cornerstones of Mrs. Eddy's system is the unreality of sin and sickness. No amount of polishing by paid artists has been able to cover the serious cracks and defects in this much used cornerstone, in spite of the fact that it is one of her "revelations." Her apologists are quite successful, with the masses, in making her ignorance of philos-

ophy and science appear as learning, by sophistries boldly though placidly reiterated. They know the power of suggestion and wield it with as much studied purpose as do the most scientific salesmen of the day.

Bishop Berkeley has been made to work for Christian Science for three decades without his own consent. Mrs. Eddy said Berkeley and I believe alike on the unreality of matter. She never could explain what Berkeley believed or taught concerning matter, for she did not know. His name was written large in philosophy, which was enough for Mrs. Eddy, since "Berkeley and I" helped to awe her simple students. He was not on hand to defend himself against the load he has had to carry.

There is a vast difference between matter in Mrs. Eddy's Christian Science and Berkeley's philosophy. The following from William James' Pragmatism gives Berkeley's philosophy in a paragraph:

"*Material substance* was criticised by Berkeley with such telling effect that his name has reverberated through all subsequent philosophy. Berkeley's treatment of the notion of matter is so well known as to need hardly more than a mention. So far from denying the external world which we know, Berkeley corroborated it. It was the scholastic notion of a material substance unapproachable by us, *behind* the external world, deeper and more real than it, and needed to support it, which Berkeley maintained to be the

most effective of all reducers of the external world to unreality. Abolish that substance, he said; believe that God, whom you can understand and approach, sends you the sensible world directly, and you confirm the latter and back it up by his divine authority. Berkeley's criticism of 'matter' was consequently absolutely pragmatic. Matter is known as our sensations of color, figure, hardness and the like. They are the cash-value of the term. The difference matter makes to use by truly being is that we then get such sensations; by not being, is that we lack them. These sensations then are its sole meaning. Berkeley doesn't deny matter, then; he simply tells us what it consists of. It is a true name for just so much in the way of sensations."

William James, in his Gifford Lectures, surveyed at length the various theories and doctrines on evil. To Mrs. Eddy's treatment of evil he spoke only these few words and passed on to the more profitable:

"Christian Science, so-called, the sect of Mrs. Eddy, is the most radical branch of mind-cure in its dealings with evil. For it evil is simply a lie, and anyone who mentions it a liar. The optimistic ideal of duty forbids us to pay it the compliment even of explicit attention."

Let us turn a few rays of light upon Mrs. Eddy's doctrine of unreality and see if the human race could survive such teachings, if universally obeyed. I must first raise the caution, namely. Do not let a "Scientist" sidetrack you

by denying that Mrs. Eddy taught that there is no reality in pain, sickness, sin and matter, even in mortal existence. He will try to make you believe that if she seems to have said a very ignorant thing, that the fault does not lie in her or her statement, but that it lies in your "low plane of understanding," and that she, "in the Mount, face to face with God," speaks a "new tongue."

Among the most beautiful and marvelous creations is the human form. It is clothed in an outer garment, the skin, which for beauty, delicacy, and efficiency, rivals the wide range of Nature's handiwork. How delicate, how sensitive is the finer covering known as mucous membrane. What sensations of delight and pleasure are enjoyed because of the very delicacy of this membrane, because of its susceptibility to injury and pain. Through the delicacy of the membrane of tongue and palate one delights in the relish of daily food. Through the marvelous structure of the skin one basks in the warmth of spring, or delights in the breezes of summer; yet the same structure makes possible suffering from injury or inclement weather. We have the pleasures of the body at the price of its susceptibility to injury and to pain.

To say that pain is an evil is to say that pleasure is an evil. To say that pain is unreal is to say that pleasure is unreal. Both are states of consciousness, and to deny either is to deny the reality of consciousness. To deny the reality

of consciousness is to deny the reality of life. To deny the reality of life is to deny all existence.

Pain is the protectorate of the physical organism in which your personality resides for the present period. Not only is it because you can suffer, that you also can have pleasures, but you have thereby a protection, that without pain, were impossible. Man experiences more pain in injury than do the lower orders of life. He correspondingly experiences higher joys and pleasures.

The lover, whose heart bounds, whose blood rushes swiftly at the sight of his love, correspondingly droops in her absence; and at her loss suffers pangs of sorrow as deep as were lofty his ecstacies of joy. He who would love greatly does so at the price of great pain, should it come. He who would shrink from the possible pain of the lover lost, must sacrifice the joys of the lover gained.

Jesus blessed with his presence and benediction the union of two hearts who followed the instincts of love, and shrank not at the possible price of pain. Love is ever fearless, ever optimistic.

Any philosophy that strikes at the buoyancy of conjugal love, warmth of friendship, parental or filial love, is mischievous and corroding in its influence. Mrs. Eddy was wanting in parental love, in faithfulness to friends. Her philosophy —being herself—is producing its kind in many of her followers. A “Christian Science” healer

told a friend of mine that the hardest impulse for him to "demonstrate" over was his love for his mother. He believed that with perseverance he would yet overcome his love for her until her personality would be as others to him.

A mother related to me this incident of her own daughter, who was studying to be a "Christian Science" healer. Her daughter's husband had died under "Science" treatment. The widow showed no emotions of grief; sternly rebuked a Methodist preacher who called to express his sympathy; and at the grave stood smiling, and after the body had been lowered into the ground cast a flower after it with an audible laugh. She was "demonstrating" over earthly affections, over "personality." "Scientists" have succeeded in "demonstrating over personality" to the place where Jesus Christ is no longer the Lord, no longer a personal Saviour, only one of a line of prophets leading up to the fulfillment of all prophecy in the life and works of Mrs. Eddy.

Sin is the price paid for knowledge, for the rise in development. The advent of sin in the life of the race came as a rise and not as a fall. An individual of the race has his fall when his conduct drops to a moral and spiritual level below the higher plane of which he has become conscious. Nations have their fall when they drop in conduct below the highest spiritual plane to which they have at any time reached.

Every seer and prophet who has pointed a higher way, who has brought more light into the

world, has likewise brought more sin into it. As no other man ever spoke as did Jesus Christ, as no one before or since has brought so much light into the world; so no one has so greatly enlarged the scope of sin as He. I am speaking here of sin in the sense of responsibility to God and to the race. When Jesus built upon the crude law, "an eye for an eye, and a tooth for a tooth," and said, "resist not evil," and placed the heavy injunction—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you"—He brought a burden of sin into the world, probably heavier than any man has been able to bear alone. By the life he lived before men, through the vision he gave of the Kingdom of Heaven, He enlarged the meaning of the words *neighbor* and *brother*, and extended the bounds of duty beyond the borders of one's family, state, or nation, far out into the farther corners of the earth, beyond the present generation into generations yet unborn.

He who shrinks from the enlarged responsibility can never attain to the higher vision. He who denies that he is his brother's keeper, denies himself the great joy of brotherhood. He who is afraid of the heights because of the depths he will fall to, if he starts downward, will never catch the vision of the Larger Life.

Sin is to righteousness what darkness is to light, or cold to heat. While cold is of itself nothing, it is as much a reality to us as is heat.

Our lives are sustained by heat and light; but deprive us of either and we are destroyed by its absence. Sin may be more than a negation of righteousness, or spiritual inertia. It may be positive evil, and frequently is. To say that sin is nothing, that it is unreal, is to play loosely with words and reason. Such is the metaphysics of "Christian Science."

Christian Scientists deny the existence or reality of sin. Just in the degree in which they can accomplish this "state of understanding" in their lives will they correspondingly shut out the vision of righteousness. It is not fewer sins, that the individual and the race need to be conscious of, but more. He has the broadest vision of righteousness who recognizes the longest line of sins. For every act of righteousness there is a possible sin.

It is not from the ranks of the trained fighters of the world that the new consciousness making for universal peace is coming, but from those who have had loftier visions and have seen in war a great black sin. While armament and conquest is looked upon as the high prerogative of a nation, the vision of peace and universal brotherhood will be seen through clouded glasses. Catch a glimpse of the brotherhood of the Prince of Peace and through this crystal the sin of war mounts into a cloud of the blackness of night.

It is not an age of innocence that the race wants—the animals below us have that. It is knowledge of good and evil that is lifting the

race higher and higher. They go hand in hand and are inseparable. It takes lights and shadows to make a picture. It takes a consciousness of what would be sin, to give the joy of righteousness. The sinful act is as much a reality as is the righteous act, for it can destroy just as righteousness can build.

The denial of sin as a reality, which is a part of Christian Science, will inevitably retard the growth of righteousness. With the denial of sin goes the denial of personal responsibility. The burden of the Sermon on the Mount is that you are your brother's keeper. Jesus increased your personal responsibility; he thereby increased your possible sins.

One of the first things the "Scientist" is taught is that he has enough to do to look out for himself. Many take to this doctrine comfortably. A heavy burden is lifted from the lives of many when they are deluded into the belief that they are not personally responsible. The doctrine acts like an opiate, for it gives a false sense of freedom. It may even effect a cure of the body through the nature of the rest cure to those who have been burdened and worried by too much concern over their actions or inactions. But the doctrine does not free from sins, it merely covers them up. It does not give higher visions of righteousness, but opiates and produces a low sense of duty.

The Kingdom of Heaven is established in the human heart, not by denying the reality or evil

of sin, but by having a fuller consciousness of it, and a freedom from it by the choice of righteousness. The soul does not attain to a high spiritual plane through repression.

Jesus taught that the first step toward the love of God was to love your neighbor. He enlarged the conception of who one's neighbor is, and gave to duty an ever advancing meaning. He did not require less love for parent or friend. He knew that a large capacity to love one another gave a large capacity to love the Father. He loved greatly those about Him, and wept at the tomb of Lazarus. He prayed to the Father as to one who hears; as to one who loves in return. To Him the Father was more than an abstract principle; He was a listening responsive spirit. To Him God was conscious of the sins and suffering of mankind, and was more than willing to give power and peace to them that asked.

The God to whom Jesus prayed is repudiated by the abstract "Principle" of Mrs. Eddy's fundamental teachings. In her early teachings she dismissed a student from her class because he believed in a personal God, a God who knew him, and could understand him, and hear his prayers. She explained to her class that students could not make progress in "Science" while hindered by a sense of a personal God. She sought to establish everything on the premise of the impersonal. Abstract principle took the place of the loving, feeling soul. Her doctrines are so saturated with this premise—her own loveless

life expressed it—that every human institution touched by her loses its warmth of soul. *Her doctrines are her best biographers.*

Just as her teachings strike at the very root of love between husband and wife, parent and child, brother and sister, friend and friend, neighbor and neighbor, lover and lover, so am I convinced that it does at the love of God to those who become of her mind. She repudiates the Father of mercies, and gives to her following nothing but cold abstract law. It is true that many of her followers worship and love the God that Christ revealed, but this comes not because of Mrs. Eddy's teachings or example, but in spite of them. She made capital and followers, not because of what she taught as her fundamental doctrines, but on what she borrowed, yet tried to destroy.

The teachings of Jesus Christ make the soul vibrate with compassion and sympathy, binds human hearts closer and closer together, becomes the dynamic that stirs men to thoughts and deeds of love and mercy, and lifts the soul in love and reverence to the Father of Life. His teaching expands the nature, illuminates the soul with light and warmth, and makes it wish to live for others.

The fundamental teachings of Christian Science, if believed and followed, would contract the soul, dry up the springs of love for God and man; starve the natural and wholesome impulses of nature; dwarf the best in human life, and make self-seeking the central passion.

CHAPTER XIII.

THE "MOTHER CHURCH"—A CENTRALIZED POWER.

"By their fruits ye shall know them."

Among the works left by Mrs. Eddy, either as a blessing or as a tyranny of the dead, is her church institution. Our study would not be complete without an examination of the laws and workings of this church. We shall not draw from hearsay about the government of this institution, but from the Church Manual, of the First Church of Christ, Scientist, in Boston, which was written by Mrs. Eddy.

It, like her other works, is considered to be infallible, since she left it such that none of the by-laws can ever be changed. How convenient for them to have a ready-made system of laws and never to have to bother about such things. A certain class of people love to be governed by the dead. The Chinese take great comfort from such tyranny, and built a great wall about the empire to keep out the light of progressive peoples. They wanted nothing more than the inspiration of the past. What their ancestors thought and did was sufficient for them. The retarding influence of this false premise is apparent to the whole world.

The Christian Scientists are in the same position as the orthodox Chinese. They are bound and hindered by the tyranny of the dead. If they undo any of their leader's grasping work they knock out from under it the only prop that it stands on; namely, her divine inspiration. Whenever they come to apply the higher criticism to her system you will see a scurrying away from the structure like rodents from the hull of the ship that is found to be ready to sink.

One might pertinently ask, How comes it that in this age of reason and investigation, so many people can, as one mind, hold to a system so wanting in common sense and fact; and refrain from analysis and criticism? Our examination of Mrs. Eddy's church manual will throw much light on this point.

An additional reason gleaned from without is the fact that the great army of healers, teachers and leaders *are making money out of the doctrines undisturbed*. So large is this number that the moment anyone starts a criticism he is pounced upon and soon ousted, henceforth to be an object of hatred and scorn. This is no small reason, now that Mrs. Eddy is dead. While living she wielded the power of excommunication with expedition.

The first Christian Science Association was formed in 1879 with Mrs. Eddy as the lecturer. The early years of the church were stormy and full of trouble, though the historical sketch of the Manual of this period says that, "Hitherto

has the Lord helped us." It was during the first years of turbulence, due to the pastor's arrogance, that Mrs. Eddy saw that if she was to hold the monopoly as a leader that she must also hold all power, and be in a position to dictate as she willed, thus the Church Manual under consideration.

I have previously touched upon the history of how she gained this power by a "circuitous route," which no man can thoughtfully call clean and honest. Having once ousted all members from independence and power, she never relaxed the hold, but held the reins, and still drives with the same tyranny, though dead.

The First Church of Christ, Scientist—the "Mother Church" of Boston, was organized in 1892. The Manual contains all the by-laws governing the "Mother Church," also governing all branch churches of the "Christian Science" faith.

There are said to be over 50,000 members of the "Mother Church," many members of other churches being members of the Mother Church. All teachers of "Christian Science," all Readers of branch churches, and all authorized healers must be members of the "Mother Church." In other words, the whole professional force are members.

Now, excommunication from the Mother Church means instant professional ruin. It takes only a suspicion of heresy to bring down upon the ambitious or prying the heavy hand of this power. Since the professional ranks of the Sci-

entists have not been filled from the ranks of independence—and it has proven a lucrative business—few have cared to attempt to sweep out the dust and cobwebs from the institution. Submission and adherence to all tenets is the part of business diplomacy, both from the standpoint of individual safety and mutual professional welfare.

From a business standpoint it is not a bad thing to have a commercial corner on the Holy Ghost. It is therefore more profitable to not disturb or examine the commodity too critically. Since “Christian Science” is a business first with the hierarchy and the professional class in general, and since it is the ambition of a large part of the constituency to ultimately become “demonstrators” and purveyors of the Holy Ghost at so much per “realization of the Allness of God,” it becomes apparent why “Christian Science” will continue to grow apace, and why there is little likelihood of any reformation or progress from within.

In weighing this matter we must not lose sight of the temporal head of the church since Mrs. Eddy has passed on. She held the reins in her own hands while here, but left them in the hands of five men who were brought up under her tuition.

This is the board of directors of five members, *a self-perpetuating board*. They are in absolute control of all the affairs of the “Mother Church,” including the commercial commodities. They are

governed by the by-laws laid down in the Church Manual which cannot be repealed or amended without Mrs. Eddy's consent. If the laws of the land would recognize her consent brought in from "afar" or "near" or "where," the public might be treated to a comedy eclipsing the generosity of the modern Mormon hierarchy, when a few years ago it became imperative that the church got a "revelation" from God on polygamy.

Now this speculation is more than half-serious. According to "Christian Science" doctrine—the one-mind theory—Mrs. Eddy must be the head of her church still. The New York Sun raised this question recently and received an answer in keeping with my position: It says:

"Mrs. Eddy is not dead; that premise is universal. Mr. Cox, the spokesman for the directors in Boston, voiced his belief in that faith yesterday. The mind of Mrs. Eddy, which is undying, according to the Christian Science doctrine, is as active today in directing the affairs of the church as it was a month ago."

Since the Mother Church is a business organization the laws of the land have a voice in the interpretation of its by-laws. For this reason we will probably miss the comedy of the "consent" to changes in the by-laws. If it proved profitable to get such consent, why not? Mrs. Eddy used to settle a disputed point with her business managers by suddenly bringing in the informa-

tion, "God has directed me; what more have you to say?"

But why change the by-laws? They give all power into the hands of the five directors. No one else has a voice in their affairs. When a vacancy occurs the other four members fill it. The fifty thousand members have no voice in saying who that member shall be. Whereas Mrs. Eddy was formerly the autocrat, the board of directors stand in that position today. The blame of such an un-American form of government does not rest on the shoulders of the members of the present board, for they had nothing to do with shaping the policies of the institution, but were simply hired managers into whose hands the whole thing fell. Now they cannot change the form of government without Mrs. Eddy's consent, and the laws of the land will not recognize a "consent" coming from her now. What a convenient "Jorkins."

While Mrs. Eddy was here, in the Mount, she could throw a bomb shell into any revolutionist's camp, and blame the carnage on the board of directors. It is from this time on, forever, the board of directors' inning. All they have to do is to point to the Manual and remind you that it is Mrs. Eddy and God for it.

So here we have an absolutism, with tens of thousands of people bowing in mute, worshipful obedience. This organization is so characteristic of its author. She would have her way even if it took a fit to get it.

The yearly revenue flowing into the hands of the board is of no mean proportion, and rapidly increasing. Beside the sale of Mrs. Eddy's copyrighted books and pamphlets, all sold at prices far above other books of the same cost of production (to buy all of her books, takes twenty-seven dollars for the cheapest edition and thirty-four dollars for the best), are the Christian Science Journal, a monthly periodical; the Sentinel, a weekly; Der Herold, and the Monitor, a daily newspaper.

Since all "Scientists" were admonished and trained by Mrs. Eddy to "sell, sell, sell my books," without commission, the net revenue is very large. They printed the editions of "Science and Health" up to the time that it had reached over four hundred and forty thousand and then ceased giving the number printed.

Mrs. Eddy did not leave it a matter of choice on the part of her followers regarding the purchase of the periodicals. Article VIII, Sect. 14, says: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of the church."

The word "privilege," you will notice, is superfluous, excepting as it may serve to make the word duty sink in with more grace.

All members of the Mother Church pay an annual fee of one dollar or more if they wish. With pew rent and collections, the whole commercial machinery brings in a net revenue into the hands

of the board of not less than \$150,000 per year and probably much more.

There is a secrecy pervading the workings of the "Mother Church" as there is with the Mormon hierarchy. A by-law says: "Members shall neither report the discussions of this board, nor those with Mrs. Eddy."¹

"Thou shalt not" occurs many times in the Manual. Its government is not representative in any sense, but purely autocratic. Mrs. Eddy's studied purpose was to retain all power herself, before and after death, which she has done.

She took special care to forever prevent the rise of a leader to take her place in the hearts and superstitions of her followers. She did away with preachers and exhorters and instituted "readers" in their place. She then, in her by-laws, circumscribes the functions of her readers, so that they are nothing more than automata, so far as teaching goes. The by-law pertaining to this reads: "Readers in Branch Churches, Sect. 6. These readers shall be members of the Mother Church. They shall read understandingly and be well educated. They shall make no remarks explanatory of the Lesson Sermon at any time, but they shall read all notices and remarks that may be printed in the Christian Science Quarterly. This by-law applies to all readers in all branch churches."

"Sect. 8. The Church Reader shall not be a

¹ Church Manuels, p. 26, 1911 ed.

leader, but he shall maintain the Tenets, Rules, and discipline of the church."

The "Sermon Lesson" is made in Boston for all churches. So far as the intelligent help of the reader goes, the "Sermon Lesson" might just as well come in the form of a phonographic record to be given through the horn of a phonograph. The "education" of the Reader is of no avail since he "shall make no remarks explanatory of the Lesson Sermon at any time." The weak part of the phonograph is that it could not come in a silk hat, keep a lookout for heresy, and sell books.

There is trained in Boston a bunch of lecturers. These lecturers are like the readers—mere automata, as we shall see. According to Article XXII, Sect. 4, all churches are commanded to employ one of the authorized lecturers to deliver one or more lectures per year. The expense is borne by the local church. The lecture is usually free to the public and widely advertised. The result of these lectures is more revenue into the hands of the board of directors. The lectures to be delivered must pass the censorship of the Clerk of the "Mother Church" (see XXXI, Sect. 2) and must "bear testimony of the facts pertaining to the life of the Pastor Emeritus." This means that Mrs. Eddy has commanded that her praises shall be sung forever. This reminds us of the incident, recorded by Georgine Milmine in her excellent history of Mrs. Eddy, where for a few weeks Mrs. Eddy

attempted to teach a country school, and made the little children march around the room and sing:

“We will tell Mrs. Glover
How much we love her;
By the light of the moon
We will come to her.”

“Mother” has been doing the same thing to the big ones. There stood for a long time a by-law commanding that her hymns should be sung in the “Mother Church” at least once a month. No choice here again, but an order:

“If a solo singer in the Mother Church shall either neglect or refuse to sing alone a hymn written by our Leader and Pastor Emeritus, as often as once a month, and oftener if the board of directors so direct, a meeting shall be called, and the salary of the singer shall be stopped.”

I quote this from the church Manual, fifteenth edition, 1900, Article XXVII, Sect. 1. This has been modified in the last manual, which must stand forever. The Mother hymn, under compulsion, must have been sung enough times to make it a sacriligious breach on the part of the board of directors to misconstrue the words “special hymn” for any other person’s hymn. I take it that the former explicit name has become an unwritten law, and thus not necessary. Perhaps Mark Twain had something to do with the inspiration that caused the wording of the section, which now reads: “The solo singer shall not

neglect to sing any special hymn selected by the board of directors."

Care has been taken by Mrs. Eddy that the lecturers shall not become too popular. They must sing her praises and then retire in modesty after having delivered to the people the message standardized at Boston. She discourages such things as "receptions" and "festivities after a lecture," ostensibly to let the people depart in "quiet thought on that subject." (Manual XXXII, Sect. 4, 1911.)

At every church service care must be taken to raise Mrs. Eddy's sign-board. This was not left as a courtesy to be extended by the body in session, but was commanded forever and forever. The service consists in reading from her book "Science and Health"—the ordained pastor—and the Bible. The First Reader reads from "Science and Health," the second reader reads from the Bible. In the beginning the First Reader read from the Bible, and the Helper from "Science and Health." That was more of a concession to the Bible than Mrs. Eddy could stand, so she reversed the order. Her book, to the "Scientists," has become the "head of the corner." Read carefully the following paragraph from "Science and Health," page 139, 1909 edition:

"The decision by vote of church councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in

the Old Testament, in the three hundred thousand in the New—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the Divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing of the prophets, who foresaw that “the stone that the builders rejected” would become “the head of the corner.” Science and Health in the understanding of the Scientists is now the head of the corner.

Mrs. Eddy commands that the “readers shall not read from copies or manuscripts, but from the books.” “The Readers of Science and Health with Key to the Scriptures, before commencing to read from this book, shall distinctly announce the full title of the book and give the author’s name.” (Manual, Article III, Sect. 5.)

The church manual provides a censorship on what the “Scientists” shall read. If the “Scientists” were in majority, and one of them president of these United States, as Mrs. Eddy wrote to her son that he would have been had he not neglected his own education, so that she was ashamed of him, there would be many fires lighted throughout the country burning the “obnoxious books” written by others. Under such a régime there would be little left among the books of men, since Mrs. Eddy said in her

biography that "human history needs to be revised, and the material records expunged."

Outside her own books I do not know what books would escape. I would fear for the Bible along with the rest. If it escaped the flames, and was "revised," none of us would know it when it reappeared.

Perhaps some of my readers will not take this seriously. Some years ago Mrs. Eddy sent out a concealed edict to all her leaders, teachers and healers to destroy all books that were "obnoxious." Those who refused experienced all the injury that could be inflicted without open rupture with criminal laws.

A few points from the Church Manual will suffice to illustrate the nature of the censorship.

"A member of this church shall not patronize a publishing house or book store that has for sale obnoxious books." (Article VIII, Sect. 12.)

Section II forbids members buying, selling or circulating books out of harmony with "Christian Science."

"Also the spirit in which the writer has written his literature shall be definitely considered." Now physiology, anatomy, science of most any kind, psychology in particular and what not, outside her own writings, fall under the ban of these by-laws. They shall not buy other books, but they are ordered to buy hers.

The Tenets of the Mother Church are copyrighted, and the branch churches are forbidden to "write the Tenets in their church books." One

their customs and ways. The sacraments so dear to them she trampled under foot. They pray aloud, she forbids it. But the chief reason was the fear that the hearts of those in prayer would utter Christian sentiments, heresies that are not to be tolerated. So their tongues are tied forever in mute submission to the tyranny of the dead.

But more evil than this is the by-law that can never be changed, that has in it the seed of destruction, that strikes at the very root of the central theme and purpose of the mission of Jesus Christ, the most valuable asset of the human race, the highest flight of consciousness, namely, "Love thy neighbor as thyself."

The intelligent need nothing more than the words of the by-law found in the 1911 edition of the Church Manual, Article VIII, Sect. 5:

"The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively."

Since the laws of the land will not recognize "a consent" brought in from Mrs. Eddy's whereabouts, the intelligent reader will realize the full import of the tyranny of the dead in the following by-law, the last one in the Church Manual (Article XXXV, Sect. 3):

"No new Tenet or by-law shall be adopted, nor any Tenet or by-law amended or annulled, without the written consent of Mary Baker Eddy, the author of our text book, *Science and Health*."

CHAPTER XIV.

CHRISTIAN SCIENCE HEALING.

Here is where we have come to the mainspring of Christian Science. If mental attitudes and mental states had no physiological influence, or even as little as the average physician has been wont to acknowledge, we would be spared the unhappy duty of diagnosing and prescribing for this new condition. The Christian Science virility is due to the fact that Mrs. Eddy's, or more properly speaking, Quimby's method of treating the sick has in it one of the most potent factors for cure to be found among the many departments making up the broad scope of medicine. Were it not so this cult would never have sprung into existence nor grown to any such proportions as we find it today, even had it had a beginning.

It began as a healing institution, not as a religion. It was not a missionary movement, but a commercial movement, with Quimby's manuscript as the commodity for sale. It was taught as moral science first, a system of mental healing—not Christian healing. "Christian Science" healing must be seen through the history of its growth, and through the ideas the patients and healers have of the power received and administered.

In examining into Mrs. Eddy's philosophy—

which to the "Scientists" stands as the highest and most vital truth in the possession of the race—we have emphasized the fundamental propositions, her corner-stones; and have tested her side excursions in the light of these foundation principles, and on every hand found contradictions and repudiations of her doctrine. This we shall do with the department of healing, and determine through what spring of activity and energy the results come.

In studying Mrs. Eddy's life we have invariably found that when she pointed in a given direction, that it behooved us to search in the opposite for the truth. Her flutterings were usually misleading. Let us follow this clue in our present search and see what the results will bring. If we find that she has abused anything that might look like her own methods, let us stop right there and make a careful search, thus following what she calls the "law of opposites." It works well in following her devious ways.

Mrs. Eddy has given the impression to her healers and "students" that she had discovered the only effective way—a secret one upon which she had a corner—of utilizing the Divine Mind, or God, in behalf of the sick and sinful. This must be our first tryout—to see whether the spirit invoked be of God or man. If it be of God and what the healers dispense is the Holy Ghost, Mrs. Eddy's crimes of greed are immeasurably increased in effecting a corner and charging exorbitant prices for the knowledge that

should be like the air—free for all. Her own price was \$300 to \$800, but her charity has written into the by-laws a more modest price when received through students: "A student's price for teaching Christian Science shall not exceed \$100 per pupil." (Article XXVI, Sect. 5.)

If God's mind can be invoked in behalf of a patient and a cure effected through the Divine Mind, it necessarily follows that He becomes cognizant of the patient's sickness and exercises His knowledge and power—unless it be that Mrs. Eddy taught her healers a secret way by which they could steal God's healing virtue without His knowledge, as she used to claim her enemies did from her.

Christian Science, according to Mrs. Eddy, cannot be divine healing in the sense of receiving special aid from God in behalf of the sick, for she explicitly states that "prayer to a personal God is a hindrance." She says:

"Petitions bring to mortals only the results of mortal's own faith." (S. & H., p. 11, 1909 ed.)

"If prayer nourishes the belief that sin is canceled, and that man is made better merely by praying, prayer is an evil. He grows worse who continues to sin because he fancies himself forgiven." (S. & H., p. 5, 1909 ed.)

"The mere habit of pleading with the divine mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed—an error which impedes spiritual growth."

"Asking God to be God is a vain repetition. He who is immutably right will do right without being reminded of His province. The wisdom of man is not sufficient to warrant him in advising God." (S. & H., p. 2, 1909 ed.)

"To suppose that God forgives or punishes sin according as his mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrongdoing." (S. & H., p. 6.)

"God is not influenced by man. The divine ear is not an auditory nerve." (S. & H., p. 7.)

"A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God."

"Prayer to a corporeal God (she evidently means a personal God, such as most Christians pray to) affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. The drug does nothing, because it has no intelligence. It is a mortal belief that causes a drug to be apparently either poisonous or sanative." (S. & H., p. 3, 1909.)

"Prayer to a personal God is a hindrance."

"Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation." (S. & H., p. 3, 1909.)

Mrs. Eddy explicitly teaches that God is not cognizant of sin and sickness. She further teaches that God does not dwell in man. She says: "Who then dares to define Soul as something within man?" The man that God knows anything about is her "idea-man," an abstraction, a "reflection," a perfection; not a part of God, but a mere image that He sees of Himself. This "idea-man" is not a feeling, thinking, willing, loving, suffering being. He needs nothing, therefore would not need to pray or petition—a thing that he could not do if he wanted to, since, so far as volition goes, he is a nonentity.

It resolves itself to this: Mrs. Eddy did not believe in prayer in the Christian sense. I wish to quote some paragraphs from "Christian Science in the Light of Holy Scripture," by J. M. Haldeman, to cover the general sense of prayer from the standpoint of the great body of Christian people:

"Christian Science stands steadfastly against the idea of personality in man and God. The record of prayer which the Bible gives shows that personality is the most astounding of forms. The individual cries out under the burden of personal consciousness. It is the consciousness of self, the weight of personality, that gives to the individual all his burden and pain. If he were no more personal than the stock or stone he would have no greater woe than they; tears would never stain his cheeks, nor sorrow quiver in his soul. He is personal, and the privilege and the peril of it bid

him cry to another and greater personality than his own. God is seen responding in all the characteristics of an answering personality. He is seen interfering and coming down to the level of the suppliant and exhorting him to continue in prayer.

"Our Lord Jesus Christ spoke a parable to the end 'that men ought always to pray and not to faint.' (Luke 18:1.)

"Prayer leads the individual to contemplate the personality of God and exalt it above all things. Going behind difficulties and laws and all impossibilities, rising superior to the impossible, the praying soul sees the personality of God, and across all intervening things of pain, or sorrow, or barrier of any sort, says, 'Thou, O God.' And to the praying soul that is the supreme resource; not the power of God, not the resources of God, but God Himself, the very person of God. Aye! prayer as nothing else exalts the personality of God, and at the same time the personality of man."

Since Mrs. Eddy did not believe in prayer, and seems to use the little permitted in her services chiefly to cover up the offending defect of its absence, what did she believe in and use as a substitute? Two words answer this question and represent the whole of Mrs. Eddy's philosophy.

These words are *denial* and *affirmation*. Affirm the "Allness of God," "the nothingness of matter, sin, sickness and death." "Deny that matter, sin, sickness and death are anything more than

mortal belief." This is all there is to "Christian Science" demonstration as laid down by Mrs. Eddy.

It is true that many "Scientists" put into their individual "demonstration" a spiritual outlook and uplift, that comes from the Bible and not from Mrs. Eddy at all; and in truth repudiates her fundamental propositions.

She says: "A further proof of this is the demonstration, according to Christian Science, that by the reduction and the rejection of the claims of matter man is improved physically, mentally, morally and spiritually." (*Unity of Good*, p. 36.)

"To get rid of sin, through Science, is to divest sin of any supposed reality." (S. & H., p. 234.)

Salvation and forgiveness of sin in Christian Science is measured by the denial of matter and the facts of sin. It is not the act that is the sin, but the acknowledgment that the act is a sin. God, in Mrs. Eddy's "Christian Science," has no part in salvation. Why? Because she says that He knows nothing of sin; is not cognizant of it. God, in Mrs. Eddy's "Christian Science," has no part in healing, because He has no knowledge of sickness. She explicitly teaches that he is not indwelling, or is any part of the man who is, or can be sick.

Disease, in her "Science," is the product of "Mortal Mind," a mind that God knows nothing of, much less is a part of. It is misleading for the "Christian Scientists" to use the poet's words, "Nearer than hands and feet." Such garments

do not belong to her philosophy, and repudiate it when used in connection with man as he is here and now.

In Mrs. Eddy's philosophy the laws of Nature are not the laws of God, and He did not create them. She says: "Heat and cold are products of mortal mind—mortal mind produces animal heat and then expells it through the abandonment of a belief, or increases it to the point of self-destruction." (S. & H., p. 374.)

To Mrs. Eddy all the bacteria, all the micro-organisms being classified and studied by our bacteriologists are not independent lives, but are mental creations. The Pasteur Institute to the "Scientists" is a great source of evil, a "lazar house of infamy," creating new diseases with which to inflict mortal man.

Of all this life the god of Mrs. Eddy's "Science" knows nothing. She tells us that "mortal mind is self-creative and self-sustained, until it becomes non-existent."

I give several quotations from her, as follows:

"I believe in matter only as I believe in evil—that it is something to be denied and destroyed to human consciousness, and is unknown to the Divine."

"At best matter is only a phenomenon of mortal mind, of which evil is of the highest degree; but really there is no such thing as mortal mind." (Unity of Good, p. 50.)

"If God knows evil at all, He must have had foreknowledge thereof, and if He foreknew it,

He must virtually have intended it, or ordered it aforetime—foreordained it; else how could it have come into the world?" (Unity of Good, p. 19.)

"If such knowledge of evil were possible to God it would lower His rank." (Unity of Good, p. 18.)

"As God is mind, if this Mind is familiar with evil, all cannot be good therein." (Unity of Good, p. 14.)

"If God knows that which is not permanent, it follows that He knows something that He must learn to unknow, for the benefit of our race." (Unity of Good, p. 13.)

Without multiplying citations further, it becomes clear to the reader that the god of Mrs. Eddy's "Science" has no positive and active part in the forgiveness of sin, or the healing of disease. It does not conform to, but repudiates Christian healing as taught and done by Jesus Christ. Individual "Scientists" bring the element of faith in God, as an active loving Father, into their healing, but it comes from the Christian teachings, not from Mrs. Eddy's propositions.

The lectures delivered by members of the Lecture Board sent out by the "Mother Church" are misleading in this important matter. The dead bones of the philosophy of the many citations we have given are covered over with the cloak of the works and teachings of Jesus. The unsuspecting and unprepared see this comely garment, but not the facts covered up.

Now don't let the phrase "the allness of God" carry away your sense of proportion and analysis because of the feeling of bigness of thought that accompanies it. This is what happens to most readers of Mrs. Eddy's high sounding writings. The more purchased, or borrowed, jewels a person wears on the outside, the fewer jewels of character will be found within.

With this caution I quote Mrs. Eddy again in explanation of what her system of healing really is, since it is not the healing of the New Testament. She says: "What is the cardinal point of the difference in my metaphysical system? This: That by knowing the unreality of disease, sin and death, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause."

In Mrs. Eddy's "Science" there is no matter, no body, no disease. Now no amount of whitewashing over the word *reality* can change the fact that these were fundamental propositions with her. Again, no amount of subtleties on the part of her apologists can cover up the fact that her "allness of God"—one of her corner-stones—means that God knows no sin and disease; has no ear for a petition for help; does not act in any positive movement to heal the diseases of the petitioner; has no creation of His making that could be sick; does not dwell in any sense in you and me, your neighbor and mine; has no part or par-

cel in our erring, needy lives; has no mind in our minds, nor our minds in His.

As utterly wanting in common sense as all this is, this nevertheless belongs to Mrs. Eddy's foundation of "Christian Science." If in her ignorance and assumption she got beyond her depth and made herself ridiculous, the facts remain, and must be looked at as they are.

According to all that we have shown, "Christian Science" healing, as laid down by Mrs. Eddy, has nothing of the Divine in it; but is simply the denial of the existence of disease; a changing of a belief in matter and disease; a change in a mind that is not even a spark of the Divine Mind.

Now the native spirituality of the majority of her followers let loose a spiritual energy that Mrs. Eddy's propositions would destroy if they were clear in their minds; for they are barren of inspiration, and have in them the despair that comes with the sense of the absence of God. Her followers see the borrowed garments, which are comely, and go on in the delusion that she is pointing the way, through a divine revelation, her "statement of being," etc.

I cannot say that many of them—in ignorance of her fundamental propositions—do not draw from the great reservoir of God's spiritual energy that repairs the body, and enlarges the nature through the divine influx. I believe that if this is done by Christian people at all, that many of the Christian Scientists are thus blessed. I main-

tain that such would not be the fruit of "understanding" her propositions, but because of ignorance of them, and the Christian knowledge of God that is so broadly extant.

CHAPTER XV.

CHRISTIAN SCIENCE HEALING (CONT.).

I wish to praise all the true Christianity that the "Scientists" individually put into Mrs. Eddy's pseudo-science and pseudo-religion. Their silly worship of her, their tardiness in this advanced age exhibited in their superstitions, and their idol worship, do not deserve praise, but such measures as will bring them out of their delusions into a more normal use of their reasoning faculties.

I acknowledge that many of the "scientists" receive both spiritual and physiological good from their exercise and expectancy. I maintain that they make their spiritual growth *in spite of their leader*; for neither her life nor her philosophy have in them the seeds of spirituality, when the facts are laid bare by brushing aside the *fables*.

I also acknowledge that the Christian Scientists as a body receive more physiological benefit than do a like number of people of the orthodox churches. The reason for this is that they exercise their minds to this end; they hold an attitude of expectancy for bodily ills that has in it a very great curative factor.

I have said before that when we find Mrs. Eddy condemning a thing that may seem very much like her method, and especially legislating

against it and forbidding her followers to use it, that if we will stop right there and search we will locate her and her system. She is so industrious and persevering in her denunciation of the mental healing that she learned entirely from Quimby; so vigorous against hypnotism and suggestion, that we had better take our clue from these observations and try her healing out where she most condemns. So bitter against hypnotism is she that she wrote a by-law that must stand forever and forever, namely, "Members of this church shall not learn hypnotism on penalty of being excommunicated from this church."

In order to understand what "Christian Science" healing is, we shall have to pass in brief review the salient points in physiological psychology. My book *Mind Power and Privileges* gives a fuller study of the relation between the mind and the body. Here our space permits but a hasty presentation of the most vital points.

Man's body is composed, on the material side, of a number of the chemical elements so widely distributed in and about Mother Earth. It is a most complex physical machine; so complex that medical science only touches the borders of the vast knowledge yet to be gained concerning it. Indeed, so limited is the knowledge of this wonderful mechanism that often the physician in his ignorance, but willingness, is a hindrance to it in its struggle for readjustment.

The purpose of this body is that the ego or life within it may have a dwelling place of such pro-

portion, shape and mechanical structure as to enable the ego or life to express itself according to its purpose and desire in this plane of its existence. If this were not true it would have shaped and formed the body and its mechanism differently.

I approach the subject from the premise that life is a guiding principle, instead of the premise that life is a byproduct of chemical action. I wish to present the ego or life of every creature as a creator, a designer, a builder, utilizing the laws of energy in the transmutation of matter to serve its designs and needs. This premise applies to every creature from the simplest form of life, microscopic though it may be, up to the highest organism as in man.

The physical body is not one animal but countless millions of animals or cells, as the individual units are called. Your body began to take on its present form about nine months before you were born. It then began as a single fertilized cell, the uniting of two lives, starting your individuality, your ego, yourself.

There were wonderful plans and designs, wonderful latent powers in that tiny throbbing cell. It quickly set to work to do like its ancestry had done for ages upon ages. There was a mighty urge to get on in that tiny cell. It began to build and shape without loss of time.

In an incredibly short length of time the single cell or body had divided itself into two cells; these quickly divided into four cells; the four became

eight, the eight sixteen, the sixteen thirty-two; and thus the number grew by each cell dividing into daughter cells, quickly growing to maturity, dividing again, and so in the short space of nine months millions upon millions of individual lives were formed, among which you reside.

During the formation of these millions of cells there went on a process of what is called differentiation. The cells were separated into groups to which were delegated the specific labor or function due for each group to perform. Some groups or classes of cells were set aside to make the framework of the body—the bones. Others formed muscles; others still formed chemical laboratories, such as the liver, salivary glands and secretory membranes. The highest group of cells are the cells of the brain and entire nervous system.

In the brief space of nine months this marvelous unfoldment re-enacted the history of organic life on this planet covering unknown millions of years.

Each one of these cells is an individual animal—a mind organism, endowed with all the fundamental characteristics of every animal. It has a memory; learns from its experience today and makes use of the knowledge acquired tomorrow. It eats, drinks, bathes, exercises, reproduces, and unquestionably has its moods. It can be encouraged or discouraged. In the main it faithfully performs its duty or labor for its own life; for

the life of the whole organism, and in the interest of the central ego, the great self within.

All the labor of the body is done by the individual cells and by them collectively. Some of the cells are fixed in their positions as bone, cells, muscle cells, etc. Some are floating cells such as the white corpuscles of the blood. These are the soldiers of the body, its standing army and police force.

The fixed cells are not isolated from the mind or central ego, but from some station or sub-station where the mind-total resides there runs a "wire"—a nerve fibre—connecting the two, so that the ego can send its directing impulses or messages to it. This enables the central ego or sub-conscious mind, as we like to call it in these days, to oversee and direct all parts of the body, bringing about the wonderful co-ordination that eclipses all the creations of conscious effort.

To the white blood corpuscles belong the office of general defense. They move about in the plasma of the blood and can penetrate the tissue and reach remote parts. They destroy invading germs, and neutralize poisons. It is to them that we owe any immunity we enjoy from infectious diseases.

A more complete study of this marvelous subject will be found in my book, "The Power to Prolong Life," in which I take a most advanced position on the relation of the subconscious mind to the blood corpuscles.

A disease of the body is a disease of the cells of the body. Any cure is the work of the cells.

The surgeon may bring broken bones into their proper positions and by mechanical supports hold them in their right places, but that is all; the rest, the work of repair and healing, is left to the cells.

The physician may use an antiseptic which aids the working cells in repairing a part, by helping to keep back the swarms of germs that want to attack the injured part. Sometimes the cells for some reason fail to perform their functions and some process is neglected. The physician administers a drug which acts as a whip and causes the cells to put forth efforts that are productive of some general good. Sometimes he recognizes the want of a chemical element in the economy of the body, and renders a large service by supplying this need to the cells.

Sometimes there is a foreign growth in the nature of a parasite, that logically calls for the surgeon's knife. This is a mechanical aid to the workers of the body, and is one of the great assets of the race in its struggle to live well and long on this planet.

If a patient is found eating too much, drinking too little water, breathing impure air most of the time, underfed, or underexercised, the wise physician will aid the working cells of the body by surrounding them with more hygienic and favorable conditions.

These are only hints of what the physician's province in cure is. He cannot cure; he can help

the cells in many ways to effect the repair or cure. A thorn may enter the flesh that may cause much trouble to the cells, to either expell or encase. The physician removes the thorn, and thus makes easy the work of the cells.

The regular Schools of Medicine have directed most of their energies on the material and mechanical sides of medicine. Until the last few years they have neglected the department that brings stimulation or inhibition to the cells through the agency of the subconscious mind or central ego. My own hope is large for the physical welfare of the race in the light of an advancing knowledge of the powers of the mind to build and repair the body.

The body as we have it today is the product of the mind that we would invoke in its behalf. From this biological premise it is logical and scientific to exercise the mind when something has gone amiss and help is needed in a part, or on the whole.

Our study of the mind of man has revealed to us the fact that in his usual activity he only expresses a part of his energy. We find a great reserve force that may be drawn upon, and often is, when an individual is suddenly brought face to face with danger. The earthquake at San Francisco called up the reserve forces, and bedridden invalids who had not walked for years fled from the rocking buildings unaided, and never again resumed their invalidism.

Our laboratory work in the use of hypnotism,

which is but a favorable state of mind for the operation of suggestion, has given us a clear view of some of the latent, unused forces of the mind and of the body as well. It has shown to us that the working cells of a part may be stimulated to increased activity through an increased determination on the part of the mind, or by its renewed hope or faith.

We know today that secretory organs can be stimulated through suggestion to greater chemical activity, thus facilitating the complex process of digestion; that the vasomotor system can be so influenced as to be of great aid to affected organs or parts; that pain and irritations can be relieved while the cells are at work improving a part—in fact, that not only functional troubles but organic as well can be greatly aided, and sometimes cures performed that border on the miraculous.

My own experimental work and research into the powers of the mind in cure has so enlarged my optimism as to make my conclusions seem very extreme to the average physician. My full conclusions are to be found in my works "Mind Power and Privileges" and "The Power to Prolong Life."

I have seen nothing performed by the "Christian Science" healers that need call in a premise of the divine, but that falls naturally within the scope of the known powers of the mind in effecting cures. I do not mean by this that the divine influx, if we may so call it, has not come to the patient, for we do not know; but, that any cure

that they have performed has been equally performed by mental influence given in the absence of a religious premise.

One thing must be borne in mind while considering the cures among "Christian Scientists," namely, that their evidence is of very little value. They are very unreliable witnesses. I would say that the great majority are much more reliable than their leader, for she seems to have had no regard for truthfulness when exalting her works and cures. Such words as the following from her have no evidence supporting them excepting her own statements:

"When I have most clearly seen and most sensibly felt that the infinite recognized no disease, this has enabled me instantaneously to heal a cancer which had eaten its way to the jugular vein."

"In the same spiritual condition I have been able to replace dislocated joints and raise the dying to instantaneous health." (*Unity of Good*, p. 7.)

"Years ago when the mental malpractice of poison was undertaken by a mesmerist, to thwart that design I experimented by taking some large doses of morphine to watch the effect, and I say it with tearful thanks, the drug had no effect upon me whatever—the hour had struck 'if they drink any deadly thing, it shall not hurt them.'" (*C. S. Journal*, April, 1885.)

Mrs. Eddy's story about her fall on the ice in Lynn and her divine healing the third day has been proven a falsehood by her own story given

within a few weeks of the incident. At that time it had not occurred to her to make a miracle of it to be told by her followers as a parallel of the resurrection of Jesus on the third day. Dr. Cushing—still living—attended her at the time for about two weeks. His medical notes of the time and incident entirely discredits her extravagant story. His full statement under affidavit, made in 1907, is given by Georgine Milmine in her history of Mrs. Eddy.

I listened to this falsehood given by one of the authorized "Christian Science" lecturers but a few days ago. This is always told by the lecturers and is evidently one of the testimonies that must always be told by the lecturers by order of the by-laws.

I do not believe that many of Mrs. Eddy's followers intentionally resort to fables, as did their leader. In looking over the testimonials in late editions of "Science and Health"—a hundred pages of them—one feels himself in the atmosphere of the stock testimonials of some patent remedy. They were probably all sincere, and among them some instances of real cures of grave conditions.

The following from Dr. Cabot's valuable paper, "One Hundred Christian Science Cures," McClure's Magazine, August, 1908, will throw some light on the reason why many of the testimonials are not of specific value: "In the analysis of these cases I am guided by my experience with the diagnosis naïvely given by patients entering

my office for treatment—diagnosis based upon their own unguided observation, or upon what they suppose their own physician to have said to them. In such instances there is no possible motive for deception or exaggeration; the patient is saying exactly what he believes; and yet I have rarely found his statement to be even approximately correct; for example, when a patient comes to me with the statement that he has ‘kidney and bladder trouble,’ I generally find both the kidneys and the bladder sound. The patient has pain in his back in the region where he supposes his kidneys to be; he interprets his symptoms in the light of what he has read in the newspaper advertisements, and what he has been told by his kind friends, and arrives at what is, to his mind, a perfectly solid conclusion. He has no doubts of the diagnosis, states it as a fact, and asks for treatment.”

“So it is with patients coming for ‘spinal trouble,’ ‘hardening of the spine,’ ‘inflammation of the spine,’ or ‘spinal meningitis.’ They almost always turn out on careful examination to be suffering from some form of nervous prostration. In the interpretation of their sufferings and in the names which they attach to them they have been guided quite innocently by hearsay.

“Similarly, when patients come to me for what they quite innocently call ‘heart trouble,’ and turn out on examination to be suffering from pain in the left side of the chest without any heart trouble at all, I accuse them of no deception but only of

incapacity for the active appreciation of the value of evidence.

"Certain other statements recur very often in the histories given in all good faith by patients, whether in the doctor's office or in a Christian Science experiment meeting. I will quote some of these: 'I have had a great many doctors and each has made different diagnosis.'

"'I am suffering from a complication of diseases—Bright's disease, liver and lung complaint and other ailments too numerous to mention.'

"'I have had a great many operations performed on me.'

"Experience shows us that when a person has had a great 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."

Space will not permit of extensive analysis of Christian Science cures. I am more ready to credit them with cures than most physicians of the regular schools; for I value more highly than they the exercise of the mind in cure, and thus entertain more expectation than they. They frequently want to find the failure of mind cure—I want to find its success.

The "Scientists" are boosters all the time. Those whose lives have been helped, whose bodies have been freed from former pains and distress, feel a gratitude that is genuine, and they express it. All this is more business for the local healers;

and they, having the financial incentive, urge on the testimonials. The failures are never emphasized. Could the graves speak, the testimonials would not all run the same, for then would we hear the cries from the children who had been neglected in the hands of ignorant healers, to whom the material remedies—the pack of ice, even, is a sin.

I wish to give the following paragraphs from a physician's book, the "Faith and Works of Christian Science."¹ After reading the accounts of two hundred cases of healing recorded in the Christian Science Sentinel he says:

"Most of us, I think, will view these two hundred cases with a measure of dismay, and even of disgust. We shall admit that many are, indeed, cases of healing. None the less, we shall say, here is a very alarming picture of a nation obsessed by functional disorders. So much neurasthenia, such decadence of logic, such passion for signs and wonders, such extravagance of imagination, so much talk about stomach and bowels—they are not good reading. There is something unwholesome about them. That ill-used word, morbid, will be at the back of our minds—there is nothing morbid, we shall say, in the Bible stories of healing."

"These short notes, put here as I got them, give but a faint sense of the ill-working of Christian Science. It would be easy to collect hundreds more. Of course to see the full iniquity of these

¹ Dr. Stephen Paget, MacMillan, Publishers.

spinal caries with suppuration; they also got out of bed and tried to hang on gymnasium bars. The list of operations for the day had included two cases for early cancer, a chronic abdominal obstruction, a fractured skull with depression of bone, a huge ovarian cyst, and a tracheotomy. Nothing was done for them. At the end of a week of the new dispensation Christian Science had killed five and twenty patients, shortened the lives of five and twenty more, crippled five permanently, and caused unnecessary suffering to a hundred and fifty. These were in-patients. It would take many pages to describe her treatment of the out-patients. At a subsequent meeting at the Albert Hall she said that the events of this black week had been "nothing less than the demonstration of God's Allness through true understanding."

Since pain and sensation are protective characteristics of an organism, and are absolutely essential to this form of life, it is wrong and benighted to teach children that pain is an evil. Such an absurdity, such a contradiction to existing facts must either cause rebellion in the inquiring minds of the young or so stunt their reasoning as to be intellectually harmful.

To teach them that there is no body, when they have a sensitive, perishable body that must be protected from harm all the time, is to discourage honest and intelligent inquiry. It is a cruel doctrine, a selfish belief, for it makes it easy for such an one to "pass by on the other side" by simply

turning away and denying that the one suffering is in need.

After a child had fallen from a window and was carried in suffering and seriously injured, the mother turned away and went to a Christian Science meeting, "greatly rejoicing in her freedom from the sense of personal responsibility." A boy was taken seriously ill and suffered excruciating pain. His mother would do nothing to relieve him except to deny the pain. His screams brought the neighbors in, and the boy, pointing to his mother, exclaimed, "She don't care how much I suffer; she would let me die!" It does not soften the heart, but makes it hard. It does not enlarge the sense of charity, but contracts the soul, and shifts the burden of caring for one's neighbor upon an impersonal, cold principle which is repudiated by every act of nature.

Dr. Huber from his investigations says: "Christian Science has stood by the bedside of an infant sick with diphtheria, has prevented interference with its incantations, and has seen this infant choke, grow livid, gasp and expire, without so much as putting a drop of water to its lips; has sacrificed the lives of little children upon the altar of its pseudo-religion."

This age is so full of neurasthenic people that any religion that makes healing an active department will experience a more rapid growth than without it. This is because neurasthenia yields rapidly to treatment by suggestion, and especially to that form of suggestion that has in it a spiritual

premise. The system of healing that will renew the mental and moral equilibrium of a large number of people will be given credit for healing many kinds of ills. If such a system never cures a single case of organic disease, but cures many cases of neurasthenia, it will be given credit for having cured a wide variety of organic diseases. Such testimony will be seriously given by those benefited.

“Christian Science” has accomplished this for many lives. It has given a poise and new interest in spiritual things, greatly increased the reading of the Bible, though wrong reading, and through some of its premises has given a quietism that in itself has been a potent remedy.

This is an age of over-concern. Over-concern means a strain and a drain upon the bodily vitality. A doctrine that will loosen the reins of this over-concern has healing in it. Probably the majority of those healed and benefited by “Christian Science” had previously been over-concerned about their health; so deeply concerned that rational remedies prescribed by physicians were turned to naught by the habitual frame of mind.

As irrational as is the doctrine of the unreality of the body’s ills and needs, it has in it to some people a healing virtue. Let us analyze the conclusion and see.

The neurasthenic, and that class who border upon hysteria, almost invariably do themselves great harm by a constant introspection. Every slight pain or discomfort is exaggerated. If this

becomes a habit, and with it goes a high degree of self-pity, the discomforts come to take on the form of one of many diseases. These conditions may multiply until the person has ailments in several parts of the body at once. Such conditions may be more painful and ruinous to the patient's economy of life than would be some real organic disease. Any treatment that will effect a cure of such conditions has done a service as real as if an organic disease had existed and was cured.

The peculiar doctrines of "Christian Science" have been highly curative in many just such cases. Where over-concern about the body had developed into a real menace the doctrine of the unreality, the non-existence, of the body, became the lever that lifted the mind from it and let it pursue its way undisturbed. Where as before the chief concern was to examine and introspect, this new doctrine emphasized the sin of such concern, and made the denial of the body one of the chief occupations. This form of suggestion is negative, but may be greatly beneficial when the chief need is to forget or pass with little notice the complaints of the body. Anything that will divert the mind from the body when sick will relieve pain and irritation and prove a good medicine to the patient of over-concern and excessive introspection.

Greater harm lurks in constant introspection than many realize. Rules of diet may do more harm when they become matters of great concern than flagrant neglect of customary dietetics. Since

these are psychological and physiological facts, the "Christian Science" aversion of the body may supply the very unconcern that a certain patient most needs, thus bringing to him an immediate relief. When such relief comes through just such laws it is to the "Scientist" a "demonstration" of the "nothingness of matter, and the Allness of God." But we must expect them to whip everything around to that issue, since they have the habit, even to the increasing bank account being a "demonstration."

Even the tyranny of the dead, the willingness of the leader of "Christian Science" to sacrifice the intellectual life of her people to "demonstration," may and does hold for some individuals a potent factor of cure. The order to not buy others' books, but to confine themselves exclusively to her books, though selfish and harmful in the broader sense, may be good medicine to some people who need the rest cure. It will be good medicine to those whose make-up can take such amputations with grace. The by-law that makes her followers drop their clubs, societies and in many instances charitable works and interests, acts as a rest cure, and to some will give physiological benefits by taking off the pressure of overconcern and strain.

The "Christian Scientists" lazily and selfishly "pass by on the other side," and have little concern for the "neighbor who fell among thieves." How much easier it is to deny that he is in need than to lift him upon the back of your donkey

and, walking the hot, dusty road yourself, take him to a place where he can be cared for and pay the bill out of your own pocket. Now the part of the good Samaritan is being done so actively and energetically in so many fields of endeavor in our Christian churches that a great many people break down through over-concern and over-work.

Few have learned the poise of quietude—the ability to sympathize and assist without taking the wear and strain.

The "Scientists" stay away from the burial, and they stay away from many more things. They are not going to carry the burden of the world's work in the interest of the race. If they follow the lines laid down by their leader they will never break down through sympathy and charity; nor will their bodies be starved for the want of blood excessively used in processes of ideation.

From the fundamental premises of Mrs. Eddy I cannot escape the conclusion that the "Scientists" as a body are in the nature of a parasite upon the race. They condemn and deny the very thing that the whole human family must safeguard, cultivate and utilize. It is like a cancer eating into the flesh of the body upon which it has engrafted itself; the very destruction of which means its own destruction. Shall we follow Mrs. Eddy's premises and give no thought to the conservation of the chemical elements of the soil, and thus dissipate the world's greatest physical asset, because she has told us that waving fields of golden grain are but night-

mares of the mortal mind, and unnecessary in the life of the only man worth saving?

We are deeply concerned in the conservation of all the physical resources of this planet; not only selfishly concerned, but thinking and sacrificing in the interest of generations yet unborn. Conferences and congresses, books and periodicals, are paid for to the end that the race may have more food, to make more blood, to produce stronger bodies and clearer brains.

Now, the "Scientists" condemn this material concern as the cardinal sin; at the same time reaching out for wealth as no other religious peoples do. Their leader left a by-law governing the Mother Church, that, coupled with the money-gathering machinery she installed, reminds one of the proverb of the street: "Keep all you get, and get all you can." The by-law reads: "Donations from this church shall not be made without the written consent of the Pastor Emeritus." The written consent cannot now be had, since she has "passed on."

Life is a school in which we are all learners. Many of us take our school work too seriously perhaps; at least, so seriously that we need an occasional holiday from our strivings and our questionings. Some find a marvellous "demonstration" in a fishing trip of a month or more. Just yesterday I had a great "demonstration." In prosecuting this work I have at times drawn upon my reserve forces more than is discreet. Yesterday was one of those days. I needed to

get away from this theme, to lift the burden of it from my mind. Some kind of play would do this best, so I went to the ball game, and two hours there was the best medicine I could have taken. While it did not "demonstrate the nothingness of matter, nor the Allness of God," for the umpire got a severe hit from a foul straight off the bat, and one of the players burst open a department of his speech center, which should be kept under lock, suggesting something akin to mortal mind,—it did demonstrate the value of forgetting, unloading, quitting at times.

There is a class of neurasthenics who are underworked. They have not enough responsibilities, and are wanting in a purpose in life. Whatever will quicken the interest in these, give a new purpose, add a responsibility or inspire to service, may prove a miracle-working medicine to them. If a shipload of globe-trotting, self-pampering health-seekers were shipwrecked upon Robinson Crusoe's island, and there had to fight for subsistence against the elements and scant provisions of Nature, the most of them would get well, and the stature of their manhood and womanhood would be enlarged.

For a few days after the San Francisco earthquake many of this class forgot themselves, and in the common needs of the hour, stood more erect as men and women of character than ever in their habitual surroundings of plenty. In the self-forgetfulness that goes with true service, there develops an unconscious strength that will lengthen man's days.

CHAPTER XVI.

CHRISTIAN SCIENCE HEALING (CONT.)

As we have seen, there is a temporary value as a rest cure in some of the doctrines of Christian Science. There is one practice that is positive and highly commendable among the "Scientists." This is the state of expectancy they maintain for health. As a religious body they maintain a higher degree of expectancy for health, make larger demands from the powers that be for the welfare of the body, than do a like number of people of other religious bodies. If this be true, they put into operation psychological laws that conduce to health, which the most of Christian denominations neglect.

This neglect is a sin of omission, both from the standpoint of physiological psychology, and from the requirements and teachings of the New Testament. Space will not permit me to enlarge upon this important theme, but it will be taken up in full in a volume to follow. Suffice it to say that we owe a debt to Mrs. Eddy and her ardent followers for the part they have played in the "demonstration" of psychological laws in the interest of health.

All the working processes of the body, the microscopic cells or animals of which we are composed, are influenced by the attitude of mind

habitually held toward them. They can be encouraged or discouraged, made to sing at their work, or lag in sluggish moods. A placid state of expectancy of normal health has in it a health-giving potency. Thus it is that extreme, even illogical, beliefs, that are on the side of optimism, are productive of large measures of health. The "Scientists" exercise a high degree of this helpful state of mind, and get large returns from their expectancy. They always score a "demonstration" from it, in the interest of their fundamental proposition, "the Allness of God and the nothingness of matter."

Since we have not acquired this habit, nor belief that their yard-stick contains three feet, we can place the result, or "demonstration," where it belongs. We feel that they have no secret road to the divine, but that they operate the same kind of laws that we are permitted to use, and thus the known laws of mind and body are to be applied to their "demonstrations." We will admit that they are a *peculiar* people, but not in the sense of having manna showered upon them of which we know nothing or have not the privilege to partake.

Upon the whole, I believe that a low expectancy of health, with a high state of expectancy of ill health, is a more serious condition than having one of many organic diseases. Now, we must credit Christian Scientists with maintaining a high degree of helpful expectancy. We must charge many of our other religious people with

maintaining a low state of expectancy of health. There is a department in the religious economy of the latter that has been seriously neglected. This theme is one of the most important in the life of the individual, also of the race. No knowledge that the race is struggling for will prove of higher value than that which will unlock the latent dynamics of the soul. I have the feeling that in the measure in which we discover to ourselves the powers of the soul, we will brush aside the mist from our eyes that hides from us the Great Over-Soul.

There is a healing potency in the "Christian Science" doctrine of the "Allness of God." This is true in spite of the illogical premises that Mrs. Eddy ignorantly engrafted upon this time-honored doctrine. But it must be remembered that few of her followers see the flaws in her metaphysics, and, therefore, do not experience their retarding influence. They are relieved or stimulated by the bigness of the phrase.

We experience an exhilaration from a certain class of music. We cannot explain just why this is. It does not admit of intellectual analysis, but the effect remains just the same. We have been subconsciously exercised by the music. How much helpful ideation the music has caused to take place in the subconscious stratum of mind we never know.

It is just so with words. Mrs. Eddy's writings abound with some stirring words. Her treatment of the phrase "The Allness of God,"

reduces itself to an absurdity; but this passes unnoticed by the ardent seeker who is in quest of help, and who has approached the book "Science and Health" with a mistaken idea that it is a work of scientific and metaphysical value. They receive a spiritual uplift that has the balm of healing in it; *not from the ideas, but from the words.* Each patient takes these words and unconsciously works them into ideations of his own. The word love, repeated over and over, or seen upon the wall constantly, will produce its kind in some measure. The word harmony has a quieting effect. "Truth" gives a feeling of erudition, of knowledge. The word Life is quickening in its influence, and the word God always is an inspiration.

It is in the subconscious region of the mind total that such words are quickly formed into ideations that send their corresponding influences over the body, to every working cell. It is in this region that our prevailing moods are made for us. We awaken in the morning from dreams that have been depressing, and find that it takes some effort to shake off the moods that cling to us. The influence of words not formed into sentences has been clearly observed from experiments in hypnotism. The value of the hypnotic state in such experiments lies in the fact that we have the normal consciousness asleep, and the subconscious mind stratum alert and active to suggestions, and laid bare, as it were, for our study.

A class of young men, such as respond to the hypnotist's invitation to become subjects for public exhibitions, were placed in the hypnotic state. All five senses were active, but with the normal consciousness in abeyance. I commanded them to listen with marked attention to every word I spoke. For one half hour I repeated, with feeling, the following list of words: Peace, joy, comfort, trust, hope, life, beauty, cheer, Christ, love, heaven.

I took one at a time into another room and there awakened them. I then asked them to describe how they felt, and so clear was the evidence of the wholesome influence of that beautiful group of words, that I was impressed with the feeling that a criminal might be transformed through *words alone*, repeatedly placed upon the subconscious mind. My subject, when awake, could not give a single word that I had repeated. The words were not a part of the conscious memory. However, they had produced subconscious moods that affected the whole mind, though the subjects could not explain why they felt so illuminated.

Mrs. Eddy left a by-law, which cannot be changed, which says: "Members of this church shall not learn hypnotism on penalty of being excommunicated from this church." My previous statement applies here; namely, that if she condemns a thing that suggests her methods, that her fluttering away gives us the clue to our search. Take suggestion (hypnotism) out of

"Christian Science" healing and it would be quite barren of "demonstrations."

This brings us to the analysis of the "Christian Science" healer's method of treatment. In the main, the method is the same today as when Quimby taught it to Mrs. Eddy, and she taught it to Kennedy, Spofford and others. Some of the doctrines that go with it are not Quimby's. We have too much regard for his memory to attribute them to him. But the essential method is the same, and it is one of the most effective systems of mental healing in vogue today.

We have conclusive evidence that Quimby had developed the telepathic faculty. This we recognize from the fact that he was able to give the symptoms of his patients without any word from them. He gained their confidence by describing in detail how they felt, and what they believed about themselves. He then stated his philosophy of disease, which was, in brief, that a disease of the body was there, because the image of that disease had been held in the mind. He did not deny that there was a disease of the body, but he maintained that it could only be cured by eradicating the image of the disease held in the mind of the patient.

Now, this was at a time before the subconscious mind and its characteristics, as we know them today, were understood. He wrought well with the psychological material of his day. The obstructive premises of mesmerism he, to some extent, brushed aside. He learned that he not

only could receive the subconscious impressions from his patients, but that he could mentally impress an image upon the deeper seat of his patient's mind. A great part of his work was in the nature of silent treatment, a method that develops telepathy.

His method consisted largely in explaining his point of view to his patient, and mentally impressing an image of health and perfection upon his patient's mind.

This, in a sentence, is the method of the "Christian Science" healer today. Much of his work is done in silence. He does not go into details about the disease, but it is rather his purpose to ignore it entirely, since his premise is that there is no disease, only in belief. To destroy the belief or "error," as it is called, is what constitutes a cure.

He usually first takes up the enemy in thought (malicious animal magnetism, the Christian Science Devil) and having thus posted his sentries, begins to mentally deny the "error," or disease. Now, this is not done in detail, or in any specific nature, such as to suggest that an organ would act in any given way, for that would be to give recognition to the body; but the denial of the "error" is in a blanket form, covering all the "errors" that might exist, even to the big "error"—the existence of a body at all.

Now, this is what I call pot-shooting in the dark; but they do hit the "error" many times,

and in neurasthenical and hysterical cases they frequently bring down a bunch of them.

It reminds me of shooting rats when I was a boy. The rats were very numerous and very wary, seldom showing themselves in the day-time. I put some tempting feed in a corner, so arranged that they had to remain there to eat, as they could not carry it away. It was in a dark corner of the cow shed where they felt safe. I fixed a rest for my shot gun in such a way that the gun would point straight toward the feed. The rest pointed through a hole in the shed. After dark I quietly approached the gun and waited until it seemed, by the noise, that all the rats in the neighborhood had gathered in that corner. All I had to do was to pull the trigger.

The carnage I wrought recalls Mrs. Eddy's description of the "mortal mind"; namely, "that dismal cell and slaughter house of infamy."

In treatment, "Christian Science" has one name for all diseases, and disease germs. It covers them all with the word "error." How easy that is, instead of the array of names the bacteriologists have brought us from their laborious researches. If the "Christian Scientist" were true to his philosophy he would not screen his house in the tropics, but would let the mosquito bore into the flesh with its yellow-fever infected proboscis as much as it wished. He would sit still and deny its existence. But he does not. He avoids the "error" and blames its existence upon the preponderance of mortal mind.

There is one place where the "Christian Scientist" is profuse in his use of dreadful names. That is when he describes the many things of which he has been cured. In this day the healer is careful to leave the very bad cases to the regular physician, and, also, to call him in just in time to relieve himself of his moribund patients. Mrs. Leonard served Mrs. Eddy in her household for years, and when diabetes was about to close her earthly career, Mrs. Eddy turned her out of her house at Concord to die elsewhere. Though she claimed to have instantaneously cured a cancer that had eaten away the flesh until the jugular vein was exposed, her own sister-in-law died of cancer in the care of a regular physician, after having been under the treatment for a long time of a "Christian Science" healer.

We do not present these points to discredit "Christian Science" healing, but to warn against their claims. For many ailments there is great help to be had from the healer's methods; but, when he calls small-pox "a mortal belief," to be destroyed by going to an experience meeting, he becomes a public menace. The inspiration he gets at his experience meeting, may help him to forbear while the disease runs its course, and may even help the body in many ways to fight the disease, it has no power to prevent him giving it to his neighbor.

A case under my present observation will illustrate the danger lurking in this blanket form of treatment. The patient is a business man

whose close application to business for years had cost him his health. After having run the whole course of medical treatment for years, only to steadily lose ground, he was induced to go to one of the most influential healers in the city. For over a year he had to resort to enemas of water or oil to void the colon. In that time it had never acted once without this help, nor would drugs bring the results.

He took his treatment every day for nine days. His healer told him to leave off all drugs and other methods of treatment. On the ninth day the patient explained to him that his bowels had not voided in the nine days and suggested the use of water to bring relief. To this the healer made objection, presumably on the ground that it was surrendering to matter. Mrs. Eddy did away with the baptismal service, probably on the same grounds, and very learnedly dogmatized on the uselessness of bathing an infant every day. She says, "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt, in order to make it thrive more vigorously thereafter in its native element. . . . Water is not the natural habitat of humanity."

When the healer objected to the use of water after so many days, and told the patient that he need not worry about his business, for he would "demonstrate" it into ever increasing success, the patient's common sense came to his

relief and he applied the needed remedy without delay. A surgical operation, performed a short time after this incident, proved that the healer's advice would have proven fatal. The intelligence exhibited by this healer was in no wise superior to that of the superstition of certain benighted people in lost corners of Palestine. Disease spreading flies are permitted to literally eat out and, along with the disease germs, destroy the eyes of infants and children, because the fly is held to be sacred. The flies are not destroyed or molested by the parents because of this superstition. The "Christian Science" mother who permitted her child to die, it having by mistake drunk some carbolic acid, exhibited the same quality of intelligence when she refused the proffered aid which would have saved the child. She telephoned to the chief of healers, but he, being busy, replied that he could not go in person, but that he would give absent treatment. The treatment was a denial of the reality, harm and existence of carbolic acid, and an affirmation of the Allness of God.

A healer was visiting with her next door neighbor when a child came running in crying that her little sister had just been badly scalded with hot water and urging her to come at once to her home. The healer very quietly replied "Run home and tell your mother to leave the claim with me and God." For the next hour she chatted and laughed about trivial things, and never once alluded to the suffering child. She had mentally

declared "The nothingness of matter" and "the Allness of God." No sympathy went out to the sufferer; that would have been an acknowledgement of the "error," the scalding and pain. Such practices and premises harden the heart, and turn the word love into a tinkling symbol, a soulless abstraction.

If common sense did not overrule Mrs. Eddy's theories, "Christian Science" healers would be a great menace to the innocent. As it is, they are only a part of the guides, for law and common sense walk alongside and keep things reasonably normal.

The healer explains to his patient that there is but one mind, and that it is this mind that he uses in healing. The "treatment" can be prosecuted quite as well with the patient absent from the healer. If the patient is worse he will telephone or telegraph his healer for special absent treatment. The healer may receive this urgent call while at dinner with friends. He takes up the thought of his patient for a moment, without a break in the dinner. He can treat just as many such patients as can pay their bills. Why not? From his premise, it is the divine mind that he is dispensing, and, since it is all in all, there is no limit to the amount that is available.

Now, let us test this one mind in the light of Mrs. Eddy's fundamental propositions, to see "if the spirit be of God or man."

The words "Mental Malpractice" occur in many places in her books. She is not sparing in

her anathema of this awful thing—whatever it is. She lays down some commands in the Church Manual upon the thing. “Members will not intentionally, or knowingly, mentally malpractice.” “No member shall enter a complaint of mental malpractice for a sinister purpose.”

So grave an offense is this thing, that she reserved the right to punish the offender, without a trial of any kind. She claimed to be able to know by the omnipresence of her mind if anyone practiced the forbidden thing. Her by-law on this point says: “If the author of Science and Health shall bear witness to the offense of mental malpractice, it shall be considered a sufficient evidence thereof.” Nothing short of excommunication is the penalty for this offense. It seems to have been charged against Mrs. Stetson.

What is this thing? As near as I can find, it is hypnotism, belief in Theosophy, Spiritualism, New Thought, psychology, mental treatment, as practiced by those not authorized by “Christian Science,” suggestion, telepathy, the workings of the “mortal mind,” and about everything else outside the Great Wall of “Christian Science.”

To be more specific, it is probably the exercise of any mind not the “One Mind” of Mrs. Eddy’s fundamental propositions.

Now, the healer gives absent treatment to his very sick patient. It is ostensibly the “One Mind” of “Christian Science” that he invokes, or urges on, or uses in behalf of the sick. But

Mrs. Eddy laboriously explains that the "One Mind" of "Christian Science" is not, or could not be, cognizant of sickness, or of anyone who could be sick. She thereby excludes the "One Mind," from the healer's treatment. She even says that such knowledge on the part of God would annihilate the creature.

Since, according to her, it is not the mind of God that is invoked in behalf of the patient, it must be plain "mortal mind," suggestion, "mental malpractice," which she places her ban upon, that she uses. In other words, it resolves itself to the fact that the "healers" are plain people like ourselves, and that this claim of a corner on something received from within the Holy of Holies is but a —. Ask any newsboy on the street and he will name it for you.

To find another reason for Mrs. Eddy's denunciation of "mental malpractice," we will have to review, in brief, her teachings on "Malicious Animal Magnetism," the thing that terrorized her life to the end. When Mrs. Eddy loudly cries, "Stop, thief!" don't lose time and opportunity in chasing the designated thief, but look in her pocket for the purse. So when she has so much to say against telepathy, or absent treatment, for sinister purposes, we may be quite certain that she uses it herself.

No one has believed more firmly in telepathy, or in the power to impress a mental influence upon another person's mind, at any distance, than have the "Scientists," ever since Mrs. Eddy

charged Richard Kennedy with maliciously influencing her. When she believed that others used it for evil purposes, it was M. A. M., "mortal mind," the devil; but whenever *she* used it against someone it was the "divine mind."

Was it the mind of God, which she says knows no evil, that she directed in her P. M. society, when she and her bodyguard attempted to mentally impress arsenical poisoning and tuberculosis upon Kennedy, Spofford, Arnes and others? If it is true, as Mr. Peabody maintains, that she ordered her expert to "treat" her son "out of the body," only four years ago, I ask, was it the pure mind of God that was being used for so monstrous a purpose?

When, some twenty years ago, Mrs. Eddy ordered all her healers to destroy all books that were in the way, and a lady, whom I know, refused to do so, was ordered to be "treated out of the body," I ask, was that the mind that knows no evil? Or was it the primitive in man and woman, the kind that makes necessary our prisons and jails?

This lady was an authorized healer, and, when the order came, refused to submit to so tyrannical an edict. She continued to heal and teach, but was hindered in every way possible by those who were sent to do her harm. "Scientists" followed her from state to state and sat in the front rows of her audiences and "treated" against her. Her faith was in God, not in Boston, and their threats and annoyances availed nothing.

Others, in like situations, are said to have succumbed to the "treatment." I take it that it was not the treatment, but their auto-suggestions, and fear of the "treatment" that destroyed them.

The editor of a well known magazine was assailed by the sharpshooters ordered from Boston to "treat him out." He believes that they would have prevailed, had they not missed one day's treatment. This was before Mrs. Eddy died. What the belief of the present powers in Boston may be, I am not in a position to say. Time will tell. This much I do believe: They will carry out the policies of their leader, and will hold on to the "Mother Church" bonanza at any cost—to others.

My work, Mind Power and Privileges, gives a detailed study of telepathy. My own laboratory work upon this vital subject has proven the fact that one mind can send a message or suggestion to another mind at any distance. While this is true, and the reader fully realizes that I will be a thorn in the flesh of the "Scientists" by such an "obnoxious" book as this, my knowledge of the human mind is such as to make me free.

Some real arsenic or a bludgeon would, no doubt, successfully "treat me out of the body." My bones are not heavy and, unlike Mrs. Eddy, "the hour has not struck" with me "if they drink any deadly thing, it shall not hurt them."

I will nevertheless travel without special train, with a guard engine fore and aft, since I have

no commercial corner upon the New Jerusalem with which to pay for such indulgences.

Mrs. Eddy left a by-law covering the point, showing how seriously she took her own weapons: "It shall be the duty of every member of this church to defend himself against aggressive mental suggestion."

There are today upwards of five thousand authorized "Christian Science" healers and teachers. These are supposed to be expert telepathists, and many of them are. Their method of treatment develops this faculty. They, and the management at Boston, are a secret organization. They will carry out any order that they believe Mrs. Eddy left, or will send. She was a fighter, and was not backward in the choice of her weapons. Her attitude toward Christian people, and all that stood in her way, was that they were "error," "mortal mind," and that preaching the Gospel was to destroy error; so, from these premises, one need not be surprised at any length to which he will find the fanatical going.

To the "Scientists," Mrs. Eddy was the last and highest Oracle to this earth. When she brushed aside the sacraments left by Jesus, they do likewise. When she injected herself into the twenty-third Psalm, they accept it with relish. When she took the Golden Rule out of the Lord's Prayer, and made a self-seeking, partisan clan of them, by order of special by-laws, they marvel at her wisdom. She took the milk of human kindness out of the word "neighbor," and put

into it a partisan sense on the one hand, and the bitterest of hate on the other. She created a devil for them to fear, and ran the devil, not into swine, but into you and your next door neighbor.

If you do not believe that the "Scientists" are a clan, and wield the weapon of boycott, just take a stand for your Master; if you are a Christian merchant, and help to inform your community of the mutilations of the beautiful teachings of the man of Galilee, by this self-styled Messiah, your eyes will be opened.

It would appear that some of the periodicals have discovered the fact of the "Christian Science" boycott and, realizing that the Christian people of the many denominations do not use such weapons, and are not slaves to anyone's orders, are making overtures for this rapidly growing "Christian Science" patronage.

If you believe the word love, which is sounded so many times in their readings, is genuine, just take it upon yourself to see that the innocent are safeguarded against the fables in "Christian Science;" and you will discover the antithesis, which was the ruling passion of their leader's life. *They were not ordered to pray for you, but to defend themselves against you.*

Whenever in this day a people are absolutely governed by the premise that their leader is the one and only mouthpiece of God; that through him or her He lays down definite laws upon great and minor issues; there will always be

found a contempt for the laws of the land, and a sectarianism that holds in it the element of hate, and the secret wish to domineer and control.

Such premises do not permit of the policy of the truly helpful in this age; the surrender of much that they hold, and the amalgamation of the best they have with the best that other people have. A leader who is so partisan as to be wanting in all reciprocity, who condemns all that others hold, and commands her followers to stay inside their own narrow confines and have little in common with outsiders, is always mischievous and dangerous, and that part of the following who heartily acquiesce, are also mischievous and dangerous.

I marvel that editors and associate editors who write long philippics upon the slightest abuses of representative government, will sit in mute subjection in "Christian Science" services and acquiesce to the most autocratic and un-American form of Government instituted in the history of this country. The innocent take them for their guide-posts and walk in without question. Mark Twain said there were more ways to get out of "Christian Science" than to get in. Once in, there follows underhanded mischief to him who bolts the order. Try it and see how much love follows you when you go out.

It is not the stage smile of a leader, or the spiritual countenance created by highly paid artists, that determines the worth or the harm of

a propaganda, but it is the fundamental principles underlying the system promulgated. Any system of religion that muzzles the voice of its adherents; lays the blame of their shortcomings upon those outside their high walls, and prostitutes prayer to self-seeking, and their own good only, is a menace to the progress of the race.

Of those Christian "Scientists" who have been led in innocence, by the borrowed cloaks of comeliness, to lift their hearts in loving reverence to the God of the gentle Galilean, and have received physiological good through this spiritual energy, I have only words of praise. I further have words of thanks for the part they have taken in aiding to show to this age the marvelous worth of spiritual energy directed in behalf of the ailing body.

It is here that inquiring minds working in many avenues of research, along with the spiritually attuned, show what spiritual uplift and spiritual energy holds for the healing of the body. It is here that this age is to make its greatest discoveries of highest value to the race. Together we are working out a science of conduct that will not deny or condemn the temple in which we dwell, but that will make us marvel at its beauty, and its wondrous fitness; and will give to each the reins of life to guide the course as creators, rejoicing in the universe in which we dwell, and enabling us to fill the measure of this incarnation with the fulness of joy that goes with a life of completed function and long and loving service.

CHAPTER XVII.

THERE IS A "JOKER" IN EVERY CHRISTIAN SCIENCE MOVE.

Religious cults have usually had their inception in religious zeal and sincerity. Even Mohammedanism, with all its present-day enmity toward all outside its walls, sprang into life because of religious fervor in the heart of one man. Mahomet attracted to himself his first band of followers because of his fervent worship of the one God learned of from Christian scholars. His conquest with the sword was an outgrowth of excessive zeal, a low conception of God, and the influence of a people and environment in which the sword settled all issues, even things spiritual. Though he made reprisals of the wealth and the goods of the tribes that quickly fell under his invincible sway, it was not the wealth that attracted him, but his zeal to conquer the world for "Allah."

Mormonism had its inception in the mind of a leader who had an ambition to stand at the head of a people as their spiritual and temporal leader. He had a vision of a people who would work together in the interest of the entire following. A utopian scheme of communism—a community of interest—fired the zeal of the founder, and first prophets of Mormonism. There was no

low purpose to exploit a people. That has developed under the late "prophets" and "revelators" of the Mormon Church.

"Christian Science" stands unique as a religion, in that it did not spring from religious zeal, or from an altruistic scheme in the interest of a future following; but it had its inception in purely a dollar scheme in the sole interest of the one who is revered by tens of thousands today as the Mother, Leader, and final Christ.

Mahomet made conquest of the wealth-laden caravans of the enemies who had driven him and his little band of worshippers from Mecca. He divided the spoils of conquest with his followers from the very first, with admirable generosity. Measured by the standard of his time, his treatment of his own followers was above reproach. His life was lived in the open before them. His early successors were true to the same spirit of self-sacrifice and fairness toward those who called upon the Allah of Islam.

The early Mormon prophets were faithful to their own people; had far-reaching visions for them from the very first. Greed, except in wives, was a development of latter day prophets.

The founder of the "Christian Science" cult began her work as a vender of another's wares, not as a seer, with a vision to emancipate a people. Necessity to meet the needs of the body, was the urge that impelled her to seek purchasers for her first wares—the Quimby manuscripts. Those manuscripts were her sole stock in trade,

and were the means of her own emancipation from a purposeless and poverty-stricken life. Unlike Mahomet and the early prophets of Mormonism, she exploited her early followers, and continued to exploit them in vending her wares, even up to the hour of her death. While she fired their zeal and worship with the tale that she was "on the Mount communing with God in their behalf," her brain was devising more wares to sell to her worshipful followers.

"Christian Science," through Mrs. Eddy, had its inception as a commercial venture. Churches were formed as distributing agencies for wares, with the C. S. brand and trade mark. Its salesmen received no commission for the sale of C. S. goods, but all hands made money for the Mother. She, however, very generously permitted those who paid her exorbitant prices for a few hours of her wisdom, to teach the same to others. They must not charge as much as the Mother did, for, of course, no "student" could impart as much of the Holy Spirit as could the Mother who was the "voice of God to this age."

Every new healer became a new sales-center for the Mother's wares. Each patient under the healer was urged to own a copy of the Comforter—"Science and Health." So effective has this sales system been that the official boast of "Christian Scientists" is that no book, excepting the Bible, is read as much to day as is "Science and Health." No official statement of the number in circulation can be had. When the editions

had reached 440,000, for some reason, the management ceased numbering the editions.

The "Mother's" greed for money is well illustrated by the statements of two groups of members that withdrew from her church in its early vicissitudes. When eight members of the earliest church withdrew they gave as their reason—among other things—their Leader's "departure from the straight and narrow road made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy." When another group of members withdrew from her church, in 1888, they said: "We stand the brunt and burden of 'Christian Science' and Mrs. Eddy gets the money and the glory."

Even the losses sustained in the first publication of the Comforter were borne by students, while Mrs. Eddy had her own money securely invested. When it became a financial success she then became sole Mother to it. She sent "students" to other states to prepare the way for her, and when their own money was all spent she blamed them with being influenced with "Malicious Animal Magnetism."

Mrs. Eddy's greatest faith was in money. I believe she intended her entire following to do as she said for them to do, "follow Christ as I have done." Now, since Christ in "Christian Science" is "Truth," and Mrs. Eddy's estimate of "Truth" was money, and her faith in money was unlimited, I believe that she has given the money cue to her whole following. As the get-

ting of money was the mainspring behind her zeal, as she left a motto for the Mother Church—in the by-law—forbidding the church to “make donations,” “keep all you get, and get all you can,” I can see the same dominant character gradually engrafting itself upon the “Christian Science” constituency.

“Christian Science” is, as they say, a “practical religion.” As they do not seek to learn what Jesus did, so much as they do what Mrs. Eddy did; and, since it is so much more convenient to use Mrs. Eddy as a pattern than the harder way of the Man who had no riches on earth, except those in the hearts of men, I believe that we have in our midst a church that is following the vision of its self-styled Christ, a vision that sees unlimited conquest through the power of money.

I will hazard a prophecy. My conclusions come from my study of Mrs. Eddy’s history, her writings and her church government. She has seen to it that her followers separate themselves from others, that they remain a clan of one narrow mind. She has put them at enmity with all those outside her faith, through her mischievous doctrines of “mortal mind” and “malicious animal magnetism.” She has, in effect, made a devil of all those who do not bow down to her Allah. The “elect” are “Christian Scientists.” The only charity Mrs. Eddy taught her followers was to make “Christian Scientists.” Let the rest of the world spend its money for the poor and needy, build orphanages

and hospitals, but let "Christian Scientists" conserve theirs and use it for propaganda only. It is not better food and shelter that the poor need, it is "Christian Science." If the "Scientists" make a show of material charities it is because of the glaring fact of the absence of charity in Mrs. Eddy's life. She exacted from her students all the traffic would bear for the "gift of the Holy Ghost." Peter said to the man who offered to buy the gift, "Thy money perish with thee." Mrs. Eddy said, "Cash in advance, or perish without 'Christian Science.'"

So deep-seated is this cash-in-advance policy, that I find where the poor are being treated by healers, where a city has been divided into wards, a healer delegated to each ward (ward healers), that a nominal sum, say five cents, is charged for each treatment. Why is this? Its answer is to be found in the fundamental principle of "Christian Science"; namely, money. It is not the five cents for the treatment that is wanted, it is to save the Golden cornerstone of "Christian Science," the principle of pay in terms of legal tender. Mrs. Eddy taught that the pay was one of the secrets intrusted to her while "on the Mount, face to face" with the commercial god who dictated the inscriptions upon the tablets of her "Science."

Now to my prophecy: You will find that "Scientists" will be so practical, that when they have become a considerable part of any community, that a department store, for instance,

will pass into the hands of "Scientists," and that the local constituency will throw its trade and every influence toward the success of the "Scientist" institution, and for the ruination of its competitor. Have we any precedent for this extreme vision? We have precedent that counts with the "Scientists": namely, Mrs. Eddy's own methods. When Richard Kennedy, in the early seventies, broke off his unequal partnership with Mrs. Eddy and set up practice by himself, she attempted to ruin his business by the most vicious methods. She invented the most wicked stories about him, and in the early editions of "Science and Health"—the Comforter—she printed a chapter of such a slanderous nature that, had anyone done so toward her, she would have pulled him into court and demanded damages to the full extent of the traffic.

When Daniel H. Spofford and Edwin J. Arens followed Kennedy's example they came in for the same kind of treatment. When she wanted to secure the ground where the First Christian Science Church was to be built, she did not help the members pay off the \$5,000 debt upon it, but, as she says, "by a circuitous and novel way, while spiritually inalienable," was "materially questionable," foreclosed on the property, and not only took it away from the members, but took away every vestige of liberty that "Christian Science" church members ever had or ever will have.

Jesus Christ said: "If any man will sue thee

at the law, and take away thy coat, let him have thy cloak also."

Mrs. Eddy haled her early students into court to collect from them exorbitant charges for the "gifts of the Holy Ghost." To cover up these offensive facts, she has left a by-law as her last word or interpretation of the quotation from the Master as given above. I wish my reader to compare the two and will leave him to determine whether the God with whom Jesus communed also inspired Mrs. Eddy's law, which says: "A member of the Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice."

Art. VIII, Sect. 22.

The joker will be found in the words, "under pardonable circumstances." In "Christian Science" there is a "joker" in everything, even in the word Christ.

One of the attractive features to many in "Christian Science" is the claim that the healer can "demonstrate" a sick business into success. A person can call up a healer by telephone and ask for "absent success treatment." He will give the treatments and present his bill for the number of treatments given. It would be interesting to know the workings of the healer's mind as he is putting the business "in tune with the infinite," or "affirming the Allness of God" and hedging it about with a protective wall to ward off the onslaughts of "malicious animal magnetism," and all other oppressions of "mortal mind."

Now, the healer is the only divinely authorized dispenser of the divine mind, according to Mrs. Eddy. He does not ask about the fitness of the business, whether it deserves to succeed or should fail, because of its unfitness. The god of "Christian Science" has so much respect for business success that he lends a hand, on the one condition, namely, that bills for the treatment are promptly paid.

Several days ago I listened to a lecture by one of the Lecture Board of the Mother Church. Two-thirds of his hour was devoted to the subject of prayer. The vast audience was impressed with the belief that Mrs. Eddy taught her people to pray to God as Jesus prayed, and as his disciples prayed, when in truth she took all petition out of prayer, and said that "it is a hindrance" and that "God is not an auditory nerve." Her "Statement of Being," which she has plastered all over with the C. S. brand, which can only find shelter under cover of the night of ignorance or superstition, makes the prayer illogical and of no effect.

Now, I can understand how the psychological practitioner can take people's money for giving success treatments or lessons, since he exercises the grosser element "mortal mind." But how the "Scientist," who has received his training from within the Holy of Holies, directly from the "voice of God to this age," can make the divine mind work overtime to treat most any line of business to success for the one who pays

the healer, and to the detriment of the one who is not onto the special privilege, I do not know, unless it is, as I surmise, that the "one mind" of "Christian Science" is Mrs. Eddy and her monumental greed.

The New Testament record of Pentecost, which tells of the disciples speaking in strange tongues, has had many imitators since that day. Small groups of zealous people have sat in wonder and awe as some zealot has risen and jabbered in incoherencies that none could understand. They believed that the Holy Spirit was speaking through the vocal organs of the speaker. There has been much amusement and contempt for those small groups of people. In no place has the following been large, nor made up of prominent people, therefore, the newspapers have had their fling at them without any harm to their own business.

Now, such religionists are usually sincere, the leaders among them being self-sacrificing enthusiasts. For them, I have the profoundest respect as compared with the new "tongue" of "Christian Science." It did not have its initiation in honesty and sincerity, but the Leader threw her lasso over the whole Pentecostal story and branded it C. S. She stood very much in need of a "new tongue" which only the elect could "understand," for her English was so faulty, and her attempts at metaphysics so puerile and ridiculous, that when it was cold she, herself, could not understand it, nor account for the

contradictions and absurdities, thus it was convenient to have the "new tongue" joker up her sleeve to make her hand all trumps.

When the "Scientists" are confronted with her inconsistencies and irrelevancies they immediately take refuge behind the grim visage of their leader's joker. I asked an enthusiastic "Scientist" if the members of the Supreme Court of these United States in joint session could give the correct meaning of the by-law where it says that "The prayers in Christian Science Churches shall be offered for the congregations collectively and exclusively." He replied that they could not. They could not understand the "new tongue."

You will find a joker grinning at you from behind every paragraph of Mrs. Eddy's writings. Waylay a "Scientist" and you will find one up his sleeve and others in pockets within easy reach.

Let us see if Mrs. Eddy plays the game without marked cards. Some years ago she published the following statement: "A dispatch is given to me calling for an answer, am I the second Christ? Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the discoverer and founder of Christian Science, and the blessing it has been to mankind which eternity unfolds.

"My books and teachings maintain but one conclusion and statement of the Christ and the

deifications of Mortals. There was, is, and ever can be but one God, one Jesus of Nazareth. Whoever, in any age, expresses most of the spirit of Truth and Love, the Principle of God's idea, has most of the spirit of Christ.

"If Christian Scientists find in my writings, teachings, and example, a greater measure of spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines."

This would appear to be a flat denial of any claims of her being the second coming of Christ. It would even seem to be a rebuke to any of her followers who would be guilty of such enthusiasm. One has to be familiar with the secret markings on Mrs. Eddy's cards to stand any show in the game with her. She never plays fair, and the joker is always lurking around in some convenient place.

The court that tries Mrs. Eddy must depend chiefly upon circumstantial evidence, for her open denials are of little or no value. Denial, you know, even of everything they know to be so, is the third corner-stone of her "Science."

Since there is a joker in every paragraph of her utterances, we must take on suspicion the sentence, "Even the question shocks me." The answer to the question is not for the benefit of "Scientists," but for mortal minds outside her

high walls. Prying "mortal mind" had driven her to answer the question. There is a dual answer in her reply; one for "mortal mind"—you and me—and one for those who understand the "new tongue."

Since she has not been brought into court to explain what she means by "Even the question shocks me," we do not know what she meant by it; for she always reserved the right to give the final meaning to her "new tongue."

In her class instruction she told her students that she had raised the dead. At least that was what her students sitting under her words understood her to say. They went out with that impression, and she was willing that they should. It, however, took the court, in the suit she brought against Charles Stanley for unpaid tuitions, to bring out the joker, for she said, in answer to her class teachings—that she had raised the dead—"I have seen the dead in understanding raised."

With modesty Mrs. Eddy next says, in reply to the shocking question, "What I am is for God to declare in His infinite mercy. As it is I claim nothing more than what I am, the discoverer and founder of Christian Science." But since she lays emphasis in her book, "The Comforter," upon the importance of the "discovery" as greater than any "revelation" vouchsafed to any person that ever lived, Jesus included, the modesty is not genuine.

Again the reply says: "There was and ever

can be but one God, one Jesus of Nazareth." Now, the word seems to mortal mind to say "there was and ever can be but one Christ." It is but a playing with words, with marked cards, for in her "new tongue" she does not teach that Jesus was Christ. She teaches that Jesus had much of the spirit of Christ or "Truth," and that she had more than Jesus had. The grim visage of the joker is before you again. Note with care the following from the reply: "Whoever in any age expresses the most of the spirit of Truth and Love, the Principle of God's ideas, has most of the spirit of Christ.

"If Christian Scientists find in my writings, teachings and example a greater measure of spirit than in others, they can justly declare it."

Those Christian Scientists, who have risen to the plane of "understanding" whereby they can interpret Mrs. Eddy's "new tongue," all "declare it," though it is done on the quiet so that "mortal mind" may not poke too much fun at it, or become exercised over the blasphemy. They "declare it" that Mrs. Eddy was the highest incarnation of "Christ or Truth" and the fulfillment of all prophecy, to little children in their Sunday schools, which are conducted in secret, for you or I cannot go there and learn what is being taught them. When the child has been held over the "Christian Science" purgatory, "mortal mind"—malicious animal magnetism—and when those teachers have had opportunity to instill into their plastic minds the worship of

Mrs. Eddy under the false premise of Christ, the teachings of the Gospels that Jesus is the Christ will have forever lost its hold upon them; since to read such books as mine, even to read the Bible with Christian people, is an unpardonable sin, and is fraught with dire retribution.

As for the rest of the denial in the reply, it must be taken in the light of Mrs. Eddy's general teachings and their effects upon her following. If while she lived thousands of people believed that she was "demonstrating" over death, thus would not die; if artistic creations sent broadcast from the "mount" left such false impressions, mortals must judge, and I believe their judgment will be forgiven them.

In 1881 Foster Eddy wrote the following announcement, which will bear repetition here: "Mother has never had time until the last two years to take the numerous gems which she has found in the deep mines of truth and polish them on Heaven's emery wheel, arrange them in order and give them a setting so that all could behold and see their perfect purity. Now here they all are in this new revised 'Science and Health.' "

This even makes the joker blush. Mother had nothing to do with the polishing of "Science and Health" any more than she had to do with the artistic creations representing her, which led thousands of her followers to believe that physi-

cal degeneration had met its "Waterloo" at her hands on the "Mount."

Rev. Wiggin had been at work for six years polishing, as best he could, the mass of contradictory material in "Science and Health." He does not tell of "Heaven's emery wheel" to aid him, but says that it was a mighty hard task and that his chief concern "was to keep Mrs. Eddy from making herself ridiculous." He did not "polish" the announcement of his revision—the Eddys did that.

In the following by-law the joker grins from every word and angle. It is, indeed, written in a new tongue, for no one else but Mrs. Eddy has ever insulted the most ordinary intelligence by such misuse of the English language: "Local Self-government. Article XXIII, Section 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other."

We quote from Mark Twain relative to the above by-law:¹ "It has a most pious and deceptive give-and-take air of perfect fairness, unselfishness, magnanimity—almost godliness, indeed. But it is all art.

"In the by-laws Mrs. Eddy, speaking by the mouth of her other self, the Mother Church, proclaims that she will assume no official control of other churches—branch churches. We

¹ Christian Science, Mark Twain.

examine the other by-laws, and they answer some important questions for us:

1. "What is a branch church? It is a body of Christian Scientists, organized in the one and only permissible way—by a member, in good standing of the Mother Church, and who is also a pupil of one of Mrs. Eddy's accredited students—that is to say, one of her properties. No other can do it. There are other indispensable requisites—what are they?

2. "The new church cannot enter upon its functions until its members have individually signed, and pledged allegiance to, a Creed furnished by Mrs. Eddy.

3. "They are obliged to study her books and order their lives by them. And they must read no outside religious works.

4. "They must sing the hymns and pray the prayers provided by her, and use no other in the services except by her permission.

5. "They cannot have preachers and pastors. Her law.

6. "In their church they must have two readers, a man and a woman.

7. "They must read the services framed and appointed by her.

8. "She—not the branch church—appoints those readers.

9. "She—not the branch church—dismisses them and fills the vacancies.

10. "She can do this without consulting the branch church, and without explaining.

11. "The branch church can have a religious lecture from time to time by applying to Mrs. Eddy—there is no other way.

12. "But the branch church cannot select the lecturer. Mrs. Eddy does it.

13. "The branch church pays his fee.

14. "The harnessing of all Christian Science wedding teams, members of the branch church, must be done by duly authorized and consecrated Christian Science functionaries. Her factory is the only one that makes and licenses them.

15. "Nothing is said about christenings. It is inferable from this that a Christian Science child is born a Christian Scientist and requires no tinkering.

16. "Nothing is said about funerals. It is inferable, then, that a branch church is privileged to do in that matter as it may choose.

"To sum up: Are any important church functions absent from the list? I cannot call any to mind. Are there any lacking ones whose exercise could make the branch in any noticeable way independent of the Mother Church, even in any trifling degree? I think of none. If the named functions were abolished would there still be a church left? Would there be even the shadow of a church left? Would there be anything at all left, even the bare name?

"Manifestly not. There isn't a single vital and essential church function of any kind—that is, not named in the list. And over every one

of them the Mother Church has permanent and unchallengeable control; upon every one of them Mrs. Eddy has set her irremovable grip. She holds in perpetuity autocratic and indisputable sovereignty and control over every branch church on the earth; and yet says, in that sugary, naïve, angel beguiling way of hers, that the Mother Church ‘shall assume no official control of other churches of this denomination.’ ”

I ask: Is there not a menace lurking in a centralized church government like the Mother Church? I believe there is, in light of the fact that it is a great business institution; and its teachings are such that it cannot have fellowship with other religions, for its teachings are at enmity with the whole range of religions of this or any other day. It was designed to be exclusive; to separate itself from other religious bodies. It is grasping for money with a greed that is offensive. It is governed by the tyranny of the dead—a tyranny that has mischief in it because imposed by one who seemed to have no regard for the most primitive standard of honesty or fairness.

While the absolute power of administration lies in the hands of the Board of Directors, they are governed by the Church Manual left by Mrs. Eddy, which cannot be changed.

Mrs. Eddy wrote her son that she would have made him president of these United States had he not been so wanting in education. While the statement is either half insane, wholly vain or

dishonest, it shows that her ambition for power was temporal as well as spiritual. When the Mother Church has a membership of a million it will be a political power to be reckoned with. It will then be worth scores of millions. Already the press in many places is careful not to offend, for it has come to learn that "Scientists" are not Americans first; are not for the world society first; are not for civilization first; but are for "Christian Science" first and entirely. You will see that they will not go to the front when the call comes, but they will stay at home and gather gold.

"Christian Science" has much to say about Love. Mrs. Eddy used the word lavishly. It is a joker, and used officially is a sort of Judas kiss. The official lecturers have much to say about love, but love is honest and anyone who can look behind the scenes can see how misleading, how much of the Judas obtains in the "Christian Science" lectures. He has much to say about Jesus and prayer; both are repudiated by "Christian Science," but these are but borrowed jewels, put on for effect, while striking a bargain for the credulity of the audience.

The following by-law has in it so much virus, so much mischief, that every democratic World Citizen should see its misshapen visage and know that it strikes at the very heart of liberty and conscience and action. It has in it only self-love and a hatred that is dangerous.

It reads: "Article VIII, Section 15. Church

Organization Ample. Members of this church shall not unite with organizations which impede their progress in Christian Science. God requires our whole heart, and He supplies within the wide channels of the Mother Church dutiful and sufficient occupations for all its members."

It is bad enough to forbid associations with people of other beliefs, for from associations with one's fellows the larger humanity expresses itself. But to say in the words of the by-law that "God requires our whole heart, and He supplies within the wide channels of the Mother Church dutiful and sufficient occupation for all its members," is to imply that God has no other concerns than the welfare of the Christian Science Church. This is not a break from Mrs. Eddy's teachings, but is in full accord with her system. "Christian Science" is always true to the character that conceived it.

Mrs. Eddy has been dead about ten months at the time of this writing. I find that the Mother Church directors have no intention to be any more honest than their "Leader" was. The same falsehood about her fall and miraculous healing is told by the lecturers today as it was when Mrs. Eddy saw to it that their pay was withdrawn if they did not tell it.

If one wishes to test the purpose and honesty of the Mother Church management, all he needs to do is to make a careful comparison between the McClure History of Mrs. Eddy and the Sibyl Wilbur History, which is authorized by the

Board of Directors, since it sells at war prices in the "Christian Science" salesrooms, where nothing but authorized "Christian Science" literature is sold. It has been brought up to date since Mrs. Eddy's decease.

Mrs. Eddy's own autobiography—Retrospection and Introspection—is a most puerile bit of history. It is true to her character, though not true to facts. She was such a bungling writer, so illogical in her statements, that she could not invent a falsehood without some former statement or record of her own disproving it.

The larger history of Mrs. Eddy—by Sibyl Wilbur—is an interesting study in evasions of offensive facts, in new inventions of the marvels and spiritual uniqueness of the life of the "Leader." The book opens with a joker grinning at you in the first line of the introduction—"No mystery today surrounds the life story of Mary Baker Eddy." The crowning effort of the whole volume is to surround this life with a sacred mystery. Space will not permit of an extensive examination into the methods employed to effect this end. A few illustrations must suffice. The introduction says: "All statements of facts made in this narrative are founded on reliable evidence." The author—or it would probably be more correct to say authors—have been so busy training colored lights upon the figure before the audience that the "evidence" spoken of has been quite overlooked, for I cannot find it. This, however, is true "Chris-

tian Science" method. It would indicate that the author, or one or more of them, had spent much time at Concord, well up on the Mount.

As I have shown elsewhere in this work, Mrs. Eddy has made a studied effort to make a parallel between her life and the life of Jesus Christ. Had history held up to the world a higher character and a greater figure she would have drawn the parallel with it.

She went back into the Old Testament and found a child—Samuel—who had at very tender years received unique recognition of God. Here laid her opportunity and she made use of it. As luck was with her in many things, she was given the name Mary. To the "Christian Scientists" today she is *The Mary*. There is another Mary, which sustains her no loss.

Circumstances did not afford Mrs. Eddy or her historians the opportunity of surrounding her birth with special uniqueness, since she was born of two very plain parents like the most of us. This was inconvenient, and poor Mark Baker comes in for some hard rubs by the historians of the latter history. The historians have made the most of the crude and prosaic material surrounding the infancy and early childhood. They get in a few slides that cast lights not often seen in these materialistic days.

There was a long jump between the birth of Jesus and the flight into Egypt, and His appearance in the Temple at the age of twelve. Here was Mrs. Eddy's first real opportunity when she

came to write her own history. She also could have argued with the doctors in the Temple at the age of twelve. Who could deny her this? She therefore throws in a real oasis for our refreshing. She says on page 12 (twelfth thousand), *Retrospection and Introspection*:

"At the age of twelve I was admitted to the Congregational (Trinitarian) Church. In connection with this event some circumstances are noteworthy." She then tells of being "stricken with fever" as the result of too much concern over "the doctrine of Unconditional Election, or Predestination. The family doctor was summoned, but I prayed, and a soft glow of ineffable joy came over me, the fever was gone, and I arose and dressed myself, in a normal condition of health. The physician marveled; and the horrible decree of predestination forever lost its power over me."

Jesus had no such miracle to His credit at the age of twelve. We therefore find Mary a stride ahead in the parallel. We must not lose sight of the fact that Mary had a sort of corner on tantrums and fits, which she often put on and off as easily as she changed her dresses. Dr. Ladd, the family physician, diagnosed Mary's attacks as "hysteria mingled with bad temper."

To return to the point in hand: Mrs. Eddy further says: "When the meeting was held for the examination of candidates for membership, I was of course present. The pastor was an old school expounder of the strictest Presbyterian

doctrines. . . . I was ready for his doleful questions, which I answered without a tremor, declaring that never could I unite with the church if assent to this doctrine was essential thereto.

"When pressed as to where I had experienced a change of heart, I replied that I could only answer him in the words of the Psalmist: 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'

"This was so earnestly said that even the oldest church members wept. After the meeting was over they came and kissed me. To the astonishment of many, the good clergyman's heart also melted, and he received me into their communion, and my protest along with me. My connection with this religious body was retained till I founded a church of my own."

In the McClure history the first chapters showed how awkward loose romancing may become. The church records show that Mary Baker Eddy was seventeen years old when she joined the Tilton Congregational Church on profession. The Baker family did not move to Tilton until Mary was fifteen years old. This was, indeed, an awkward position for one to be in who claimed to be superior to Jesus Christ. It was, of course, evil of McClures to publish the facts. This part of the McClure history was in the hands of Mrs. Eddy's historians for their answer.

I have less respect for her historians in attempting to whitewash the discrepancies with more falsehoods, than for the fellow who came to my door offering apples for sale. I looked at the little measure under his arm and with a little exhibition of merriment asked, "About how many of those pecks does it take to make a bushel?" He, being an Irishman, saw the point and good naturedly replied, "I guess it would take about six to make a bushel." We had a good laugh over it and I bought some apples, six pecks to the bushel.

The Sibyl Wilbur history says: "It is true that Mary Baker made a religious profession at this time. She was examined at the age of twelve by the pastor, who eagerly put to her the usual doleful questions, declaring that he must be assured that she had been truly regenerated. With the eyes of the church members upon her she answered without a tremor: 'I can only say in the words of the Psalmist: Search me, O God, and know my heart,' etc."

Mrs. Eddy's autobiography says: "At the age of twelve I was admitted to the Congregational (Trinitarian) Church. To the astonishment of many, the good clergyman's heart melted, and he received me into their communion and my protest along with me."

Now, this is the character of the Wilbur history throughout its four hundred pages. Mrs. Eddy did not write it. She did not have its command of English. It was written in 1907,

three years before Mrs. Eddy's death. It is true to the Eddy character of vivid romancing, evasions and inventions, indicating Mrs. Eddy's "omnipresence." Perhaps this is a "Demonstration" of the "omnipresence" of which she boasted. Her historians pitched their literary camp well up toward the summit of the Mount to be in easy reach for the Mother to step down from her communings and lend her inspirations.

This late history has done some vivid romancing about the Quimby controversy. It has it that Mrs. Eddy gave instructions to Quimby; though Mrs. Eddy at the time Quimby lived and for several years later published everywhere she went that Quimby healed her, and taught her his system of healing. It was her stock in trade. Now they claim that "She began to systematize her ideas and to write out a new manuscript, not entirely different from those she had prepared for Quimby."

They do not attempt to answer the affidavits made by her earliest students, who state that they paid for Quimby manuscripts and not for manuscripts claimed to be Mrs. Eddy's. If she wrote the manuscript for Quimby she got her financial start under false pretenses, for her goods were never represented as her own. It resolves itself to this: Mrs. Eddy had little regard for truth, and the farther removed from the incident the bolder the romancing becomes. The treatment of the Quimby question in the Wilbur history is the boldest piece of romancing

to be found in any biography. There is no effort to produce any other kind of evidence than "Mrs. Eddy has said."

The history gives a conversation between Mrs. Eddy and Quimby in which "Quimby sat abashed" and humbly said, "I see what you mean—that Christ has come into the world again—but in that case I must be John and you Jesus." This reminds us to turn back to page 34 of the same romance and we find another conversation that might have occurred between Mary and the Rev. Enoch Corser, pastor of the church at Tilton. Mary was about fifteen years old. The narrative pictures the venerable pastor drinking at the fount of her spiritual knowledge. It says: "As she looked up at her pastor, her great blue eyes poured sunshine upon him and she smiled with such radiance that he was struck dumb in the midst of his defense of Hades." Helplessly he is said to have said: "'Mary, your poetry goes beyond my theology. Why should I preach to you?' He is further said to have said: "'She has some great future—mark that. She is an intellectual and spiritual genius.'"

How inconvenient it was that Mark Baker, Mary's father, did not die some months before her birth so that the coast would have been clear for some romancing about her birth.

The Wilbur history say:

"While Mary was attending the Academy an incident occurred which is still related by old

residents of Tilton. A lunatic escaped from the asylum at Concord, invaded the school yard, brandishing a club and terrifying the children, who ran shrieking into the house. Mary Baker advanced toward him and the children, peering through the windows, saw him wield the club above her head. Their blood tingled with horror, for they expected to see her struck down before their eyes. Not so. She walked straight up to the man and took his disengaged hand. The club descended harmlessly to his side. At her request he walked with her to the gate and so, docilely, away. On the following Sunday he reappeared and quietly entered the church. He walked to the Baker pew and stood beside Mary during the hymn singing. Afterwards he allowed himself to be taken in charge without resistance."

That was a bungling piece of business. Why did not the historians have Mary cure the poor fellow? They could have done it just as well as not. They invented her attendance at the Academy; why could they not have completed the cure? I don't think it is fair, either, to the reader or the lunatic.

The Wilbur history leaves the impression that Mary was, indeed, an "intellectual genius." The McClure tells another story with witnesses to support it. It says: "Sarah Jane Bodwell, a daughter of the Congregational minister at Sanbornton Square, kept the school then and, finding Mary very backward in her studies, in spite of

her age and precociousness, she placed her in a class with small children. Mary seemed indifferent about getting into a more advanced class and did not apply herself. Her old schoolmates say that she was indolent and spent her time lolling in her seat or scribbling on her slate, and apparently was incapable of concentrated or continuous thought.

"I remember Mary Baker very well," said one of her classmates now living in Tilton. "She began to come to district school in the early summer of 1836. I recollect her very distinctly because she sat just in front of me, and because she was such a big girl to be in our class. I was only nine, but I helped her with her arithmetic when she needed help. We studied Smith's Grammar and ciphered by ourselves in Adams' New Arithmetic, and when she left school in three or four weeks we had both reached long division. She left on account of sickness.

"She loved to impress us with fine stories about herself and her family. The school girls did not like her, and they made fun of her as school girls will. I knew her for a long time afterward, as we grew up in the same village, but I can't say that Mary changed much with her years."

Luck was with Mrs. Eddy many times. "The divine mind" that guided her and led her toward her "great discovery," "demonstration" and parallel with Jesus Christ, was, nevertheless, off his job part of the time. She missed being im-

maculately conceived. She missed the chance of having an immaculate conception of her own, since her son was born too early in the game. Perhaps that is why she gave him away. Being the offspring of "legalized lust," he was not worth while.

Another awkward circumstance was that she had her "fall" on Thursday instead of "her crucifixion" on Friday. This occurred, you remember, February 1, 1866, not over two weeks after Quimby's death. In the "divine plan"—of her own making—a Christ must be crucified for the great error of the world, "mesmerism"—"belief in matter and hypnotism."

The late C. S. version about Quimby is that he was the serpent that beguiled Mrs. Eddy, instead of what she said in her printed article in the Portland Courier in his defense, at the time she was being treated by him: "P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth? And is not this the Christ that is in him?"

Before approaching the year 1862, when Mrs. Eddy (then Mrs. Patterson) first met Quimby, the Wilbur history has given her the distinction of a very high degree of learning, "a special writer of ability," and "her social success was easy." But more important for us to know than this was that she had been pondering a world

philosophy ever since her infancy, when she struck an attitude with an ancestral sword that had been unsheathed six hundred years ago in defense of religious liberty in the highlands of Scotland. The infant astonished the grandmother with a dramatic sweep of the sword (tugs at it), declaring: "But I should not have run away. And I should have worshipped God according to my own conscience. And they could have taken their swords and killed me." "And there in the twilight of the garret the child fell to wondering, doubtless making then and there her covenant."

Perhaps it was the weight of this philosophy and her "intellectual genius" that produced an invalidism that necessitated a special cradle for her to be rocked in when she was forty years old. Her philosophy received a backset when she met Satan (Quimby) and was tempted of him for a period of four years. (How inconvenient that it was not forty days.)

I wish here to quote several paragraphs from the Wilbur history: "She met the first real obstacles to her faith in the weird doctrine of Phineas Quimby. How she strove to harmonize his strange theories with her faith; how she labored to evolve a philosophy from his incoherencies has been related. She had come to a crisis when her faith could no longer endure the association with ideas so incongruous. Her angel fought with the intruder which, veiled in obscurities, could not be named or recognized.

The battle was terrific and it was prolonged. It had begun in 1862 and was still going on when the year 1866 dawned. The woman who was to promulgate a new understanding of Christianity, which would shake the world's thought to the center, was undergoing the anguish, alarm and terror of a cataclysmic upheaval which she concealed from all the world and bore alone.

"She has written of this period that the product of her own earlier thought and meditation had been vitiated with animal magnetism and human will-power, the nature of which she was as ignorant of as Eve of sin before taught by the serpent. What serpent was to teach Mary Baker the nature of magnetism? That lesson was still afar off. The unveiling of the angel's face, the shining visage of Truth in her heart, was to precede the unveiled vision of error by years sufficient for her to grow to the fighting stature in the consciousness of its power.

"But now she was all but dominated by the power of the darker error she has named mesmerism or magnetism, and the mental state was worse than the disease that formerly tortured her body. While held in this state she still ascribed her cure to Quimby. His thought, his personality, was still obtruding itself between her and God. He was squarely in the light. Her religious peace, her faith, her spiritual being was threatened. Her anguish was intolerable, and to no one could she turn for counsel to obtain relief.

"Out of this smothered torment, in which she sounded a deeper hell than Calvinists had ever imagined, she was lifted suddenly by a physical shock which set her free for her great discovery and revelation. This shock was caused by an accident which carried her to death's door and from which she recovered in what seems a miraculous manner on the third day following.

"This accident has been called, with various shades of sentiment, the 'fall' in Lynn. To many thousands that fall with its subsequent uplifting has been the fall of their own torment, mental and physical, and the uplifting of their lives with Mary Baker Eddy's."¹

This is the "fall" that all the "Christian Science" lecturers must tell about. Mrs. Eddy wrote into the church manual a by-law making the story obligatory. The particular story was not designated, but she saw to it that it was always told; so now, that she is not on hand to watch it, the church clerk sees to it. I have heard it told by three lecturers in the last six months.

There are some sentences in the paragraph quoted above that are specially significant. Let us apply the "key" to them and see what C. S. treasures may be discovered. Since the historians' tent was pitched high up on the mount, we need not be surprised to find something of the vernacular of the Mount (the new tongue) in their pages.

¹ Life of Mary Baker Eddy, Chapter X.

Quoting again the words above, when it says: "What serpent was to teach Mary Baker the nature of magnetism? That lesson was still far off. The unveiling of the angel's face, the shining visage of Truth in her heart, was to precede the unveiled vision of error by years sufficient for her to grow to the fighting stature in the consciousness of its power."

That sentence was no doubt written immediately after Mother had tripped down from the summit to illuminate her historians. It may be that they overheard conversations up there and thus acquired the "new tongue."

The "serpent that was to teach Mary Baker the nature of Magnetism," which "lesson was still far off," was Richard Kennedy. "The unveiling of the angel's face, the shining visage of Truth in her heart," was the "revelation," the "great discovery," her resurrection on the third day after her "fall."

Regarding Christ's temptation, Matthew says: "Then the devil leaveth Him, and behold, angels came and ministered unto Him." Can't we see why the "angel's face" had to come to help out the parallel?

Quoting again, we apply the "key": "While held in this state she still ascribed her cure to Quimby. His thought, his personality, was still obtruding itself between her and God." This means that Quimby's doctrine was the devil, the tempter; and "her angel fought with the intruder."

So great was this material sin that "the voice of God to this age" had to be crucified to atone for it ("demonstrate over it"). So Mrs. Eddy slipped on the icy walk—and, as she said in a letter a few days after the accident, "came to consciousness amid a storm of vapors from cologne, chloroform, ether, etc." (Rather strange drugs for resuscitation.) But since in her reasoning the only power drugs have lies in the belief concerning them, chloroform and ether would do just as well as any other to resuscitate an unconscious person if the friends about her believed so.

I caution the reader to exercise self-control as we lift the lid off the C. S. treasure chest in the next sentence, for even excessive delights sometimes prove fatal. I heard of a man dropping dead while sitting at a game of poker on the discovery that he held five aces.

"This accident has been called with various shades of sentiment the 'fall' in Lynn. To many that fall with its subsequent uplifting has been the fall of their own torment, mental and physical, and the uplifting of their lives with Mary Baker Eddy's."

I chide myself for the levity above, for it is a matter of serious concern where tens of thousands of people in this enlightened age have shoved Jesus Christ aside, who said: "And I, if I be lifted up from the earth, will draw all men unto me"—and have made a new Christ of Mrs. Eddy, as the sentence says—"and the uplifting of their lives with Mary Baker Eddy's." Open

your eyes and look about you and you will behold the worship of Mrs. Eddy in the place of Jesus of Nazareth. Let us follow this studied parallel, which finally gives the Judas kiss and barters away the Master for silver and gold.

The accident which Dr. Cushing, under affidavit, said was not serious, took place early Thursday evening. He says: "I found her very nervous, partially unconscious, semi-hysterical, complaining by word and action of severe pain in the back of the head and neck." The accident occurred the evening of the first, and his final visit on that occasion was the thirteenth.

The Wilbur romance finds another parallel to the crucifixion of Jesus. In the Christian Science Journal, June, 1887, Mrs. Eddy said concerning her "miraculous" healing: "Adoringly I discerned the principle of His Holy heroism and Christian example on the cross when He refused to drink the vinegar and the gall, a preparation of poppy and aconite, to allay the tortures of crucifixion."

The romance says in connection with this: "She was not responsible for the calling of the physician and only took his medicine when she was roused into semi-consciousness to have it administered, of which she has no recollection. After the doctor's departure on Friday, however, she refused to take the medicine he had left, and as she expressed it, lifted her heart to God. On the third day, which was Sunday, she sent those who were in the room away and, taking her

Bible, opened it. Her eyes fell upon the account of the healing of the palsied man by Jesus.

"She could not utter words of prayer; her spirit realized. . . . God said to her, 'Daughter, arise.' "

According to this authorized romance, the experience was no half-way affair, for it uses some immoderate language, namely, "She knew God face to face; she 'touched and handled things unseen.' A spiritual experience so deep was granted her that she realized eternity in a moment, infinitude in limitation." It is no small thing to "realize eternity in a moment," and hold "infinitude in limitation" in the hollow of your hand. Now, I will admit that the tongue in this last sentence quoted is too tangled for me.

Maintaining the parallel with the resurrection of Jesus, the romance gives us a scene like the one where Jesus appeared to His friends in the upper chamber. It says: "Mrs. Patterson arose from her bed, dressed and walked into the parlor, where a clergyman and a few friends had gathered, thinking it might be for the last words on earth with the sufferer who, they believed, was dying. They arose in consternation at her appearance, almost believing they beheld an apparition. She quietly reassured them and explained the manner of her recovery, calling upon them to witness it. They were the first doubters. They were there on the spot; they had withdrawn but a short time since from what they supposed was her deathbed. She stood before

them fully restored to health. They shook their heads in amazed confusion. Although the clergyman and his wife rejoiced with her, they could not comprehend her statements."

Among "Christian Scientists" the story is told that Mrs. Eddy had her resurrection from the near-death on the *third* day. The lecturers sent out by the Mother Church tell it that she arose on the *third day*. Mrs. Eddy herself started the story. The Wilbur romance—authorized and brought up to date since Mrs. Eddy's death—says: "After the doctor's departure on Friday, however, she refused to take the medicine he had left, and as she had expressed it, lifted her heart to God. On the third day, which was Sunday, she sent those who were in her room away and, taking her Bible, opened it." Now, this would appear to the careless reader to mean that she rose on the third day, as Mrs. Eddy has always said. It brings forward FRIDAY and SUNDAY the days on which Christ was crucified and arose from the grave.

According to the Lynn Reporter of Saturday morning, February 3, 1866, it was on Thursday evening when Mrs. Eddy slipped on the ice. Dr. Cushing's notes made at the time says: "Early in the evening of February 1st." This would bring her "resurrection" on Saturday and cut Friday and Sunday out of the story entirely. "Christian Scientists" won't stand for that, and apparently the C. S. Powers at Boston are of the same mind, or they would hardly have made her

“resurrection” occur on Sunday. Mrs. Eddy alone said that it occurred “on the third day.” Her historians have made use of the much used phrase “on the third day,” and in the same paragraph say that it took place on Sunday, which would be the fourth day.

I have no doubt but that, to the “Scientists”—not mathematicians, astronomers or other “mortal minds”—the historians’ account fully agrees with Mrs. Eddy’s, so that all have told the truth; and that if we only understood the “New tongue” we would clearly see that Sunday is the third day after Thursday; and we would also be lifted to the “understanding” of how Friday came in, bringing both crucifixions on the same day—and on two different days.

In the words of Mrs. Eddy: “Indeed, this may be set down as one of the things hard to be understood, such as the Apostle Peter declared were taught by his fellow Apostle Paul, ‘Which they that are unlearned and unstable wrest . . . unto their own destruction.’ ”

I have quoted this as a caution to my “mortal” readers. Mrs. Eddy said in a letter to her son: “The world, the flesh and evil I am at war with.” The “third day” puzzle may be a trap set for you that you may “wrest unto your own destruction.”

It may be like the trap set by one of the meanest men I ever heard of. He had it in for his neighbor’s coon. Knowing the habit of coons, he put a marble into a bottle—the size of the

marble was almost as large as the neck of the bottle—and gave the bottle to the coon one morning when the family left home for the day. The coon could easily reach the marble and grasp it in its hand, but could not bring marble and hand through the neck of the bottle at the same time. Not having been warned about “wresting unto their own destruction,” it persisted with the problem throughout the whole day—probably into the small hours of the morning, no one knows—for next morning it was found lying dead, still grasping the marble.

I do not believe that Mrs. Eddy was ever frank and honest, like most every other person you meet or know anything of. I cannot believe that the hierarchy at the head of her church are much superior to her, for I cannot understand how an honest American citizen can carry out the autocracy established by Mrs. Eddy, as laid down in the Church Manual, can continue to use the borrowed garments from Christian teachings to hide the mischief of her philosophy; can repeat in every lecture the falsehood about the “fall in Lynn”; can enforce the by-laws designed to crush freedom of speech and conscience; can wield the power of excommunication and ostracism over any member who elects to speak as his conscience demands; can support the partisanship and hatred so evident in the by-law that forbids members to affiliate with other religious organizations; can enforce the by-law that says that Christian Science Churches shall

not assemble in convention; and forbids open discussion of Christian Science doctrine; can conduct Sunday schools in secret; can continue to call "Christian Science" the Holy Spirit that shall lead all men into truth, and charge an exorbitant price for imparting it to others, and deny it to all who are willing to pay, dispensing it to those only who give evidence of submission and slavery; can openly and effectively continue the spread of the maze of falsehoods invented by Mrs. Eddy; and steal away the reasoning faculties of tens of thousands of credulous people, leading them into a superstitious worship of a person in character beneath the meanest among them; unless it be that Christian Science is in the hands of a coterie of knaves who are willing to exploit a people under the guise of religion, or are themselves fanatics whose intellectual suicide has been quite complete.

Speaking frankly and openly, I cannot believe that the powers at Boston are religious fanatics, or are sincere as are many or most of the rank and file outside the army of healers. I believe they are willing to exploit people in the name of religion as their "Leader," the "Christian Science" example, did. She seemed willing to use any measure, any method to gain her end, power and wealth, and I believe only like characters will be elected by members of the Board of Directors to fill vacancies in that board of control.

It is an offense to American citizenship that a

church government is so organized that with a membership of sixty thousand the membership has no voice in the election of a member of the Board of Directors—the absolute power over all “Christian Science” members and churches. Even benighted China is beginning to shake off the fetters of absolute dynastic rule and demand freedom of speech and representation in government.

Here in these United States, in the midst of the world’s example of democracy and freedom of speech, has grown unhampered a religious autocracy offending every principle of American citizenship.

Will the Christian Science Church do as the Methodist, Baptist, Presbyterian, Episcopal, Congregational, Disciples and scores of other Christian denominations have done, namely, be unpartisan in matters of state, or will it do as the Mormon Church has done, enter politics to gain its desired ends? Anyone who will look closely into the history and method of Mrs. Eddy, the exclusiveness which she has designed for her followers, the high walls she has built about them, and the hinderance to their idealism imposed by all who are not “Christian Scientists” through the mischievous doctrine of “mortal mind and malicious animal magnetism,” will readily see that unless the power of the Church Manual and the Mother Church is broken up, that we will have in our midst another church

working as a unit to gain power through political representation.

It should be apparent to anyone acquainted with the facts that if the Board of Directors is to carry out the Eddy policies, that wherever the "Scientists" are in sufficient power that present instructions in our public schools will undergo radical changes. Mrs. Eddy has taught that all history (except the history made by herself and her help) should be expunged. She teaches that all the sciences are error, and error is evil, and evil is mortal mind, the devil, hindering the advance of "Christian Science." Preaching the Gospel in "Christian Science" is not ministering to the widow and the orphan in their needs, but is simply making "Christian Scientists" of them. It does not pronounce a blessing upon the many organizations working for the good of humanity, but gathers its pharisaical skirts about it and says that "prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." It takes the Golden Rule out of the Lord's prayer, and forbids the Mother Church to make donations. It is self-seeking, and makes a devil of all outside the "understanding" of the "new tongue."

Since one of the corner-stones of Mrs. Eddy's "Truth" is pay in advance and charge all the traffic will bear; since the Mother Church, under Mrs. Eddy's example and tuition, has such profound respect for gold, is it an exhibition of overconcern to believe that it will enter politics

when its constituency becomes large enough to be effective in any community? I think not, and am willing to hazard this as a prophecy and a warning.

If they believe, as one "Scientist" said to me, that the intelligence of the Supreme Court of the United States would be of no avail in interpreting the meaning of the words of the by-law: "Prayers in the Christian Science churches shall be offered for the congregations collectively and exclusively," unless the jurors understood the "new tongue." Is it not logical to expect that they would place the "elect" in political power if they could?

Since the medical profession is, in Mrs. Eddy's teachings, the source of diseases; since bacteriological laboratories are originating new diseases with which to inflict the world, as she says, is it an undue speculation to believe that the "Scientists" will eschew the political power that would enable them to legislate all these "dismal cells, slaughter houses of infamy," out of existence? These are only logical conclusions if the "Scientists" follow Mrs. Eddy as she has pointed the way.

She claimed infallibility for her teachings and forbid any additions or subtractions. There can be no reform instituted in "Christian Science" so long as the Mother Church is in control. Individual "Scientists" cannot contribute from their experiences or reasoning. They are in the same position as the Chinese have been for centuries,

in that they are worshipers of the dead, and look with enmity upon any criticism of the works of Mrs. Eddy. The Chinese have been worshipers of their ancestors, believing that what they did should be sufficient for themselves. Thus progress has been retarded. At last western civilization has reached them in a small degree, and the great sleeper is awakening.

Mrs. Eddy made a stride backward thousands of years when she pretended to furnish in a book all that the race needed for all time to come. No other religious propagandist has displayed equal anarchy and bigotry by denouncing all the works of men as evil. No other book of equal size ever written contains so much that offends intelligence, and contradicts facts, as does the book that the "Scientists" consider "the chief corner-stone" of the Scriptures.

So successfully has the book been advertised that it has the reputation among millions of being a work of profound and finished philosophy. Hundreds of thousands of people are to-day approaching it with the belief that it is profound in its depth. Such have been the stories circulated about it from Boston. Mrs. Eddy has been held up before the public as a great author and profound thinker. This is a false reputation.

It reminds me of a swimming hole in an adjacent neighborhood when I was a boy. It had a reputation for being deep, or so a group of boys understood. The first warm spring day

the boys went to the hole for a swim. None of them had ever been there before, but all took it for granted it was deep. There had been a rain the night before, which left the water clouded so that the bottom could not be seen or the depth observed. There was a race among the boys for the first plunge. The first boy undressed, dove into the water from a high bank without questioning its depth, with the result that his head struck the hard bottom, for the hole was only about three feet deep. He was rendered unconscious by the shock and was pulled out in the nick of time by his comrades. So severe was the shock that ever afterwards he carried a stiff neck, his head awry.

When I meet a "Scientist" who talks to me about a "New tongue" that is above your and my reason and intelligence, and assumes the lofty air of "the elect," I am reminded of the boy with the wry neck who plunged into the pool on its false reputation. Many a "Scientist" has suicided intellectually by plunging into the shallow, clouded surface of the book "Science and Health" on the reputation of its depth and scholarship. They, too, carry a stiff neck the rest of their days. All the progress of the race, all the science and philosophies to date are to the "scientists" who pattern after Mrs. Eddy nothing more than delusions of evil thinking "mortal minds."

"Christian Science" has nothing in common with other religious people. It cannot unite with

the hundred or more of Christian denominations upon any issue. Mrs. Eddy wished to be at enmity with the many millions who march under the standard of Christ. Like a cancer she started the virus of her rebellion against the Christian world, ambitious to destroy all the other doctrines of men, and all other interpretations of the Scriptures; and permeate the whole body with the tentacles of her doctrine of "nothingness of matter," "mortal mind," "malicious animal magnetism," and her own worship.

So tenacious was this purpose, this ambition, that she left a church government that is an offense to every sense of freedom, every democratic principle; and forever made impossible advancement and reform; and left her people at enmity with every system of knowledge and belief outside the doctrines of her book. She did not leave as an inspiration "the world for Christ"; she left the impulse, the world for "Christian Science," which being translated means the world for Mrs. Eddy. This is not a loosely drawn conclusion, for every page of her writings, every by-law of her Mother Church Manual, every move of her following is saturated with this virus.

What an offense to the intelligence of this day is the suppression of speech and opinion in "Christian Science" services. Mrs. Eddy was, though sagacious, not wise, for wisdom does not so conduct herself that her works must be studied under inquisitorial rules, read in half-

secret, the tongue and reason tied in fear and superstition, propagating like disease germs in dark corners where the sunlight is not permitted to reach.

Lift the curtains from the darkened cabinet from which the "Oracle of Christian Science" always plays her part; turn on the light of analysis and reason; and the world will behold the false trappings in which this religion has juggled with the credulity of tens of thousands.

If a Sunday school is taught in secret, demand the reason why? If you get sophistries instead of reason, you may know that a disease is being propagated, for healthy tissue struggles of its own accord toward the open light. Health wishes to be seen in its beauty; but disease cries "let us alone," and retires under cover of darkness and secrecy. The fox may be sagacious but not wise when he takes up his abode in the center of a well settled community to prey upon the feathered flocks of the barnyards. His sagacity may for a time let him slip safely around snare and trap—but only for a time, for he has made of himself a disease in the midst of honest husbandmen. His purpose is to destroy, to prey upon the works of men. He has not the wisdom to render service in the interest of the whole, and live as his domestic kin does—in peace, service and companionship with mankind about him.

Adaptation is one of the fundamental characteristics of all sentient creatures—even the

Board of Directors of the "Mother Church." When the white man's plague (tuberculosis) makes its start among an island people unacquainted with its ravages, its attack is fatal, because of the unpreparedness of the defense of the body, the white blood corpuscles or phagocytes. From long and trying experience with the disease the white race is gradually acquiring a higher and higher degree of resistance or immunity. So severely beset and cornered do the bacilli sometimes become by the preparedness of the phagocytes that they resort to intrenchments not unlike the defenses of a fortified position in the wars of men. The leopard does change his spots when his environment demands it, but he remains a leopard still.

"Christian Science" has been changing its coat these past years, even while Mrs. Eddy held the reins. Though the coat has been constantly changing to meet rising exigencies to permit of its stealthy movements amid the lights and shadows of its environment, its character and purpose has remained the same, only intensified with its successes.

It began as a healing cult, in violation of the laws of the state in which it operated. In the early instructions of "the voice to this age" students were admonished to eschew the medical man as one in whom evil lurked. But after many suits were brought against healers for deaths among their patients, the "voice" cautioned them against such hindrances to their

practice and they were advised to turn their moribund patients over to the evil ones.

In the year 1884 Mrs. Eddy said that "anatomy is a hindrance instead of a help;" that it "is the tree whereof wisdom forbade man to partake"; but in late years she has advised the healer to discriminate between cases coming to him and turn surgical cases over to some surgeon who has sinned by partaking of the tree of atatomy.

As, according to Mrs. Eddy, the bacteriological researcher is responsible for all the contagious diseases known to man, she now advises her healers to pass the more dangerous cases by, generously rendering unto the bacteriologist the things that belong to bacteriologists. This is but a changing of the spots upon the coat to meet the shifting lights and shadows of legal environment. The inner character is the same, "Christian Science" is Mrs. Eddy, and must remain such until the centralized power of the Mother Church is broken, the by-laws of the Manual annulled and amended to meet the demands of reason and decency.

During the last years of Mrs. Eddy's life other brains than her's changed the spots upon the coat to meet the glaring defects of her untutored philosophy. So successfully have they wrought in the art of protective coloration that millions today believe that Mrs. Eddy taught her people to pray the prayer the Master prayed; when, indeed, she makes such prayer of no

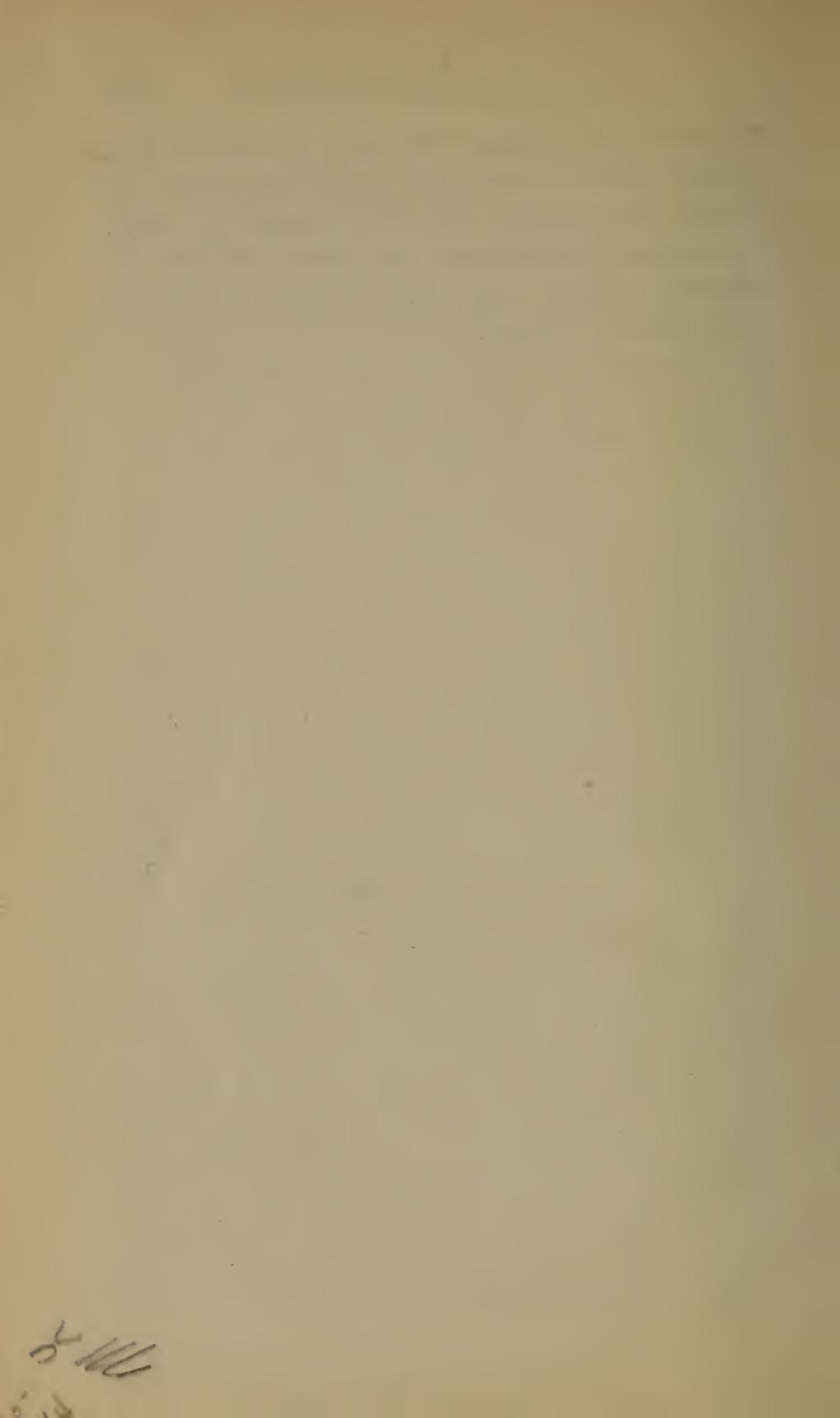
effect. "Christian Science" comes walking in the open day, clothed in the garments of the Man of Charities, luring the unsuspecting with repetitions of the word love, and before the one has become aware the Man of Charities has vanished from his view and Mrs. Eddy stands overshadowing all else and, about her a glitter of gold, promises of business Eldoradoes, freedom from responsibility of sin and brotherhood, and the vision of service, the true meaning of love, has vanished into self-seeking and hardness of heart.

So profound is the truth of the teachings of Jesus Christ, so in conformity to the nature of things, that it is truly a world religion, capable of entering into the life of every race on the globe, and lifting them higher and higher and ever higher, even into the perfect day. His religion is the leaven of peace that will some day illumine the hearths of all men, giving to this earth a brotherhood of all its struggling races. He valued material things in their due proportions, and had the fragments of the loaves and fishes gathered up after feeding the multitudes that there be no waste. He called for a temperate, cleanly life that the physical body may be a fit dwelling place for the soul while sojourning here. His highest concern was for the evolution of character, and admonished that you "fear not them that are able to kill the body, but are not able to kill the soul."

In no place has he ever appealed to the sordid

and selfish in man, but has rather fixed his standard so high, the price in self-sacrifice so great, that few have found it convenient to follow his standard. He never compromised with evil or self-seeking to make easy the way for his followers; never lured them with the promise of riches, but rather warned them to prepare for the weight of the cross they must bear. He came serving and ministering to others, needing so little for himself. His riches were in the hearts of men. He was not poor in material things, for it took so little to meet his material wants. Infinitely rich in things of the soul, His poverty of purse was in the minds of those who had a wrong estimate of values. He garnered the hearts of men and warned them against the lure of gold. He blessed all nature that was fruitful, all things that served. He wept over the faults of men and gloried in their virtues. He prayed to the Father in the simplicity of a child. His prayer was not an affirmation, it was a supplication. God, to Him, was a listening ear, a willing, responsive Father. Love was the note that sounded in every chord He struck, even in the harsher chords of rebuke. Love was not a pleasant sounding word alone, but it was *action* that expressed itself in deeds of mercy and tender solicitude. Tears were not a fault, for He wept with those whose hearts were breaking. He did not call for a denial of sin, He called for repentance. His heart went out to Jew and Gentile alike, for he perceived that their

needs were the same. He drew all men to Him by the lure of love, and left a philosophy so broad, yet simple, that the wayfaring might understand, and He set the price of *service to mankind* as the only fee of entrance into His *Kingdom of Hearts*.

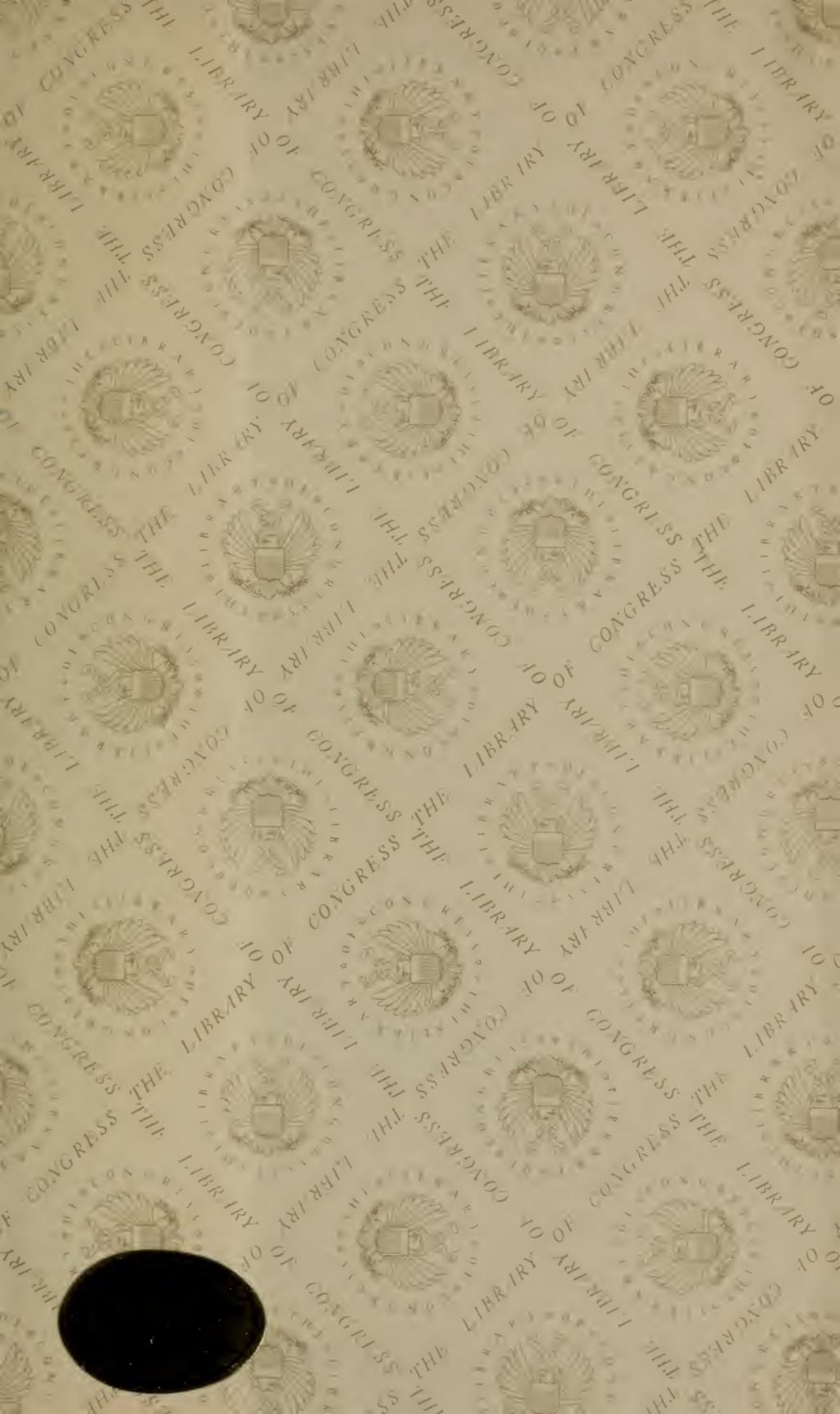


Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

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