

Believing A Lie

—II Thes. 2:11



CHRISTIAN SCIENCE
DUG UP BY THE ROOTS



—BY—

EVANGELIST M. F. HAM
ANCHORAGE, KY.

CHRISTIAN SCIENCE AND ITS AUTHOR UNMASKED



As a Philosophy,
A Healing System,
And a Religion.
What Is True In It Is Not New,
And What Is New Is Not True.



Fifteen Cents Per Single Copy
Special Prices in Quantities

M. F. HAM, Evangelist

•

•

•

PREFACE.

In the course of an evangelistic campaign conducted by my party for the protestant churches of San Antonio, Texas, during May and June, 1916, I found that the Christian Science heresy was becoming quite troublesome to those churches, hence I preached a series of sermons on the subject. Many people expressed a desire to see those sermons published and given general circulation and in response to this demand a large edition was published during that campaign and has for some time been exhausted. The alarming growth which has characterized this Satanic cult during recent years has caused the demand for this booklet to increase rather than decrease and this increase in demand, together with the deplorable fact that many of our protestant churches today are becoming tinctured with this damnable heresy to an alarming degree, has led me to the determination to revise and enlarge upon the original treatise with the hope that it may serve to warn the pastors everywhere and those associated with them in the oversight of their flocks to wake up and guard their folds against this wolf.

In preparing the matter for publication, it has been deemed advisable to ignore the sermon arrangement and to group it in chapters having some logical sequence, for when I preached the first sermon I did not contemplate a second and neither did I have a third in view when I preached the second; but the criticism and protest engendered by each sermon demonstrated the necessity for further discussion of the subject.

It was my recent privilege to hear a powerful and able expose of this heresy delivered by the Rev. Dr. E. J. Bulgin of Portland, Ore., one of the foremost evangelists of our day, during the course of his campaign in Louisville, Ky. For the reason that Dr. Bulgin's sermon dealt with the subject from an entirely different viewpoint than that taken in my treatise and because I consider it one of the most accurate and remarkable discussions of the subject I have ever heard, I requested permission to incorporate that sermon in its entirety in this booklet. The permission was gladly given and I present the message herewith with the prayer that it may serve to convince those who have been deceived by this lie of the Devil of their error and bring them to the full knowledge of the saving power of our Lord and Master, Jesus Christ.

Anchorage, Ky.
November, 1921.

123219
289.5
H17c

In His Name,
M. F. HAM.

TABLE OF CONTENTS.

| | | |
|--|--|------|
| <i>CHAPTER I.</i> | | Page |
| Personality, History and Purpose of Satan | | 5 |
| <i>CHAPTER II.</i> | | |
| Brief History of Mrs. Eddy | | 8 |
| What we learn from Mr. Peabody. | | |
| <i>CHAPTER III.</i> | | |
| Origin of Christian Science | | 12 |
| <i>CHAPTER IV.</i> | | |
| Mrs. Eddy's Character as Revealed in Conduct | | 21 |
| Some of Her False Claims. Mrs. Eddy's Unchristian Greed and Graft. | | |
| <i>CHAPTER V.</i> | | |
| Christian Science vs. Christianity | | 30 |
| The Personality of God. The Trinity. About Jesus and the Christ. Death and Atonement of Christ. The Second Coming of Christ. Blasphemy of the Holy Ghost. Mrs. Eddy's Claim of Equality with Christ. Christian Science denies the Power of Prayer. | | |
| <i>CHAPTER VI.</i> | | |
| Mrs. Eddy's Key to the Scriptures | | 42 |
| Christian Science Creed. | | |
| <i>CHAPTER VII.</i> | | |
| Mark Twain's Estimate of Both Book and Author | | 48 |
| <i>CHAPTER VIII.</i> | | |
| Why, Then, the Wide Spread of Her Cult? | | 54 |
| <i>APPENDIX.</i> | | |
| An Expose of Christian Science by the Rev. Dr. E. J. Bulgin of Portland, Oregon. | | |

CHAPTER I.

PERSONALITY, HISTORY AND PURPOSE OF SATAN.

To correctly understand either the character or the career of Mrs. Eddy, the founder of Christian Science—a character and career in many respects quite commonplace and in others quite marvelous without first knowing more about Satan and his methods than most people know is an absolute impossibility. Therefore at the very beginning of this little treatise I will devote a short chapter to his much misunderstood and greatly misrepresented Satanic Majesty.

As stated in Chapter I of my book on the Modern Dance, Satan is not a mere evil influence, but a person; his personality being as plainly taught in the Bible as that of Jesus. Nor is he a loathsome, repulsive person of hideous appearance. That idea never came from God's word, but from Pagan art, and was inspired by Satan himself, for it has worked very greatly to his advantage and much to the disadvantage of man. Disguise is always an aid to a burglar, a train robber or an assassin. The thief's best opportunity is when people don't know him or fail to recognize him.

From what the Bible says about Satan, we learn that he was created the most beautiful, most powerful, wisest and most fascinating of all God's creatures, and was placed in charge of the worship of heaven, and in power and authority he stood next to God Himself. He was so highly gifted and endowed that he sought to overthrow Jehovah and usurp His throne, and he was so fascinating and influential that he was able to enlist a great host of the lesser angels in his rebellion, and God cast all of them out of heaven together.

There are three heavens—the air about us, the realm of the stars and planets, and the unlimited space beyond these. It was into that third heaven that Paul was caught up and saw and heard things that it was unlawful for him to relate, and from that heaven Satan and his rebellious host were cast out. (See II Peter 2:4, Jude 1:6 and Isaiah 14:12-15.) In Luke 10:18, Jesus says, "I beheld Satan fallen as lightning from

heaven." Paul tells us that he is still able to transform himself into an angel of light. He can transfer himself from place to place with the rapidity of thought—now in New York, now in Jerusalem, now in San Francisco. It was as a fascinating angel of light that he seduced Eve. He was a serpent in subtlety, but the serpent did not become a reptile until after he was cursed, and then that was his bodily form, not his spiritual appearance.

Many passages of scripture indicate the high rank and marvelous powers of Satan. In John 14:30 and 16:11 Christ called him the prince of this world. In Ephesians 2:2 Paul calls him the prince of the powers (lesser devils) of the air. Also the Spirit that now worketh in the sons of disobedience. Again in II Corinthians Paul calls him the god of this world. Therefore Satan has imitated the Trinity—prince, spirit, god. The Bible plainly says "The whole world lieth in the power of Satan." Hence the warnings Jesus gave His disciples to keep themselves separate from the world, and not to be conformed to the world, because "Ye are not of the world." In Luke 4:6-8 we learn that in conversation with Jesus Satan himself makes the bold claim of ownership of all the kingdoms of the world, and Jesus did not dispute it. But the most remarkable passage indicating the power and majesty of Satan is found in the ninth verse of Jude's epistle, where we are told that he disputed with the Archangel Michael for the body of Moses, and Michael did not dare to bring a railing accusation against him, but had to refer his rebuke to God Himself as the only person high enough in authority to administer it!

And the devil is not in hell and will not go there till Jesus at His second coming shall cast him there, not as reigning monarch, but as a bound, helpless captive. But until that time, he is the prince, the god and the ruler of this world, and the mission of Christ was and is to take out of the world, from under the dominion of Satan, a "church for His name;" therefore, there is sleepless scheming, relentless plotting and tireless activity on the part of Satan to thwart Christ and retain his own hold upon the world and its inhabitants, and has been ever since the tragedy in Eden. Bear in mind now and all through this booklet that Satan's promise by which he seduced Eve was that "Ye shall become as gods," if she and Adam would only eat of the forbidden fruit. Posing as their friend he told them God was putting unreasonable restrictions upon them in order to hold them under His tyranny, but as their

friend, he, Satan, would show them how to become gods themselves. Satan never comes to any one selected as a victim in any other guise than that of a friend solicitous for their welfare.

For an illuminating instance of Satan's control of men, read the 10th chapter of Daniel. There we find that Daniel was the prime minister of Cyrus, then the most powerful monarch on earth. From Jeremiah's prophecies Daniel had learned that after seventy years of captivity in Babylon, Cyrus was to let the Jews go back to Jerusalem, and the seventy years were about up. So he went out by the river bank and engaged for twenty-one days in earnest prayer to God to put it into the heart of Cyrus to send his captive brethren back home. On the twenty-first day an angel appeared to him and told him his prayer had been heard on the very first day and he had been sent to change the heart of Cyrus; but that on reaching Cyrus he found one of Satan's angels guarding the heart of the great king, and this wicked angel fought him off for three weeks, till the archangel, Michael, came to his aid and the two of them drove off the devil's angel and got possession of the monarch's heart and moved him to grant the decree of liberation.

Let the reader fix these facts, therefore, in his mind: That when Satan's rebellion in heaven ended in his expulsion he set up his kingdom on earth and continued plotting against God. He succeeded in seducing Eve and Adam; and just as he entered their hearts he may at any time take possession of every unregenerate heart not already God-possessed, and then that man becomes devil-possessed. And Satan uses such persons as he thus dominates as his agents through whom he accomplishes all the evil his devilish wisdom and cunning can devise.



CHAPTER II.

BRIEF HISTORY OF MRS. EDDY.

The historical facts about Mrs. Eddy and the analysis of her character recited in this chapter are taken from two sources; each will be treated separately from the other. One of these sources is Frederick W. Peabody, a Boston lawyer of sufficient ability and prominence to be employed along with United States Senator Wm. E. Chandler of New Hampshire in a lawsuit when Mrs. Eddy was the party litigant on the other side. The other source is the late Samuel L. Clemens, known the world over by his pen name of Mark Twain. Each of these men has issued a book on Mrs. Eddy and Christian Science, and those books are the authority for what appears in this chapter, though we shall state the sources from which they obtained their facts, insofar as we can do so.

What We Learn From Mr. Peabody.

Not many years after Mrs. Eddy launched Christian Science upon the world, a Mrs. Josephine Woodbury became one of her disciples, and being a woman of much greater education, refinement and integrity of character than Mrs. Eddy and much less mercenary and ambitious, she soon became more popular than the founder of the cult. Thereupon Mrs. Eddy cast her into outer darkness by unceremoniously excommunicating her from the church. However, before Mrs. Eddy's jealousy was aroused she had become much attached to Mrs. Woodbury herself, and Mrs. Woodbury almost worshipped Mrs. Eddy. During this intimacy between them Mrs. Woodbury made a collection of all of Mrs. Eddy's published writings and also received from her many personal letters which were preserved. When Mrs. Eddy turned with such savage ferocity upon Mrs. Woodbury, and without any cause except personal jealousy, the latter was awakened to the shallowness of Mrs. Eddy's pretenses, and also to the fact that she had been duped by the whole thing. She felt so humiliated over it and felt so keenly her own responsibility for having led

others into it that she resolved to make such amends as she could. So she wrote probably the first authoritative expose of Christian Science ever published, and the same appeared in The Arena Magazine of May, 1899, illustrated by a picture of Mrs. Eddy.

Mrs. Eddy was furious; but instead of bringing suit for libel or damage against Mrs. Woodbury and The Arena Company, which would have made her own character and good faith issues before the court, Mrs. Eddy brought an injunction suit to suppress the issue of the magazine on the ground that the photograph of herself used in the article had been copyrighted by her and nobody else had a right to use it. Mr. Peabody was employed by The Arena Company to defend that suit, and in the trial he examined Mrs. Woodbury under oath and read to the court the letters Mrs. Eddy had written, and cross-examined Mrs. Eddy herself under oath about those letters and the various publications and writings of Mrs. Eddy accumulated by Mrs. Woodbury. That was one source of Mr. Peabody's knowledge of Mrs. Eddy and Christian Science.

Sometime after that suit was tried, resulting in a victory for The Arena Company, Rev. Minot J. Savage, a New York minister, employed Mr. Peabody to gather for him all the unimpeachable evidence he could, showing fraud and false pretense on Mrs. Eddy's part in her claims for herself and Christian Science, and in that employment Mr. Peabody took the affidavits of many persons and collected certified copies of legal records.

Later still when McClure's Magazine determined to publish its exposure of Mrs. Eddy and Christian Science, Mr. Peabody was employed to collect the data to be used by the writer of the McClure articles, and in this work he went still further into the matters relating to Christian Science and its foster mother.

Finally, at still later date, Senator Chandler of New Hampshire and Mr. Peabody were employed 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 bring suit for the appointment of a trustee to manage the estate of more than one and a half million dollars which Mrs. Eddy had accumulated. They alleged that because of her great age and increasing hallucinations she was no longer competent to manage the estate, and consequently they were in danger of having their interests dissipated. In the preparation of that case Mr. Peabody examined many of Mrs. Eddy's most intimate

friends under oath and also the highest officials in the Christian Science Church. In order to avoid a trial, Mrs. Eddy compromised with her sons by paying to them \$300,000 for a relinquishment of their claims and an agreement not to contest her will.

The great mass of incontestible evidence thus collected by Mr. Peabody showed him so conclusively that thousands of people were being spiritually corrupted and financially duped that he prepared a lecture which he delivered all over this country from the Atlantic to the Pacific, and which he later elaborated and published in book form, all in Mrs. Eddy's life time. In the introduction to that book Mr. Peabody makes the following challenge to her and her church:

"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 acknowledgement of the truth of every statement I make. She knows that I am telling the truth, and that the whole truth, if brought out by 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."

From Mr. Peabody's book above mentioned the following facts were obtained: Mrs. Eddy was born Mary Baker in Bow, N. H., July 16, 1821, of good New England parentage in humble station. Though she claimed to have graduated from Sanborn's Academy at Tilton, N. H., there never was such an academy. However, one D. H. Sanborn taught a few pupils in a room over the district school; but he never graduated any or gave any diplomas. Mrs. Eddy pretended to have studied the classic languages and to have become familiar with Hebrew; but her schoolmates say she never went beyond long division in her life.

When she was 22 years of age, Mrs. Eddy married George W. Glover, an honest bricklayer, and they moved from New Hampshire to Wilmington, N. C., where the young husband died and was buried after but three months of married bliss. And though Mrs. Eddy became a millionaire, she never placed any mark of identification over the grave of the father of her only child, a son born six months after his father's death.

Ten years later, in 1853, Mrs. Eddy married Daniel Patterson, a traveling dentist. He seems to have been a ne'er-do-well and in 1873 she obtained a divorce from him on the ground of desertion.

In January, 1877, Mrs Eddy contracted a third marriage, this time with Gilbert Asa Eddy, whose name she bore to her grave, linked with that of her maiden name and of her first husband. She was fond of signing herself Mary Baker G. (Glover) Eddy. Both in her signatures and in her autobiography she ignored her second husband, the perigrinating Patterson; so that no reader of the history of her life, as she wrote it, would ever know that she ever was married to a man with whom she lived off and on for many years.

After a few years Mr. Eddy died of heart disease; and his surviving friends told Mr. Peabody that those years were years of toil, stress, strain, inharmony, trouble and conflict; he saying God Almighty Himself could not please his exacting wife.

At the time Mr. Peabody published his book he believed that Mrs. Eddy had contracted a fourth marriage somewhere, but he could find no record of it. His reason for thinking so was that one Calvin A. Frye had for thirty years been acting as her chief secretary, opening all her mail and destroying what he pleased without ever referring it to her and directing her other secretaries and servants and overseeing all household affairs and functions and holding title to all her property in his name and occupying a room next to her own. However, as soon as Mr. Peabody called attention to these facts in public, Frye conveyed to Mrs. Eddy all the lands, houses, household effects, horses, carriages, jewels, etc., over which he had exercised control. Again, when Mrs. Eddy legally adopted E. J. Foster as her son and took him into her family, he was forty years old and practicing medicine. But in a brief time Dr. Foster also found it more conducive to his peace to live elsewhere than in the home of his adopted mother.

Finally, though for years Mrs. Eddy had taught and her disciples still teach that there is no such thing as sickness or death, she sickened and died in December, 1910, at the ripe old age of 89 years. The other facts relating to her history and career are so intimately related to Christian Science, so-called, that they will appear as incidental matters in subsequent chapters.

CHAPTER III

ORIGIN OF CHRISTIAN SCIENCE.

In the earlier editions of her book, then called *Science and Health*, but now called *Science and Health with Key to the Scriptures*, Mrs. Eddy claimed to have discovered the science in 1866. Thus on the first page of the 1898 edition she says: "In the year 1866 I discovered the science of metaphysical healing and named it Christian Science. God had been graciously fitting me during many years for a final revelation of the absolute principle of scientific mind healing." But when Peabody's book came out it quoted the following statement over the signature of Mrs. Eddy in *The Portland, Maine, Evening Courier* of November 7, 1862:

"Three weeks ago I quitted my nurse and sick room en route for Portland. The belief of my recovery had died out of the hearts of those who were most anxious for it. (She had for some time been suffering of a spinal ailment.) With this mental and physical depression I visited P. P. Quimby, and in less than one week from that time I ascended by a stairway 182 steps to the dome of the City Hall, and am improving ad infinitum. This truth which he opposes to the error of giving (evidently she means ascribing) intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system of their normal action and the mechanism of the body goes on undisturbed. That this is a science capable (she evidently means susceptible) 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 (probably she means in the mind of the patient) cures him, although he may be wholly unconscious thereof, and the body which is full of light is no longer in disease." (Possibly she means that disease is no longer in the body, since light has dispelled it.)

As soon as this disclosure was published by Mr. Peabody, of her own acknowledgement of indebtedness to Dr. Quimby's mental healing, four years earlier than 1866, Mrs. Eddy modified her claim as follows:

"In the author's work, Retrospection and Introspection, may be found a biographical sketch narrating experiences which led her, in the year 1866, to the discovery of the system that she denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her scriptural study, for the Bible was her sole teacher." (See page 8, Preface to 1913 edition of Science and Health, with Key to the Scriptures.)

Later, when accused of having stolen her so-called science from Dr. Quimby, Mrs. Eddy denounced him as a quack magnetic healer and fake mesmerist. Then Mr. Peabody had placed in his hands some verses in Mrs. Eddy's handwriting, on the death of Dr. Quimby, which occurred January 16, 1866. She sent these verses to Mrs. Sarah Crosby of Waterville, Maine, and in them she lauds Quimby as "the power that gave us life" and "the wisdom of our way," and asked if the sun were not clothed in sackcloth at the death of "him who made us whole, seeking, tho' tremblers, where his footsteps trod."

In the Christian Science Journal for June, 1887, Mrs. Eddy says that before she visited Dr. Quimby in 1862 she knew nothing of the Science of Mind Healing. But back on March 7, 1883, she had said in the Boston Post, "We made our first experiments in Mental Healing in 1853." In her book, Retrospection and Introspection, page 38, she says, "It was in Massachusetts, in February, 1866, that I discovered the Science of definite metaphysical healing, which I afterwards named Christian Science." In Science and Health, edition of 1875, she says, "we made our first discovery that Science, mentally applied, wou'd heal the sick in 1864." There you have the date of her wonderful discovery definitely set by the discoverer herself as in *1862, 1853, 1866 and 1864*. But in other editions of her book she drops the claim that she discovered it at all, but says God revealed it to her, a revelation for which He "had been graciously preparing me for many years." On this point, Mark Twain says:

"My readings of Mrs. Eddy's uninspired literary efforts have convinced me of several things:

1. That she did not write Christian Science.
2. That the Deity did (or did not) write it.
3. That she thinks she wrote it.
4. That she believes she wrote it under the Deity's inspiration.
5. That she believes she is a member of the Holy Family.
6. That she believes she is the equal of the Head of it."

In her work, *Retrospection and Introspection*, Mrs. Eddy states that in February, 1866, (after Quimby's death) she fell on the ice and was taken up unconscious and the Homeopathic physician who attended her told her she had walked the last step she ever would be able to take; that she had every body retire from the room and taking her Bible she discovered "divine metaphysical healing," and was immediately healed of an injury her physician had pronounced fatal, and the only thing she knew of how it had been done was that "the Divine Spirit had wrought the miracle." But this physician, Dr. Alvin M. Cushing, told Mr. Peabody that Mrs. Eddy's injury was never pronounced either fatal or serious by him, and he showed his record book in which he had recorded his visits and the symptoms he had found and the treatment administered. Mr. Peabody also publishes a letter Mrs. Eddy wrote to Julius Dresser two weeks after this fall, in which she expresses fear that she will have a return of the spinal malady that made her a cripple before she met Dr. Quimby, and urges Dresser to step into the vacancy left by the death of Quimby and come and help her, for "I am slowly failing," she says.

The first fifty years of Mrs. Eddy's life were spent in poverty, and at times it was so dire that she resorted to the arts of a fortune teller and spirit medium to eke out a living; but when Dr. Quimby died in 1866 she seized upon his system of mental healing and went to Stoughton, Mass., to teach it to others. She had separated from her second husband and resumed the name of her first, calling herself Mrs. Glover. At Stoughton she went into the home of one Hiram Crafts in 1867 and taught him the Quimby system of mental healing and called it the Quimby system. Mrs. Crafts found Mrs. Eddy such a disturbing element in her home that she bundled up and departed, leaving Mrs. Eddy in sole possession. Finding it somewhat embarrassing to live alone with Crafts, Mrs. Eddy became a member of the household of Mrs. Sally Wentworth in Stoughton, where she remained teaching "The P. P. Quimby System of Mental Healing," from 1867 to 1870, about three years. Mrs. Wentworth died in 1882, but her three surviving children and a cousin make affidavits to these facts, and her son, Thomas Wentworth, delivered to Mr. Peabody one of the Quimby manuscripts with interlineations and comments in Mrs. Eddy's handwriting, and they say she was quite proud to have it understood that she had obtained it direct from the author, Dr. Quimby himself.

In her autobiography Mrs. Eddy makes no mention of Mrs. Wentworth in whose home she resided for three years, teaching the Quimby System of Mental Healing. Here is what she says of those three years: "I then (in 1866) 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, God."

When Mrs. Wentworth died and her property was divided among her children her son Thomas desired and got a copy of the Quimby manuscript his mother received from Mrs. Eddy, because it was in his mother's handwriting and thus was a souvenir of her, and he has kept it for no other reason. He later said,

"But of late years, as I have seen the amazing spread of this delusion, and the way in which men and women are offering up their money and the lives of their children to it, I have felt that it is a duty I owe to the public to make it known. I have no hard feelings against Mrs. Eddy (she was then living), no axe to grind, no personal interest to serve; I simply feel that it is due the thousands of good people who have made Christian Science the anchorage of their souls, and its founder the infallible guide of their lives, to keep this no longer to myself. I desire only that the people who take themselves and their helpless children into Christian Science shall do so with a full knowledge that it is not a divine revelation, but simply the idea of an old-time Maine healer."

Mr. Peabody says that on the outside of this Wentworth manuscript is written these words: "Extracts from Dr. P. P. Quimby's Writings," and at the heading of the first page on the inside are these: "The Science of Man, or The Principle which Controls All Phenomena." There is a preface of two pages signed, "Mary M. Glover," the name of Mrs. Eddy went by during her residence with Mrs. Wentworth; for as stated she had separated from Patterson and resumed the name of her first husband. So it is now well established that though her book states that she discovered Christian Science by direct revelation from God in 1866, she was teaching it as Dr. P. P. Quimby's system of mental healing as late as 1870.

In order to show that the principles of Christian Science and of this Quimby-Wentworth manuscript are the same, Mr. Peabody publishes on pages 92 to 96, parallel passages, side by side, from the Quimby manuscript and from Mrs. Eddy's

book, giving the page in each case from which the extract is taken, and any reader can see that they are as much alike as two peas in a pod. And this book was published in Mrs. Eddy's lifetime and she was challenged to hale the author into court and make him prove his statements of pay the damage, and she never accepted the challenge. Afterwards whenever Mrs. Eddy's attention was called to Peabody's challenge she would answer, "The matter of my authorship of Christian Science has been adjudicated in the courts." And here is what had been adjudicated: An adventurous German by the name of Edward J. Ahrens who had been a pupil and intimate of Mrs. Eddy, published copious extracts from her book, Science and Health, and she sued him for infringement of her copyright of the book, and the court gave judgment in her favor; for it was shown that she had copyrighted the book, and anybody else could have copyrighted it after Quimby's death had she not beaten them to it. But Mr. Peabody adds, "Her copyright simply means that no one else has a right to publish her lies without her consent."

So far as Mr. Peabody could find, and in his several investigations he went very exhaustively into the matter, Mrs. Eddy never did bring but one suit that put in issue before the court the virtues of her Science and her own integrity of character, and the judgment of the court against her in that case was so emphatic and scathing that she never made another venture of that kind. It was while she was personally conducting her "Massachusetts College of Metaphysics" at 571 Columbus Ave., Boston. She and Mr. Eddy and her adopted son, Dr. Foster, were the faculty, and an office was the college. It seems to have been a correspondence school; for the course consisted of twelve lessons for which she charged \$300, and they were all given in six weeks; but afterwards she contracted the course to seven lessons and gave them all in three weeks. One of her students failed to pay his \$300 and she sued him for the money. His defense was that the contract was void because he had not received any substantial consideration. In other words he claimed that the college was a fake and the lessons worthless, and the court so decided. After that experience, Mrs. Eddy had many challenges thrown down at her feet, of one kind or another, but all putting in issue the good faith of her science of healing, but she never took up any of them. For instance in the New York Sun of December 16,

1898, she published over her own signature the following statement:

“I challenge the world to disprove what I hereby declare. After my discovery of Christian Science I healed consumption in its last stages that the M. D.’s, by verdict of the stethoscope, and the school’s, had declared incurable, the lungs being mostly consumed. I healed malignant tubercular diphtheria and carious bones that could be dented by the finger, saving them when the surgeon’s instruments were lying on the table ready for amputation. I have healed at one visit a cancer that had eaten the flesh of the neck so as to expose the jugular vein so that it stood out like a whipcord.”

In The Sun of January 1, 1899, Dr. Charles A. L. Reed, a prominent physician of Cincinnati, offered to furnish Mrs. Eddy cases identical with those she had mentioned, and that if she would heal any one of them he would proclaim her omnipotence from the housetops. He called her attention to the fact that as she gave not dates, names or places where she had wrought the miracles of healing she had related, it was impossible for anybody else to procure evidence relating to them; hence his demand that she duplicate them on other patients which he would furnish. Neither Mrs. Eddy nor any of her disciples accepted that offer, or made any reply to it. By way of comment Mr. Peabody states that Mrs. Eddy’s sister-in-law died of cancer of the breast of seven years standing, Mrs. Eddy’s miraculous power over cancer notwithstanding. Also that her own grand-child, a daughter of her only son, died of diphtheria out in South Dakota; and when a piteous appeal was made to her to heal it, she only employed an o’ld sea captain, Joseph Eastman, to give the child “absent treatment” from Boston, but did not turn a hand herself in its behalf. In fact Mrs. Eddy never dared put her power to the test by attempting to heal anybody during the last 30 years of her life, but turned all cases over to others.

But I have digressed widely from the purpose of this chapter, namely to show the real origin of Christian Science. I think the reader will concede that so far as Mrs. Eddy is concerned, it has been established that she got it from Dr. P. P. Quimby, of Portland, Maine. Now let us see if we can find where Dr. Quimby got it. In pages 172 to 184, Volume 6, of the Library of Original Sources is set forth the idealistic philosophy of Bishop Berkeley who was born in Kilkenny, Ireland, in 1685 and studied in Dublin University for 13 years begin-

ning in 1700. In a nutshell this philosophy teaches that mind is the only substance, and matter is only an illusion of mind—that the five physical senses, sight, hearing, touch, taste and smell, deceive the mind into believing there is matter when in fact there is nothing of the kind. And that is the basic theory of Christian Science. In fact many of the expressions in Mrs. Eddy's teaching as set forth in her book, *Science and Health*, are in almost the exact language of Bishop Berkeley, and it is evident that Dr. Quimby, from whom she got them, copied them from Berkeley's works.

But Christian Science is something more than a philosophy; it is also a healing system and a religion, and let us get at the origin of these two phases of it.

We have seen that Mrs. Eddy undoubtedly got it first as a healing system from Dr. Quimby, who evidently got its underlying philosophy from Berkeley. But where did Quimby get the knowledge of it as a healing system. Evidently not from Berkeley; for he never used it or taught it as a healing system.

History ascribes to the Grecian, Hippocrates, the honor of having introduced medicine into the healing of disease; but long before the time of Hippocrates, Plato said, "The physicians cure the body with the mind, but the mind which is sick can cure nothing." So mental healing antedates healing by the use of medicine. Pundita Ramabai, a Hindu writer and traveler, said, "On my arrival in New York I was told that a new philosophy was being taught in the United States and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was I recognized it as the same philosophy that has been taught among my people for four thousand years." Therefore, probably as a student in Dublin University Berkeley absorbed his idealism from ancient Hindu literature, and from ancient Greek literature Quimby got his knowledge of the art of mental healing which he practiced on and taught to Mrs. Eddy.

A very rational explanation is given by Biederwolf, in effect as follows: Certain processes of man's life go on consciously and others unconsciously. He eats, walks, and wills consciously. But he breathes, digests his food, which manufactures blood, bone, nerves and muscles, and the blood circulates by the propulsive power of his heart, and all without any effort on his part. It is this vitally important unconscious life that is affected by belief. You hear that a dear one is dead. It

may be false, but you believe it, sorrow enters your mind, and tears of grief fill your eyes. When fear enters the mind, the face turns white. Excitement enters and the heart beats become twice as rapid. Terror enters the mind and the sweat glands pour out their secretion. And it makes no difference whether the fear or terror have any foundation in fact, they are real to you. Dr. Gorham says if you enter your room at night and see a man in wax-figure with drawn revolver pointing at you, your fear will be just as real as if the figure were a real robber. "It is the measure of fear in your mind—how much are you frightened, not what frightened you." Dr. Biederwolf says when you consider that it would take a man 90 days to count the cells in a single drop of blood, and that the blood cells are the seat of physiological power, you get some idea of what a delicate thing is life, and how easily disturbed, and what disaster to health must follow such profound disturbances as are caused by fear, anger, anxiety and worry. And conversely, what beneficial effects calmness, confidence and pleasing expectancy must produce. And that is all there is to Christian Science as a healing force, and that is much, surely.

But a lie can quiet fear as well as create fear. The people on the Titanic drank, danced and played cards right up to the minute it struck the iceberg, though it was Sunday night; because they had been told it was an unsinkable ship, and they believed it. But it was a lie that carried them to the bottom of the ocean. The people were joyous and happy as they sat and witnesses Eddy Foy play Bluebeard in the Iroquois Theater, because they believed they were perfectly safe. But it was a lie; for 600 of them perished within half an hour. In Luke 11:21-22 Jesus shows how the devil uses cults like Christian Science to produce a false sense of security. The strong man armed is Satan, his goods in peace are the souls of men, and the stronger than he is Christ.

Mark Twain accounts for the so-called healings often reported by Christian Scientists as follows: "The power of a man's imagination over his body to heal it or make it sick is a force which none of us is born without. The first man had it and the last one will possess it. If left to himself, a man is most likely to use only the mischievous half of the force—the half that invents imaginary ailments and cultivates them; and if he is one of these very wise people he is apt to scoff at the beneficent half of the force and deny its existence." Mark

quotes medical authorities to the effect that 85 per cent of all sickness would recover if never treated either medically or mentally. He says he does not marvel at the great number of Mrs. Eddy's dupes, for the reason that it is the nature of man to make an ass of himself every chance he gets.

So much for Christian Science as a philosophy and as a system of healing. Mrs. Eddy neither discovered or originated it, nor was it revealed to her directly by God, manifestly. But as a religion, she is given full credit, or discredit, owing to one's viewpoint, for its authorship by both Mr. Peabody and Mark Twain. However, neither of them admits that even as a religion was Christian Science revealed to Mrs. Eddy by God, and neither do I. In fact I propose to prove before I reach the end of this booklet that Mrs. Eddy got her religion from Satan; hence the opening chapter on Satan.



CHAPTER IV.

MRS. EDDY'S CHARACTER AS REVEALED IN CONDUCT.

Let us inquire now if Mrs. Eddy can possibly be the sort of person God would select through whom to make revelation of a new and "more perfect" religion, as she claims it to be, than that of His only begotten Son.

Some of Her False Claims.

I have already recited Mr. Peabody's exposure of the falsity of her claim to have graduated from an academy that never existed. Mark Twain literally riddles her pretensions to learning in Greek, Latin, or Hebrew; picking her writings to pieces and showing them to be characterized in almost every line by the most glaring errors of grammatical construction, and so utterly void of literary merit that most of her statements are susceptible of more than one interpretation. It is shown that she wrote of "Irving's Pickwick Papers." In fact Mark Twain makes her hollow pretensions the source of many pages of most delicious humor, in his book on Christian Science. However, Mark pays unstinted tribute to her business acumen and foresight.

In her autobiography Mrs. Eddy relates that at the age of 12 she was converted and united with the Congregational Church at Tilton, New Hampshire, and immediately displayed such spiritual knowledge as astonished the people. Manifestly this was intended to bolster up her claim to be the female Messiah, successor of Jesus, sent of God to reveal to the world a "more perfect and complete" religion than Jesus had done, and she means this incident to parallel the incident detailed in Luke 2:41-52. But Mr. Peabody dug up the records of the Congregational Church at Tilton and found that according to these Mary Baker united with that church by baptism in 1838, when she must have been 17 years old; having been born in 1821.

Another record shows that when Mrs. Eddy, then Mrs.

Patterson, married her third husband, Asa Eddy, in 1877, she gave her age as 40 years; whereas having been born in 1821 she was 56. Is it likely that a female messiah who had been made the successor of Jesus in 1866 would have clipped 16 years off her age 11 years afterwards in order to deceive her third bridegroom?

Again in her writings Mrs. Eddy denounces divorce on any grounds except the one scriptural ground, and claims that her own divorce from her second husband, Daniel Patterson, was procured on that ground; but again Mr. Peabody dug up a contradictory record of the Superior Court of Salem, the old witchburning town of colonial days, showing that her divorce was asked for by her and granted to her on the ground of desertion in 1873.

Though Mrs. Eddy pretended to and her disciples claim she did, live an ideal life of love and self sacrifice for others, Mr. Peabody found, when he acted as attorney for her only child, a son born of her first marriage, that he could neither read nor write, though a man 65 years of age! On investigation, Mr. Peabody found that even as an infant this son was abandoned to the care of a servant in her father's family, and this servant married and moved to Minnesota when the boy was 7 years old, taking him along and he never knew any other mother than that ignorant servant from that time on. He was a farmer in South Dakota when Mr. Peabody met him and became his lawyer in the suit against his mother. Would God select one so altogether heartless through whom to reveal His divine love?

When Mrs. Eddy's third husband, Eddy, died the physician told her he had died of heart disease. She claimed that he had died twice before and she had raised him to life again. Why didn't she perform the miracle a third time? Possibly she was getting ready for Frye. Any way she had the doctor, Rufus K. Noyes of Boston, take out his heart that she might examine it; as she claimed he died of arsenical poison. And as she scrutinized the heart on a platter, she pointed out to her students what she claimed were the traces of the arsenic on the lining of the heart, and she told them the poison had been thought into his heart by her enemies! And afterwards, when she was seeking vengeance on Mrs. Woodbury for exposing her false pretenses, Mrs. Eddy daily sat about a table with her students and disciples all trying to think fatal things into Mrs. Woodbury—a sort of absent treatment for murder.

Would God likely select one having such a murderous heart through whom to make "a more perfect and complete revelation of His love" than He made through Jesus?

Though Mrs. Eddy teaches that marriage is "legalized lust," of the earth earthy, she indulged in it three times, and some think four; and Mr. Peabody was told that while she was the widow Glover she was often rocked to sleep in the lap of a hired man named John Varney! Would not God require a more consistent life on the part of one He would select through whom to make His revelations to mankind?

Though Mrs. Eddy claimed to be the divinely chosen successor and coequal of Jesus, who had nowhere to lay His head, she pursued in her religious propaganda such a mercenary course as brought her a fortune of several millions; and yet she never maintained a single charity or benevolent institution.

After she began to attain to some importance in wealth and power Mrs. Eddy fed a petty vanity by falsely representing that her first husband, the bricklayer long since dead, was "Col. Glover," sometimes, and "Major Glover" at others. This form of false pretense has become so common in our time that we might well excuse Mrs. Eddy for it were it not for her extravagant pretense of being a female messiah chosen of God as the medium for His "more perfect" revelations to the world.

Pretending that God was the real author of her book and she only His amanuensis, she copyrighted it in her own name and has gotten out a new and revised edition of it with every change of the moon, nearly three hundred in all, and has charged 500 to 700 per cent profit over and above the cost of manufacture, and has changed the text and rearranged the chapters in nearly every one of them. Evidently she does not understand that "God is the same yesterday, today and forever."

Among the things Mr. Peabody unearthed about Mrs. Eddy and her writing was the following: Claiming that when Christian Science was revealed to her all knowledge she had learned from books vanished, (This was after her illiteracy had been so mercilessly exposed), Mrs. Eddy employed a Unitarian minister named James Henry Wiggin to rewrite all her works and put them in decent literary shape, excepting a few passages of which she was so proud, though many of them are silly, that she would not suffer them to be changed even to conform to grammatical construction. While

in her service, Wiggin wrote a sermon for Mrs. Eddy and she preached it as her own. About that time she had the 36th edition of her book, *Science and Health*, ready for publication and the stereotype plates had been made and a proof given to her lawyer to pass on. He found one chapter so full of libellous matter directed at the several persons she had by this time come to hate, that he advised her to cut it out, unless she was prepared to fight a lot of damage suits and run the risk of having the sale of the book enjoined by the courts. To leave out that chapter would necessitate the renumbering of all subsequent chapter and pages, which could only be done by making a new set of plates at heavy expense. Mrs. Eddy was too strongly attached to the almighty dollar to relish the idea of heavy expense. Wiggin suggested to her that the sermon he had written would just about fill the fifteen pages in the condemned chapter, and it could be put in under the same chapter number and page numbers and thus necessitate new plates for these fifteen pages only. She was delighted and had him adjust the sermon to exactly fill the fifteen pages, and it was stereotyped and inserted into the book under the heading, "Wayside Hints," and the book was published. As it had no perceivable connection with the other matter in the book, this chapter was omitted from subsequent editions of the book. This is a fair sample of how "divine revelations" came to her.

Imagine Jesus charging His disciples \$300 each for teaching them for three weeks! Mrs. Eddy was so conscious of the incongruity of this action in connection with her claim that her teachings were of divine origin, that she put on record this excuse: "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." Who is so easily duped as to believe this?

Mark Twain says Mrs. Eddy clings to her doctrine that there is nothing material with a fair degree of tenacity till it comes to the dollar. That is one thing she never spiritualizes, but always insists on having it in a form she can lay her hands on and fondle and count and lock up in her strong box.

Mrs. Eddy calls her book "The Science of Health with Key to Scriptures;" yet the book treats of only the first few chapters of the Old Testament and the last few chapters of the New—small parts of the first and last books of the Bible. However, her system permits no preaching in the Christian Science churches; but only readings by two persons, a man

and a woman, carrying out her conceit of a male and female messiah. The man is called the First Reader and the Woman the Second Reader. And now note how Mrs. Eddy puts her book above the Bible: She requires that the first reader read from her book and the second reader from the Bible, although this arrangement necessitates the paradox of having the second reader read first. She reads a passage from the Bible, and then the first reader reads a passage from Mrs. Eddy's book designated by her and supposed to interpret the passage read from the Bible. Arthur Frisbie who was for several years First Reader in the leading Christian Science Church of Cleveland, Ohio, told Mr. Peabody that during all those years he never was able to discover the slightest relation between the passages from the Bible read by the second reader and the interpretative passages he was required to read from Mrs. Eddy's book—or as Mr. Peabody puts it, "no more connection than there would be between the Bible and Mother Goose or Robinson Crusoe." The absolute irrelevancy of Mrs. Eddy's interpretations to the passages of scripture they were supposed to interpret finally became so strongly impressed upon Mr. Frisbie that he gave up his position as First Reader and quit the whole thing.

Mrs. Eddy's Unchristian Greed and Graft.

During her fifty years of grinding poverty standing in the way of her inordinate ambition, and impelling her to resort to every sort of scheme from that of posing as a spirit medium giving public seances for a price of admission, to posing as a teacher of mental healing, a natural acquisitiveness was cultivated till money-getting became the ruling passion of her life, and to this end every by-law and rule and regulation of Christian Science was designed.

For instance, the charge of \$300 for three weeks tuition in her fake college of metaphysics, already mentioned; and Peabody quotes her own statement that she got this fee from as many as 4,000 "students" in one year. Mark Twain who was a printer and publisher of large experience shows that the profit on her several books, "Science and Health," "Autobiography," "Retrospection and Introspection," and "Miscellaneous Writings," averaged 700 per cent over and above the cost of production. Compare this with the policy of the Christian churches who maintain the American Bible Society

by contributions from the various denominations in order to supply the Bible to the world at prices so low as to make it far and away the cheapest book published. Copies of the New Testament can be gotten as low as 5 cents each and of the entire Bible for 15 cents, and their colporteurs give away thousands of copies yearly to those who either can not buy or are not enough interested to buy. She copyrighted every line she wrote and even the photographs of herself and made her faithful disciples pay big and pay often for them. For she revised her book and brought out a new edition by the time all her disciples had supplied themselves with the last one, and then required them to buy it by cunning plays upon their credulity. Peabody shows that in one new edition she inserted only two lines of new matter and then published in her various periodicals a notice reading as follows:

TAKE NOTICE!

I request Christian Scientists universally to read the paragraph beginning at line 30 of page 442 in the edition of Science and Health which will be issued February 29. I consider the information there given 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.

Christian Scientists are nothing if not credulous, loyal and faithful; so they all obediently purchased the new edition (at a profit of 700 per cent to Mrs. Eddy) and eagerly turned to the paragraph beginning at line 30, page 442 and read the following:

“Christian Scientists, be a law to yourselves, that mental mal-practice can harm you neither when asleep nor when awake.”

And that was the only thing in the new edition that was not in the old! But it cost the faithful only \$3 each, and Mrs. Eddy claimed there were over a million of them, though Uncle Sam's statistics placed the number at only 85,717. But in either case Mrs. Eddy reaped a nifty little harvest. And Mr. Peabody shows that in another new edition of her book only one line of new matter was added. And mind you, that under the “By-Laws” of her cult, Mrs. Eddy had stipulated that every student and every member of any Christian Science church must have a copy of her book. Not only so, but

one by-law requires every member to "sell as many copies of Science and Health as they can." In his work on Christian Science Mark Twain devotes many pages to these By-Laws; showing that they are so many chutes shunting dollars into Mrs. Eddy's coffers, and so many decrees clothing her with autocratic power more absolute and unalterable than any pope, sultan or czar ever possessed. They make her "Pastor Emeritus" of every Christian Science Church for life and then provide in many cunning ways that nothing is valid till approved by the Pastor Emeritus. They were made by Mrs. Eddy and for Mrs. Eddy. Mark Twain points out that every one of them at all vital to her absolute rule is fastened down so that no power can ever tear it loose, with this rivet: "This by-law shall not be changed without the consent of the Pastor Emeritus." Mark adds that being still "afraid that she might have left a life preserver lying around somewhere" that a victim about to be engulfed by the waters of her absolutism might grasp, she devised a rule giving her sole and unquestionable authority to excommunicate any member anywhere, without trial or notice or without assigning any reason therefor. Knowing that she is clothed with his power, is it any wonder that whenever she asks for contributions for any purpose, the faithful who believe that their connection with the Christian Science church is vital to their health and salvation come across with whatever is demanded and ask no questions? However, she always issues these demands in ways not calculated to offend.

For instance, as a Christmas approached, which might bring her a lot of slippers, handkerchiefs and other cheap junk she could not convert into big round dollars, Mrs. Eddy published notice in her organs which are religiously read by all her disciples that she wanted her "dear children" to give her nothing but three tea-jackets which she described; and that she might know that all of them had had a part in these presents they might send contributions towards their purchase to her direct. Now wasn't that innocent? With over a million disciples contributing, how much was that tea-jacket fund likely to foot up?

Again, she contracted for the manufacture of "Christian Science spoons" containing mottos which were advertised to be of as much importance as the paragraph beginning at line 30 of page 442 of the new edition of her book; therefore she required that every member anywhere purchase from one to a

dozen of these spoons at \$3 each for the silver ones and \$5 each for those with gold bowls. So fertile was Mrs. Eddy in devising ways and means of separating the faithful from their coin that Mark Twain on page 74 of his book predicts that the income of her great machine would eventually amount to five million dollars a day!

However, Mark notes that as age grew upon her and she had accumulated more money than ever she could use, her passion was transferred from dollars to self-glorification, and from that time to the end of her days all of her wonderful energies and uncanny genius were bent upon the one purpose of attaining a position in history above that of men, angels and Christ Himself. This ambition will be treated of in another chapter.

On page 186 of his book, Mr. Peabody copies from the court records in Boston an indictment returned by the Suffolk County grand jury charging Asa G. Eddy and Edward J. Ahrens with hiring one James L. Sargent for the sum of \$500 to murder one Daniel H. Spofford. Mr. Peabody explains that Asa G. Eddy was the husband of Mary Baker G. Eddy, and Edward J. Ahrens was one of her "students," while Spofford had been her student but had incurred her hatred by demurring her out of court when she sued him for a \$100 fee for teaching him and \$1,000 damage for not practicing mental healing and paying her 10 per cent royalty on his earnings as a healer. The court records shows that the indictment never was tried, but was "Nolle prossed, Mr. Eddy paying the costs."

Mr. Peabody also shows that in 1881 a number of people withdrew from her church at Lynn, Mass., giving in writing as reasons therefore, "Her departure from the straight and narrow road which alone leads to growth of Christlike virtue, made manifest by frequent ebullitions of temper, love of money and the appearance of hypocrisy."

On page 73 of his book, Mr. Peabody says, "The writer of the articles in McClure's Magazine on Christian Science told me she had heard the criticism that they contained only the bad things about Mrs. Eddy, and she had been asked why she had not incorporated in them 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, generous, unselfish, 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 four score years!"

Then Mr. Peabody puts on record his own estimate of Mrs.

Eddy in the following language which shows that his indignation has been so stirred that he is not so dispassionate and calmly judicial as Mark Twain was: "The Mary Baker G. Eddy who, in speaking of a woman she disliked, savagely exclaimed, 'I'd like to tear her heart out and trample it under my feet;' who, at Lynn, because of her abuse of her husband and violent outbursts of temper, was known as the 'She-Devil;' who, four years after the time of her pretended selection by God for a divine mission, being denied further hospitality which she had abused in the Wentworth home in Stoughton, left in a fury of passion after having, with obvious intent, put live coals from her stove upon a heap of newspapers in the closet; who figured first as a spiritualist medium, giving public seances for money, and later as the president of a bogus medical college issuing illegal degrees; who unfeelingly abandoned the only child born to her, and looked with unflinching eyes upon the detached heart of her deceased husband; who has become the champion fraud and imposter of the age; who in the livery of heaven has for forty years wrought in the interest of hell;—this Mrs. Eddy, the self-constituted representative with Jesus of the immaculate idea! This woman and the immaculate Jesus mentioned in the same breath!"

Note—Mr. Peabody had just quoted from Science and Health this statement: "The impersonation of the spiritual idea had a brief history in the earthly life of our Master, but of His kingdom there shall be no end; for Christ, God's idea, will eventually rule all nations and people, imperatively, absolutely, finally—with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire."



CHAPTER V.

CHRISTIAN SCIENCE VS. CHRISTIANITY.

Early in her experience Mrs. Eddy learned that the merest tyro in knowledge of the Holy Scriptures could easily tear her teachings to tatters; hence in order to deceive her disciples into believing all such criticisms the baldest misrepresentations, in each succeeding edition of her book, with characteristic cunning, she switched chapters and pages about and altered phraseology so that any citation to a previous edition would appear false in new editions. For instance, in the 1909 edition as compared with the 1893 edition the first chapter is changed to the sixth, the second to the seventh, the third to the eighth, the fourth to the ninth, the fifth to the tenth, the sixth to the fourth, the seventh to the third, the eighth to the fifth, the ninth to the eleventh, the tenth to the first and the eleventh to the second. So a Christian Scientist can take a criticism of the 1893 edition and turn to the page there cited in the 1909 edition and point out that no such passage as the critic alleged is there. So he believes that the critic has simply lied on Mrs. Eddy. As a sample of the way phraseology is changed, in one edition after asserting that marriage is legalized lust and not at all necessary to the propagation of the race, Mrs. Eddy adds, "Until it is learned that God is the Father of all, let marriage continue;" but in the next edition the word let is changed to will, and the sentence reads, "Until it is learned that God is the Father of all, marriage will continue." In the first form of the sentence she seems to approve the continuance of marriage; but in the latter she merely states it is a fact without either approving or dissenting. This explains the necessity for mentioning the edition of Mrs. Eddy's book, "Science and Health, with Key to the Scriptures," from which each extract is copied. Bearing this in mind, let us see, by comparing what Mrs. Eddy's book says and what the Bible says on the same subject, how widely apart are Mrs. Eddy's teachings and those of God's word, touching the fundamental things:

The Personality of God.

Mrs. Eddy condensed the teaching of Christian Science in a small volume in the form of questions and answers which she called first, "Rudimentary Science," but it is now called "Rudimental Divine Science." On page 8 of Rudimentary Science she says, "In Christian Science we learn that God is definitely individual and not personal." In "Science and Health, with Key to the Scriptures," edition of 1913, she says on page 331, "God is individual, incorporeal. He is divine Principle, Love, the universal cause." On page 586 of same edition she says, "Father, Eternal Life; the one Mind, the divine Principle, commonly called God." On page 13, 1902 edition, she says "God is identical with nature." On page 605 of same edition she says God is "Impersonal being." All these expressions teach that God is a mere principle like love, wisdom, truth, etc., and not a person.

But the Bible says, God created, God loved, God said, God saw, God moved, God called; that He has anger, mercy, can be provoked, all of which are attributes of person. And in Hebrews 1:1-3 the Bible plainly says that Christ was the "express image of His *person*."

The Trinity.

On page 152, edition of 1902, Mrs. Eddy says, "The theory of three persons in one God suggests heathen gods."

In Genesis God said, "Let us make man," etc., using the plural pronoun denoting more than one. In Luke 1:35 the angel of the annunciation tells Mary "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Here all three persons of the Godhead were present, namely, the Holy Ghost, the Highest (Father) and the Son begotten. Again at the baptism of Jesus, we have this: "And Jesus, when He was baptised, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting on Him. And lo, a voice from heaven saying, "This is My beloved Son," etc.—Matt. 3:16-17. Here again all three persons of the Holy Trinity were present. Again in Hebrews 9:14 Paul says all three were present at the cross: "Christ, who through the eternal Spirit offered Himself

to God." In John 14:26 Jesus Himself says, "The Holy Ghost whom the Father will send in My name;" thus bringing mention of all three into one sentence. I John 5:7 says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." And in Matt. 28:19 our Lord Himself said to His disciples, after His resurrection, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

About Jesus and the Christ.

Mrs. Eddy would separate Jesus and Christ and make different and distinguishable beings of them. In the 1902 edition of her book are the following teachings: On page 335, "Jesus was the offspring of Mary's self-conscious communion with God," and on page 334, "The Virgin mother conceived this idea of God and gave to her ideal the name of Jesus." On page 211, "Wearing in part a human form, (that is as it seemed to mortal view)." On page 229, "Christ was incorporeal, whereas Jesus was corporeal or bodily existence," On page 231, "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." On page 334, "The Christ dwelt forever as an ideal in the bosom of the principle of the man Jesus." On page 229, "Jesus and the Christ continued until the Master's ascension; and then the human, the corporeal concept, or Jesus, disappeared. The invisible, the spiritual idea, or the Christ, continued to exist."

Christian Science therefore teaches that the incarnation of Christ was not an actual fact; that He was merely Mary's spiritual ideal, wearing the human form only in part, and that only as it seemed to mortal view. Now let us see what the Bible says about it:

"And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus." Luke 1:30-31. In other words the Bible says Jesus was conceived in Mary's womb, and was not a mere idea conceived in her mind. And in Luke 1:35 we see that Mary's son was conceived of the Holy Ghost and not of her own self-consciousness. Again, "And she brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger."

—Luke 2:7. And in Romans 7:4 Paul says, “Ye are become dead to the law by the body of Christ.” In I Peter 2:24 we have this statement: “Who His own self bare our sins in His own body on the tree.” In Hebrews 10:5 Paul says, “Wherefore, when He cometh into the world He saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me,” and in Heb. 10:10, Paul says, “By the which we are sanctified through the offering of the body of Jesus Christ once for all.” Here we have several statements that Jesus had a body and that He in this body was the Christ, in Matthew 26:26 Jesus Himself said, “This, is My body.” In Colossians 2:9 Paul says, “In Him dwelleth all the fullness of the Godhead *bodily*.” In Luke 24:36-43 we learn that after His resurrection Jesus suddenly stood before His disciples and they were terrified, supposing they had seen a ghost, when He said, “Behold My hands and My feet, that it is I Myself: Handle Me and see; for a spirit hath not flesh and bones as ye see Me have,” and He ate a piece of fish and some honeycomb in their presence. In Acts 7:55 we are told that Stephen looking up steadfastly into heaven saw Jesus standing on the right hand of God. In Acts 9:5 when He appeared to Paul in the highway and Paul asked, “Who art thou, Lord?” he answered, “I am Jesus whom thou persecutest.” That was after His ascension. In Acts 2:36 Peter tells the Jews on Pentecost, “Therefore let all the house of Isarel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.” And in Hebrews 13:8 Paul uses this expression: “Jesus Christ the same yesterday, today and forever.” Therefore Jesus did not disappear after His crucifixion and Christ continue, as Mrs. Eddy says was the case. “Who is a liar but he that denieth that Jesus is the Christ.” I Jno. 2:22.

Death and Atonement of Jesus Denied.

✱ In the 1913 edition of her book, Mrs. Eddy says, on page 584, “Death, an illusion, the lie of life in matter; the unreal and untrue—any material evidence of death is false, for it contradicts the spiritual facts of being.” This is her general definition of death. Now let us see how she applies it to particular cases:

On page 75, 1913 edition, she quotes from John 11: 11, these words of Jesus: “Our friend Lazarus sleepeth; but I go that I may wake him out of sleep.” Then Mrs. Eddy says, “Jesus

restored Lazarus by the understanding that Lazarus had never died." It is a trick of hers, all through her writings, to quote such portions of the scripture as she can warp to her use and just ignore the rest. In this case she ignores the 14th verse, just below the one she quotes, and which reads, "Then Jesus said unto them plainly, Lazarus is dead." Therefore He could not have understood that Lazarus had never died. But let us see how Mrs. Eddy applies her doctrine of no death to Jesus Himself:

On page 44, edition of 1913, she says: "His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive. The lonely precincts of the tomb gave Jesus a refuge from His foes, a place in which to solve the great problem of being. His three days work in the sepulchre set the seal of eternity on time. He proved life to be deathless. He met and mastered on the basis of Christian Science the power of mind over matter." Then on page 45 and 46 of the same edition she says, "Jesus' students (she always calls her own disciples her students), not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw Him after His crucifixion and learned that *He had not died.*"

Back in the 1902 edition of her book she says on page 185, "Matter and death are but mortal illusions," and on page 424, "The body cannot die," and on page 426, "There is no death." This positive statement of a general doctrine necessitated her denial of the death of Jesus. But since the doctrine of the atonement is based upon the fact of Jesus' death, let us see what Mrs. Eddy has to say about the fundamental Christian doctrine, the one doctrine which gives Jesus the title of Savior:

In Mrs. Eddy's book, 1913 edition, we find the following: On page 23, "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant *self-immolation* on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made." On page 25, "The material blood of Jesus was no more efficacious when it was shed upon the 'accursed tree' than when it was flowing in His veins." On page 36, "Divine Science (Mrs. Eddy constantly uses the terms Divine Science and Christian Science interchangeably) reveals the necessity of sufficient suffering, either before or after death, (note that she has already said there is no death) to quench the love of sin. (We shall soon see also that she

says there is no sin.) To remit the penalty due sin would be for Truth to pardon error." On page 40, "Another's suffering cannot lessen our liability. Was it just for Jesus to suffer? No; but it was inevitable." On page 24, "The time is not distant when the ordinary theological views of atonement will undergo a great change.—Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven?—Then we must differ from them." On page 21, "Christians do not continue to labor pray, expecting because of another's goodness, suffering and triumph that they shall reach his harmony and reward." On page 18, "He (Jesus) did life's work aright not only in justice to Himself, but in mercy to mortals—to show them how to do theirs, but not to *do it for them*, nor to relieve them of a single responsibility." On page 285, "By interpreting God as a corporeal Savior, but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and to resort to matter instead of Spirit for the cure of the sick."

If these quotations from Mrs. Eddy's book mean anything they mean that Jesus did not die for our redemption, for He did not die at all; that He did not offer Himself a willing sacrifice for us, but His suffering was "inevitable." He couldn't help it; that there was no atoning merit in the shedding of His blood, but each one must suffer for his own sins; that salvation does not come through pardon, but by self-righteousness, reform. In that case the cross was useless and utterly senseless. Now let us see what God's word says about these things: First as to death generally:

Genesis 2:17, "For in the day thou eatest thereof thou shalt surely die." These are the words of God Himself spoken to the first man and woman of our race, in the second chapter of His Book. Then follows an account of man's taking the risk, notwithstanding this warning, and in the 5th chapter we have record of how God commenced at once to make good His threat; for nearly every verse of that chapter ends with the statement, "and he died." From that time on to the end of the Book God records the deaths of men running into millions. Yet Mrs. Eddy says there is no death; that it is an illusion. Then it must be an illusion of God who, in her estimation, is not as wise as Mrs. Eddy! And she must be wiser than the Holy Spirit, for in Rom. 5:14 He says, "Death reigned from Adam to Moses."

But let us see what the Bible says about the death of Jesus and its purpose and meaning and merit: Aside from the circumstantial accounts of the death of Jesus by crucifixion recorded in all four of the Gospels, which are positive and unequivocal, we quote the following few of many like passages:

“Without the shedding of blood is no remission.”—Heb. 9: 22.

I Corin. 15: 3, “Christ died for our sins, according to the scriptures.” In the 5th chapter of Romans we have these several statements: Verse 6, “In due time Christ died for the ungodly;” verse 8, “God commendeth His love to us in that while we were yet sinners Christ died for us;” in verses 9 and 10, “Much more then, being now justified by His blood, we shall be saved from wrath through Him.” (Not by reform of our own conduct, as Mrs. Eddy claims.) “For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.” Not one word about salvation by reform. And in the very next verse Paul says, “We also joy in God through our Lord Jesus Christ by whom we have now *received the atonement.*” In Romans 14: 9 Paul says, “For to this end Christ both died and rose and revived that He might be Lord of both the dead and the living.”

But why weary the reader with further quotations. Let him read for himself the doctrine of the atonement, set forth in the 53rd chapter of Isaiah and the 9th chapter of Hebrews, very fully, and the following scriptures in their order in direct conflict with the passages we have quoted from Mrs. Eddy’s book: Heb. 9: 26; Rom. 5: 1; Isa. 53: 8; Matt. 25: 28; Rom. 3: 25; II Tim. 4: 3; John 3: 16 and 3: 36; Titus 3: 4-7 Acts 13: 38-39; Rom. 3: 20 and 4: 5; Gala. 2: 16 and 3: 10-13. In answer to Mrs. Eddy’s statement that Christ’s mission was to show us how to do our work, but not to do it for us, or to relieve us of responsibility, read Isa. 53: 5 and 8; I Peter 3: 18, and 2: 24, and I Corin. 15: 3.

The doctrine of the atonement is the most important of the entire Bible. Towards the redeeming blood to be shed by Jesus pointed all the old sacrifices of slain sin offerings, and in the new testament blood redemption is referred to more than four hundred times, and the nearest approach to it is the second coming of Christ which is mentioned 318 times in the New Testament, while the doctrine of Baptism, generally

thought to be so important, is mentioned but twenty-eight times.

The Second Coming of Christ.

And note now that Mrs. Eddy also distinctly denies that there is to be a second coming of Christ. On page 96 of her Autobiography she says, "The second appearance of Jesus is, unquestionably, the spiritual advent of the advancing idea of God in Christian Science." If that means anything it means that Christian Science is Jesus come the second time!

But Mrs. Eddy does not stop with denying the incarnation, the death, the atoning merit of His shed blood, and the second coming of Jesus; but she denies His resurrection and ascension, though she speaks of both as if she took them for granted. On page 201 of her Miscellaneous Writings she uses this expression: "When Jesus reproduced His body after its burial." He didn't raise it; just reproduced it. And this after she says He never had a body, for there is no such thing as matter. And on page 593 of Science and Health, edition of 1913, she defines resurrection as follows: "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." And here is her denial of His ascension: "He would disappear to material sense in that change which has since been called Ascension."—Science and Health, page 339, edition of 1902.

Blasphemy of the Holy Ghost.

We have seen how, on page 96 of her Autobiography Mrs. Eddy asserts that Christian Science is Jesus come a second time, and on page 320 of her Miscellaneous Writings she boldly declares that "The Star of Bethlehem is the Star of Boston" (that being her residence at the time), and on page 592 of Science and Health, 1913 edition, she says the New Jerusalem is Christian Science; her exact words being, "New Jerusalem, Divine Science; the spiritual facts and harmony of the Universe the kingdom of heaven, or reign of harmony." Again on page 585 of the same edition she claims that Christian Science is Elias, her exact language being, "Elias, Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality."

But Mrs. Eddy is not satisfied with the modest claims that her book is Jesus and the New Jerusalem and Elias all in one; but she also makes the bold claim that her book is the Holy Ghost! Here is her language taken from page 55, 1913 edition of her book: "In the words of St. John (14: 16): 'He shall give you another Comforter, that He may abide with you forever.' This Comforter I understand to be Divine Science." On page 588 of the same edition she defines Holy Ghost as follows: "Holy Ghost: Divine Science; the development of eternal Life, Truth and Love."

And all this after she has expressly denied the doctrine of the Trinity as pantheistic. Here is a sample of her logic: While God cannot embrace Father, Son and Holy Ghost all in one, Christian Science can embrace Jesus, Elias, the New Jerusalem, the Kingdom of Heaven, and the Holy Ghost all in one!

Mrs. Eddy's Claim of Equality With Christ.

One of Mrs. Eddy's By-laws written by herself, "impelled by a Power not her own," she says, reads as follows:

"*The Title of Mother.* If a student of Christian Science shall apply this title, either to herself or to others, except as a term for kinship according to the flesh, it shall be regarded by the Church as an indication of disrespect for their Pastor Emeritus (which was Mrs. Eddy) and unfitness to be a member of the Mother Church."

That is, Mrs. Eddy not only assumed the title of Mother to match that of the heavenly Father; but she decreed the excommunication of any member who might blaspheme her title! That was after she published in *The Christian Science Journal* for April, 1889, owned and published by herself, the following claim:

"Mrs. Eddy has distinctly authorized the claim in her behalf that she herself was the chosen successor to and equal of Jesus."

Christian Science Denies the Power of Prayer.

To get at the basic reason for Mrs. Eddy's dissent to the idea that there can be any virtue in man's praying to God, let us get her idea of the relations subsisting between man and God. On page 266 of her book, 1913 edition, she says: "Man is deathless, spiritual. He is above sin or frailty. — He coexists

with God and the universe." Again, on page 336, same edition, she says: "God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal—God and man are not the same, but in divine Science God and man coexist and are eternal." Again on pages 531-2 of the same edition she says: "Did God at first create one man unaided—that is Adam—but afterwards require the union of the two sexes in order to create the rest of the human family? No!" If the word coexist used by Mrs. Eddy above means anything it means that man has been in existence as long as God has. Now in that case, why should he pray to God? Catch the idea? Well her teachings on prayer are in perfect accord with this idea.

In the 1913 edition of her book we find the following: On page 2, "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." On page 5, "Prayer is not to be used to cancel sin." On page 6, "We cannot escape the penalty of sin." Further down on same page, "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 wrong doing." On page 7, "God is not influenced by man." On page 635 of edition of 1902 she says, "Prayer to a personal God is useless."

Now let us run through the Bible and see what it says on these same matters: Gen. 1: 27, "God created man," male and female, and in the next verse, "God said unto them, Be fruitful and multiply." In Matt. 7: 11, Jesus says, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to *them that ask Him.*" I John 1: 9 says: "If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." Rom. 6: 18, "Being then made free from sin, ye became the servants of righteousness." In Psalm 103, speaking of the mercy of God, David uses these expressions: "Who forgiveth all thine iniquities," "As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord piteth them that fear Him."

And here are other passages from God's word refuting Mrs. Eddy's teaching on prayer: Isa. 56: 7, "My house shall be an house of prayer," Job 22: 27, "Thou shalt make thy prayer

unto Him, and He shall hear thee;" Mark 1: 35, "He (Jesus) went out and departed into a solitary place and there prayed;" Luke 6: 12, "He (Jesus) continued all night in prayer;" Acts 6: 4, "We (the apostles) give ourselves continually to prayer;" Acts 1: 14, "These (the eleven) all continued with one accord in prayer and supplication;" Acts 4: 31, "And when they had prayed, the place was shaken where they were assembled together;" Col. 4: 2, "Continue in prayer and watch in the same;" I Kings, 13: 6, "Entreat now the face of the Lord and pray for me that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again and became as before;" Phil. 4: 6, "By prayer and supplication, with thanksgiving, let your requests be made known unto the Lord;" Rom. 10:1, "My heart's desire and prayer to God for Israel is that they might be saved:" in Luke 18: 1, we are told that Jesus spoke a parable to the end that "Men ought always to pray and not to faint." But Mrs. Eddy says "Prayer to a personal God is a hinderance." Which will you follow?

Mrs. Eddy on page 17, 1913 edition, closes her chapter on prayer with the following version or interpretation of the Lord's Prayer:

"Our Father-Mother God, all-harmonious, Adorable One. Thy kingdom is come; thou art ever present. Enable us to know, as in heaven so on earth, God is omnipotent, supreme. Give us grace for today; feed the famished affections; and love is reflected in love; and God leadeth us not into temptation, but delivereth us from sin, disease and death. For God is infinite, all-power, all Life, Truth, Love, over all, and All."

Now, remembering that Mrs. Eddy has already said prayer to a personal God is useless and even a hinderance, and that there is no such thing as sin, no such thing as disease, no such thing as death; that the earth does not exist and heaven is not a place but a state of mind, read her version of that prayer again and see if you can tell what she means. The only thing clear about it is that Mrs. Eddy is persistent in her determination to deify herself. We have shown how she claims to be a female Christ, a later and more perfect revelation of God than was made in Jesus, and that her book is the Holy Ghost, and now she carries her conceit of a dual sexed deity to the Father by calling Him "Father-Mother God," a favorite expression all through her teachings. But even in this she is consistently inconsistent; for while she has said God is impersonal and only

a Principle, she ascribes dual sex to Him, and sex belongs only to person, and cannot be an attribute of principle. Surely, Mrs. Eddy is blasphemy incarnate!

Mr. Peabody devotes Chapter I of his book to "The Sacrifice of Children" and recites many pathetic cases of record where this heartless cruelty of permitting helpless little ones to suffer and die without medical relief; all the while alternately telling them that they have no pain and scolding them for pretending to be suffering. Mr. Peabody closes this chapter with these words: "If the adult prefer foolishness to wisdom, if he prefer suicide to life, by the Christian Science or any other method, he may enjoy his preference. It is no business of mine to come between him and the grave; but no man and no woman has any right, whatever the motive or relation, to stand silently by and permit a child needlessly to suffer and needlessly to die. The laws of the land should provide, as they do in some States, for the punishment of such cruel offenses."



CHAPTER VI.

MRS. EDDY'S KEY TO THE SCRIPTURES.

In its earlier editions, Mrs. Eddy called her book simply "Science and Health;" but after the critics used the Bible to tear her theories to tatters, she saw that if she was to make good her claim that "The Bible was my only text book," she would have to have a Bible of her own. Therefore she set herself to work to revise the Bible and make it conform to Science and Health. As this would have been a task too big for a single life-time, especially in view of the fact that her own book was so full of contradictions that even she could not harmonize it with itself, she just ignored 56 of the 66 books of the Bible entirely and merely touched here and there eight of the ten she did take notice of; so that only two books of the Bible, the first and last ones, received any extended treatment in her self-styled "Key to the Scriptures." In the edition of 1913 this "Key" includes chapter 15, 16 and 17, and she gives them the captions of "Genesis," "The Apocalypse" and "Glossary," respectively. Altogether they cover 100 pages, from pages 500 to 600.

With just how much reverence for the old Book Mrs. Eddy undertook the work of unlocking its meaning and making it clearer to the reader than the Holy Spirit made it when He inspired it, may be judged by a single extract from her other writings: On page 170 of *Miscellaneous Writings*, she says: "The material record of the Bible is no more important to our well-being than the history of Europe and America." On page 33 of the 1902 edition of *Science and Health* Mrs. Eddy says: "The manifest mistakes in the ancient versions, the thirty thousand different readings in the Old Testament and the three hundred thousand in the New, these facts show how a mortal and material sense stole into the divine record."

That was Mrs. Eddy's view; but here is what the Bible says on the same subject: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3: 16.

Again, "No prophecy of the scripture is of any private in-

terpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—II Peter, 1: 20-21.

Now let see how well Mrs. Eddy succeeded by all her conglomerate verbosity in making the simple truth of God's word as it is recorded in the Bible clearer to the average mind. The following extracts are taken from the 1913 edition of "Key to the Scriptures":

Pages 502 and 503: Genesis 1:1. "In the beginning God created the heaven and the earth." Exegesis by Mrs. Eddy: "The infinite has no beginning. This word beginning is employed to signify *the only*, that is the eternal verity and unity of God and man, including the universe. The creative Principle—Life, Truth and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God." Now which is clearer? The ten words of scripture or the ten lines of explanation? That is her treatment of the first verse in the Bible. Now let us see how she treats the second:

Genesis 1: 2. "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." Exegesis by Mrs. Eddy: "The divine Principle and idea constitute spiritual harmony—heaven and eternity. In the universe of Truth matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all, and the light of ever-present Love illumines the universe.' Hence the eternal wonder—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

That certainly makes it just as clear as mud. Let us skip to her key to verses 8 and 9 on page 506.

Genesis 1: 8. "And God called the firmament heaven, and the evening and the morning were the second day." Mrs. Eddy's exegesis: "Through divine Science, Spirit, God unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress." There you have it! The dawn of ideas just goes on dawning, and that must be why God called the evening and the morning

the second day. Just how God worked evening into a perpetual dawning Mrs. Eddy does not enlighten us; but that is a light tax upon the faith of her disciples, when compared with other things she requires them swallow and ask no questions.

Genesis 1:9. "And God said let the waters under the heaven be gathered together unto one place, and let the dry land appear: And it was so." Mrs. Eddy's exegesis: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as he opens the petals of a holy purpose in order that the purpose may appear." Mrs. Eddy certainly sets God a big task, to gather and unfold thoughts not yet formed; but no doubt she thinks that she could show Him how to do it, though she doesn't deign to show us, and we can sympathize with Mark Twain when he says, "I do not find this analyzing work easy. I would rather saw wood; for a person never can tell whether he has added up a Science and Health sum right or not, any way, after all his troubles."

But while Mrs. Eddy only succeeds in muddling up the clear and unequivocal text of the first chapter of Genesis, when she tackles the second chapter she throws away her key and uses a meat axe that is so dull that it mashes rather than cuts. Hear her on page 521:

Genesis 2:6, "But there went up a mist from the earth and watered the whole face of the ground." Mrs. Eddy doesn't give an exegesis of this. She smashes it with her meat axe, because it offends her dictum that matter has no existence. So she says, "The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is *the exact opposite of scientific truth*, — but it is the false history in contradistinction to the true." That is quite a swat; but it isn't a circumstance to what she hands poor old Moses in her comments on the next verse:

Genesis 2:7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living soul." Again she wields the meat axe instead of the key: "Matter is not reflection of the Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God? *It must be a lie.*" Now we guess Moses will go way back and sit down and be good!

In the same strain Mrs. Eddy goes on and on. In her comment on Gen. 2:19 she says, page 527, "Here the lie represents

God as repeating creation," etc. Her comment on Gen. 3: 4-5, on page 530, commences, "This myth (the story of the serpent and Eve) represents error as always asserting its superiority over truth." We don't blame Mrs. Eddy for kicking about that. It would be an infringement upon her own patent.

The chapter of Mrs. Eddy's "Key" devoted to The Apocalypse, pages 558 to 578 of 1913 edition, skips the first nine chapters of Revelations and commences with the 10th chapter, and, in coy and feigned shrinking, and with subtle and thinly veiled language, she gives the reader to understand that in her humble opinion the "little book open" in the angel's hand, spoken of in verse 1 of the 10th chapter is her book, and that the woman clothed with the sun spoken of in verse 1 of the 12th chapter is her modest self, so why go further into rot like that?

Has Mrs. Eddy incurred the curse of Revelations 22: 19? "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and of the holy city, and from the things which are written in this book."

In the third chapter of her so-called "Key to the Scriptures," pages 578 to 600, which she heads "Glossary," we find such definitions as the following:

"Burial: Corporeality and physical sense put out of sight and hearing. Annihilation."

"Children: The spiritual thoughts and representations of Life, Truth and Love."

"Death: An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life."

"Devil: Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness and death; animal magnetism or hypnotism; the lust of the flesh," etc.

"Dove: A symbol of divine Science; purity and peace; hope and faith."

"Dust: Nothingness; the absence of substance, life or intelligence."

"Flesh: An error of physical belief; a supposition that life, substance and intelligence are in matter; an illusion; a belief that matter has sensation."

"Holy Ghost: Divine Science, the development of eternal Life, Truth and Love."

"Jesus: The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality."

“Matter: Mythology; mortality; another name for mortal mind, illusion,” etc.

“Mother: God; divine and eternal Principle; Life, Truth and Love.”

“Resurrection: Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.”

When we reach the word Soul in this glossary we find no definition, but she refers the reader back to page 466 where we find quite a lengthy dissertation in the form of questions and answers. Following this to page 468 we find this assertion: “Because Soul is immortal, Soul can not sin.” Turning to God’s word, we find in Ezekiel 18: 4 this statement: “The soul that sinneth it shall die,” which also knocks the props from under Mrs. Edy’s dictum that there is no death.

Following these questions and answers through succeeding pages we find such headings as the following: Page 475, “Man is incapable of sin;” page 477, “Material body never God’s idea;” page 480, “Evil non-existent,” page 482, “Sickness erroneous;” page 486, “Death an error;” page 490, “Sleep an illusion;” page 491, “Material man a dream.”

But why consume more time or space in showing the absurdities of this book as a key to the scriptures. It only darkens counsel; and were there any confusion in the scripture, these senseless tinkering would only make the confusion more confounding. Yet, one of the false claims of Christian Scientists is that it attracts to its ranks the most intelligent and highly educated people. In the preface to his book on Christian Science entitled “The Church of Saint Buncoe,” Gordon Clark makes this answer to this claim.

“I deny it. No one of them seems ever to have heard of the History of Philosophy—a cemetery in which have long lain buried the most of ‘Mother’ Eddy’s ‘divine revelations,’ ‘original discoveries’ and ‘absolute demonstrations.’ Her followers doubtless can read, or they would not be available as purchasers of her Science and Health; but if they could think they never would have read the book through. From beginning to end it is simply a batch of self-contradictions and self-nullities.”

Christian Science Creed.

On pages 496 and 497, 1913 edition of “Science and Health with Key to the Scriptures,” we find the following:

“Question—Have Christian Scientists any religious Creed?

“Answer—They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of Christian Science:

“1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

“2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost as divine Comforter; and man in God’s image and likeness.

“3. We acknowledge God’s forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

“4. We acknowledge Jesus’ atonement as the evidence of divine, efficacious Love, unfolding man’s unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life and Love as demonstrated by the Gallilean Prophet in healing the sick and overcoming sin and death.

“5. We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith to understand eternal life, even the Allness of Soul, Spirit and the nothingness of matter.

“6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just and pure.”

That statement of what Mrs. Eddy calls not a creed but an exposition of Christian Science, a verbal distinction without a substantial difference is inserted in her book solely for her disciples to fool themselves with when outside criticism may disturb their minds. She takes good care in her book to flatly repudiate or contradict every genuine Biblical truth they embody, as has been shown in this booklet. We have copied the creed here only to unmask it.

Satan is far too shrewd to offer any of his poisonous dope in a raw state. He always sugarcoats it with just enough truth to disguise it.

CHAPTER VII.

MARK TWAIN'S ESTIMATE OF BOTH BOOK AND AUTHOR.

In the first chapter of this booklet, you were given the opinion of Mr. Peabody based upon much sworn testimony and many documents; in this chapter you will be given the opinion of both Mrs. Eddy and Christian Science based solely upon her own writings, by one of the ablest and keenest analysts of this age. And you will see that it is entirely unprejudiced and impartial and in many respects highly laudatory.

Mark Twain says, "The Christian Science Church, like the Mohammedan church, makes no embarrassing appeal to the intellect, has no occasion to do it, and can get along quite well without it."

Mr. Clemens (Mark Twain's real name) does not say that Christian Scientists can't think; but he does say they are not allowed to think, and he proves it. He copies the By-Laws just as Mrs. Eddy wrote them, and shows that she did not allow any preaching or comments or other services in any Christian Science church anywhere except the reading of the passages from the Bible prescribed by her and the interpretations thereof from her book as she prescribed them. Not only so, but every reader is compelled to announce before reading that he is reading from her book. She must have personal recognition in the worship. Mark deduces from his exhaustive analysis of these by-laws that they make Mrs. Eddy "President, Board of Directors, Board of Education, Board of Lectureships; Future Board of Trustees, Proprietor of the Publishing House and Periodicals, Treasurer, Clerk, Proprietor of Teachers, the Lecturers, the Missionaries, the Readers, Director of the Services, Sole Voice of the Pulpit, Sole Proprietor of the Creed, because it was copyrighted in her name; Indisputable Autocrat of all the churches; Sole Thinker for all the churches, sole and Infallible Expounder of Doctrine, sole Excommunicator—a fifty-handed god with a thunderbolt in each hand." To perpetuate her deification she made herself Pastor Emeritus for Life and had that honor conferred on her

book after she should die. Think of a book being a pastor forever!

After thus cataloguing Mrs. Eddy's honors and powers, Mark makes the following list of privileges and powers she graciously left to her beloved church: "1. It can appoint its own furnace stoker in winter. 2. It can appoint its own fan-distributors in summer. 3. It can, in accordance with its own choice in the matter, burn, bury or preserve members who are pretending to be dead—whereas there is no such thing as death." (And therefore she has prescribed no funeral ritual, provided no marriage ceremonies nor any christening formalities for infants, as children are only spiritual thoughts and marriage is legalized lust.) 4. It can take up a collection."

Mrs. Eddy as Mark Saw Her.

At the end of the first 100 pages of his book, speaking of Mrs. Eddy, Mark Twain says: "In several ways she is the most interesting woman that ever lived, and the most extraordinary.

The same may be said of her career * * *. She started from nothing * * * and figuratively speaking she is now as tall as the Eifel tower. Her enemies charge that she surreptitiously took from Dr. Quimby a peculiar system of healing which was mind-cure with a Biblical basis. She and her friends deny that she took anything from him. * * * Whether she took it or invented it, it was—materially—a sawdust mine when she got it, and she has turned it into a Klondyke."

That is Mark's tribute to her genius for business; but when he comes to discuss her style of writing, he says after reading acres of what purported to be her writings he finds the following characteristics stamped upon them: "Desert vacancy as regards thought. Self-complacency. Puerility. Sentimentality. Affectations of scholarly learning. Lust after eloquent and flowery expression. Repetition of pet poetic picturesqueness. Confused and wandering statements. Metaphor gone insane. Meaningless words used because they are pretty, or showy, or unusual. Sorrowful attempts at the epigrammatic. Destitution of originality." From all which we gather that Mark thinks she had better let writing alone and stick to money-making.

Ever since Jesus commenced His ministry two antagonistic

bodies have been forming in the world. One is the Body of Christ, called the Church, composed of "a people taken out of the world for His name." The other is the body of Satan, or Antichrist, propagated first by persecution, then by patronizing and corrupting, and now by imitating the true church.

After another excursion into the labyrinth of Mrs. Eddy's writings, Mark says: "At last, through her personal testimony, we have a sure grip upon the following vital facts, and they settle the authorship of Science and Health beyond peradventure: 1. Mrs. Eddy furnished the ideas and the language. 2. God furnished the ideas and the language. It is a great comfort to have the matter authoritatively settled." And by her own statements!

Further along in his book, pages 274 to 290, Mark again discusses Mrs. Eddy's character and work as follows:

"When her National Christian Science Association became great in numbers and influence, and loosely and dangerously garrulous, and began to expound the doctrines according to its own uninspired notions, she took up her sponge and wiped that association out; when she perceived that the preachers in her pulpits were becoming afflicted with doctrine-tinkering, she recognized the danger of it, and did not hesitate nor temporize, but promptly dismissed the whole of them in a day, and abolished their office permanently; we have seen that as fast as her power grew, she was competent to take the measure of it, and that as fast as its expansion suggested to her gradually awakening native ambition a higher step she took it; and so by evolutionary process, we have seen the gross money-lust relegated to second place, and the lust of empire and glory rise above it. A splendid dream, and by force of the qualities born in her (and by means of her iron-clad By-laws) she is making it come true." (This was written in her lifetime.)

Mark sums up these qualities in the following language: "A clear head for business, and a phenomenally long one; clear understanding of business situations; accuracy in estimating the opportunities they offer; intelligence in planning a business move; firmness in sticking to it; extraordinary daring; indestructible persistency; devouring ambition; limitless selfishness; a knowledge of the weakness and poverties and docilities of human nature and how to turn them to account which has never been surpassed if ever equaled; and a never-wavering confidence in herself. It is a granite character. And—quite naturally—a measure of the talc of the smallnesses common to

human nature is mixed up in it and distributed through it. When Mrs. Eddy is not dictating servilities from her throne in the clouds to her official domestics in Boston or to her far-spread subjects around about the planet, but is down on the ground, she is kin to us and one of us: sentimental as a girl, garrulous, ungrammatical, incomprehensible, affected, vain, unstable, unreliable in statement, and naively and everlastingly self-contradictory—oh, trival and common and commonplace as the commonest of us.”

“In drawing Mrs. Eddy’s portrait it has been my purpose to restrict myself to materials furnished by herself, and I believe I have done that. If I have misrepresented any of her acts it was not done intentionally.” They were interpreted from her own writings and related acts.

“It will be noticed that in skeletonizing a list of the qualities which have carried her to the dizzy summit which she occupies, I have not mentioned the power which was the commanding force in achieving that lofty flight. It did not belong in that list; it was a force that was not a detail of her character, but was an outside one. It was a power which proceeded from her people’s recognition of her as a supernatural personage, conveyor of the last Word and divinely commissioned to deliver it to the world. The form which such a recognition takes, consciously or unconsciously, is worship; and worship does not question nor criticise; it obeys. The object of it does not need to coddle it, bribe it, beguile it, reason with it, convince it—it commands it. * * * Mrs. Eddy has this efficient worship, this massed and centralized force, this force which is indifferent to opposition, untroubled by fear, and goes to battle singing, like Cromwell’s soldiers, and while she has it she can command and it will obey, and maintain her on her throne, and extend her empire. She will have it till she dies; and then we shall see a curious and interesting further development of her evolutionary work begin.”

Then follows a prediction that at her death Mrs. Eddy’s autocratic powers will descend upon the Board of Directors who were mere figureheads during her life, but whom her death would set free to rule as rigidly as she had, because it would be clothed with the power that nobody could question—but it would not command worship. Since then both Mr. Clemens and Mrs. Eddy have passed to their reward, and current history is dealing with her place in the annals of man and with his predictions. But it will be interesting to examine his

opinion as to the true answer to several questions which he formulates as follows:

"1. Did Mrs. Eddy borrow from Quimby the Great Idea, or only the little one?" (Mark explains that by the Great Idea he means the notion that the Force by which Christ healed can still be used as He used it, and by the little idea he means "the old-time, ordinary mental healing.")

"2. If she borrowed the Great Idea, did she carry it away in her head or in manuscript?"

"3. Did she hit upon the Great Idea herself?"

"4. Did she philosophize it, systematize it, and write it down in a book?"

"5. Was it she, and not another, that built a new religion upon the book and organized it?"

"I think No. 5 can be answered with a yes and dismissed. * * * I think we cannot discuss No. 1 and No. 2 profitably. Let them go. * * * As regards No. 3, * * * the Great Idea had struck a million Bible readers before her as being possible of resurrection and application. * * * and it could have struck her. * * * But how it could *interest* her, how it could appeal to her—with her make—is a thing that is difficult to understand. For the thing back of it is wholly gracious and beautiful: the power, through loving mercifulness and compassion; to heal fleshly ills and pains and griefs—all—with a word*, with a touch of the hand! * * * To wish to exercise it could occur to Mrs. Eddy—but would it?

"Grasping, sordid, penurious, famishing for everything she sees—money, power, glory—vain, untruthful, jealous, despotic, arrogant, insolent, pitiless, * * * illiterate, shallow, incapable of reasoning outside of commercial lines, immeasurably selfish—

"Of course the Great Idea *could* strike her, we have to grant that; but why it should *interest* her is a question which can easily overstrain the imagination and bring on nervous prostration, and had better be left alone * * * unless we call to our help the alleged other side of Mrs. Eddy, * * * the side her followers profess to see, and fairness requires that their view be stated. To her followers she is this: Patient, gentle, loving, compassionate, noble-hearted, unselfish, sinless, widely

*All unwittingly Mr. Clemens here puts his finger on an absolute refutation of the pretensions of Christian Scientists that they heal as Jesus healed. Jesus always healed "with a word," instantly; while they consume much time and usually give several and often many "treatments." Hence what Mark calls the Great Idea never has existed, or at least is never practiced, by Mrs. Eddy or any of her disciples.

cultured, splendidly equipped mentally, a profound thinker, an able writer, a divine personage, an inspired messenger whose acts are dictated from the Throne, and whose every utterance is the Voice of God. * * * Finally they believe she philosophized Christian Science, explained it, systematized it, and wrote it all out with her own hand in the book called Science and Health.

“I am not able to believe that. Let us draw the line there. The known and undisputed products of her pen are a formidable witness against her. They do seem to me to prove, quite clearly and conclusively, that writing, upon even simple subjects, is a difficult labor for her; that she never has been able to write anything above third-rate English; that she is weak in the matter of grammar; that she has but a rude and dull sense of the values of words; that she so lacks in the matter of literary precision that she can seldom put a thought into words that express it lucidly. * * * Mrs. Eddy’s known and undisputed writings are very limited in bulk and they exhibit no depth, no analytical quality, no thought above school composition size. She has fine commercial ability and could govern a vast railway system in great style; she could draft a set of rules that Satan himself could not improve on for devilish effectiveness; but we know, by our own excursions among the Mother Church’s By-Laws, that their English would discredit the deputy baggagesmasher. * * * I think she has from the very beginning been claiming as her own, another person’s book, and wearing as her own, laurels rightfully belonging to that person—the real author of Science and Health. And I think the reason—and the only reason—that he has not protested is because his work was not exposed to print until after he was safely dead.”

That is Mark Twain’s disinterested and unprejudiced opinion recorded at the end of 292 pages of judicially fair analyses of Mrs. Eddy’s own writings and admissions and the record she herself wrote in her organization of her cult and development and management of its business. Taking up her trail, Mark followed the tracks she herself made till he came upon her, and then he dispassionately pronounces her a woman of remarkable natural endowments, but unlettered, untruthful, unscrupulous and unlovely.

CHAPTER VIII.

WHY, THEN, THE WIDE SPREAD OF HER CULT?

There are two answers, one made by common sense and the other by the word of God, and both are true. Mr. Clemens gives the one but makes no mention of the other, because Mr. Clemens was a man of the world.

Orthodox Christianity teaches the necessity for cross-bearing, self-denial, service. Carnally minded men and women rebel against such requirements. Along comes Mrs. Eddy and promises to abolish Satan, sin, disease, suffering, hell, death—everything unpleasant to the worldly minded, and what more natural than for the worldly man to say, "That suits me." The average man is eager to believe in things that are in line with his desires; hence his reason is clouded by his wishes. He likes to be told pleasant tales. He prefers agreeable fables to unpalatable truth.

That is the answer of common sense; but God's word makes a different answer, though not a contradictory one, for both are true.

Let the reader now recall what was said of Satan in the beginning of this booklet, and turn and read Genesis 3:4-5, the two promises he made to our first parents: "Ye shall not surely die," and "Ye shall become as gods." Under the inspiration of Satan, Mrs. Eddy renews that first promise to her disciples and claims the second for herself. That aspiration to become gods instilled into the hearts of Adam and Eve has been inherited by all their progeny down to the present time. It has been the underlying cause of every rebellion of man against God through all the ages. He wants none of God's restraint, God's prohibitions, God's rule. That aspiration led to the destruction of man by the flood. It led to the confusion at Babel. For man had said, "Go to, now, let us build us a city and a tower and make us a name;" and the tower of Babel in the plain of Shinar was the result. Making a third start from Babel, man's rejection of God's reign led to Egyptian bondage. His fourth chance ended in the crucifixion. And now his fifth chance under grace is rapidly leading, under

Satan, to the Great Tribulation, and all this according to prophecy.

In John 5:43 Jesus says, "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive." And in Matthew 24:24 He says, "For there shall arise false Christs and false prophets and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." In II Thes. 2:9, Paul says, "Even him whose coming is after the working of Satan with all power and signs and lying wonders." In I Tim. 4:1-3 Paul again says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry," etc. In view of Mrs. Eddy's career and character as set forth by Peabody and Mark Twain, doesn't she fit this prophecy? But let us proceed. In I John 2:18 we find this "Little children it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists." (Eddyism, Russellism, Theosophy, Mahommed Buddha).

Further along in this letter John tells us how we may recognize false prophets. In chapter 4 he says (verses 1 to 3), "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come, and even now already is in the world." Since Mrs. Eddy expressly denies that Jesus and Christ were the same, in fact denies the existence of flesh, she denies that Jesus Christ came in the flesh. In II Peter 2:1 we have this: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them."

Now since Mrs. Eddy was inspired by the wisest being God ever created, is it any wonder that she should manifest a worldly and devilish wisdom that astounded Mark Twain? And is it any wonder that both he and Peabody found that she was an inveterate liar? For in John 8:44 Jesus says Satan is the father of lies. As set forth in this booklet, Mrs. Eddy's

more than human cunning appears in many ways: The changing of the texts and chapters of the various editions of her book to foil critics who would catch up with her crookedness; the copyrighting of a creed that appears to be almost orthodox, to which her disciples may appeal as evidence that she is orthodox, notwithstanding the all-prevading heterodoxy appearing on almost every page of her writings; her many quotations of scripture and affected piety and sweetness of character; the absolute irrefragibility of her by-laws; her resolute refusal to place her claim of healing power to a test under any sort of provocation or challenge. Closely following her signature to the preface of all editions of her book down to the date of her death, appeared two lines reading: "*Note*: The author takes no patients and declines medical consultation." Verily the old girl was wily! But the cutest and most satanic method ever devised by which to hold her disciples and guard them against all possibility of having their minds opened to truth is the instruction that all of them receive, as I have been told, to "demonstrate" against any adverse criticism of her teaching by constantly saying over and over to themselves, this mental formula: "Now that isn't true, and I mustn't believe it! Now that isn't true, and I mustn't believe it!" How can minds thus fortified ever be reached by the light of reason?

"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." II Corin. 11:13-15.

In his relentless warfare upon Christianity, Satan has twice changed his tactics, as experience has taught him superior methods. For the first few centuries, he combatted it by persecuting its followers; but finally it dawned on him that he was making no headway, because the very blood of the martyrs became the seed of the church. Every joyous, triumphant death of a martyr courageously giving up his life rather than his faith convinced a thousand spectators that the sustaining power which made his face shine with ecstasy, as he suffered torture in the flames, came down from above. So Satan abandoned persecution and commenced to slip bad men into the church to corrupt it, and to put apostles in the field to teach and preach infidelity; to tell the people there is no God, and no Savior; that the Bible is a huge pack of lies and so forth

and so on. So for centuries orators like Renan and Voltaire and Bob Ingersoll, and writers like Hume, and philosophers and scientists hammered away at Christianity. But later investigations always proved the scientists wrong and revelation right, and again Satan saw that he was playing a losing game.

From that time to this Satan has combatted Christianity by counterfeiting it. He finds it easier to draw people away from the church by offering them a more attractive and less exacting, imitative substitute. And in order to have a religion suited to all sorts of people he has launched Theosophy, Spiritism, Christianity and Russellism, or Millennial Dawnism and others, so that mayhap those to whom one of these cults will not appeal may be caught away from Christ's Church by another.

To my mind, the fact that all of these cults seek disciples only among Christians is proof of their inspiration by Satan. Not one of them sends out missionaries or supports any sort of benevolences appealing to those outside the church of Christ. And particularly does Mrs. Eddy fit exactly the prophetic specifications of false prophets and false teachers, as we have pointed out.

And just because these people are under the spell of Satanic wisdom and energy, they are all more zealous than the advocates of truth; for he never sleeps on the job and never permits one of his dupes to do so. Every one you meet is an enthusiastic propagandist of his doctrine, while his own mind is closed and sealed to any argument against it. A well-posted Christian minister of San Antonio told me that on almost any Wednesday night as many people can be found in the Christian Science midweek testimony meeting as at the prayer meetings of all the churches combined.

I could go on and show by the prophecies of Daniel and of Revelation that this spirit of antichrist shall continue to grow and expand and develop till Satan's imitation of Christ shall culminate in his incarnation in the midst of the Great Tribulation, at the end of this age, and he shall become the most remarkable personage the world ever saw—a political leader, commercial director and religious potentate, and become the head of a world-wide religio-political, churchified trust. He is to be a super-man performing great signs and wonders and shall be accepted by apostate Christendom as its Christ, and by apostate Judaism as its Messiah, and shall be worshipped

by the infidel world as its god. No doubt Christian Science is one step in the development.

I have aimed in this booklet to make no statement not proven, no deduction not warranted and no charge not sustained. Believing as I do that Christian Science is inspired by Satan, freighted with blasphemy of God, and fraught with peril to men and women, I am sure that I have not given the subject more space than its importance justifies nor have I used language harsher than the wickedness of the cult and its author deserves.



APPENDIX

(Author's note: The following is a stenographic report of a sermon delivered by the Rev. Dr. E. J. Bulgin, of Portland, Ore., at the Municipal Tabernacle in Louisville, Ky., on Monday night, October 3, 1921. This powerful arraignment of the Christian Science heresy was delivered during the course of an evangelistic campaign conducted by Dr. Bulgin and his party for the protestant churches of Louisville and is reprinted herewith with his special permission.)

Dr. Bulgin: I hold in my hand several letters that I have received, apparently from Christian Scientists. The burden of all these letters is that they have the right to live, the same as any other church.

I also have a letter from Mrs. J. S. Garnett, the wife of a stockholder in the Santa Fe railroad, who lives in Wichita, Kas., and who left Christian Science because she let her 12-year-old girl bleed to death, and the mother was in the room when the child died, and I am going to refer tonight to a good many other instances of criminal negligence on the part of the Eddyites. Mrs. Garnett in her letter says this:

"They are the coldest mothers in the world, and when I see one of them I see all of them. When I see one deathbed of a Christian Scientist I can see them all. It is so cold. Do all you can, Dr. Bulgin, wherever you go to bring people back to the faith of our forefathers. Get after them before they get too far in Christian Science. Get them to investigate and find out what they are going into. There are some lovely people who are going into it who do not see the poison until it is too late." And the lady signs that letter.

When I get four or five hundred letters like that I feel as an orthodox minister, as I claim to be, that I have a right to preach against this cult.

When I deliver this sermon or lecture at any place I am always met the next day and for weeks to come with the cry, "Oh well, he don't understand. He is misreading. That

cannot be found on the page he says it is on. That is a perverted text." Now, I have on the platform here a notary public who is going to swear Mr. Crowe; and Mr. Crowe is going to read from Mrs. Eddy's book, "Science and Health," and Mr. Crowe is going to take an oath that he will correctly read from these books.

(The oath was thereupon administered to Mr. Crowe to correctly read from Science and Health when called upon.)

Dr. Bulgin: I want to say in the outset of this sermon that I am not prejudiced. I am not prejudiced in the least against this Christian Science or any other cult. Catch that very clearly. *Prejudice comes from the compound word, "pre and judge"—judge before—and whenever a man judges without evidence he is a prejudiced man and an ignorant man. Ignorance and prejudice go together.* In the second place, while I am not prejudiced, I am going to give you my strongest convictions upon the subject of Christian Science tonight. I have very strong convictions on anything that claims to be Christian, and yet allows an unconverted Jew to join it and still be a Jew. God bless the Jews. They are God's own people, but until the Jewish nation accepts the Messiahship of Jesus Christ they are not Christians, but Jews. We are praying for the incoming of Jews into God's Kingdom, but Jews all over the country are joining Christian Science churches and still say they are not Christians, but Jews. That ought to open an Orthodox Christian's mind to investigate as to how they can be Christians and Jews at the same time and not espouse the cause of our Redeemer, Christ, the Messiah. Until they do that they are not fit to enter any church.

I am not fighting any church. Let me underscore that. *They will howl and howl and say that Bulgin has started to attack a denomination. That is not so. I am not fighting a church; I am fighting an institution that claims to be a church and is not a church.* As an Odd Fellow and a Maccabee and as a Mason, if I catch a man wearing the sign of any of those orders I give him a sign and if he cannot answer that sign, I will say to him: "I am going to strip that decoration from you. You are an imposter. You are wearing something you are not entitled to wear." When I catch an institution wearing the cross and crown of the meek and lowly Jesus, which cannot give me the countersign, when they don't believe in the suffering of Christ and the blood atonement, I have the

right to strip their badge from them. I am not attacking this sect, but simply answering the insidious attacks they are continually making upon my church and my Christ. From this very rostrum where I stand, lecturers have come and delivered lectures on Christian Science.

They have preceded me to most of the places I have been conducting meetings. I have not been in a town in twenty years that they have not spotted my route and sent their lecturers before and after. They will throw their literature into my door for my children to read. They go to the reading racks in all the hotels and fill them to the top with their literature. They will enter every Bible class they can and enter into discussions and with the boldness of a lion fight to promulgate Christian Science among orthodox people and if any one answers them they say, "He is attacking us."

They make me tired. "He is attacking us." No, I am defending my Christian religion, my orthodox faith, against a cult that has been making a most insidious attack on it. I allowed Dr. McCormack, one of the most noted doctors of the nation, to make a lecture on hygiene in my tabernacle at Ft. Worth and he hadn't any more than left town until they started a great hullabaloo to stop any legislation going through that looked to the protection of the lives and health of the people.

They are the greatest propagandists in the world. A negro woman was in a meeting once and heard the word "propaganda," and she said to her husband I am ashamed to run with educated folks when I don't know what "propaganda" is, and he said I can explain it if you will just listen. He said I am the "progagander" and you are my "propagoose." And I want to say, ladies and gentlemen, that while the Christian Science propaganda is working overtime, we are "propageese" to allow such work to be done. I heard tell once of a lecturer who came to a place and delivered a very learned discourse on saving the nation from the inroads of typhoid fever by getting rid of the common housefly, You know the common housefly is more dangerous than a louse and more disagreeable than a bedbug. The next day the Christian Scientists had a lecturer there who said there was no such thing as a housefly or bacteria.

I have studied Christian Science for twenty-five years. I say that not to brag about any superior learning. I don't claim to be very smart, but I claim to have good hard horse-sense and you

know horse-sense is a "stable" thing. I have studied Christian Science for twenty-five years. I went to Boston in the early days of the initiation of the movement, asked by the Chicago Presbytery to go and make an investigation of it. I sat under Mrs. Eddy and I heard her lecture, I have read everything that came from her pen. I have read the Christian Science book over a hundred and ninety-three times. I have commenced in the middle and gone both ways and I will say, ladies and gentlemen, it reads about as well one way as the other. It makes no difference which way you go or where you stop.

I have an aunt who is a Christian Science reader, and she has offered to give me all of her property if I will quit the evangelistic ministry and espouse the cause of Christian Science; she said I would make a good reader, that I was so tall. I said, "Aunt, I don't want your money, but I want to know your convictions. I want to know what you believe." She said, "There is no pain in matter, there is no good in evil, God is everywhere." She said I know those principles from God. Mrs. Eddy herself says her principles came from God because they will obey the law of reversion. God is good. Good is God, anything that works backward and forward is good. Then "p-u-p" came from God because it works all right backward and forward. And my aunt was very firm in arguing that there was no pain in matter, and while she was arguing that I took out a pin and stuck it in her thigh and she jumped up and she said, "What are you doing, Elwood?" and I said, "Absolutely nothing, that is simply a hallucination of mortal mind." I said, "Keep your \$25,000 and orange grove, but give me my Saviour."

I crossed the ocean with seven Christian Scientist readers and about the middle of the ocean those seven readers leaned over the brass rail and they could heave up Jonah just as well as anybody. The only difference between the Christian Science and that of the rest of us, they did it a little more politely.

One lady took a red handkerchief from her pocket and dropped it from the deck above and it fell into the water, and when one of those Christian Science women saw it, she said: "My Lord, there goes that old woman's liver." When I see a pack of nonsense, I think the best argument in the world is sarcasm. For there are some things you cannot argue against except by sarcasm, poking fun at them. Having read Mrs. Eddy's book

one hundred and ninety-three times, and having gone to Boston and studied four months under Mrs. Eddy, I am prepared to say that Eddyism and Christian Science is the worst jumbled up mass of Pantheism, Unitarianism and Boston hash that was ever dished up to anybody.

Now, I am not into my sermon yet. I am just getting into the introduction. Infidels can cure themselves and do cure themselves and still remain infidels. Mrs. Eddy claims that is true in her book. She has had infidels espouse the principles of Christian Science and cure by her methods. There is something to think about. The infidel can use what is usable in Christian Science and still remain an infidel. It is for you to investigate what it is in Christian Science that does that. Magnetism, hypnotism, electro-therapy, mental suggestion and mental science are all curative, but none of those have any organized church or call themselves Christians. Why? They remain in the field where they belong, pure science, and not at all religion. But it was left to Mrs. Eddy to make a religion and to practice medicine in seven or eight States without being amenable to the law under the quible that it is a religion, for under the Constitution of the United States you cannot interfere with any one's religious liberty. That is what the old gal did. She claimed she got a revelation from God and from that she wrote this book. But it is well known that that is not so. She stole the manuscript from Quimby and had a Unitarian minister write it up in good English and he was not much of an English scholar at that. She got a vision at night and it took her months and months arranging the financial situation and after months of prayer the Holy Ghost told her that she should charge \$300 for a course of lectures, twelve in number, making pretty full pay, and she got the cash on the spot. According to her financial system, when the Holy Ghost gave her the vision he must have sent it to her C. O. D.

I claim that Christian Science is like "a guinea pig, a misnomer." A guinea pig is neither a guinea nor a pig and Christian Science is neither scientific nor Christian.

Now I propose to show that Christian Science is not Christian. If two books are brought into court, one diametrically opposed to the other, I must take the one or the other. Here are two books brought into court. One is called the Bible, this Book has stood all the storms of 2,000—yes 4,000 years,

and another is the book called "Science and Health," written by Mary Baker Patterson Glover Eddy. Originally Mary Baker, she married in order, Patterson, Glover and Eddy, and she says matrimony is a failure. She ought to know. She has had three adventures on the sea of matrimony. *Now I am going to call attention sharply to that book.*

Now I am going to notice some things that she says in her book. On page 25 of Mrs. Eddy's book she says, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in His veins as He went daily about His Father's business."

If I can prove that Mrs. Eddy says that every orthodox Christian must either throw down the Bible and the atonement of Jesus or throw down Ma Eddy. All right. Mr. Crowe is going to read the proof:

Mr. Crowe (reading): In the edition of 1902, page 25, second paragraph: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in His veins, as He went daily about His Father's business."

Mr. Bulgin: The Bible says without the shedding of blood there is no remission of sin. Now, which are you going to take? Mary Baker Glover Patterson Eddy or God Almighty's word? I am a Christian and I am going to stick by the Bible.

Mrs. Eddy says on page 44 that the resurrection of Jesus Christ is not so, that He did not die and He did not arise from the dead, that He was in a kind of swoon and He was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of spirit to overrule mortal, material sense, the wonderful power of mind over matter. Read, Mr. Crowe.

Mr. Crowe: (Reading) Page 44, line 28: "His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense."

Mr. Bulgin: What does the Bible say? Paul says that Jesus Christ died to save sinners and on the third day He arose from the dead. Now you can take Ma Eddy or St. Paul. One or the other of them lied.

Do you believe that Jesus of Nazareth played hide and seek back in the sepulchre demonstrating the power of mind over

matter while His disciples were out bleeding and dying for preaching the reality of His death and resurrection?

Mrs. Eddy again says on page 75 that Lazarus never died and that Jesus never believed Lazarus died and that had Jesus believed Lazarus had lived and died in his body he would have stood on the same plane of belief with those who buried the body and he could not have therefore resuscitated it.

Now, if I can prove that Mrs. Eddy said that, none of you orthodox Christians can take any stock whatever in the Eddytites. Now read, Mr. Crowe.

Mr. Crowe: (Reading)—Page 75, 1911 Edition, third paragraph: “Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.”

Mr. Bulgin: Now which will you believe? Jesus said to Mary and Martha, Lazarus is dead. Now, I will bring another witness. “He has been dead four days and he stinketh.” If Lazarus was not dead, where did that stink come from? See how illogical that old woman is? Take the whole story that tells us anything about Lazarus. Jesus admits he is dead, Mary and Martha come in and say he is dead, and that he has been dead four days, and that he stinketh. Christian Science don’t believe in that, but the smell was there.

Mrs. Eddy says again on page 140 that Jehovah is a man-projected God; instead of God making man, that God is a man-projected creature. Read that, Brother Crowe.

Mr. Crowe (reading): Page 140, 1911 edition, third paragraph, line 23: “The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance and human changeableness.”

Dr. Bulgin: Oh, yes, the Christian Science God is a universal, eternal, divine love. Divine love. I have heard so much about divine love.

I believe that if God is at all, He must have all the attributes of wisdom, power, holiness, justice, goodness, and truth. When you pull out any one of those attributes from God you are making a lopsided diety. The Hebrew word for Jehovah means that He always was, now is, and will ever be. How can God be a man-projected God?

Again Mrs. Eddy says on page 161 that mind—you doctors get this, maybe you will learn something that will be of value to you in the next coal shortage—that mind is a thing that burns, but that matter cannot burn and that when you say, “I have burned my finger,” you are speaking more accurately than you suppose; for mortal mind and not matter burns it. Then she argues that there may be a time that you can reverse the order and produce spontaneous combustion. That sounds so foolish that you are hardly able to believe it. But read, Mr. Crowe.

Mr. Crowe (reading): Page 161, Edition 1911, second paragraph: “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. Holy inspiration has created states of mind which have been able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion.”

Dr. Bulgin: When coal is short why don't you Christian Scientists warm your buildings by spontaneous mental combustion? There is a place to demonstrate your theories and I would like to see you do it.

Another thing, I would like to see some of you go to Park-Davies & Co.'s drug store and order about an eight-ounce bottle of typhoid fever germs and have a Christian Scientist take it; and if he don't have typhoid fever within a short time I will eat my Prince Albert coat from collar to tail. Demonstrate it where I can see it done.

Mrs. Eddy, on page 64, says: “Until it is learned that God is the Father of all, marriage will continue.” In another place she says that “marriage can cease and generations can continue.” In her early writings and in her Christian Science edition of 1884 she says the day would come when farmers could raise seed corn without any seeds by the action of the mind. Then as an outgrowth of that the Eddyites, at least some of them, think that they can have children by mental suggestion. There was one curious lawsuit out West, the outgrowth of that doctrine. A man married under a marriage contract and his wife didn't want to have any children, and did not, and after he died he left \$400,000. Colorado got some of that money, but the wife only got \$100,000. Three years after his death she brought suit to break up the will on

the ground that she had, by psychic suggestion from her husband, given birth to a child by her late husband three years after he died. Where did such an idea as that come from except from her book. Now read from both of these places in the book, Brother Crowe.

Mr. Crowe (Reading): In the 1902 edition, page 64, third paragraph: "Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part. Then white-robed purity will unite masculine wisdom and feminine love in spiritual understanding, impersonal and perpetual peace. Until it is learned that generation rests on no sexual basis, let marriage continue.

Edition 1911, page 64: "Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, but man would be as the angels, Then shall Soul rejoice in its own, in which passion has no part. Then white robed purity will unite in the one person masculine wisdom and feminine love, spiritual understanding and perpetual peace. Until it is learned that God is the Father of all, marriage will continue."

Dr. Bulgin: See how the wording is changed. When society jumped on her for saying that marriage would cease, but generations continue, she changed it; but still the devil is there in the suggestion, and right now over here in Indiana there is a young soldier boy, a captain in France, who has not been home for three years, and his wife, a Christian Scientist, is rolling a baby carriage and introducing the baby as her husband's baby by psychic suggestion from France. I can furnish you an affidavit on what I am saying right now, and that is why Christian Scientist women never made good wives or good mothers. They make a hell of their home. I would not kiss my wife if she were a Christian Scientist. They say there is no feeling and therefore it would be silly to kiss.

Mrs. Eddy makes another statement in her book that to me is a most outlandish one and that is where she says if a Christian Scientist were seized with a pain so violent that he could not treat himself mentally, then he could send for a doctor who would use a hypodermic and then when the belief of pain was

lulled he could handle his own case. Thus, it is, that we prove all things and hold fast that which is good. Just think of that! Is it not ridiculous? Now, Mr. Crowe, read:

Mr. Crowe—Edition 1911, page 464, second paragraph, line 13: “If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, and the Scientists had failed to relieve him—the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we ‘prove all things; hold fast that which is good.’”

Dr. Bulgin: The pain was not lulled, but the belief of pain. Where is the belief? In the head. Then put the hypodermic in the head. You should want to get at the thing as quick as possible. If you are going to lull belief of pain and the belief is in the head, put the hypodermic in the head. “And thus it is that we prove all things that are good.” I would hold on to the hypodermic. It was what did it and I would hold on to that hypodermic. You are laughing at that, but I am not joking about these things.. It would be a great big joke if it were not for the fact that high priestess of the devil and wench of damnation worked in the name of Jesus and robbed my Lord of His deity and suffering and pain and that is serious to me.

I am not yet to my sermon. I am still on the introduction

I was leaving home the other day and I had four big boxes strapped on a mule, and I had my blankets and my revolver and my ammunition and all the things that I was to take along, and I said to my wife, go down town and buy me four little padlocks. Now, don't give more than a quarter apiece for them. She went down and came back with four little padlocks, worth about 15 cents, and I opened them up and there was not a single key with them. I went back the next day and I said to the dealer, where are the keys? and the dealer said I want \$3.50 apiece for those keys. He said, “I want to keep up with Ma Eddy. You can buy a Bible for a quarter, but you have to pay \$3.50 for her key to the scripture.” I saw the joke and it was worth the walk down to the store to hear the joke.

God gave the world the Bible, some of it 2,000 years ago and some of it 4,000. Matthew, Mark, Luke, John, and Paul gave us the new testament and yet God was so foolish that he kept it all locked up for 2,000 years until He could raise up a woman

from North Carolina—yes, Ma Eddy is from North Carolina. She used to be a palmist and a sooth-sayer. She married a man by the name of Glover and another man by the name of Patterson. Patterson was a Mason and he was buried for a long time in the Potter's field until the Masons took him up and gave him a decent buria'. And the very time that old man was lying in Potter's field Mrs. Eddy had \$50,000 worth of diamonds and the Lord knows how much money. Then she married another man named Eddy. God Almighty locked up the Scripture and kept it blind to the eyes of mortals 4,000 years until he raised up Grandma Mary Baker-Glover-Patterson-Eddy to write a key to the Scriptures and sell them to you at \$3.50 per.

To me it is an insult to God, and she made on that nefarious business three and a half million dollars in twenty-seven years. She made that much from her book, and she made another million and a half from her lecture course, and she became fabulously rich; and under her teachings the world has seen more criminal negligence in the care of little children than the human mind can conceive of. They have been deprived of anti-tonin, they have been deprived of all the scientific remedies, they have been deprived of surgery, and there is absolutely no way to estimate the number of deaths that have resulted from the criminal negligence which she has taught. Why, if I were to paint her picture I would paint her in a graveyard with 27,000 graves around her, all dressed in crepe, with two black spectacles on and in her lap the book called "Science and Health."

Now, after having said so many good things about her, I want to say some good things that are not quite so good. Now you ask if Christian Science is not good, why has it grown so? I want to answer that. For the same reason that Mormonism grew. Why did Mormonism grow? It started out in Palmyra, N. Y., with about 200 men who believed in its doctrines that you could have all the wives you wanted. Well, I have an awful time getting along with one. I don't see how anybody can stand for more, but Brigham Young and his followers flourished under polygamy.

O, we are living in the days of anti-Christ, where, in the name of Christ, they are working all sorts of counterfeit creeds and one of the best reasons why it has grown rapidly is that it is like Mormonism, it don't interfere to any great extent with the desires and is a fulfillment of the prophecy wherein it

is said that evil of the anti-Christ would come in the name of the Lord Jesus Christ. It is increasing because it offers a bonus. Now, whenever you find a religion offering a bonus, look out for it. Take the three great false religions, Eddyism, Mohammedism and paganism. Go back to Mahomet and they offer you a golden crown and a piece of land. The Russelities offer you no hell, getting rid of hell. All of these religious fads offer you a bonus that is not offered by the scriptures. Go into Eddyism and they reach a class of people, society men and women of culture and refinement that want a nice time, who want to be able to ride in their limousines and not bother about a thing in the world. By offering a bonus they have succeeded to a certain extent.

But is it science. Read it from Mrs. Eddy's book. The definition of science is that which may be known or that which is proven. How do I know what is and what is not. I know light from darkness by the eye. I know sound by the ear. I know taste by the mouth. I know smell through the nostrils. Those are sense that we have been led to believe in. But Mrs. Eddy comes to the front and says you cannot trust your feeling. That a great big nerve that conveys a sense of feeling is not to be trusted. When you feel pain, it is not really pain. If I cannot trust my sense of feeling, if I cannot trust my sense of seeing, if I cannot trust my sense of smell and if I cannot trust my sense of hearing I am in a low order. Then of necessity Christian Science must occupy a low place in the scale of beings. A protoplasm or a molecule is a lower order of creation than an oyster and they don't suffer as much as an oyster from any pain. A toad is a little higher order than an oyster and suffers a little more pain and a jack rabbit suffers more than a toad and an educated woman will suffer more of mental and physical pain than a Chinaman who is condemned to death and waiting for his execution. The higher up in the scale of things the more capable you are of pain and suffering. If Eddyism is right that I don't suffer pain, in place of going up I go down rather than go up.

The next thing, they have no study of hygiene or therapeutics or bacteriology. Another peculiar thing about them: They claim to cure disease. They say that they have cured scrofula or Bright's disease or dyptheria or typhoid fever and then they say the disease was not a reality anyhow. Then what did they cure?

Another thing, they die just like other folks and yet they say death is an hallucination of the mortal mind. I was in El Paso the very night that Mrs. Eddy died. I was preaching on Eddyism and they say that I caused her death. It came out in the paper that it was my sermon that caused her death. That must have been some sermon. During the "flu" in Kansas City the Eddyites died in a larger per cent, than any other people. Why? Because "flu" is a disease that must be admitted as a reality and the best cure for "flu" is to go to bed and take the proper kind of air and food and behave yourself, and by saying I have not got the "flu" the Eddyites died like rats and I have the testimony from the Board of Health that they died more rapidly than other people in Kansas City and that stands to reason. That naturally ought to be so.

We had a school teacher who was a Christian Scientist and a little boy came late to school one day and she said what is the matter, and he said my pa has been sick and I had to help my ma wash. Your pa thought he was sick. He was not sick at all. The next Monday morning the boy missed school, and when he came back the next day she said, "Johnnie, where have you been?" and he said, "My pa thinks he is dead, and we had to bury him."

They deny death, but they die just like anybody else.

The next argument: Go to your asylums and tell them that mind is everything. And that mind conquers matter. They have no mind, and what state are they in? The question is frequently asked the Christian Scientists as to the proper care for the insane, how do you treat an insane person? What kind of an argument do you bring to bear on a person with no mind if by mind they must cure? Mrs. Eddy said that classification of patients responded more readily to her doctrines than any other class. I think that is one time she told the truth. *That came nearer being the truth than anything she ever said.* Another thing, they claim too much and they cannot maintain their claim.

Senator Works, of California, stood on the floor of the United States Senate trying to defeat the anti-consumption bill. Senator Works is an Eddyite and he held the Senate three days and three-quarters while the people paid the bill, arguing on 100 cases that had been cured by Christian Scientists, and therefore, that the bill should not be made into a Federal law and interfere with the Christian Scientist. The Presbyterian

church was so angry, after having seen a report of Senator Works' speech, that they hired a lawyer, a stenographer, a doctor and Presbyterian minister to take that report and go to every town where Senator Works had reported on Eddyite cure on consumption or scrofula or kidney disease and, after careful investigation, they didn't find a single one of those reports to be true. One girl in Iowa said that she was cured of Bright's disease. Upon investigation it was found that she never had had Bright's disease. She had worked for a doctor and was run down and nervous and he told her to take a holiday and go off and rest some place and she went off some place and came in contact with a Scientist and she came back full of it. The rest had done her good, but she never once said she had kidney trouble, but when she commenced telling about her cure after she got into Christian Science, she said she had been cured of Bright's disease and that one kidney was gone. That is a sample of the so-called cures by Christian Science. They are the biggest liars on God's footstool.

Some of you remember my singer, George Rose, who was with me over at New Albany five years ago.

He had a sister-in-law who had a tumor and who needed an operation. Her mother was an Eddyite and didn't want the girl to be operated on. And Rose said, "Brother Bulgin, we will take little Minnie to the hospital and save her life. I said, I will help you, and we got a cab and got her inside, and we had a hard time of doing it. Under her pillow she had a pistol and a pair of shears and a good many other things. She wanted to fight to keep her from going to the hospital, and we took her to the hospital and she was operated on and a tumor as big as your head almost was taken from her. Two months later I heard that girl stand up in a Christian Science meeting and say she was cured by Christian Science, that she had never gone to the hospital, but was just cured by Christian Science. That was not a lie. It was only an hallucination of the mortal mind. I claim that they claim too much when they claim to cure disease, for in the department where they shine most is pneumonia, smallpox, typhoid fever, scarlet fever, malaria, consumption, rheumatism, neuralgia, and nervous troubles. *That is where they shine most and claim most of their cures.* They hardly ever shine in the curing line when a man's neck is broken, or when he is mangled up in a railroad accident. But in those cases that I have mentioned they shine. Now, you

write to Henry C. Weir, statistician for the Bureau of Health, regarding what per cent of those cases cured themselves and he will say 87 per cent of the smallpox, typhoid fever, scarlet fever and consumption, rheumatism, neuralgia and nervous trouble tend to cure themselves without any medicine or any doctor. And that of all those diseases the Christian Science people lost 17 per cent. Seventeen per cent plus 87 per cent would make 104 per cent. They are guilty of killing 4 per cent more than would get well if they didn't try to cure them.

There was a man out in California, a cripple who was going to work every day with his dinner bucket; a lady saw him going by and she said I will give that man absent treatment. And she began to give the old fellow absent treatment. Here he would go limping and limping along and she was giving him absent treatment all the times. One day he disappeared and she said, I wonder where that man has gone. He came back one morning and he was walking just as straight as an arrow and she saw him with his dinner pail and she said, "come in," and he was tickled to death to go in. He was an old bachelor and she was a widow, a grass widow; and she said to him, you have been going by my house for a good long while and I am a Christian Scientist and I have been giving you absent treatment, and now I see that you are walking all right, and I want to tell you that my absent treatment cured you, and he said, "oh, no, I had a cork leg which wore off and made it shorter than the other and I had to limp and I went to San Francisco and got a new one fit on the proper length." Wonderful cure, that!

I was holding a meeting in Butte, Mont., and during my meeting a sheriff came in and told me of an awful case of a man who was out at a roadhouse with a scarlet woman and, coming home about midnight with a little too much booze, he capsized his limousine and fell under it and killed himself. The scarlet woman sneaked out and sent for the sheriff to go out, that there might have been an accident there. He went out and found the man dead. His wife was a Christian Scientist and she went out and dressed that body in clean clothes and the children came to see his dead body, and they said, "Oh, he is dead," and she says, "No, he is not dead," and she kept the corpse in the house and the third night the Board of Health and the sheriff had to go in and take the body from her and bury it. It was putrified and she was still insisting that he was not dead. Brother Crowe's sister was right there, and if you

want any confirmation of that you can write to Dr. Jordan or the Sheriff of Butte, Mont., and they will give an affidavit. That is science with a whirlwind. Shame on all things like that. Shame on anyone who would foist such a thing on an untutored mind and an untutored public.

A Christian Scientist sued a farmer over in Greenville, Ind., for \$18 for giving his wife absent treatment, something, I suppose like that woman gave the cork-legged man. When the trial came up they asked the old fellow if he had a lawyer and he said, "No, I don't need one." The magistrate said, "This is a serious matter; you are sued for \$18, and you ought to have a lawyer," and he said, "Just go on and call your witness," and they called this woman who had given the absent treatment to his wife, and he asked her, "When did you begin giving my wife the treatments? She said, "On the 11th of April." "And how many treatments did you give her?" "Nine." "Successive treatments?" "Yes, nine successive treatments at \$2 per treatment." Then he pulled out an undertaker's certificate that his wife was buried on the 9th of April, and as the treatments didn't begin until the 11th it was a certainty that the absent treatment didn't do the old sister any good. I say their conduct borders on criminality.

I was holding a meeting for Robert McIntyre, of the First Christian church of Los Angeles, and next door I heard a child crying all night. So much that I couldn't preach. I went in the next day after hard work and I found the child had kicked over a lamp. The mother had gone out and left the lamp close to the child, and the child kicked it over and the burning oil had run up on his little limbs and he was burnt up to the waist. They didn't put any sweet oil on, or didn't put on any healing powders—no antidote for the suffering, and they wouldn't allow any physician, and the next day the little thing died. It was too late, the nerve forces and nerve energy had gone. I say they are guilty of murder when they don't give the remedies that science has brought to your door to relieve pain and suffering, such remedies as anaesthesia and antitoxine. They have no right to deny their innocent children the comfort that medical aid can bring. They haven't as much sensibility to the pain and suffering of their young as the lower animals, and God pity me when I get less sense than a dog or a cat.

Does the Bible say that Christ could cure? Every orthodox preacher on this rostrum believes in the ability of Jesus Christ

to heal the body with prayer as much as the Eddyites do, but we say Jesus does it by the Almightness of God; the Christian Scientist say they do it by a demonstration of the mind and that the disease is not real.

We believe in prayer. The Church of God has always believed in prayer, but there is a whole lot of difference between praying to God to heal and the Christian Scientist supposed cure by mind over matter. Take the case of Isaiah when he cured the boils. On page 46 of Mrs. Eddy's book she gives instructions for the removal of a boil; she says: "You say a boil is painful; but that is impossible, for matter without mind is not painful. Now administer mentally to your patient a high attenuation of truth on this subject and it will soon cure the boil." That is Mrs. Eddy's remedy, but it is very different to the remedy employed by Isaiah, one of God's own prophets. When Hezekiah was sick with a boil, Isaiah did not ignore the disease; he did not say: "Now, Hezekiah, you just stop your grunting, you have no pain, you only think you have." Nor did he expect that God would cure the patient by means of a miracle; nor did he mentally administer a "high attenuation of truth." Isaiah took a lump of figs, which was the method in those days of hastening the swelling and suppuration, and laid it upon the inflamed place. And then Hezekiah turned his face to the wall and prayed for health. That is the Bible way. It is the Christian way. It is the common sense way.

Now, if I get sick I am going to send for the very best doctor in the town, and I will take the very biggest pill that he gives me and then I will pray like everything for God to bless that pill. That is horse sense.

Another thing, Christianity denies the personality of God. I charge against them that they are anti-Christians and not Christians. They deny pain and suffering, and if they deny pain and suffering, they must of necessity deny the atonement of Jesus, for the Bible says, "He suffered for the just and the unjust."

If Christian Science is true, Jesus Christ was either an impostor or he suffered pain. He was an impostor to come and say that He did suffer pain if He did not and if He was not an impostor He did suffer pain. Therefore, Christian Science strikes a fatal blow at the fundamental principle of the Atonement.

To sum the whole thing up:

Christian Science substitutes another book for the Bible and point by point, denies every fundamental statement of Holy Scripture.

Christian Science denies the creation of a material universe.

Christian Science denies the existence of sin.

Christian Science denies the facts of sin.

Christian Science denies death.

Christian Science denies that God formed man from the dust of the earth.

Christian Science denies that God is three persons under one God-Head.

Christian Science denies that the Holy Spirit is a person.

Christian Science denies that God is a person.

Christian Science denies that Mary gave birth to a corporeal Christ.

Christian Science denies that Jesus ever had a real body.

Christian Science denies that the blood of Christ shed on the cross is of any avail to cleanse from sin.

Christian Science denies that Christ bore our sins in His own body on the tree.

Christian Science denies that Christ died for our sins.

Christian Science denies that Christ offered Himself as a sin offering.

Christian Science denies that in His death Christ endured the wrath of God and was forsaken of Him for our sins.

Christian Science denies that Jesus ascended up into Heaven and is now sitting on the right hand of God.

Christian Science denies the priesthood of Christ.

Christian Science denies a personal devil.

Christian Science denies justification by faith.

Christian Science denies regeneration or a second birth.

Christian Science denies an intermediate state of the dead.

Christian Science denies the resurrection of the body, either for the righteous or the unrighteous.

Christian Science denies the second person corporeal coming of Christ.

Christian Science denies a final judgment.

Christian Science denies the efficacy and value of prayer.

Christian Science denies the necessity of marriage as the basis of generation.

Christian Science denies that Christ offered Himself as a sin offering.

Christian Science denies that in His death Christ endured the wrath of God and was forsaken of Him for our sins.

Christian Science denies that CHRIST DIED AT ALL.

As Haldeman says:

Christian Science denies that for three days the body of Christ was dead in the tomb.

Christian Science denies that Jesus arose in flesh and bones.

Christian Science denies that Jesus continued to exist after the cross.

Christian Science denies that motherhood is the highest privilege of a wife.

Christian Science denies that the Bible is the fully inspired word of God.

Christian Science denies that the name of Jesus should be exalted above every name and His personality worshiped.

Holy Scripture, speaking through the Apostle Paul, declares that the Word of God must not be handled deceitfully.

Christian Science handles the Word of God deceitfully by quoting its doctrines and changing their intent.

Holy Scripture warns that in the closing hours of this age many deceivers will come in the name of Christ and deceive many.

Holy Scripture says there will be oppositions to the true Christianity from a SCIENCE FALSELY SO CALLED.

Holy Scripture says false Christs are preludes and shadows to the great anti-Christ.

Anti-Christ will deny the Father.

Anti-Christ will deny the Son.

Anti-Christ will do many wonderful works, marvels to deceive.

Anti-Christ will do his works in the power and energy of Satan, whose incarnate son he is, being the "man of sin."

Christian Science comes in the name of a false Christ.

Christian Science comes in the name of a Christ who is incorporeal.

Christian Science comes in the name of a Christ who is impersonal.

Christian Science comes in the name of a Christ who is nothing more than an idea. Christian Science comes in the name of a Christ OF WHOM HOLY SCRIPTURE HAS NO RECORD. SUCH A CHRIST IS A FALSE CHRIST. Christian Science comes, therefore, IN THE NAME OF A FALSE CHRIST. Christian Science comes in the name of

science, a science that is false when measured by the standards of men; a science that is false when measured by the standard of God's word

Christian Science denies that Jesus is the Christ.

It says Jesus was material and fallible manhood, a finite personality, disappearing after the cross, and ceased to exist; and that this existence is nothing more than an invisible, impersonal idea.

Christian Science denies that Jesus is the Christ.

It says that Jesus was material and fallible manhood, a finite personality, disappearing after the cross, and ceased to exist; and that this existence is nothing more than an invisible, impersonal idea.

Christian Science denies the Father.

The Father of Holy Scripture is a personal God.

The Father of Christian Science is an impersonal God; therefore Christian Science denies the Father.

Christian Science denies the Son.

The Son in Holy Scripture is the personal Son of a personal God. His name Jesus. He sits at the right hand of God the Father in an individual body of flesh and bones.

Christian Science denies that Jesus is an immortal body who sits at the right.

Christian Science denies that Jesus is the Christ and, therefore:

Christian Science denies that Jesus is the Son of God; thus Christian Science denies the Son.

Christian Science does many wonderful works.

It does these in the name of a false Christ.

As Christian Science does these works in the name of a false Christ, it does not do them in the name of the true Christ.

As Christian Science does not do these works in the name of the true Christ, who is the Son of God, it cannot do them in the name of the Father, who is one with the Son.

As Christian Science does not do these works in the name of the true Father, or the true Son, it cannot do them in the power of the Spirit who comes in the name of the Father and the Son.

As the power of Christian Science is not the power of the Spirit it is therefore neither the power of the Father nor the Son as the power of Christian Science is not the power of the Father, Son and Holy Spirit; it is the power of Satan, the old serpent which is called the devil and Satan.

As anti-Christ is the substance of the false Christ, then the false Christs are shadows of the anti-Christ; and as Christian Science comes in the name of a false Christ, and does what the anti-Christ is to do, then Christian Science is a shadow of anti-Christ, **THEREFORE FALSE.**



INDEX.

| | Page. |
|--|-------|
| Arena Company, Suit Against | 9 |
| Ahrens, E. J., Suit Against | 16 |
| Ahrens, E. J., Indictment Against | 28 |
| Biederwolf's Explanation of Mental Healing | 18 |
| Christian Science, Origin of | 12 |
| Christian Science, Biederwolf's Explanation | 18 |
| Christian Science, Pundita Rammabai on | 18 |
| Christian Science, Mark Twain's Explanation | 19 |
| Christian Science Spoons | 27 |
| Christian Science, By Laws, by Mark Twain | 27 |
| Christian Science vs. Christianity | 30 |
| Christian Science, It's teaching regarding the Personality of God | 31 |
| Christian Science, It's teaching regarding the Trinity | 31 |
| Christian Science, It's teaching regarding Jesus and the Christ | 32 |
| Christian Science, It's denial of the death and atonement of Christ | 33 |
| Christian Science, It's teaching regarding the second coming of Christ | 37 |
| Christian Science, It's Blasphemy of the Holy Ghost | 37 |
| Christian Science, It's denial of the Power of Prayer | 38 |
| Christian Science, Mark Twain's Estimate of | 48 |
| Christian Science, Real Author of | 54 |
| Cushing, Dr. A. M., Contradicts Mrs. Eddy | 14 |
| Crafts, Hiram and Wife, and Mrs. Eddy | 14 |
| Creed of Christian Science | 46 |
| Dresser, Julius, Mrs. Eddy's Appeal to | 14 |
| Eddy, Mrs.—History of | 10 |
| Eddy, Mrs.—Fixes Four Dates of Discovery | 12 |
| Eddy, Mrs.—Her Fake Medical College | 16 |
| Eddy, Mrs.—Her Answer to Peabody's Challenge | 16 |
| Eddy, Mrs.—Her Marriages | 10 |
| Eddy, Mrs.—Character of | 21 |
| Eddy, Mrs.—Abandons Only Child | 22 |
| Eddy, Mrs.—Her Divorce | 22 |
| Eddy, Mrs.—False Claims of | 21 |
| Eddy, Mrs.—Her Graft and Greed | 25 |
| Eddy, Mrs.—Woman Writer's Opinion of | 28 |
| Eddy, Mrs.—Peabody's Opinion of | 29 |
| Eddy, Mrs.—Her Claim of Equality with Christ | 38 |
| Eddy, Mrs.—Her Belief as to the Inspiration of the Scriptures | 42 |
| Eddy, Mrs.—Gives the Scripture the Lie | 44 |
| Eddy, Mrs.—Her Glossary | 45 |
| Eddy, Mrs.—Mark Twain's Estimate of | 48 |
| Eddy, Asa G., His Verdict on His Wife | 11 |
| Eddy, Asa G., Indicted for Murder | 28 |
| Eddy, Asa G., Heart Taken Out | 22 |
| Foster, E. J., Mrs. Eddy's Adopted Son | 11 |
| Frye, Calvin A., and Mrs. Eddy | 11 |
| Frisbie, Arthur, Reason for Quitting Cult | 25 |
| Glover, Geo. W., Mrs. Eddy's First Husband | 10 |
| Key to the Scriptures | 42 |
| Mark Twain's Six Verdicts | 12 |
| Mark Twain's Estimate of Book and Author | 48 |
| Patterson, Daniel, Mrs. Eddy's Second Husband | 10 |
| Peabody, F. W., Sources of Information | 8 |
| Peabody, F. W., His Challenge | 10 |
| Peabody, F. W., His Opinion of Mrs. Eddy | 29 |
| Quimby, Dr. P. P., Mrs. Eddy's Tribute to | 12 |
| Quimby, Dr. P. P., Manuscript of | 15 |
| Quimby, Dr. P. P., and Bishop Berkeley | 17 |
| Reed, Dr. A. L., His Challenge to Mrs. Eddy | 17 |
| Rammabai, Pundita, on Christian Science | 18 |
| Satan's Personality and Endowments | 5 |
| Satan, Real Author of Christian Science | 54 |
| Sargent, Jas. L., Hired to Murder Spofford | 28 |
| Spofford, Daniel H., Object of Mrs. Eddy's Hatred | 28 |
| Sacrifice of Children | 41 |
| Wiggin, Rev. Jas. Henry | 23 |
| Wentworth, Mrs. Sally and Children | 14 |
| Wentworth, Thos. W., on Christian Science | 15 |
| Woodbury, Mrs. Josephine, Her Expose of Mrs. Eddy | 8 |
| Wide Spread of the Cult Explained | 54 |