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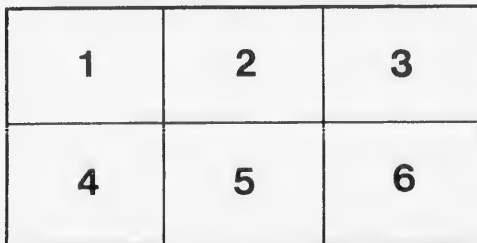
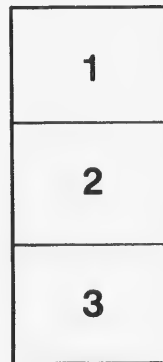
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# CHRISTIAN SCIENCE.

BY

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TORONTO.

REPRINTED FROM  
THE CANADIAN JOURNAL OF MEDICINE AND SURGERY,  
OCTOBER, 1899.

BX 6950

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## CHRISTIAN SCIENCE.\*

BY J. H. RICHARDSON, M.D., M.R.C.S. (ENG.), TORONTO.

WHEN it was suggested that I should read a paper before this Association upon the subject of Christian Science, I willingly consented, not because it was intrinsically worthy of five minutes attention from any rational being, but because it seems to me imperative that the medical profession should have more definite knowledge of its claims and teachings than can be found in the reports of lectures which appear from time to time, which do not give the faintest idea of the real nature of this so-called Christian Science.

The time at my disposal necessitates but a brief synopsis. I can merely quote extracts bearing upon the large majority of its teachings, confining more extended notice to such as seem to me to be of importance.

The quotations I will give will be mainly from the authorized text-book, "Science and Health, with Key to the Scriptures," but some will be from Mrs. Eddy's "Miscellaneous Writings," which, along with all her other published works, profess to be inspired.

"Science and Health" commences with the declaration: "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 the reception of a *final revelation* of the absolute principle of scientific mind-healing."

In what this fitting consisted she does not tell us, but it appears to have been a dabbling in spiritualism, clairvoyance, hydropathy, homeopathy and mesmerism, and in being a patient and pupil of one, Dr. Gimby, who practised mesmerism and mind curing, and attained a wide reputation in the State of Maine during the first half of the century for his marvellous cures.

In 1862, Mrs. Eddy (then Mrs. Patterson) went to Portland to obtain his valuable services for the relief of an illness which, she says, had made her a hopeless invalid for over six years. The exact nature of this illness is not stated, but any experienced physician will have no difficulty in diagnosing the case as one of common occurrence amongst a certain class of females, from the fact, as stated by herself, that "in less than one week after she visited Dr. Gimby she ascended by a stairway of 180 steps to the dome of the city hall." Mrs. Patterson remained in Portland for some time, and had frequent opportunities of becoming acquainted with Dr. Gimby's method of treatment, which he described as follows, in a circular distributed in Portland about that time: "My

\* Read before the Canadian Medical Association, August 30th, 1899.

practice is unlike all medical practice. I give no medicines and make no outward applications, but simply sit by the patient, tell him what he thinks is his disease, and my explanation is the cure. If I succeed in correcting his errors, I change the fluids of his system and establish the truth or health. The Truth is the cure."

In 1862, three weeks after her cure, Mrs. Patterson (Eddy) published an article in the *Portland Courier* eulogizing Dr. Guimby's method of cure, in which she expressly repudiates the ascription of her cure to spiritualism or mesmerism. After Dr. Guimby's death in 1866, she published "lines to his death," commencing "Did sackcloth clothe the sun, and day grow night?" etc.

In that same year Mrs. Patterson (or Eddy) met with an accident, which seems to have brought back her old disease. She tells us (M. W. 179): "In 1866, God revealed to me this risen Christ, and I was delivered from the dark shadow and portal of death. My friends were frightened at beholding me restored to health. A dear old lady asked me, 'How is it that you are restored to us? Has Christ come again on earth?' 'Christ never left,' I replied; 'Christ is Truth, and Truth is always here, the impersonal Saviour.' Then another person, more material, met me, and I said *in the words of the Master*, 'Touch me not!'"

Such was the commencement of this so-called Christian Science. Mrs. Eddy's works abound with blasphemous utterances, but, I confess, none are to me more revolting than this appropriation of the words of the crucified Saviour by Mrs. Eddy. After this you need not be astounded at any of her pretensions to inspiration or infallibility, however extravagant and unfounded.

Four years afterwards the first pamphlet was copyrighted, but "it did not appear in print until 1876, as she had learned that 'this science must be demonstrated by healing before a work on the subject could be *profitably published!*'" (Preface to "Science and Health" IX.)

Twenty-one years after Dr. Guimby's death, when Mrs. Eddy's claim to the discovery of the science of mind healing was being contested by Dr. Guimby's friends, Mrs. Eddy had the cool effrontery to pronounce Dr. Guimby an "ignorant mesmerist," and to say, in explanation of her eulogistic article published in the *Portland Courier*, and her lines to his death, "that her head was so turned by animal magnetism and will power under his treatment, that she might have written something as hopelessly incorrect" as the articles referred to.—(*Christian Science Journal*, June, 1887.)

Mrs. Eddy attributes her wonderful discovery to homeopathy. Her words are: "Years of practical proof through homeopathy revealed to me the fact that mind, instead of matter, is the principle of pathology."

The influence which homeopathy still exerts over Mrs. Eddy's doctrines, is shown on p. 46 "Science and Health": "The author has attenuated common salt until there was not a single saline





occurred to me to read aloud. I took up "Science and Health," began at the words 'Brains can give no idea of God's man,' and read on for two or three paragraphs, endeavoring to understand it myself, yet thinking that the purer thought of the babe might grasp the underlying meaning sooner than I. So it proved," and the baby was healed.

#### FUNDAMENTAL PROPOSITIONS OF CHRISTIAN SCIENCE.

Page 7: "The fundamental propositions of Christian Science are summarized in the four following, to me self-evident propositions:

- "1. God is All in All.
- "2. God is good.
- "3. God, Spirit, being All in All, nothing is matter.
- "4. Life, God, one omnipotent good, deny death, evil, sin, disease, and *vice versa*."

Although these propositions are self-evident to Mrs. Eddy, she proceeds to prove them by inspired logic. Page 292: "It should be understood that error is nothing, and that its nothingness must be demonstrated in order to prove the somethingness—nay, the allness of truth." Page 183: "We call the absence of truth error. Truth and error are opposites. Truth has no opposite. Therefore error is unreal."

I hope your morals are pure enough to enable you to appreciate the force of this powerful argument. It is very simple. We must prove error to be nothing in order to *prove* truth to be something, and we do so by *assuming* truth to be something—nay, everything.

Mrs. Eddy's logic seems to be a sort of patent, reversible, double-back-action kind. It will take you anywhere you desire to go to, round and round, backwards or forwards; all depends upon how you start.

For instance; you wish to prove the nothingness of good:

1. Poverty is real, poverty is evil.
2. Evil is the opposite of good.
3. Therefore good is unreal.

Here is another specimen of Mrs. Eddy's inspired horse-chestnut, chestnut horse logic. Page 7: The metaphysics of Christian Science prove the rule by inversion. For example:

- "There is no pain in truth, no truth in pain.  
"No matter in good, no good in matter."

According to which logic by inversion

There is no porridge in good, and no good in porridge; or  
There is good in porridge, and therefore ~~no~~ porridge in good.

Once more. Page 385: "A blundering dispatch, mistakenly announcing the death of a friend, occasions the same grief that his real death would bring. You think your anguish is caused by your loss. Another dispatch correcting that mistake heals that grief,

and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and Divine wisdom will then be understood."

Divine wisdom! Was ever greater nonsense? Because a "blundering dispatch" caused me anguish therefore there is never any "cause for grief," no such thing as "sorrow, sickness, and death;" it is all a matter of belief. Standing in the presence of a dead friend I may be spared my grief if I can believe that he is still alive, but if I persist in asserting that he is not dead I will assuredly be deemed a fit subject for an insane asylum.

Having logically annihilated evil, sin, sickness, and death, Mrs. Eddy is still confronted with the phenomena of corporeality and materiality. She admits that she has a body when she speaks of her corporeal presence (M. W., p. 152). She admits the possibility of the body being killed (p. 69). That man is mortal (pp. 332, 251). That man can suffer and be in "terrible" agony (p. 69). That man possesses corporeal senses (p. 174), and to meet this difficulty she conjures up a bug-a-boo which she calls "mortal mind," and invests it with diabolical malignity, and almost omnipotent power. This mortal mind is cruel and merciless, it punishes the innocent. "Electricity, governed by this so-called law of mortal mind, sparkles on the cloud, and strikes down the hoary saint. Floods swallow up homes and households; and childhood, age, and manhood go down in the death-dealing wave. Earthquakes engulf cities, churches, schools, and mortals. Cyclones kill and destroy" (p. 257), etc., etc., *ad nauseam*. This term "mortal mind" is to be found in almost every page of "Science and Health." What it is and what it does require over two hundred references in the index. "It builds the body" (p. 70). "It and the body are one" (p. 146). "It has material consciousness only" (p. 188), whatever material consciousness may mean, but "It is not material" (p. 396). "It deserts the corpse which then is cold and decays" (p. 26), although she elsewhere tells us "the body cannot die" (p. 424). "It affirms that the body is dying, and that it must be buried and decomposed, but that is not so" (p. 527); although on page 26 she has declared that "the corpse deserted by thought is cold and decays."

"It is the source of contagion" (p. 47), etc., etc. According to this astounding theory every man carries about with him a veritable diabolus, from which proceed envy, hatred, malice, war, famine, pestilence, and death; but whence came these infernal agents? Surely all the horrors enumerated as products of "mortal mind" are *evils and realities*. What imbecility to try and get rid of them by shifting them on to the shoulders of a suppositious "mortal mind." God, we have been told, is good, and God is all in all, and therefore there can be no evil. Whence came this mortal mind, which is in itself the embodiment of all evil? Mrs. Eddy is quite equal to meet the difficulty. With one swoop of her pen she annihilates her own creation, and pronounces "mortal mind"

itself to be an illusion (p. 398). "It has no reality" (pp. 283, 483). "It implies something untrue and therefore unreal, and is meant to designate something which has no real existence" (p. 7). She attributes this to the paucity of language, and with wonderful wisdom says: "In expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the spirit has to be poured into the old bottles of the letter," to the inevitable destruction of both, I may add.

As a proper designation of something which "has no real existence," something which is untrue, something which is merely an "illusion," if permitted, I should suggest the term "ridiculus mus."

As to sickness, sin and evil being merely illusions, as Mrs. Eddy declares (*passim*), we need only to test the theory by applying it to poverty. It seems possible to make some people believe they are well when they are sick; to make more believe that the only sin is the belief in sin (p. 444); to make some even believe that the corpse lying in the coffin is only an illusion; but it would be devilish mockery to proclaim that the privations and sufferings of starving millions are merely illusions. Eddyism may be acceptable to the well fed, well clad, self-satisfied followers of "Mother Mary," as she calls herself, but preach such a gospel to a father whose little ones are famishing, and I warrant it would be rejected with a malediction, if not with something more forcible.

To the poor poverty is a stern reality, not to be dissipated by the logic: God is good: God has no opposite, therefore evil is unreal.

Another pet theory of Mrs. Eddy's refers to the "evidence of the senses. We are told (p. 14) the senses are not to be relied on, their evidence is false, it must be reversed" (p. 60).

This ridiculous theory is based upon the fact that before astronomers discovered that the sun is the centre of the solar system, the universal belief was that the sun revolved round the earth because it appeared to do so. Mrs. Eddy recurs to this over and over again, oblivious of the fact that it was only through the evidence of the senses that the erroneous belief was corrected. The theory seems to have been invented in order to prove that a man is well "when his senses say he is sick" (p. 14). She forgets that what is sauce for the goose is sauce for the gander, and if the evidence of the senses is to be reversed, a man must be sick when his senses declare that he is in sound health. Time will not permit me to do more than give short extracts as to the teachings of Christian Science:

*Anatomy.*—"Man is not structural" (p. 66). "Treatises on anatomy promote sickness and disease" (p. 72). "Bones are only an appearance, a subjective state of mortal mind" (p. 421).

*Physiology.*—"The blood, heart, lungs, brain, etc., have nothing to do with life" (p. 45). Brain lobes cannot affect the functions of the mind" (394). "Exercise does not develop the muscles any

more than it does the trip hammer"\* (p. 94). "The body cannot be fatigued by toil any more than a wheel" (p. 114).

"It is related that a father, anxious to try an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily until the child would remain *under water* twenty minutes, moving and playing like a fish." We are then gravely advised by Mrs. Eddy: "Parents should remember this, and so learn to develop their children properly *on dry land*" (p. 549).

*Hygiene.*—"Ignorance of hygiene is a blessing" (p. 381). "The less we know about it the better" (p. 387). "The body is to be made pure, but not by matter." It is a wonder that Mrs. Eddy does not patent the kind of spiritual soap and water she uses in her ablutions.

*Philology.*—"The word 'Adam' is from the Hebrew 'Adamah.' . . . Divide the word into two syllables, and it reads, a dam or obstruction. This suggests the thought of something fluid,—of mortal mind in solution" (p. 223).

While agreeing with Mrs. Eddy that this suggests the thought of her mortal mind being in solution, my mortal mind suggests something more pertinent, or impertinent, which, however, may not be uttered to ears polite.

*Electricity.*—"The lightning is fierce and the electric current swift, yet in Christian Science both are harmless" (p. 262). Yet we are told (M. W., p. 257) "Electricity strikes down the hoary saint."

*Heredity.*—"The offspring of heavenly-minded parents inherit more intellect and sounder constitutions, and parents may reproduce in their little ones the grosser traits of their ancestors" (p. 271). Yet, "The scientist knows that there can be no hereditary disease, no transmission of good or evil" (p. 411).

In explanation of this glaring contradiction, I would remark that Mrs. Eddy seems to have discovered that the admission of the theory of heredity was fatal to her theory that generation does not rest on any sexual basis, concerning which I shall speak at some length hereafter.

*Thirst* "is a matter of belief. If you think you ought to be thirsty, you are thirsty. The opposite belief would produce the opposite result" (p. 384).

*Food* "neither strengthens nor weakens the body" (p. 118). "It does not sustain life. It has no power to destroy life through its deficiency or excess in quantity or quality. It does not disturb the harmonious functions of mind or body" (p. 387).

I cannot refrain from taking time enough to quote a remarkable case recorded in M. W., p. 69: "In Genesis i. 26 we read, 'Let them have dominion over the fish of the sea.' I was once called to visit a sick man to whom the regular physicians had given three

\* "The trip hammer is not increased in size by exercise. Why not, since muscels are as material as wood or iron? Because mortal mind is not willing that result on the hammer!"

doses of croton oil, and had then left him to die. Upon my arrival I found him barely alive, and in terrible agony. In one hour he was well. I removed the stoppage, healed him of enteritis, and neutralized the bad effects of the poisonous oil. His physicians had failed to even move the bowels, although the wonder was, with the means used to accomplish this result, they had not killed him. According to their diagnosis, the exciting cause of the inflammation and stoppage was eating smoked herring. Now comes the question (please bear in mind I am quoting from Mrs. Eddy), 'Had that sick man dominion over the fish in his stomach? His want of control over the fish of the sea must have been an illusion, or else the Scriptures must mistake man's power.'

How exherciously comical this is. This miraculous exhibition of Mrs. Eddy's power suggests several questions:

1. May not the three doses of croton oil have had something to do with removing the "stoppage"?
2. Was the "terrible agony" a mere delusion?
3. Can smoked herring be properly described as "fish of the sea"?
4. How could the man have died if death is an illusion?
5. If Mrs. Eddy had not been providentially called *in extremis*, the man would have died, and would not the Scriptures have been proved to be incorrect as the man had not "dominion over the fish of the sea"?
6. Might not the stoppage have been caused by some other means? Mrs. Eddy has told us that "food has no power to destroy life, through its deficiency or excess, in quantity or quality," so that the "stoppage" could not have been caused by the fish of the sea—the smoked herring in his stomach. I think, therefore, we must look for the cause of "stoppage" elsewhere. Might it not have been "a dam or obstruction of mortal mind in solution?"

Notwithstanding Mrs. Eddy's assertion that food has nothing to do with sustaining life, we are not rashly to infer that she does without food, or advises her followers to do so; on the contrary, lest they should take her at her word, she warns them that "it would be foolish to venture beyond our present understanding; foolish to stop eating *until we gain more goodness*" (p. 387).

Nor must we conclude that Mrs. Eddy eats anything and everything indiscriminately. She seems to have her fair share of liking for food and other creature comforts.

In M. W., p. 230, writing about "Thanksgiving dinner," she descants with gusto upon the "mammoth turkey, the delicious pie, pudding and fruit," making one's mouth water with the description.

In the midst of her enjoyment of these illusions of her mortal mind her sympathetic soul is stirred with remembrance of the poor and she exclaims: "Willingly would I have had the table give a spiritual groan for the unfeasted ones!" When she thought of "the homes with the vacant seat," she says, "we inwardly

prayed: but the memory was too much, and turning from it," to drown her sorrows, "we drank to peace, plenty and happiness in a bumper"—do not be alarmed, my teetotal friends—"in a bumper of—of—pudding sauce."

*Contagion.*—Mrs. Eddy's teachings upon the subject of contagion are especially pernicious. According to her there is no such thing as contagion. It is the belief of mortal mind which induces disease. "Smallpox is contained and carried in mortal mind" (p. 47); "common consent is contagious and it makes disease catching (M. W., p. 228.) It is common consent which causes certain substances to be poisonous. "The vast majority of mankind believe a drug to be poisonous. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick room," (p. 70.)

This monstrous doctrine is a very convenient one to shield a Christian Science practitioner in an action for manslaughter, where he had failed to use the stomach pump, or administer an antidote in a case of poisoning.

The baneful effect of this Christian Science teaching is seen in the utter neglect of all the precautions for the separation and isolation of persons affected with such deadly diseases as diphtheria, etc.

Mrs. Eddy has, however, herself given the lie to this doctrine. For on page 257 of M. W. she has written, "Smoothing the pillow of pain may infect you with smallpox."

For ages mankind believed in the power of witchcraft—that it was possible to produce disease in the bodies of others, so that they would sicken and even die. Those who possessed the evil eye could wreak destruction upon man or beast merely through their minds. Wherein does this old belief in witchcraft differ from Mrs. Eddy's belief? She says (pp. 411, 412): "The mind being laden with illusions about disease, health laws and death conveys mental images to childrens' bodies and often stamps them there, making it possible, at any time, that such ills may be reproduced in the very ailments feared. *A child can have worms, if you say so, or any other malady.*"

A Christian Science writer, in the daily *Mail*, lately boldly enunciated the witchcraft theory by stating that disease may become outlined in the body through "*design* in the controlling mortal mind;" and Mrs. Woodbury in the *Arena* for May last states that Mrs. Eddy insisted that her husband, who (the physician who conducted the autopsy said) had died of heart disease, had been mentally killed by arsenic, mentally administered.

The teachings of Mrs. Eddy upon the subject of generation are of the greatest importance:

"An egg was never the origin of man," (p. 472.)

"The time cometh when man shall be as the angels, when the soul shall rejoice in its own and passion shall have no part," (p. 274.)

"Until it is learned that generation rests on no sexual basis let marriage continue," (p. 274.)

"Both man and woman proceed from God and are His eternal children, belonging to no lesser parent," (p. 521.)

"There is no necessity for procreation," (p. 101).

"Human knowledge inculcates that marriage is nearer right than celibacy, while Christian Science indicates that it is not. Believing otherwise would prevent scientific demonstration," (M. W., p. 288.)

"It should be understood that Spirit, God, is the only creator, and shuts out all other claims.

Josephine Curtis Woodbury, in the article in the *Arena* to which I have referred, refers to this subject as follows: "To what diabolical conclusions do such deductions lead? One may well hesitate to touch this delicate topic in print, yet thus only can the immoral possibilities and the utter lack of divine inspiration in Christian Science be shown. The substance of certain instruction given by Mrs. Eddy *in private* is as follows:

"Women may become mothers by a supreme effort of their own minds, or through the influence upon them of an unholy ghost or malign spirit. Women of unquestioned integrity who have been Mrs. Eddy's students testify that she has so taught, and by this teaching families have been broken up: that thus maidens have been tempted out of their wits. Whatever her denials may be, such was Mrs. Eddy's teaching while in her college; to which she added the oracular declaration, that it lay within her power to dissolve such motherhood by a wave of her celestial rod. One result of Mrs. Eddy's interference in family life is, that Christian Science families are notably childless."

This is not the time or place to discuss theological questions, but I am quite within my proper bounds when I show how diametrically this teaching is opposed to the Scriptures, of which Mrs. Eddy's book professes to be the "key."

They tell us that "God maketh the barren woman to rejoice, and to be a joyful mother of children." That "children are the heritage of the Lord, and the fruit of the womb is his reward." The younger women are enjoined to "marry and bear children;" and it is said in Holy Scripture that "In the latter days some shall depart from the faith forbidding to marry."

Mrs. Eddy has the audacity to twist the words contained in St. Matthew's gospel, "It is not good to marry," so as to make them appear to be an injunction of Scripture. The context shows that Mrs. Eddy's application of the words is in direct contradiction to our Saviour's teaching on the subject of marriage.

Before leaving this part of my subject permit me to say a few words as to the Christianity of this so-called Christian Science mind. I am not discussing the truth of Christianity; I am, as I have the right to, enquiring whether Eddyism is Christian or not. The fundamental doctrine of Christianity is the death and resurrection of our Saviour. He himself prophesied it. Everywhere in the New Testament it is asserted. On page 212 of "Science

and Health" Mrs. Eddy asserts that Jesus was merely "fainting when he was taken down from the cross;" and on page 349 it is expressly stated: "His disciples believed that Jesus was dead, while he was hidden in the sepulchre: *whereas he was alive*, demonstrating within the narrow tomb the power of spirit to destroy human material sense." "The lonely precincts of the tomb gave Jesus a refuge from His foes, and a place to solve the great problem of being."

I am quite aware that Easter services are held in the Eddyite churches, accompanied with great display of floral decorations, and the general public would infer that these were held in commemoration of the resurrection of our Saviour from the dead, but herein is the fatal deception. Read the report of Mrs. Eddy's sermon delivered at an Easter service ("Miscellaneous Writings," pp. 177, 180), in which she applied the words "Touch me not" to herself, and you will find that it was not the rising from the dead of our Saviour which was commemorated, but, in her own words, "Of the new, living, *impersonal Christ-thought* that has been given to the world to-day (p. 178), and on page 179 we read:

"In the new religion the teaching is: 'He is not here. Truth is not in matter. He is risen. Truth has become more to us, more true, more spiritual.' We must lay aside material consciousness, and then we can perceive *truth*, and say with Mary, 'Rabboni, Master!'"

What a mockery of Easter, and all that it means to a Christian!

Do you wish to learn what Christian Science teaches about God? Listen (p. 496): "God is substance." Page 197: "God and man, including the universe, are one and eternal." Page 232: "God and man are inseparable, harmonious, and eternal." Page 199: "God without the image and likeness of himself would be a *nonentity*." *I. e.*, God without man is absolutely nothing, and, if words have any meaning, and my intellect is capable of understanding plain language, man is God.

#### CHRISTIAN SCIENCE HEALING.

Before describing Christian Science healing it is essential to tell you what it is *not*. The common idea is that it is the result of prayer to God, and faith in God. Mrs. Eddy emphatically denies this. On page 317 I read as follows: "'The prayer of faith shall save the sick,' says the Scriptures. The only beneficial effect of such prayer for the sick is on the *human mind*, making it act more powerfully on the body, through a *blind* faith in God. It is not truth itself which does this. This common custom of praying for the recovery of the sick finds help in *blind belief*, whereas, help should come from the enlightened understanding. In the *Christian Science Sentinel* of July 20th, Carl Norton, one of the shining lights of Christian Science, says: "The faith curist teaches that if enough faith is exercised God will, in direct answer to the prayer



of the sick person and his friends, cure the disease. Christian Science is not faith cure. The systems are at polar extremes."

In the report in the daily evening paper at Peterboro' of June 2 last, is the report of an inquest on the body of a 4-year-old son of Mr. Beatty, living near Garden Hill, some distance from Port Hope. For two days the poor little boy lay struggling for breath in croup. Nothing whatever was even attempted for his relief until the second day, when the deluded father drove into Port Hope, and asked one Brundreth, a tinsmith, to give his child absent treatment. Brundreth, on giving his evidence, stated that he had been studying Christian Science for years, and that his absent treatment consisted in a prayer to God, which prayer he believed God could and would answer. Surely, if Christian Scientists are not to be held responsible because their treatment is part of their religious belief, anyone pretending to treat on Christian Science principles should be held accountable when those principles are so glaringly violated.

Before describing Christian Science treatment I ask you to bear in mind two assertions of Mrs. Eddy which are of great importance. The first is found on page 492, as follows:

"There is no transference of mental suggestions from one mortal to another," and on page 96, "Miscellaneous Writings": "In healing by Christian Science it is not one mind acting upon another mind, not the transference of human images of thought to other minds."

The second I have already referred to, viz.: "The evidence of the senses is not to be relied on."

Bearing these two positive declarations in mind, I proceed to quote from "Science and Health," page 410: "Always begin your treatment by allaying the fear of your patient. *Silently* reassure the patient as to his exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is cured. Plead the case in science and for truth, *mentally* and *silently*. The silence of Christian Science is eloquent. *Argue* with the patient (*mentally, not audibly*) that he has no disease. *Mentally insist* that health is the everlasting fact, and sickness the temporal falsity. Then realize the presence of health, and the corporeal senses will respond, 'So be it.'"

This, gentlemen, is the whole of Eddypathy in every case, under all circumstances—be the patient infant or adult, conscious or unconscious, sane or insane (p. 412), imbecile or maniacal, surgical or medical, believer or unbeliever, willing or unwilling, near by or thousands of miles away, organic or functional—anything and everything, from scabies to the plague, is to be cured by thinking, at the rate of \$5 a think.

There is, however, one piece of advice which Mrs. Eddy gives, which is evidently intended to prevent actions for malpractice. On

page 400 she tells us that "Christian Science is always the most skilful surgeon," but, "until the advancing age admits the efficacy and supremacy of the mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon."

A few words more and I have done with this medly of folly and blasphemy.

The half-yearly communion service (whatever that may mean) of the Eddyite churches was held in this city on June 11th. At that service a message was read from Mrs. Eddy, containing this sentence: "Divine love is our only physician—*never* loses a case."

During that very week there were no less than five inquests held on the bodies of children who died under Eddyopathy of diphtheria, and croup; two in Chicago, two in Buffalo, and one in Port Hope.

I think you will have no hesitation in agreeing with me that when "Mother Mary" declared her treatment "Never loses a case" she uttered, well, let us call it the "Very highest attenuation of truth" of which it is possible to conceive.

The following did not form part of the address, but is a reprint from a letter published in the *Mail and Empire*.

In the preface to "Science and Health" Mrs. Eddy tells us that the revelation from God was made to her in 1866, and "was copyrighted in 1870, but did not appear in print until 1876," because she wanted to make sure that it "could be profitably published." Copyright a revelation from God! Copyright a book in the production of which she acted merely as a "scribe," and afterwards claim all the honor and profit as its "author!" Surely this ought to be sufficient to expose Mrs. Eddy's pretensions, if not, what shall he said about withholding its publication for six years, in order to find out whether it could be "profitably published?"

Having satisfied herself on this point, the next step was to take measures for its extended circulation, so, in the exercise of her prerogative as founder of her new denomination, she issued an "ordinance," as follows:—"Humbly, and as I believe, divinely directed, I hereby ordain the Bible and Science with Key to the Scriptures, to be hereafter the only pastor of the Church of Christ, Scientist, throughout our land and other lands." (M. W., p. 313.)

In this ordinance she directs that, in the public services there shall be two readers, one of whom shall read passages from the Bible, and the other such selections as may be indicated in *Christian Science* quarterly. It should be particularly noted that while the first reader reads alone from the Bible, the second reader must read responsively with the congregation, thus ensuring the possession by each one of a copy of "Science and Health." Moreover, to give prominence to the book and Mrs. Eddy, the second reader "shall commence by announcing the full title of the book, with the name of the author, and add to the announcement the Christian Science text-book."

To further ensure the sale of her book, Mrs. Eddy forbade any

written extracts from it to be read to the Church. One, apparently impecunious, student was so indiscreet as to ask her, "Is it right to copy your works, and read them for public service?" (M. W., p. 299, *et seq.*)

It is amusing to read the rebuke she gave the poor fellow. "Copy my book! What right have you to do this? True, it saves you purchasing my book, but have you considered that it is the property of a noted firm? Reading in the pulpit from copies of my publications gives you the clergyman's salary, and spares you the printer's bill, but does it spare you our Master's condemnation? Read copies of my book to the Church! No, sir; this method is an unseen form of injustice standing 'in a holy place.' 2. It breaks the golden rule and it encourages infringement of my copyright, and seeks again to 'cast lots for His vesture!'"

To add to the sale of her book, it was heralded as a new, divine method of healing, dispensing with *materia medica* and doctors, who are denounced in no unmeasured terms all through her book. Seventy pages of "Miscellaneous Writings" are filled up with reports of miraculous cures, resulting merely from the reading of "Science and Health."

Now, as to the financial results:—In the *Christian Science Sentinel* for May 25th, 1899, which must be indisputable authority, we are told: "It is estimated that nearly 200,000 copies of "Science and Health" have been distributed." The prices of the book, always "prepaid," range from \$3.18 to \$6. Publishers in this city have informed me that the cheapest edition could be published at 65 cents, say 68, that would leave a clear profit of \$2.50 per copy. Two hundred thousand copies would yield a profit of \$500,000.

For the Massachusetts Metaphysical College, "in January, 1881, Rev. Mary Baker G. Eddy obtained a charter—including the right to grant degrees" (M. W., p. 271). She was the first and only president, and the only professor. In 1889, for some cause which is not apparent,\* Mrs. Eddy closed her college. In her account she says, "I withdraw from an overwhelming prosperity." (M. W., p. 273.) "There are 160 applications lying on the desk before me, for the primary class in the college. The work is more than one person can well accomplish, and the imperative call is for my exclusive teaching." Whatever the cause may have been the college was closed, but Mrs. Eddy follows up the last extract with this

\* Since writing the above, the cause was disclosed by Mrs. Woodbury in the *Arcana* for May last. She says it was closed "at the very period when a Massachusetts district attorney was looking for evidence of that institution's illegally conferred degrees, of which there were thousands, punishable with a fine of \$500 for each offence." This has been denied by Mrs. Eddy's supporters, but the fact remains that her charter, including the right to grant degrees, was granted in 1881, and was repealed in 1882. Her college was carried on from 1883 until 1889 under a general statute, in which it is stated, "Any officer, agent, or servant of any corporation or association who confers, or authorizes to be conferred, any diploma or degree, shall be punished by a fine of not less than \$500, and not more than \$1,000." See M. W., p. 272.

significant remark:—"From the scant history of Jesus and His disciples, we have no Biblical authority for a public institution. This point, however, had not impressed me when I opened my college." (M. W., p. 274.) The college is now, I believe, carried on by other persons.

The next fact to which I would especially call the attention of your readers, is that Mrs. Eddy in the ordinance to which I have already referred, positively ordains that "Teaching Christian Science shall be no question of money." Will it be believed that Mrs. Eddy was for seven years, president and sole professor in a college for teaching Christian Science, and receiving \$300 from each student? I do not know how long a course lasted, but I find—(M. W., p. 270)—that the course of lectures to the primary class of 1889 extended over just seven days.

Now, as to the financial result:—In preface to "Science and Health" Mrs. Eddy says:—"During seven years some 4,000 students were taught by me in this college, which at \$300 each, gives a total of \$1,200,000. Of course expenses have to be deducted, but they might be large and yet yield a princely fortune.

Christian Scientists pretend to be carrying out our Saviour's directions in healing. The books have in gold letters on the front cover, "Heal the sick, raise the dead, cleanse the lepers, cast out devils," and there they stop. Not only are the words, "Freely ye have received, freely give," omitted, but Christian Scientists have the audacity to declare that our Saviour received compensation for his healing of the sick. (*Christian Scientist Sentinel*, February 16, 1899.)\* Moreover, Christian Scientists practitioners are enjoined to charge, and the fees are regulated by the "Board of Education." The ground on which they are told to charge is, of course, purely a moral one. It is wrong, they say, for a person to wish to get something for nothing, and Christian Science must not sanction this wrong. Nay, more, the success of a Christian Science practitioner in curing disease depends upon his charging for his services. I copy from the *Christian Science Sentinel*. One writes:—"When I first began the healing work I rebelled against charging for it. One day I was called to see a patient who had had a doctor and nurse for several weeks, but was no better. . . . As I disliked to charge for my work, I was so much distressed that the patient received no benefit from the treatment. Then it came to me that we had been told to charge for our services. That settled it, and the patient was better at once!" Lastly, in the preface to "Miscellaneous Writings" Mrs. Eddy exults in saying:—"In the early history of Christian Science among my thousands of students, few were wealthy. Now Christian Scientists are not indigent, and their comfortable fortunes are acquired by healing mankind, mentally, physically, and spiritually." The Alpha and Omega of Christian Science is money. Who would not be a Christian Scientist practitioner?

\* Repeated in *Christian Science Journal* for September (p. 413).

