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An Examination of the Philosophy, Theology, and Healing of Christian Science

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AN EXAMINATION OF THE PHILOSOPHY, THEOLOGY,
AND HEALING OF CHRISTIAN SCIENCE

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In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Erwin J. Kolb

May, 1948

Approved by:

J. E. Meyer
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AN EXAMINATION OF THE PHILOSOPHY, THEOLOGY, AND HEALING OF CHRISTIAN SCIENCE

2. Spiritualism. 3. Alcott. (Outline)

Controlling Purpose: This thesis is to present objectively the basic philosophy of Christian Science, to view its stand toward Christian doctrine, and to examine the possibility of its alleged cures.

I. The Philosophy of Christian Science.

- A. God is the only reality.
 1. God is a principle.
 2. God is all that exists.
- B. Man is a mode of God.
 1. Man reflects God.
 2. Man is not created but eternal.
 3. Man is perfect, made in the image of God.
- C. Matter does not exist.
 1. Matter is an illusion of mortal mind.
 2. There is no life in unreal matter.
- D. The goal of Christian Science is spiritualization of thought.
 1. There are three stages to the release from the material.
 2. Spiritualization is the solution to all of man's problems.
 3. Spiritualization is the appeal of Christian Science.

II. The sources of Christian Science philosophy.

- A. The primary sources.
 1. Phineas Parkhurst Quimby.
 - a. History of Quimby and his philosophy of healing.
 - b. Mrs. Eddy's contacts and plagiarisms from Quimby.
 2. Philosophical Idealism.
 - a. Spirit is the only reality.
 - b. Idealism of Hegel.
 3. Gnosticism.
 4. Pantheism.
 5. Transcendentalism.
- B. Plain Plagiarisms.
 1. "Philosophic Nuggets."
 - a. Carlyle.
 - b. Ruskin.
 - c. Amiel.
 - d. Blair.
 2. "Murray Reader."

3. Wiggins and Unitarianism
4. Swedenborg.
- C. Further comparisons.
 1. Shakers.
 2. Spiritualism.
 3. Alcott.
 4. Manichaeism, Nicolaitanism, Docetism, Fetishism.
 5. Hinduism, Buddhism, Brahminism.
- III. The theology of Christian Science.
 - A. Treatment of the Bible.
 1. They seem to accept it as true.
 2. They do not consider it God's inspired Word.
 - a. They eliminate what does not suit them.
 - b. Mrs. Eddy has the latest revelation.
 3. Mrs. Eddy's writings are equal to the Bible.
 - B. The trinity.
 1. The Father-Mother God.
 - a. God has no sex.
 - b. He is the universal parent, Father-Mother.
 2. Christ.
 - a. The deity of Christ is denied.
 - aa. The conception of Christ was spiritual.
 - bb. Jesus developed into the Christ.
 - cc. Christ's miracles were natural.
 - dd. Mrs. Eddy is equal to Christ.
 - b. The work of Christ.
 - aa. The atonement was denying matter.
 - bb. The real work of Christ was his demonstration over sin.
 - c. The suffering of Christ was all mental.
 - d. The death of Christ was not real.
 - e. The resurrection of Christ was not real.
 - f. There was no ascension.
 - g. There is no final judgment day.
 - C. Sin, death, and the devil.
 1. Sin.
 - a. There is no fallen state of man.
 - b. Man must suffer for his sins.
 - c. The forgiveness of sins is the relief from false material beliefs.
 2. Death.
 - a. Death is an error of mortal mind.
 - aa. Elisha raised the widow's son by denying that error.
 - bb. Mrs. Eddy raised Mr. Fry.
 - cc. Mrs. Eddy did not die.
 - b. Death is a transition into a higher life.
 3. The devil is another name for evil.
 - D. The Sacraments.
 1. Baptism is three-fold.
 2. Communion is a spiritual breakfast.

E. Prayer.

1. Audible prayer is harmful.
 - a. It has no effect on God.
 - b. It is injurious.
2. Silent prayer is enjoined.
 - a. Real prayer is desire.
 - b. Christian Scientists should pray.
3. The Lord's Prayer must be understood according to Mrs. Eddy's spiritual version.

F. Marriage.

1. Marriage is a union of hearts with God.
 - a. There is no sexual basis for marriage.
 - b. Children are the offspring of Spirit.
2. For weak mortals marriage must remain.
3. Divorce is permissible by mutual consent.

F. Heaven and Hell.

1. Heaven is harmony within us.
 - a. The soul is sense.
 - b. Angels are thoughts of God.
 - c. The Kingdom of God is within us.
2. Hell is mental anguish.

IV. The Healing of Christian Science.

A. Sickness is not real.

1. It is a false belief.
2. The testimony of the senses is false.
3. Sickness is caused by fear.
4. Medicine is unnecessary.
 - a. Mrs. Eddy forbids diagnosis.
 - b. There is not such thing as contagion.
 - c. Health is harmony.

B. The Cure of sickness.

1. The cure is based on the Bible.
 - a. It is based on the healing of Christ which was spiritual, and natural.
 - b. It is based on the Bible promise that all believers will be able to heal.
2. It is cured by demonstrating the unreality of the sickness.
 - a. First remove the dream of disease.
 - b. Then remove the fear which causes disease.
3. How the cure is accomplished.
 - a. It is accomplished in the mind of the individual.
 - b. It is accomplished in the degree that Truth replaces the material in the mind.

C. The Christian Science Claims of Cures.

1. They admit limits in surgery and broken bones.
2. They claim to heal all disease.
 - a. All Christian Scientists can heal.
 - b. Mrs. Eddy healed all diseases.
 - c. Cure by proxy is possible.
3. They offer testimonies as proof of their cures.
 - a. The testimonies in Science and Health.
 - b. The testimonies in their periodicals.

c. The testimony in the Congressional Record.

4. Failure of the claims.

D. Can Christian Science Cure?

1. Sickness and health is ruled by the mind.

a. The imagination.

b. Suggestion.

aa. hypnotism.

bb. auto-suggestion.

2. Cures of functional diseases are possible.

a. There are real mind cures.

b. There are natural cures.

3. Cures of organic diseases impossible.

a. The cures are not real.

b. God may cure.

c. The devil may cure.

E. Conclusion.

1. The evil of Christian Science.

2. The good of Christian Science.

3. The appeal of Christian Science.

The sole contact which most people have with Christian Science is through its testimonies of cures, and its claims of absolute healing powers. To examine this healing, however, it is necessary to first examine the philosophy underlying the system of Christian Science, for healing is but one phase of the entire system.

We will examine the entire philosophy of Christian Science in order to uncover the basis for its claim of healing, to see whether it can effect any real cures, and to examine the appeal which it holds. We shall include in this study the sources from which Christian Science

1. This figure is given by the United States Census Bureau for 1936, as quoted from Hartman E. Irvine, The World Almanac and Book of Facts for 1941, p. 862. This same figure is given in the 1947 edition (p. 743) as a 1945 figure. It is difficult to obtain any statistics on Christian Science because Mrs. Eddy says in her Manual of the Mother Church, Art. VIII, Sect. 28, p. 48: "Christian Scientist shall not report for publication the number of the members of The Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people."

2. Mary Baker Eddy, Manual of the Mother Church The First Church of Christ Scientist in Boston, Massachusetts, p. 17.

INTRODUCTION

The Church of Christ, Scientist was organized in August, 1879, by Mrs. Mary Baker Eddy who claimed to have discovered an infallible science of healing. At first she had only a few followers, but the latest available figure is 268,915.¹ These Christian Scientists believe that Mrs. Eddy has reinstated "primitive Christianity and its lost element of healing."²

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2. Mary Baker Eddy, Manual of the Mother Church The First Church of Christ Scientist in Boston, Massachusetts, p. 17.

has been drawn, and its stand toward Christian doctrine.

We shall base this study on the literature of Christian Science. This consists of its textbook, Science and Health with Key to the Scriptures, published by Mrs. Eddy in 1875; Mrs. Eddy's numerous other writings; and the current periodicals published. There is a profuse amount of literature from which to select a bibliography of secondary sources. The authors of most of these books have, however, written from a negative point of view. They have attempted to prove that Christian Science is neither Christian nor Scientific,³ that it is entirely contrary to the Bible.⁴ Yet, as Bellwald, one of the most objective authors, says, "In spite of sarcasm and invective, Christian Science has steadily grown."⁵

Our primary purpose is to examine the philosophy, theology and healing of Christian Science as objectively as possible.

3. Mary Platt Parmele, Christian Science, Is it Christian? Is it Scientific?, and others.

4. I. M. Haldeman, Christian Science in the Light of Holy Scripture, and others.

5. A. M. Bellwald, Christian Science and the Catholic Faith, p. 34.

AN EXAMINATION OF THE PHILOSOPHY, THEOLOGY, AND HEALING OF CHRISTIAN SCIENCE

I. The Philosophy of Christian Science

In examining the philosophy of Christian Science on the basis of Mrs. Eddy's writings one encounters difficulties in determining exactly what she means by the various terms and expressions which she uses. *Vague Terms* Bellwald attributes this to "the author's lack of logical thinking and of any mental training in philosophical reasoning, and, secondly her custom of putting strange, unconventional and fanciful meanings on the most ordinary words, thus intentionally introducing a source of confusion and obscurity of thought where clearness is above all desired."¹ In all of her writings Mrs. Eddy attempts to explain away the realities of life, tries to deny the existence of matter by juggling the philosophical problems which baffled the minds of Plato, Berkeley, and Kant.²

God is the only Reality

To Mrs. Eddy the only reality is God, but a God who is a Principle, a world of ideas and thoughts, a God that does not exist apart from the mind of life that thinks God. We let her speak:

If as the Scriptures declare, God is All-in-All, then all must be Mind, since God is Mind.³

1. Ibid., p. 17.

2. George W. Sandt, A Brief Study of Christian Science, p. 48.

3. Mary Baker Eddy, Rudimental Divine Science, p. 12.

God and his ideas - that is, God and the universe - constitute all that exists.⁴

The Science of Christianity is strictly monotheism, and it has one God. And this divine infinite Principle, noumenon and phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal.⁵

This Principle "the one Ego, the one Mind, or Spirit called God has many synonyms."⁶ Deriving the word God from the Saxon word for God, which is Good, she uses the two words, God and Good as synonyms.⁷ We find other synonyms all meaning the one God: "Spirit, Life, Truth, Love, combine as one, - and are Scriptural names for God."⁸ Yet this God is not a personal God as Christians believe. "God is a Person in the infinite scientific sense of Him,"⁹ she told the Mother Church in her Annual Address of June 1901. By the infinite "scientific" sense of "Person" must be meant the individuality of God, for she wrote, "God is indefinitely individual and not personal,"¹⁰ and by the individuality of God is meant the "infinite and divine Principle. . . God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love,"¹¹ but these capitalized terms are all depersonalized.

This depersonalized God, this Principle, is the only reality, is All, is One, which is the very "essence of Christian Science."¹² In

4. Mary Baker Eddy, Unity of Good, p. 30.

5. Mary Baker Eddy, Christian Science vs. Pantheism and other Messages to the Mother Church, p. 12.

6. Mary Baker Eddy, Science and Health with Key to the Scriptures, p. 281.

7. Ibid., p. 286., and Mary Baker Eddy, Miscellaneous Writings, p. 26., and Christian Science vs. Pantheism, p. 3.

8. Eddy, Science and Health, p. 275.

9. Eddy, Christian Science vs. Pantheism, p. 6.

10. Eddy, Rudimental Divine Science, p. 8.

11. Eddy, Science and Health, p. 465.

12. From notes taken at Lecture on Christian Science by Margaret Morrison at the Eighth Church of Christ, Scientist, St. Louis, January 6, 1948.

the Glossary of Science and Health God is defined as: "The great I AM; the all-knowing, all seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; all substance, intelligence."¹³ So Mrs. Eddy argues, "How can there be more than all?"¹⁴ Thus outside of God nothing exists. This only existence is identical with Mind, which Mrs. Eddy defines as: "The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God;"¹⁵ Since this eternal, immortal Mind is all that is real, the Mind of man, or mortal mind is unreal and does not exist, reasons Mrs. Eddy, as she calls the very term mortal mind a "solecism in language," and defines it as "Nothing claiming to be something."¹⁶

Man is a Mode of God

Man is a mode of the Infinite Mind, according to Mrs. Eddy. He is a thought, an idea,¹⁷ a reflection of the eternal Principle, God. A mind always has thoughts. So God, as the Mind, thinks. We are those thoughts. Sandt uses the analogy: "Think of thyself as the orange just eaten, of which only the pleasant idea is left."¹⁸ He is not part of the Mind, but only the idea or thought of it. As the sun reflects light, so this thought of God, reflects God. The rays of the sun are not part of the sun, but merely reflect the brilliance of the sun. So in man, "God reflects Himself, or Mind, but does not subdivide Mind, or Good,

13. Eddy, Science and Health, p. 587.

14. Ibid., p. 287.

15. Ibid., p. 591.

16. Ibid., pp. 114, 591.

17. See the next chapter where the "idea" of Mrs. Eddy is viewed in its relation to the idealistic philosophers.

18. Sandt, op. cit., p. 31.

into minds, good and evil."¹⁹

The word man Mrs. Eddy uses as the generic term for all humanity,²⁰ while staunchly maintaining the individuality of man: "I do not deny, I maintain, the individuality of man." "Human beings are physically mortal, but individually immortal."²¹ He is individual and has a mortal, physical existence, although this mortal existence is not man in the "spiritually scientific sense. A material, sinful mortal is but the counterfeit of immortal man."²² "Mortal man is the antipode of immortal man, and two should not be confounded."²³

Seeking the origin of that man, then, is like seeking the origin of the sun. It is prying into the origin of Mind. Man is not created by Mind, and thus the account in Genesis of man being formed of the dust of the earth crumbles under Mrs. Eddy's interpretation: "The creative 'US' made all, and Mind was the creator. Man originated not from dust, materially, but from Spirit, spiritually. This work had been done; the true creation was finished and its spiritual Science is alluded to in the first chapter of Genesis."²⁴ Thus man has no beginning for he is eternally begotten of the Mind, although he originated spiritually from the Spirit. Since man is then spiritual, existing as a mode or reflection of God, he is immortal, perfect, holy, in the image of God.

He is spiritual and eternal, and immortal mode of the divine Mind. Man is the image and likeness of God, co-existent and co-eternal with Him.²⁵

19. Mary Baker Eddy, Retrospection and Introspection, p. 77.

20. Eddy, Unity of Good, p. 64 where she also says, "Woman is the highest species of man, and this word is the generic term for woman."

21. Ibid., pp. 58, 47.

22. Mary Baker Eddy, No and Yes, p. 25.

23. Eddy, No and Yes, p. 27.

24. Eddy, Miscellaneous Writings, p. 57.

25. Eddy, No and Yes, p. 25.

The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian Science and because Christ's dear demand, 'Be ye therefore perfect,' is valid, it will be found possible to fulfill.²⁶

Summing up we use the words of an editorial in the Christian Science Sentinel, "Christian Science defines man as conceived in Mind, fashioned of Spirit, governed by Principle, endowed with Life. He is complete in Love, pure in Soul, stable in Truth."²⁷

Matter Does Not Exist

On the basis that Mind and man as a mode of that Mind is all that exist, Mrs. Eddy goes on to deny the reality of all matter. [God is all and nothing else can exist according to the syllogism:

Major premise: Opposites can not exist.

Minor premise: Mind and matter are opposites.

Conclusion: Therefore Mind and matter can not exist.²⁸

So Mrs. Eddy says, "If He is All he can have no consciousness of anything unlike Himself; because, if He is omni-present there can be nothing outside of Himself."²⁹ Convincing oneself of that fact is becoming a Christian Scientist, is the road to the realization that matter is unreal, an illusion of mortal mind.

Yet although matter is an illusion of the mortal mind, Christian Science denies the existence of mortal mind, on the basis that the only reality is the Mind. In explaining away the reality of matter, however, it becomes necessary for Mrs. Eddy to imply that there is a mortal mind

26. Eddy, Christian Science vs. Pantheism, pp. 11f.

27. Ivimy L. Gwalter, "Heredity Uprooted," Christian Science Sentinel, II (September 13, 1947), 1605.

28. L. J. Coppage, Christian Science in the Light of Reason, p. 19.

29. Eddy, Unity of Good, p. 4.

of which matter can be the illusion or phenomenon. Then after she has denied the existence of matter through this mortal mind, she can deny the existence of mortal mind itself.

Matter is but the subjective state of mortal mind.³⁰

By matter is commonly meant mind, - not the highest Mind, but a false form of mind...Matter testifies of itself; but unless matter is mind it cannot testify.³¹

At best matter is only a phenomenon of mortal mind, of which evil is the highest degree; but really there is not such thing as mortal mind.³²

Thus matter becomes dead and lifeless, non-existent, for if matter is but a mistake of mortal mind, if it does not exist, how can it have any life, Mrs. Eddy reasons. "Life in matter is a dream."³³ "Matter is inert; inanimate, and sensationless."³⁴ "There is no connection between Spirit and matter. Spirit never entered, and it never escaped from matter."³⁵

In the same vein of reasoning, all of our experiences with matter which we know through the testimony of our senses must be denied. "It is dangerous to rest upon the evidence of the senses, this evidence is not absolute, and therefore not real, in our sense of the word,"³⁷ Mrs. Eddy says. Thus all of our experiences with matter, such as joy and pleasure, suffering and sickness, sin and death she calls a myth, an

30. Mary Baker Eddy, The First Church of Christ Scientist and Miscellany, p. 108.

31. Eddy, Unity of Good, pp. 40f.

32. Ibid., p. 62.

33. Eddy, Christian Science vs. Pantheism, p. 9.

34. Eddy, Rudimental Divine Science, p. 5.

35. Mary Baker Eddy, Christian Healing and the People's Idea of God, p. 18.

36. Eddy, Unity of Good, p. 10.

illusion, a delusion, or nothing 3000 times in Science and Health and 10,000 times in all of her writings together.³⁷ Thus to a Christian Scientist absolutely nothing exists but this God-Mind, and if we were to carry this out as Coppage does we would say with him, "So all of the Bible, as well as all the Christian Science doctrines, learned by the means of the five senses must be lost."³⁸

To be a Christian Scientist then one must learn to deny everything material and cling to the truth that Mind is All. One must "study" as they call it for "everything is as real as you make it and no more so,"³⁹ which Gilmore even proves from the Bible, quoting Proverbs 23:7, "As a man thinketh is his heart so he is."⁴⁰

The Goal is Spiritualization of Thought

The purpose and goal of Christian Science according to Mrs. Eddy is three fold: "To heal the sick...raise the dead...preaching the Gospel." By raising the dead is meant the "elevation of the understanding as will enable thought to apprehend the living beauty of Love..."⁴¹ Thus a Christian Scientist seeks, in his devotion to his religion, the "elevation of his understanding," or the raising of his thoughts in order to transcend all material things and thus escape the realities of life and exist only as a perfect reflection of God. This is pure escapism. The form originated with Mrs. Eddy in the last century, but is still taught, believed, and practiced by Christian Scientists today, as Zoe Cool

37. James H. Snowden, The Truth About Christian Science, p. 124.

38. Coppage, op. cit., p. 28.

39. Eddy, Unity of Good, p. 10.

40. Albert Field Gilmore, The Christ at the Peace Table, p. 54.

41. Eddy, Retrospection and Introspection, pp. 108f.

writes in 1947: "Right where we are is the place to release material thinking and to quietly know God's Allness, thus making way for the perfect reflection of the divine Mind, Love, which enfolds mankind in it all inclusiveness."⁴²

To attain this goal of release from the material one must pass through three stages or degrees which are listed in Science and Health.

(1) "depravity" The unreal degree which is man as he is, swimming in his evil, mortal beliefs of sin, sickness, and death. (43)

(2) "Evil beliefs disappearing" The moral degree where the transitional qualities of compassion, hope, faith, meekness and temperance appear. (43)

(3) "understanding" The final degree of reality. The spiritual stage where all is purity, love, health, and holiness, where "mortal mind disappears, and man as God's image appears."⁴³

That is the goal of Mrs. Eddy and all Christian Scientists today, to "wed" themselves with God, which is, however, merely ratifying a "union predestined from all eternity."⁴⁴ That is not only the goal, but Gilmore makes it an obligation of every Christian Scientist, an obligation which if carried out could solve the world's problems and attain a lasting peace and harmony among men.

And it is the obligation of mortals to lay off the false material sense of man, of the counterfeit, which has developed through the eons of time, and seek man's true selfhood, the only selfhood that is real, perfect, and permanent.

⁴². Zoe Cooil, "Be Still and Know", Christian Scientist Sentinel, II (December 6, 1947), 2118.

⁴³. Eddy, Science and Health, pp. 115f.

⁴⁴. Eddy, Unity of Good, p. 20.

To be sure, the true brotherhood is not attainable except through spiritualization of thought, through the gaining of the understanding of God, and Christ Jesus that constitutes eternal life.⁴⁵

Christian Scientists feel that it is their duty to help solve the world's problems by spiritualizing the world, thus helping it to overcome its material beliefs.⁴⁶ At a testimonial meeting a man stated that Christian Science must help the starvation and famine in Europe by helping the people who are starving deny the fact that they are starving. They must overcome their false material beliefs that there is a famine.⁴⁷ Christian Scientists are firmly convinced that their religion is the solution to the world's problems, solves their own personal and their business problems, helps them to make all their decisions in life, and gives them the needed inspiration for success. We read much similar to what Eric W. Carr says:

Christian Scientists are proving in their individual experiences that business problems can be solved through spiritualizing their outlook and motives...through reflecting divine intelligence he may have an inspiration as to what to do...But come what may he should keep his thought enriched with a sense of spiritual unity with his Father-Mother God, who always has a bountiful supply of all good right at hand.⁴⁸

The process by which a Christian Scientist attains his spiritualization is known as "demonstration." To demonstrate means, according to

⁴⁵. Gilmore, op. cit., pp. 96, 119.

⁴⁶. This is emphasized in a novel by George W. Louttit, The Eddyite. We quote one passage for an example. Mr. and Mrs. Dore upon returning home "deemed it their duty to lift the world from what they considered the mortal error in which it was wallowing." p.77.

⁴⁷. From notes taken at the Eighth Church of Christ, Scientist, St. Louis, October 23, 1947.

⁴⁸. Eric W. Carr, "Demand and Supply," The Herald of Christian Science, French ed., XX (May 1937), 123ff.

Leslie Sloat: "To keep in mind the thought that God is all and sickness and other material evil is nothing, until the illusion disappears and we have no more sickness or other material evil. The constant repetition of Truth, whether to oneself or to another, will eventually destroy error and bring relief."⁴⁹

This spiritualization holds a definite appeal for the average man and perhaps even more so for the intelligent man. Aside from what is possibly its greatest appeal - to cure disease - it has this further appeal in spiritualization in that it offers to man what he is searching for and what he wants in life. Man wants to enjoy life, to be free from all worries and cares, and this he seeks in his philosophy of life. He wants to be free from pain, disease, and death, which he seeks in science and medicine. He wants to believe that he is good and perfect to salve his conscience and his uncertainties about a future life, which he seeks in religion. All of this Christian Science offers to him, giving him the chance to be religious, and at the same time the opportunity to be a philosopher and a scientist. Mark Twain puts it this way, "She has lifted them out of grief and care and doubt and fear, and made their lives beautiful."⁵⁰ To a Christian Scientist that is what it does for him - makes his life beautiful, so that he can feel that he has actually found the solution to all of the needs and problems of his life.⁵¹

49. Leslie W. Sloat, "Mrs. Eddy's Christian Science," The Presbyterian Quarterly, VIII (October 1940), 97f.

50. Mark Twain, Christian Science, p.287.

51. Some authors fail to recognize this appeal as Casper B. Nervig in his book Christian Truth and Religious Delusions, p. 121, where he says, "Its vague emptiness expressed in high sounding phrases appeals to certain types of people, especially to bored women with plenty of money, more so if they are a little neurotic, notional, and afflicted with many imaginary ailments." This is perhaps true to a certain extent, but it cannot be denied that Christian Science has a further appeal which is attested to by the fact that its churches today are full of not only women, but many successful business men.

II. The Sources of Christian Science Philosophy

The question as to the source of the philosophy of Christian Science is of prime importance. Mrs. Eddy maintains:

No human pen or tongue taught me the Science contained in this book, SCIENCE AND HEALTH.

I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our Great Master and the lives of the prophets and Apostles. The Bible has been my only authority. I have had no other guide in the 'straight and narrow way' of Truth.¹

There is, however, sufficient evidence on which to question this statement, first in regard to the language and style used, and then in regard to the content. In examining all of Mrs. Eddy's writings the first question that arises, from the different language and style in each, is whether she herself was the sole author. Mark Twain noticed this and remarked that the contrast between the English of Science and Health and Mrs. Eddy's other writings "suggests - compels - the question; Are there two guns?"²

In turning to the content we learn that many authors before Mrs. Eddy wrote on the same principles which form the basis of her philosophy. Thus Mrs. Eddy is accused of direct plagiarisms from Quimby, Hegel, Carlyle, Blair, Amiel, Ruskin, Swedenborg, and of drawing from the idealism of Berkeley, Gnosticism, Pantheism, and other philosophies. We shall then examine the validity of these accusations.

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1. Eddy, Science and Health, pp. 110, 126.
 2. Twain, op. cit., p. 117.

Phineas Parkhurst Quimby

The statement is made that Mrs. Eddy used Quimby's manuscript, Questions and Answers, in formulating her system of healing, and in particular in composing the chapter in Science and Health called "Recapitulation."³

Phineas Parkhurst Quimby was an uneducated clock maker of Portland, Maine, who under the influence of Charles Poyen, a French hypnotist, developed a system of mind healing.⁴ He held that all the knowledge which a man has is based on his opinions. This he terms the world of matter, which "embraces all that comes within the so-called senses."⁵ The world of science is, however, of God. Quimby's object then was to separate these two worlds, as he said, "Now to separate these two Kingdoms is what I am trying to do."⁶

Disease to Quimby is merely a wrong belief rooted in the subconscious life of man, in the world of matter in which man has two distinct selves, which when out of harmony causes disease. "There is a principle or inward man that governs the outward man...and when these are at variance or out of tune, disease is the effect, while by harmonizing them health of the body is the result."⁷ He then calls disease the result of an "opinion," for which he uses the example of one who believes he committed the unpardonable sin. He reasons that such a man gets nervous

3. The contents of this chapter have also been compared with the philosophy of the vegetarian and visionary, Alcott, which he attempted to practice in his colony, "Fruitlands."

4. Edwin F. Dakin, Mrs. Eddy, The Biography of a Virginal Mind, p. 38.

5. Snowden, op. cit., p. 63.

6. Ibid.

7. Woodbridge Riley, Fredrick W. Peabody, and Charles E. Haniston, The Faith, the Falsity, and Failure of Christian Science, p. 46.

because, "his thought is then attached to the sin of his belief and his belief is some one's opinion about a passage in the Bible....I have to destroy his opinion, and this destroys the effect which is disease."⁸

In the healing of disease the object then was to take away the belief in the existence of sickness which is done "Through the truth, namely that truth, that God himself is perfect health, and that man lives and is in God."⁹ Quimby explains his practice of healing:

My practice is unlike all medical practice...I give no medicine and make no outward application, 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 error, I change the fluids in his system, and establish the truth or health. The truth is the cure. This mode of treatment applies to all cases.¹⁰

To this mind healer Mrs. Eddy came in search of a cure in 1862 of her ailment, which has been termed "chronic invalidism."¹¹ She studied his philosophy and when he died in 1866 she appropriated his system of healing and proclaimed it as her own. A copy of Quimby's manuscript, Questions and Answers she then used in the classes of her Boston Metaphysical College where she was teaching her philosophy and healing. It is known that in 1867 she, then Mrs. Glover, lived in Stoughton with Hiram Crafts and taught a "mental healing she said she learned from Dr. P. P. Quimby."¹² From 1868 to 1870 she lived with Mrs. Sally Wentworth to whom she taught her system of healing. Mrs. Wentworth made a copy of

8. Horatio W. Dresser, The Quimby Manuscripts, p. 287.

9. L. F. Fuerbringer, Th. Engelder, and P. E. Kretzmann, "Christian Science," The Concordia Cyclopedia, p. 141.

10. Snowden, op. cit., p. 62.

11. Charles W. Ferguson, The New Books of Revelations, p. 212.

12. Fredrick W. Peabody, Complete Exposure of Eddyism or Christian Science, pp. 15-17.

Quimby's manuscript, which Mrs. Glover had, under her direct supervision. This Wentworth manuscript is still in existence today in Mrs. Wentworth's handwriting with corrections and interlineations in Mrs. Glover's handwriting. Mrs. Wentworth's daughter said, "It wasn't safe for anybody to say anything to me against Mrs. Glover...I often used to hear her say, 'I learned this from Dr. Quimby.'"¹³ Mrs. Clapp, a cousin, states:

She wasn't content with mentioning once or twice that she had learned this from Dr. Quimby; she repeated it so often that we got deadly tired of hearing it...She would often fold her hands softly in her lap, smile gently, nod her head slowly at almost every word, and say in a sweet voice, emphasizing every time the words "learned," "Quimby," "promise," "two," and "die:" "I learned this from Dr. Quimby and he made me promise to teach it to at least two persons before I die."¹⁴

Thus Mrs. Milmine after a diligent study wrote to George A. Quimby, P. P. Quimby's son, on October 25, 1905:

It is quite true that she (Mrs. Eddy) did use your father's Ms. entitled "Questions and Answers" to teach from in the beginning...hired a student to make copies of it for the use of each pupil. I have photographs of one of these copies...with the change of a word here and there, it is entirely your father's Ms. This manuscript of your father's was used largely to form a chapter called "Recapitulation" in "Science and Health" in later years but with new edition it was revised until the present chapter of that title is a long way off from the original. Nevertheless this is the only chapter in her book from which her students are taught in classes, today...So everybody who is learning C. S. healing today is learning...almost directly from your father's old manuscript.¹⁵

It is almost universally agreed that Mrs. Eddy did plagiarize from Quimby, using the Quimby-Glover Manuscript, which George A. Quimby

13. Ibid.

14. Ibid.

15. Georgine Milmine, The Life of Mary Baker G. Eddy and the History of Christian Science, p. 436.

said was a copy of his father's manuscript. Actual parallels are drawn by Peabody:

Quimby-Glover-Manuscript

Error is sickness,
Truth is health.

God is truth.

Error is matter.

Science and Health

Sickness is part of the error
which truth casts out.
(ed. of 1898, p. 478)

God is truth. (1889, p. 183)

Matter is mortal error.¹⁶
(1881, p. 169)

Thus Mrs. Eddy's philosophy and system of healing have their roots in Quimbyism, even if she glorified his system, dressed it in a cassock, or as Dakin puts it "exhausted almost all the variations which her imagination could weave around the central core of Quimby's thought."¹⁷ Mrs. Eddy continued to deny these accusations displaying a court decision to prove the originality of her writings. The case was that of Edward J. Ahrens, a German adventurer who made extracts from Science and Health. Mrs. Eddy sued him, but since he failed to make a defense the court "adjudged his publications infringements of Mrs. Eddy's copy."¹⁸ No further answer has been made by Christian Science or Mrs. Eddy to whom these accusations had been made personally while she was yet alive.

Philosophical Idealism

The philosophy underlying Quimbyism and Mrs. Eddy's version of it antedated them both. This philosophy is philosophical idealism which holds that Spirit and its formations are the only realities. These formations are called "activities of the infinite Spirit," and make up what is known

16. Peabody, op. cit., pp. 18ff.

17. Dakin, op. cit., p. 533.

18. Peabody, op. cit., p. 25.

as the material universe.¹⁹ God is the infinite and eternal Spirit who created finite spirits and the material world, but only as a mode of his divine will. Thus as in Christian Science God is all that exists with man as a mode of that God, so in philosophical idealism, man is a formation of the infinite Spirit. The difference lies in this that Mrs. Eddy goes on and makes the material world one great falsity, while in idealism it is a formation of God. It seems as if she meant to make matter a subjective idea of the mind, but made the idea an illusion and delusion of mortal mind and then mortal mind itself a delusion. Thus Christian Science has been called an "ignorant and spurious form"²⁰ of idealism, but is basically the doctrines of "Berkeley, Lotze, Paulsen, Bowne, Royce, and many other thinkers from Plato down to our day,"²¹ although Mrs. Eddy maintains that she had not read one line of Berkeley when she published her work Science and Health.²²

Christian Science then is a form of idealism differing only in that it denies the reality of matter while idealism affirms its true nature and existence as a manifestation of God, thus at best it can be called nothing more than an "illegitimate and deformed child of idealism."²³

The most recent proof to attest the above accusation is the discovery of a manuscript by Haushalter with which he proves that Mrs. Eddy was influenced by the idealism of Hegel. This is a twelve page document written by a Dr. Francis Lieber, under the pen name of Christian Hermann, in 1866.

19. Snowden, op. cit., p. 122.

20. Th. Engelder, W. Arndt, Th. Graebner, and F. E. Mayer, Popular Symbolics, p. 455.

21. Snowden, op. cit., p. 150.

22. Eddy, Christian Science vs. Pantheism, p. 24.

23. Snowden, op. cit., p. 15.

This paper was entrusted to Mrs. Emet Crafts from whom Mrs. Eddy obtained it. The title which Lieber placed on the cover of the manuscript is "The Metaphysical Religion of Hegel." Beneath this Mrs. Eddy wrote, "N. B. This is Metaphysical Basis of Healing and Science of Health, same as 'Christ-power' and Truth-power."²⁴ From this manuscript it appears that Mrs. Eddy has made direct plagiarisms according to the parallels which Haushalter draws, such as:

Metaphysical Religion of Hegel

Hegel's science brings to light Truth and its supremacy.

Few people comprehend what Hegel in his science means by reflection.

Science and Health

Christian Science brings to light Truth and its supremacy.

Few people comprehend what Christian Science means by the word reflection.²⁵

As to the actual philosophy of Hegel similarities with Christian Science seem quite evident. Hegel held an objective idealism in which the only reality was "Mind differentiated into Ideas;" and human minds being parts of the Absolute Mind of God, matter being an "expression or method of reflection of the Infinite Mind."²⁶ Mrs. Eddy perverted this objective idealism into a subjective idealism completely denying the existence of matter.

Hegelianism presents man as a wave on the sea, having form and beauty for the moment but losing identity the next instant and being lost in the ocean of successors. Similarly Mrs. Eddy presents man as a reflection of God, but adds the sinlessness and deathlessness to the individual man whereas Hegel attributed them to the "Rose of Man."²⁷ In regard to her

24. Walter M. Haushalter, Mrs. Eddy Purloins From Hegel, pp. 11-21.

25. Ibid., pp. 23f.

26. Ibid., pp. 49f.

27. Ibid., pp. 53f.

teaching concerning Christ, Mrs. Eddy did presumably what Hegel did, subordinate the historical Jesus to the metaphysical Christ-Idea.²⁸ Thus on the basis of the direct parallels drawn and the similarity of philosophy we may well conclude with Haushalter that Mrs. Eddy did use Lieber's manuscript as a source of her theories. The relationship is best described as that of a "cracked or bent mirror reflecting a distorted, warped image of the real."²⁹

Gnosticism

It has also been charged that Mrs. Eddy's system resembles Gnosticism. The Gnostics taught that the world of matter is evil since it cannot have its origin in God who is a Spirit. Some observers say that Christian Science by teaching that man is a reflection of God virtually holds that there are emanations of the Deity "and this is essentially a recurrence of the Gnostic teaching."³⁰ Christian Science at first seems to teach a monism, stressing constantly the one Principle or Mind. Yet it speaks of a mortal mind in contrast to the divine Mind and thus in essence teaches a dualism, which leads to perfectionism by the rising above this mortal mind to a union with Mind. This is the process called spiritualization of thought.³¹ In Gnosticism man is spiritual and therefore must free himself from this physical world of evil by ascending above it to a perfect life, which is again the dualism leading to perfectionism.

Mr. Wiggin, the Unitarian minister who revised Science and Health for Mrs. Eddy, wrote in a letter of December 14, 1889, "Christian Science in

28. Ibid., pp. 57f.

29. Ibid., p. 48.

30. Paul G. Strickert, Gnostic Elements in Christian Science, p. 67.

31. See Chapter I portraying spiritualization as the goal of all Christian Scientists.

its theological side, is an ignorant form of ancient Gnosticism, that Jesus is to be distinguished from the Christ, and that his earthly appearance was phantasmal, not real and fleshy."³²

Thus Christian Science may well be termed a revival of ancient Gnostic ideas, "but with the feature of metaphysical healing added for the sake of appeal, giving it a new alluring brilliance to deceive the unwary."³³

Pantheism

There is also a definite similarity between Christian Science and Pantheism, although Mrs. Eddy is very definite in her denials of such similarities. Pantheism is the theory that there is one infinite, eternal, impersonal substance which is the totality of all reality. Mind is God and there is no substance, life, or intelligence apart from God. This sounds much like Mrs. Eddy in Science and Health, "Man in Science is neither young nor old. He has neither birth nor death,"³⁴ or in her message to the Mother Church of 1900, "Man and universe co-exist with God in Science, and they reflect God and nothing else."³⁵ Her views that "God is All-in-All," or that man is only an "idea" or a "reflection" of God and has no existence apart from God is "pure pantheism."³⁶ The very idea that all senses, pleasure, and pain are to be extinct in Christian Science is a "pure, passive unconsciousness in which the human soul is merged in God as

32. Snowden, op. cit., p. 93.

33. Nervig, op. cit., p. 121f. also draws the following comparison: Gnosticism comes from the Greek word γινωσκω meaning knowledge; science comes from the Latin word, scientia meaning knowledge. Thus Christian Science and Gnosticism both imply a "superior brand of Christian knowledge... and Christian Science might well be called Modern Gnosticism."

34. Eddy, Science and Health, p. 244.

35. Eddy, Christian Science vs. Pantheism, p. 4.

36. Snowden, op. cit., p. 115.

rain drops in the sea."³⁷ Thus man in Christian Science is to God as a wave or spray or foam is to the sea; this is pantheism, for this holds that God is in the universe and its processes.

Mrs. Eddy seems to define Pantheism differently. She said that Christian Science "looms above the mists of pantheism higher than Mr. Ararat above the deluge."³⁸ She says that the word "Pan" comes from a Greek mythological deity of that name, and "theism" is a "belief concerning Deity in theology," Therefore pantheism may be defined as "a belief in the intelligence of matter."³⁹ Thus pantheism to Mrs. Eddy is not the "universe in God" but intelligence in matter."⁴⁰ This intelligence of which she speaks is God himself, for we read that God is "the only intelligence of the universe."⁴¹

Therefore in the final analysis Mrs. Eddy defined Pantheism not as the other pantheists, "matter is God," but that "God is matter."⁴² The distinction is fine, and so most authors would agree with Dresser that Christian Science "viewed through the lens of theology is practically pantheism; a pantheism refracted from the ancient Vedanta philosophy, with its illusion theory of the outer world, through the dazzling prism of modern philosophy."⁴³

Transcendentalism

Mrs. Eddy's childhood years were spent in New England which at that time was submerged in a "wave of mental science, animal magnetism, and clairvoyance. The atmosphere was charged with the occult movement ranging

37. Ibid., p. 112.

38. Eddy, Christian Science vs. Pantheism, p. 2.

39. Eddy, Science and Health, p. 129.

40. Bellwald, op. cit., p. 64.

41. Eddy, Science and Health, p. 330.

42. Yet as has been pointed out above there is no matter. Matter is only an illusion of mortal mind and does not exist.

43. Dresser, op. cit., p. 224.

all the way from phrenology and mind-reading to German transcendentalism."⁴⁴ Thus in formulating her philosophy of healing, Mrs. Eddy perhaps quite naturally was influenced by this environment, although many authors seem to make unwarranted statements as to the extent of the influence of these trends. There is little doubt that she was influenced by transcendentalism, as for instance in her doctrines of identity and reflection which in the opinion of Haushalter must be attributed to the German Transcendentalists like Shelling, Fichte, Herbart, and others.⁴⁵ She came, however, more directly under the influence of New England Transcendentalism⁴⁶ which was idealistic, in that it dealt with the thoughts and ideas which do not derive their validity from the sense perceptions. It was concerned with "high thinking"⁴⁷ and lacked realism as does Christian Science. Yet Mrs. Eddy states, "We are not transcendentalists to the extent of extinguishing anything that is real."⁴⁸ They do not extinguish them but merely deny their reality. Thus Christian Science although it is not pure transcendentalism, does have roots in it.

Plain Plagiarisms

It is quite evident that in the writing of Science and Health Mrs. Eddy made free use of a book called Philosophic Nuggets which contains

⁴⁴. Milmine, op. cit., p. 20.

⁴⁵. Haushalter, op. cit., pp. 6f.

⁴⁶. New England Transcendentalism was a movement between 1830-1850 related to the change from Calvinism to Unitarianism in Massachusetts. In the process of change it was influenced by the philosophy of Kant and Cousin, by the theology of Schliermacher, and the speculation of Neoplatonism. Thus Transcendentalism became a pantheistic philosophy supposedly fostering philosophy in revolt of materialism. Its main representatives were Emerson, Hedge, Alcott, Thoreau, and Margaret Fuller who made their headquarters the Brook Farm near Boston. Engelder and others, op. cit., p. 428.

⁴⁷. Ibid.

⁴⁸. Eddy, Christian Science vs. Pantheism, p. 5.

works of Carlyle, Blair, Amiel, and Ruskin. This book was published on October 21, 1899, and a copy was given to Mrs. Eddy as a Christmas gift. We quote a few of the almost direct plagiarisms from Haushalter.

Carlyle

...it was the unseen and spiritual in them which determines the outward and actual. (p. 30)

Ruskin

...a little group of wise hearts is better than a wilderness full of fools; (p. 89)

Amiel

The redeemed are happier than the elect. (p. 89)

Science and Health

...to work out the spiritual which determines the outward and actual. (p. 254)

Miscellany

A small group of wise thinkers is better than a wilderness of dullards and stronger than the night of empires. (p. 162)

Rev. Hugh Blair's sermon "The Man of Integrity" was adopted en bloc in a Message to the First Members.⁵⁰ Mrs. Eddy even misquotes. Blair tried to explain how the power of the music of Mozart and Beethoven stirred him. Feeling for words in talking about Beethoven he mentions, "The power of measuring himself against deeper grief."⁵¹ Mrs. Eddy ascribes this incorrectly to Mozart in Science and Health, "Mozart rests you. To me his composition is the triumph of art, for he measures himself against deeper grief."⁵² Thus it is clear that Mrs. Eddy drew directly from Carlyle, Ruskin, Amiel, and Blair through Philosophic Nuggets.

A further plagiarism of the "Scottish Divine," Hugh Blair was through

49. Haushalter, op. cit., pp. 112f.

50. Ibid.

51. Ibid., pp. 116f.

52. Eddy, Science and Health, p. 11.

Lineley Murray's book, known as the Murray Reader,⁵³ a copy of which was found in Mrs. Eddy's library. In Mrs. Eddy's annual Message of 1895 she gives a brief introduction of her own and then begins to copy Blair's sermon beginning on page 89 of the Murray Reader. The following is a specimen of the plagiarism:

Blair

The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honourable...

Mrs. Eddy

The upright man is guided by a fixed Principle, which destines him to do nothing but what is honorable...⁵²

This goes on paragraph after paragraph, copied almost word for word.⁵⁴

Mrs. Eddy also plagiarized from Mr. Wiggin, a retired Unitarian minister. She hired him to revise the 5th edition of Science and Health, but he told her that he "could do nothing by merely correcting the manuscript" that to improve it he would have to largely rewrite it."⁵⁵ Whether he did much actual rewriting then we do not know. His main job was to correct the language and make it more readable, although he did persuade her to omit a part of the chapter on Malicious Animal Magnetism and was allowed to insert in its place a part of his sermon, "Wayside Hints."⁵⁶ Bellwald says that Mr. Wiggin later knew that Mrs. Eddy called this chapter her own but that only made him chuckle.⁵⁷ Mrs. Eddy herself denies the charge saying, "Mr. Calvin A. Fry copied my writings, and he will tell you that Mr. Wiggin left

53. The full title is: The English Reader, or Pieces of Prose with Verse from the Best Writers; designed to assist Young Persons to Read with Propriety and Effect; Improve their Language and Sentiments, and to Inculcate the Most Important Principles of Piety and Virtue.

54. Dakin, op. cit., p. 535ff.

55. Haushalter, op. cit., pp. 50-55.

56. Bellwald, op. cit., p. 70.

57. Ibid.

my doctrine quite out of the question, sometimes saying 'I wouldn't express it that way.'⁵⁵ The fact remains, however, that he worked on the staff of the Christian Science Journal for four years and was told by Mrs. Eddy in person, "Mr. Wiggin, do you know, I sometimes believe God speaks to me through you."⁵⁸

There is no evidence here that Wiggin saturated Science and Health with his Unitarianism, although Bellwald makes the observation that "With the possible exception of her idea of the inexistence of matter and evil, Mrs. Eddy took her Christianity as she found it in New England Unitarianism, with which it is in the main identical, neither better nor notably worse."⁵⁹

The Glossary of Science and Health seems to be an outgrowth of Emmanuel Swedenborg's Dictionary of Correspondences, published in Boston, 1847. Haushalter feels that Mrs. Eddy chose in her Glossary words for interpretation which were in the Dictionary of Correspondences. A few of the parallels which he draws are:

Swedenborg

ARK. By the Ark going forward, were represented combats and temptations.

DAN. All kinds of error.

SUN.....signifies His divine Love.

HAND....in the Word denotes power.

Science and Health

ARK....The ark indicates temptations overcome and followed by exaltations.

DAN.(Jacob's son)...error, working out the degrees of error.

SUN....is a figure of divine Life and Love.

HAND....in Bible usage often means spiritual power.⁶⁰

58. Haushalter, op. cit., pp. 50-55.

59. Bellwald, op. cit., p. 174.

60. Haushalter, op. cit., pp. 123ff.

Ferguson links Mrs. Eddy with the Swedenborgians through Quimby and Evans: "Warren Felt Evans, who shepherded a small flock of Swedenborgians in New Hampshire, was the first oracle of the new therapeutism taught by Phineas Parkhurst Quimby and later filched by Mary Baker Eddy."⁶¹ Haushalter thinks that she borrowed ideas and expressions also from Andrew Jackson Davis, a Swedenborgian around New York, in 1826.⁶²

Further Comparisons

Some authors hold that Mrs. Eddy is indebted to the Shakers for cues in the final assembling of her ideas, although Dakin holds that much of this has been mere conjecture.⁶³ Ferguson agrees with Dakin that although in her childhood she knew of the Shakers who were only five miles from her home in Tilton, "It is easy to exaggerate the similarities between the Shakers and certain Christian Science customs."⁶⁴ Snowden does, however, draw comparisons taking the sect of Ann Lee at East Canterbury, New Hampshire, near Tilton:

Christian Science

Our Father-Mother God
no audible prayer
Mary Baker Eddy inspired
Church of Christ, Scientist
gift of healing
Mother
discourage marriage

Shakers

Our Father and Mother
no audible prayer
Ann Lee inspired
The Church of Christ
gift of healing
Mother
enjoined celibacy⁶⁵

Spiritualism has also been named as a source of Christian Science philosophy by Haushalter: "Her phrase 'Father-Mother God' and her addiction to

61. Ferguson, op. cit., p. 160.

62. Haushalter, op. cit., pp. 120f.

63. Dakin, op. cit., p. 13.

64. Ferguson, op. cit., p. 80.

65. Snowden, op. cit., p. 17.

the ancient Babylonian creed of the male-female Principle of Creation, had drifted down through the 'Banners of Light,' a Spiritualistic paper."⁶⁶

The philosophy of a man named Alcott has been compared to the chapter in Science and Health called "Recapitulation."⁶⁷ Alcott was a vegetarian and visionary who founded the strange philosophic colony of "Fruitlands." He held that God, Spirit or Idea was the first Principle, who created beings like himself, differing only in degree. These pure souls have a free will and can lapse, thus creating a body for themselves. If such a comparison with Christian Science were valid we could compare it with any philosophy.⁶⁸

Likewise not much faith can be placed in the comparisons with Docetism, Manichaeism, and Nicolaitanism,⁶⁹ or with fetishism, the worship of relics, and even devil worship.⁷⁰ There may be a grain of truth in the comparisons made with the Oriental Religions, Hinduism, Buddhism, and Brahminism. Gauss mentions a native of India, Pundita Ramabai, the daughter of a Pundit, a high caste Brahmin, who became a Christian. She came to America and said of Christian Science: "I recognize it as being the same philosophy that has been taught among my people for 4000 years. It has ruined millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion...."⁷¹

Thus we conclude that, although unfounded overstatements have been made, it is evident that Mrs. Eddy plagiarized not only parts of her philosophy,

66. Haushalter, op. cit., p. 8.

67. See above where we traced "Recapitulation" to Quimby's manuscript, Questions and Answers.

68. Riley, op. cit., pp. 32f.

69. J. H. Gauss, God's Truths versus Man's Theories, p. 115.

70. Snowden, op. cit., pp. 133, 156.

71. Gauss, op. cit., p. 116.

but also some of the actual words into which she put it. Yet with all the odds and ends which she pieced together she did make a new system all her own, as one would make a new patch quilt from odd pieces of material gathered and collected from many sources.

III. THE THEORY OF CHRISTIAN SCIENCE

Treatment of the Bible

Christian Science seems to accept the Bible. Mrs. Eddy even says, "The Bible has been my only authority."¹ The Bible is read in every Christian Science church before a passage from Science and Health. It quotes the Bible in its current publications as freely as it does Mrs. Eddy's works. Yet in reality Mrs. Eddy did not regard the Bible as the inspired and infallible revelation of God, for as Swedenborg states, she "drives a double-edged plowshare through the Bible from Science to Revelation and leaves it a different book in every word and idea."²

Mrs. Eddy discards those parts of the Bible which do not suit her, as for instance the second chapter of Genesis. She regards that chapter as a "material view of God" which is the exact opposite of scientific truth as recorded in the first chapter. "The Science of the first chapter proves the falsity of the second. If one is true, the other is false, for they are antagonistic."³ The parts of the Bible that Mrs. Eddy did retain, she interpreted to suit herself as she did the first chapter of Genesis. She regards that chapter as the true account of creation and yet she does not think it

1. Idem, Science and Health, p. 126.

2. Swedenborg, pp. 215, p. 187.

3. Idem, Science and Health, p. 167. Swedenborg, pp. 215, p. 187. Idem, the 1894 edition of Science and Health in which Mrs. Eddy said, "It must be a lie."

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1. Eddy, Science and Health, p. 126.

2. Snowden, op. cit., p. 167.

3. Eddy, Science and Health, p. 167. Haldemann, op. cit., p. 381, quotes the 1893 edition of Science and Health in which Mrs. Eddy said, "It must be a lie."

as God's Word. To her "beginning" means "the only, - that is, the eternal verity and unity of God and man, including the universe."⁴ There was no beginning. There was no creation, for Mrs. Eddy continues, "This work had been done; the true creation was finished and its spiritual Science is alluded to in the first chapter of Genesis."⁵ Thus a Christian Science editorial in the Sentinel can refer to the first chapter of Genesis as the "garden of Eden Allegory," and the temptation by the Devil as "error's serpentine suggestion."⁶

In the earlier years of Christian Science their utter disregard for the Bible was more apparent. In the 1890 October issue of the Journal Mrs. Eddy wrote, "Let the Bible alone for three months or more. Don't open it, nor think of it. But dig day and night at SCIENCE AND HEALTH."⁷ Today Christian Science accepts the Bible but places it on an equal basis with Mrs. Eddy's writings. Yet she ordained that the Bible together with Science and Health be the pastor of the Mother Church. "I, Mary Baker Eddy, ordain the BIBLE, and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, PASTOR OVER THE MOTHER CHURCH, - The First Church of Christ, Scientist, in Boston, Mass., - and they will continue to preach for this Church and the world."⁸

But Mrs. Eddy goes even farther. She claims that her Key to the Scripture is the only means given by God for the correct understanding of the Bible with its principle of healing. "Even Scripture gave no direct interpretation of the Scientific basis for demonstrating the spiritual Principle

4. Ibid., p. 502.

5. Eddy, Miscellaneous Writings, p. 57.

6. John Randall Dunn, "Do Drugs and Liquor bring Real Satisfaction?" Christian Science Sentinel, XLVI (February 19, 1944), 297.

7. Ernest Sutherland Bates, and John V. Dittamore, Mary Baker Eddy, The Truth and the Tradition, p. 304.

8. Eddy, Manual of the Mother Church, Art. XIV, Sect. 1, p. 58.

of healing until our Heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this mystery of godliness."⁹ Thus Mrs. Eddy is actually the authority rather than Scripture, for she is the only key to its proper understanding. According to Dr. George Tomkins, D.D., C.S. this was prophesied in the Revelation of St. John:

We consciously declare that Science and Health, with Key to the Scriptures, was foretold, as well as its author, Mary Baker Eddy, in Revelation X. She is the "mighty angel," or God's highest thought to this age (verse 1), given us the spiritual interpretation of the Bible in the 'little book open' (verse 2). Thus we prove that Christian Science is the second coming of Christ - Truth - Spirit.¹⁰

We conclude Christian Science treatment of the Bible with sentences gleaned from Science and Health and Miscellaneous Writings contrasting the regard for the Bible and Science and Health:

<u>Bible</u>	<u>Science and Health</u>
(1) In parts composed of legends, metaphor, fables, allegories, and myths.	(1) Revealed Truth, the perfect word of God.
(2) Full of mistakes.	(2) <u>Uncontaminated</u> truth.
(3) Full of thousands of errors.	(3) Truth without mixture of human error.
(4) A compilation of human documents.	(4) Divine teaching.
(5) Contains statements which are not true.	(5) Infallible teaching. ¹¹

The Trinity

Christian Science claims to believe in a Trinity, yet by trinity it does not mean one God in three persons. (K) "The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it

9. Eddy, Retrospection and Introspection, p. 51.

10. Mark Twain, Christian Science, p. 67.

11. E. H. Klotsche, Christian Symbolics, or Exposition of the Distinctive Characteristics of the Catholic, Lutheran and Reformed Churches as well as the Modern Denominations and Sects represented in this country, p. 389, as quoted from Schaff-Herz Encycl., Vol. X, 297.

imply three persons in one,"¹² Mrs. Eddy says. Her trinity constitutes Life, Truth, and Love, "the triune Person called God, - that is the triply divine Principle, Love. They represent a trinity in unity, three in one, - the same in essence, though multiform in office."

Mrs. Eddy can hardly be said to speak of a personal God, still less of three distinct persons in one divine essence as the Christian Church confesses in its creeds. She retains the Christian terminology, but not the Christian doctrine. This is evident from her definitions of the Father, Son and Holy Ghost: "God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter."¹³ In reality Mrs. Eddy personifies three attributes of God.

Father-Mother

The "First person" in the Christian Science trinity is God the Father-Mother. The terms Father and Mother are applied without distinction for they are treated as synonymous. God has no sex. He is the one and only parent of Christ,¹⁴ so he can be called Father-Mother, which also indicates "his relationship to his spiritual creation," by which Mrs. Eddy means all men, for she quotes St. Paul, "we are also His offspring."¹⁵ Patrick Hambrook draws the motherhood¹⁶ of God out of his exegesis of Isaiah 66:13,

12. Eddy, Science and Health, p. 515.

13. Ibid., p. 331.

14. Eddy, Christian Science vs. Pantheism, p. 5.

15. Eddy, Science and Health, p. 332.

16. Christian Scientist had given the name of Mother to Mrs. Eddy, and she was addressed as such by all loyal Christian Scientists. In the later edition of the By-Laws, (Art. XXII, Sect. 1) which formerly read, "if a student of Christian Science shall apply this title, either to herself or to others, except as the term for kinship, according to the flesh, it shall be regarded by the Churches as indication of disrespect for their Pastor Emeritus, and unfitness to be a member of the Mother-Church," (Klotsche, p. 390), now reads "In the year nineteen hundred and three and after, it is the duty of Christian Scientists to drop the word mother and to substitute Leader, already used in our periodicals." (Manual, p. 64).

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem...Therefore God's tender mother is a divine fact." The true idea of the Fatherhood and motherhood of God for him is included in the "omnipotent and omnipresent divinity."¹⁷ Thus Mrs. Stetson could eulogize God, her Mother:

Living, pure, reviving waters, Mother mine,
Flow from Thee, Thou Source immortal, Mind divine.¹⁸

Christ

Christ, "the spiritual idea of sonship," is the "second person" in the Christian Science trinity. Mrs. Eddy defines Christ as the "divine manifestation of God, which comes to the flesh to destroy incarnate error."¹⁹ Christ is the idea of God, the "divine message from God...the Way, the Truth, and the Life."²⁰ This Christ was the Messiah, the eternal "reflection of God,"²¹ without beginning or end.

This Christ was born of the virgin Mary, who conceived him "spiritually." Mrs. Eddy relates how the Virgin mother conceived this idea of God and gave to her idea the name of Jesus - that is Joshua or Savior. "The Illumination of Mary's spiritual sense put to silence material law and its order of generation and brought forth her child by the revelation of Truth, demonstrating God as the Father of men...Jesus was the offspring of Mary's self-conscious communion with God."²² Paraphrasing Mrs. Eddy, Gilmore says, "This spiritually minded maiden gained so clear a concept of God as the Father of all, that she was enabled to bear the Christ child."²³

17. Patrick Hambrook, "God's Motherhood," Christian Science Sentinel XLIX (December 6, 1947), 2113-2117.

18. Augusta E. Stetson, Poems, P. 106.

19. Eddy, Science and Health, p. 583.

20. Ibid., p. 332.

21. Ibid., p. 333.

22. Ibid., pp. 29f.

23. Gilmore, op. cit., p.4.

The divine Christ is, however, not the same as the human Jesus who was born of Mary and lived on earth as a man. Mrs. Eddy draws the distinction: "Does not the belief that Jesus, the man of Galilee, is God imply two gods, one the divine, infinite Person, the other a human finite personality?....The Christ was Jesus' spiritual selfhood; therefore Christ existed prior to Jesus....Christ being the Son of God, a spiritual, divine emanation must be spiritual not material."²⁴ This is not clear to people who believe in a personal union. Mrs. Eddy seems a bit confused herself. Mary bore Jesus Christ, but we must make a distinction between the two names Jesus and Christ. We understand her to mean that Christ was the "spiritual divine emanation of God" who became "Jesus spiritual selfhood." Jesus was a man, but with only a phantom or an apparent body. Jesus Christ then is a combination of the "spiritual emanation" and the "apparent body." But this Jesus had to develop, in order to attain his spiritual selfhood in Christ. He was born so steeped in materialism that he had to seek his way through and emerge from the material to a true spiritual sense of being in Christ. Thus Mrs. Eddy can say, "he rose to the fulness of his stature in Christ, the eternal Son of God, that never suffered and never died."²⁵

Thus in worshipping, Christian Science must make a distinction between the Jesus and the Christ. John Randall Dunn writes that they do "not worship Jesus as God, but strive to follow him as the Sons of God as the friend, brother, and teacher who knew how to heal sickness, transform sinful lives, overcome lack, and usher in the kingdom of law and harmony on earth."²⁶

24. Eddy, Christian Science vs. Pantheism, pp. 8-10.

25. Ibid., p. 10.

26. John Randall Dunn, "No More Jonahs!", Christian Science Sentinel, XLVI (December 9, 1944), 1977.

In view of Mrs. Eddy's teachings concerning Christ, Christian Science is forced to explain his miracles so that they become natural and not miraculous, which Bellwald terms "naturalize,"²⁷ for "miracles are impossible in Science."²⁸ Christ's miracles then become demonstrations as proof that he was above the belief in matter and had attained a part of true spirituality as the Son of God. They were his conquest of material beliefs. "He never really cast out devils; they do not exist; He only cast out false beliefs and false ideas. The sick he healed were not sick. He merely convinced them of their error and led them of themselves to repudiate the sickness. He never raised the dead. They were not dead, they only thought so."²⁹ Mrs. Eddy explains how they became natural to her: "the miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible, though uninspired interpreters ignorantly pronounce Christ's healing miraculous, instead of seeing therein the operation of the divine law."³⁰

Thus Christ's miracles are merely the denial of material laws, as when he said to the storm, "Peace be still," he was merely denying the existence of wind and wave. When he healed the sick, he only denied that they were sick. She lowered his miracles to a plane where everyone could perform them if and when they attain the proper spiritualization. Mrs. Eddy herself claimed to have attained it, and placed herself on a level with Christ, identifying herself with the woman in Revelation 12:1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." In the poem "Christ and Christmas" published

27. Bellwald, op. cit., p. 211.

28. Eddy, Science and Health, p. 83.

29. Haldemann, Op. cit., p. 138.

30. Eddy, Retrospection and Introspection, p. 33.

in 1893 there appeared a picture of Christ raising an emancipated woman out of a coffin and one of a woman with a great star above her head raising a prostrate form from a bed.³¹ In the 1894 "Christ and Christmas" there was a picture entitled "Christian Unity" in which Christ was seated on a stone holding the right hand of a woman who held a scroll in her left hand bearing the inscription "Christian Science." Both of them had halos above their heads.³² Thus Mrs. Eddy as a healer and a religious leader considers herself equal to Christ himself.

Christian Science denies the existence of sin, evil, and death, and thus it denies that Christ suffered and died for the sins of the world. The work of Christ was then merely "to rescue them from the very illusion which calls sin real and man a sinner, needing a Savior."³³ Thus a Christian Scientist still says that Christ bore our sins in his body but he means that he destroyed the mental error which constituted his human body. The atonement consists in this that "Christ atoned for the terrible unreality of a supposed existence apart from God."³⁴ There is no justification from sin for there is in reality no sin. The blood of Jesus, his suffering and death, were of no value, because it was only human blood. "The spilling of human blood was inadequate to represent the blood of Christ, the outpouring love that sustains man's at-one-ment with God; through shedding human blood brought to light the efficacy of divine Life and Love and its power over death....The real atonement - so infinitely beyond the heathen conception that God requires human blood to appropriate His justice and bring His mercy - needs to be understood."³⁵

31. Bellwald, op. cit., p. 37.

32. Snowden, op. cit., p. 98.

33. Eddy, Unity of Good, p. 75.

34. Eddy, No and Yes, p. 35.

35. Ibid., pp. 33f.

The great work of Christ then was his "demonstration over sin, disease, and death,"³⁶ which he accomplished with the power of God. By his "reflecting the power of God he demonstrated the omnipotence of Spirit, which destroys the phenomena of material beliefs, with its effects, sin, disease, and death."³⁷ There was no wrath of God for Christ to appease, so all he had to do was to show "the allness of Love and the nothingness of hate, sin and death."³⁸ In so doing he was the "Way Shower,"³⁹ he showed Christian Scientists how to deny error, the unreality of material life and advance to life with God. That is how Christ is the Savior. "Jesus came to seek and to save such as believe in the reality of the unreal; to save them from this false belief that they might lay hold of eternal life, the real reality that concerns man."⁴⁰ To carry out this work, Mrs. Eddy maintains that it was inevitable that Christ suffer, "for not otherwise could he show us the way the power of Truth."⁴¹ Yet his suffering was not real. "If Jesus suffered, as the Scriptures declare, it must have been from the mentality of others, since all suffering comes from the mind, not from matter, and there could be no sin or suffering in the Mind which is God."⁴²

The death of Christ also was not real. It was a "great illusion." "The lonely precincts of the tomb gave Jesus a refuge from his foes....His disciples believed Jesus to be dead while he was in the sepulchre whereas he was

36. Eddy, Christian Science vs. Pantheism, p. 10.

37. Augusta E. Stetson, Reminiscences, Sermons, and Correspondences Proving Adherence to the Principle of Christian Science as Taught by Mary Baker Eddy, p. 971.

38. Eddy, No and Yes, p. 35.

39. Eddy, Science and Health, p. 13.

40. Eddy, Miscellaneous Writings, p. 63.

41. Eddy, Science and Health, p. 40.

42. Eddy, Unity of Good, p. 70, where Mrs. Eddy also states that the prophets and Apostles suffered from the thoughts of others.

alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal material sense."⁴³ Mrs. Eddy explains this further: "In Science Christ never died. In material sense Jesus died, and lived. The fleshly Jesus seemed to die though he did not."⁴⁴

Thus if there was no real death there could be no real resurrection. Mrs. Eddy defines resurrection as "spiritualization of thought....material belief yielding to understanding."⁴⁵ Christ's disciples merely learned that he did not die.

Accordingly there was also no ascension. "Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions....In his final demonstration, called ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more."⁴⁶ The ascension then was merely the ultimate raising of Christ above mortal material things to his true spirituality as an idea of God.

The second coming of Christ, Mrs. Eddy identifies with Christian Science. "The second appearing of Jesus is unquestionably the spiritual advent of the advancing idea of God as in Christian Science."⁴⁷ Christ has already returned. That is the interpretation given to Christ's own words:

Jesus the Christ said, "I go....(but) I will come again" (John XIV, 3). To-day the voice of the impersonal Christ, or spirit of Truth, the Comforter, the ideal Christ, is appearing to human consciousness, awaking mankind from the longdream of Life, substance, intelligence as existed in

43. Eddy, Science and Health, p. 44.

44. Eddy, Unity of Good, p. 78.

45. Eddy, Science and Health, pp. 593, 46.

46. Ibid., p. 46.

47. Eddy, Retrospection and Introspection, p. 96.

matter, to the Truth of being, life substance and intelligence in Mind, or in spiritual consciousness.⁴⁸

If Christ is not going to return at the end of the world in all his glory, then there can be no Judgment Day. According to Christian Science, that day has already come and continues to come constantly in the mind of man himself. Mrs. Eddy explains:

No final Judgment awaits mortals; for the judgment day of wisdom comes hourly and continually.

Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire, - even the fire of a guilty conscience, waking to a true sense of itself, and burning in torture until the sinner is consumed, - his sins destroyed.⁴⁹

Holy Ghost

The "third person" of the Christian Science trinity is "divine Science or the Holy Comforter."⁵⁰ By Divine Science is meant "the development of eternal Life, Truth, and Love."⁵¹ Thus the unfolding of the God-Principle of Life, Truth and Love is the Holy Ghost, the Comforter whom St. John speaks of. Mrs. Eddy identifies it: "In the words of St. John; He shall give you another comforter that He may be with you forever. This Comforter I understand to be Divine Science."⁵² Thus Mrs. Eddy loses the Holy Ghost which Christians believe to be a person and substitutes this impersonal Divine Science. Baltzly says; "I have counted 132 references [in the Bible] to the Holy Ghost as a real Divine person, in each of which it would be equally ridic-

48. Stetson, Reminiscences, Sermons, and Correspondences, p. 106.

49. Eddy, The First Church of Christ Scientist, p. 160.

50. Eddy, Science and Health, p. 331.

51. Ibid., p. 588.

52. Ibid., p. 55.

ulous and absurd to substitute Divine Science for the Holy Ghost."⁵³

Thus although Mrs. Eddy says, "The Father, Son and Holy Ghost mean God,"⁵⁴ she does not believe in a Christian Trinity. She completely rejects the Christian doctrine of a personal trinity consisting of three persons in one God, and replaces it with her foreign, impersonal trinity in agreement with her God-Principle.

Sin, Death, and the Devil

"Mrs. Eddy could not have held such views on the trinity if she did not deny first the existence of sin and death. In our Christian faith, the Trinity and the Death of Christ are important because sin and death and the devil are realities from which we need salvation. But in Christian Science this is all denied." (R)

Sin

Mrs. Eddy holds that there is no fallen state of man since man is a reflection of the image of God and there is "no inverted image of God, no escape from the focal radiation of the infinite."⁵⁵ Yet although Mrs. Eddy calls all sin insanity, she does not altogether deny the existence of sin. In her Annual Message to the Mother Church of June 1901 she said:

Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is real....We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveller on his way home.⁵⁶

53. Oliver D. Baltzly, The Death Pot in Christian Science, p. 18.

54. Eddy, Christian Science vs. Pantheism, p. 5.

55. Eddy, No and Yes, p. 17.

56. Eddy, Christian Science vs. Pantheism, p. 14.

Thus Mrs. Eddy holds that not sin but the belief of sin exists and only this belief in sin makes a man a sinner. "We attach the sinner's belief in the pleasures of sin, alias the reality of sin, which makes him a sinner."⁵⁷ It is then this belief, this sense of sin which Mrs. Eddy seeks to destroy with her religion for she said, "Destroy the sense of sin, and sin itself disappears."⁵⁸

To have this sense of sin disappear, it is necessary to suffer in order that spiritual goodness in man may unfold. "In mortal and material man, goodness seems in embryo. By suffering sin, and the gradual fading out of the mortal and material sense of man, thought is developed into an infant Christianity."⁵⁹ But the sin must suffer its own punishment. "Sin punishes itself, because it cannot go unpunished here or hereafter."⁶⁰ This suffering will eventually exterminate the sin. All men go through this process. All men must "eventually expiate their sin through suffering....how many periods of torture it may take to remove all sin, must depend upon sin's obduracy."⁶¹ Sin actually annihilates itself gradually until one reaches the state where there is no more sin or the sense of sin. Thus Gilmore calls the forgiveness of sin a state "attained only as truth supplants falsity in the human consciousness, as error is relinquished and the Christ-Comforter enters."⁶² There is no room left for a gracious pardon. Pardon to Mrs. Eddy means "that divine presence which is sure of destruction of sin."⁶³ She argues against the concept of pardon being a free forgiveness: "A magistrate's pardon may encourage a criminal to repeat the offense; because forgiveness, in the popular sense of the words, can neither extinguish a crime nor the motives leading to it. The

57. Eddy, Retrospection and Introspection, p. 85.

58. Eddy, Unity of Good, p. 11.

59. Eddy, Miscellaneous Writings, p. 15.

60. Ibid.

61. Eddy, Pulpit and Press, p. 17.

62. Gilmore, op. cit., p. 72.

63. Eddy, No and Yes, p. 31.

belief in sin - its pleasure, pain, or power - must suffer, until it is self-destroyed."⁶⁴ Thus asking God for a pardon would be like asking God to finish a work that we have left undone, have failed to complete, or done badly. So, pardon and forgiveness of sin must, according to Mrs. Eddy, come from within the man himself.⁶⁵

Death

The word death appears in the Bible more than 1000 times yet to Mrs. Eddy it is but a "mortal belief or error."⁶⁶ She gives us an example: "What has been termed death has been produced by a belief alone. The Oxford students proved this. They killed a man by no other means than making him believe that he was bleeding to death."⁶⁷ So she maintains, "To know death or to believe it is ignorance of life which involves a temporary loss of God, the infinite and only Life."⁶⁸ Thus in the July 1947 Journal Violette Lee can explain how Elisha was able to raise the widow's son from the dead:

The "man of God" returned with her and shut the door of his consciousness against the clamor of human conjectures. Alone with God, Elisha prayed; and the little son, freed from the devastating "error, which says Soul is in body," was restoredIt is evident that she did not permit the lie of death to gain entrance into her thinking.⁶⁹

According to a book now withdrawn from circulation, Mrs. Eddy herself raised a man from the dead. This man, Calvin A. Fry was raised by the "interposition of Mrs. Eddy's powerful mind."⁷⁰ According to Mrs. Stetson, Mrs.

64. Ibid., p. 32.

65. Eddy, Science and Health, p. 6.

66. Eddy, Science and Health, p. 289.

67. Eddy, Christian Healing, p. 19.

68. Eddy, Unity of Good, pp. 51f.

69. Violette Lee, "Unsay It," The Christian Science Journal, LXV (July 1947), 308.

70. Carl A. Wickland, in collaboration with Nells M. Watts, Celia L. Goerz, and Orlando D. Goerz, Thirty Years Among the Dead, p. 202, where he quotes from Adam H. Dickey, Memoirs of Mary Baker Eddy. Dickey's book was published by the New York World on February 27, 1928, but was soon recalled from circulation by Christian Science. Wickland obtained his facts from the copy that was sent to Washington for copyright purposes.

Eddy herself is not dead, for she wrote:

I reiterate the spiritual fact that M....B....never died, but is ever present, unfolding her immortal sense, and rising into the light which will reveal her church, a branch of the Church Triumphant, where Spirit and spiritual ideas are all. As my Leader requested I have never been separated from her as impersonal idea, neither have I been separated from the divine identity of M....B...., whom I regard as having always existed as a reflector of divine Mind, therefore ever present and eternal.⁷¹

Today loyal Christian Scientists continue to deny the existence of death.

When a person has died they say he has "passed on." An elderly woman in a testimonial meeting at the Eighth Church of Christ, Scientist, St. Louis said, "After my husband passed on I was lost. I didn't know what to do until I realized that man don't die....death is a lie of life in matter....all God requires is that we give up the false belief of the reality of matter, and see the enlarged personal idea of man."⁷²

Very consistently, the Christian Science Monitor never mentions the word death, or refers to death as a reality. When President Roosevelt died the Monitor always spoke of the "passing" of President Roosevelt, never saying that he died. The only mention of death was made by the Christian Science Correspondent John Beaufort, who was with the Tenth Army on Okinawa. He quoted an editorial of Captain Millsaps from the Minty Fifth Division Newspaper, "We were awakened, most of us after a night of shelling and fighting on a battle field far from home with the momentous and sad news that our Commander in Chief was dead."⁷³ The Mother Church in Boston, did, however, hold a memorial service in President Roosevelt's honor., "in accordance with the proclamation of President Truman."⁷⁴ In this service Bible passages and passages from Sci-

71. Stetson, Reminiscences, Sermons, and Correspondences, p.1269.

72. From notes taken October 23, 1947.

73. John Beaufort, Christian Science Monitor, April 14, 1945.

74. Ibid.

ence and Health were quoted which denied the existence of death.⁷⁵

What actually happens when a man "passes on" is that he goes through a transition stage and passes on to a fuller life in God. "The transition from the lower sense of Life to a higher sense thereof, even though it be through the door named death, yields a clearer and nearer sense of Life to those who have utilized the power and are ripe for the harvest-home."⁷⁶

The resurrection from the dead then is only a resurrection from the belief in death. This rescue "must come to all sooner or later and they who have part in this resurrection are they upon whom the second death has no power."⁷⁷ What is meant by a "second death," is hard to determine with any amount of accuracy for Christian Science and Mrs. Eddy make no further mention of it, as far as the author can determine. Mrs. Eddy does mention, however, a "spiritual transfiguration" which is to come after one has passed through the trans-
ition of death:

The dying - if they die in the Lord - awake from a sense of death to a sense of Life in Christ, with a knowledge of Truth and Love beyond what they possessed before; because their lives have grown so far toward the stature of manhood in Christ Jesus, that they are ready for a spiritual transfiguration, through their affections and understanding.⁷⁸

75. Ibid. The order of service was listed as follows: Hymn 135; Reading of President Truman's Proclamation; Silent Prayer followed by the Lord's Prayer; Hymn 234; selections from the Bible and Science and Health:

<u>Bible</u>	<u>Science and Health</u>
Ps. 90:1-2	14:25-28
Ps. 36:7-9	324:32-19
John 11:21-26	325:24-27
I Cor. 15:19-22, 25, 26,	200:9-19
45-47, 51-53, 54	
Romans 8:37-39	215:12-21; 75:12-20; 336:14-18;
	427:5-9; 14-26, 29-14; 574:25-30
	598:23-30

Benediction (Psalm 16:11).

76. Eddy, Miscellaneous Writings, pp. 84f.

77. Eddy, Unity of Good, p. 52.

78. Ibid., p. 3.

Mrs. Eddy may be thinking of a special degree of spiritualization as the ultimate goal for some and a second death for others. If that is what she means she fails to make it clear.

Devil

Devil to a Christian Scientist is synonymous with evil, according to the extended definition given by Mrs. Eddy: "Evil; a lie; error; neither corporality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh...."⁷⁹ Thus devil, although it is only a "delusion and illusion" covers a multitude of sins.⁸⁰

Mrs. Eddy it seems is not certain just what the word devil means. She denies that it is personal, and continues to identify it with evil.^(K) "He cast out devils....devil is generic, being used in plural number....that Jesus cast out several persons out of another person is not stated and is impossible. Hence the passage refers to the evils which were cast out."⁸¹ Yet Christ called Peter "Satan." So Mrs. Eddy has to say, "he to whom our Lord gave the keys of the kingdom could not have been wholly evil, and therefore was not a devil, after the accepted definition."⁸² She finally does admit that she doesn't fully understand the meaning of the term, "devil."

The meaning of the term "devil" needs yet to be learned
 Luke 11, 14: an impersonal evil, or whatever worketh ill.
 In Hebrew, devil is denominated Abaddon; in Greek, Apollyon, serpent, liar, the god of this world, etc. The apostle Paul refers to this personality of evil as "the god of this world;" and then defines this god as dishonesty, craftiness, handling the word of God deceitfully. The Hebrew embodies the term devil in another term, serpent....John sixth chapter and seventh verse, refers to a wicked man as the devil. In Mkr. 9, 38

79. Eddy, Science and Health, p. 584.

80. Eddy, Christian Science vs. Pantheism, p. 5.

81. Eddy, No and Yes, p. 22.

82. Ibid., p. 23.

the existence of more than one devil....Again our text (Lk. 11,14) refers to the devil as dumb; but the original devil was a great talker....⁸³

The Sacraments

In line with her complete denial of matter, Mrs. Eddy denies the existence of the sacraments as the means of grace, denying all the essential Scripture passages concerned. She derives the word "sacrament" from the oath of allegiance which the Roman soldier was required to swear to his general, ⁸⁴ and includes it, together with the words Baptism and Lord's Supper in her terminology.

Baptism

Baptism in Christian Science is merely a "purification from all error,"⁸⁵ which is defined as threefold:

1. The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain reverse views of themselves; a state of mind which rends the veil that hides mortal deformity.
2. The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward.
3. Baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene of incorporeal sense.⁸⁶

Lord's Supper

As in Baptism, so in the Lord's Supper or Communion, the terminology is retained but it has an entirely new and different connotation. Speaking of the words of institution Mrs. Eddy wrote, "The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine....in its spiritual significance, it was natural and beautiful." The "spiritual significance" is brought out in the words, "Our Eucharist is spiritual communion with the one

83. Eddy, Miscellaneous Writings, pp. 190f.

84. Eddy, Science and Health, p. 32.

85. Ibid., p. 35.

86. Eddy, Miscellaneous Writings, pp. 203-205.

God, Our bread, 'which cometh down from heaven,' is Truth, Our cup is the cross. Our wine the inspiration of Love, and draught our Master drank and commanded to his followers."⁸⁷

To a Christian Scientist the highest communion was not instituted by Christ on Maundy Thursday which was "a mournful occasion, a sad supper taken at the close of day."⁸⁸ The one that counts is "his last spiritual breakfast with his disciples in the bright morning hour at the joyful meeting on the shore of the Galilean Sea....This spiritual meeting with our Lord is the dawn of a new light is the morning meal which Christian Scientists commemorate."⁸⁹

Prayer

Christian Science has its own distinctive doctrine of prayer. Since God is a principle, he is not influenced by man. "Prayer can neither change God, nor bring his designs into mortal modes."⁹⁰ "The divine ear is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."⁹¹ Audible prayer then, although it is impressive and does give "momentary solemnity and elevation to thought," is dangerous.⁹² It may lead us into temptation and we may become "Involuntary hypocrites."⁹³ Bellwald is of the opinion that Mrs. Eddy makes prayer injurious in that it makes man worse instead of better, "or it is a belief, an error, illusion, which if it benefits momentarily will in the end do no harm."⁹⁴ Mrs. Eddy illustrates the uselessness of prayer by the analogy

87. Eddy, Science and Health, pp. 32-35.

88. Eddy, Science and Health, pp. 32-35.

89. Ibid. This breakfast is no longer observed in the Mother Church but remains in all the branch churches. It is celebrated on the second Sunday in January and July of each year, at which services the Tenets of the Mother Church are read. Manual Oct. XVIII, Sect. 1 & 2.

90. Eddy, No and Yes, p. 39.

91. Eddy, Science and Health, p. 7.

92. Ibid.

93. Ibid.

94. Bellwald, op. cit., p. 186.

of a blackboard:

Who would stand before a blackboard and pray the principle of mathematics to solve the problem? The rule is already established and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive his blessings which enables us to work out our own salvation.⁹⁵

True prayer is desire and is silent. "All prayer that is desire is intercessory; but kindling desire loses a part of its present spirituality if the lips try to express it."⁹⁶ "Consistent prayer is the desire to do right."⁹⁷ Prayer then is merely a condition of the mind, an attitude of the heart that wants to do right. Gilmore sums it up: "Prayer in secret, in the innermost sanctuary of human desire and purpose, lifts thought to the plane of reality where God and His offspring forever co-exist in harmony, joy, and abundance."⁹⁸

Mrs. Eddy after having explained prayer as the desire to do right which lifts one from the plane of reality, commands her followers to pray according to the following rules: "To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that men may have audience with Spirit, the divine Principle, Love, which destroys all error."⁹⁹ Yet the highest form of prayer is not one of faith but "it is demonstration. Such prayer heals sickness, and must destroy sin and death."¹⁰⁰

When Mrs. Eddy speaks of the Lord's prayer, she offers her own "spiritual version." Although prayer is silent, here she makes an exception and says that the "spiritual version can never be repeated too often for the benefit of all

95. Eddy, Science and Health, p. 3.

96. Eddy, No and Yes, p. 38.

97. Eddy, Science and Health, p. 9.

98. Gilmore, op. cit., p. 97.

99. Eddy, Science and Health, pp. 15f.

100. Ibid.

who, having ears, hear and understand."101 The Spiritual Version or Understanding is as follows:

Our Father-which art in heaven,
Our Father-Mother God, all-Harmonious,
 Hallowed by Thy name.
Adorable One,
 Thy kingdom come.
Thy kingdom is come; Thou art ever-present.
 Thy will be done in earth, as it is in heaven.
Enable us to know, - as in heaven, so on earth,
God is omnipotent, supreme.
 Give us this day our daily bread;
Give us grace for today; feed the famished affections;
 And forgive us our debts, as we forgive our debtors.
And Love is reflected in love;
 And lead us not into temptation, but deliver us from evil;
And God leadeth us not into temptation, but delivereth
us from sin, disease, and death.
 For thine is the kingdom, and the power and the glory, forever.
For God is infinite, all-power, all Life, Truth, Love,
over all, and All.102

Marriage

In Christian Society marriage is regarded as a sacred institution, the basis for the home and for the nation. Christian Science destroys the sacredness of marriage and makes it merely " a legal and moral provision for this

101. Eddy, Christian Healing, p. 16.

102. Eddy, Science and Health, pp. 16f. Mark Twain, op. cit., p. 305, quotes the spiritual version of the 1881 edition of Science and Health, p. 17:

1. Principle, Eternal and Harmonious.
2. Nameless and adorable Intelligence.
3. Thou art ever present and supreme.
4. And when this supremacy of Spirit shall appear, the dream of matter will disappear.
5. Give us the understanding of Truth and Love.
6. And loving we shall learn God, and Truth will destroy all error.
7. And lead us unto the Life, that is soul, and deliver us from the error of sense, sin, sickness and death. For God is Life, Truth, and Love forever.

generation."¹⁰³ It is a special dispensation that is granted to human error. This provision will remain only until "the spiritual creation is discerned intact, is apprehended and understood."¹⁰⁴ Thus marriage is not primarily a physical union, but a spiritual union of the heart, a being one with God.

Human procreation, birth, life and death are subjective states of the human erring mind....marriage shall be found to be man's oneness with God.¹⁰⁵

Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science. We look to future generations for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God, - unity of eternal Love.¹⁰⁶

In that future day when man is able to "comply with absolute Science" there will be no need for marriage. "Children are the spiritual thoughts and representatives of Life,"¹⁰⁷ and as such they will be complete in themselves. There will be no need for procreation since all the children of God already exist and need only to be recognized.

Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear....God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan.¹⁰⁸

103. Eddy, Science and Health, p. 56.

104. Ibid.

105. Eddy, Miscellaneous Writings, p. 286.

106. Ibid.

107. Eddy, Science and Health, p. 532.

108. Ibid., p. 69. Although Mrs. Eddy denied the fact, some Christian Scientists have fanatically claimed virginal conception by the spirit, as did Mrs. Woodbury in 1890. She did have a husband, but the boy called, "The Prince of Peace," was taught to call him Frank. Dakin, op. cit., pp. 308ff.

In her marriage ethics, Mrs. Eddy holds that a woman in marriage has the right to choose whether she wishes to be a mother. "Human nature has bestowed on a wife the right to become a mother; but if the wife esteems not this knowledge, by mutual consent, exalted and increased affections, she may win a higher. Science teaches the conjugal question on the basis of the bill of rights."¹⁰⁹ Thus one of the fundamental purposes for the institution of marriage is slighted and made a matter of choice.

Divorce

Although Mrs. Eddy writes in Science and Health that "The nuptial vow should never be annulled," and that "Separation should never take place, and it never would, if both husband and wife were genuine Christian Scientists,"¹¹⁰ yet she allows divorce by mutual consent in Miscellaneous Writings:

I hereby state....the following statute in the morals of Christian Science: - A man or woman, having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved.¹¹¹

Thus Mrs. Eddy completely destroys the institution of marriage,¹¹² which such authors as Peabody calls the "Most complete demoralization of the marriage relation and destruction of everything that is sweet and wholesome in domestic life."¹¹³

^{109.} Eddy, Miscellaneous Writings, pp. 289.

^{110.} Eddy, Science and Health, pp. 59f.

^{111.} Eddy, Miscellaneous Writings, p. 287.

^{112.} According to a decision of the Supreme Court of New Hampshire a person may obtain a divorce from his (or her) spouse if he (or she) is a Christian Science practitioner. A court would also award the children to the non-Christian Scientist since they regard that as the best for the welfare of the child.

^{113.} I. H. Rubenstein, A Treatise on the Legal Aspects of Christian Science, pp. 24f.

^{113.} Peabody, op. cit., p. 51.

Heaven and Hell

Mrs. Eddy's means of denying reality is always to make the reality a state of the mind, as we have seen in the case of sin, death and the devil, with prayer, and with marriage. Being very consistent, Mrs. Eddy goes on to make also heaven and hell states of the mind. They are both mental conditions within our unreal mortal minds.

Heaven

To Christian Science heaven is "Harmony, the reign of the Spirit; government by divine Principle; spirituality; bliss; the atmosphere of the Soul."¹¹⁴ That heaven of harmony is a state of the mind produced by the Truth working in man's mind to dispel the material beliefs. "Truth, or Christ, finds its paradise in Spirit, in the consciousness of heaven within us."¹¹⁵ Mrs. Eddy told the Mother Church how to attain that heaven in her Annual Address of 1902: "When the human mind is advancing above itself towards the Divine, it is sub-jecting the body, subduing matter, taking steps outward and upwards. This is Jacob's vision, and rise from sense to Soul from earth to heaven."¹¹⁶

According to this teaching of Christian Science, when Christ told the thief on the cross, "Today shalt thou be with me in paradise," he merely meant that he would be with Jesus only in a "Finite material sense of relief."¹¹⁷

Soul

In the entire philosophy of Mrs. Eddy there is little need for a soul. So Mrs. Eddy makes soul synonymous with Spirit.¹¹⁸ "Soul must be God, since we

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- 114. Eddy, Science and Health, p. 587.
 - 115. Eddy, First Church of Christ, p. 118.
 - 116. Eddy, Christian Science vs. Pantheism, p. 10.
 - 117. Eddy, Miscellaneous Writings, p. 70.
 - 118. Eddy, No and Yes, p. 75.

learn Soul only as we learn God, by spiritualization, as the five senses take no cognizance of Soul, so they take no cognizance of God."¹¹⁹ That is one definition for the Soul, but Mrs. Eddy gives us another one: "What the physical senses call Soul, Christian Science defines as Material Sense."¹²⁰ These two definitions for the soul are necessary since Mrs. Eddy speaks of an immortal and a mortal man, each of which has a different soul. "Not Soul, but mortal sense, sins and dies. Immortal man has an immortal Soul and a deathless sense of being. Mortal man has but a false sense of Soul and body."¹²¹ Mrs. Eddy illustrates her definitions of soul with the forty-second Psalm: "Why are thou cast down Oh my soul (sense)?....Hope thou in God (Soul), for I shall yet praise Him who is the health of my countenance and my God (my Soul, Immortality)."¹²²

Angels

Thus there is no heaven, no souls in heaven, and also no angels in heaven. Angels to Christian Science are "God's thoughts passing to man; spiritual intuitions, pure perfect; the inspiration of goodness, purity, and immortality, counter-acting all evil, sensuality, and morality."¹²³ Gauss defines them as "messages of the true idea of divinity flowing into humanity."¹²⁴ Mrs. Eddy never mentions evil angels, which of course would be out of the question if angels are thoughts of God. No thoughts of God could be evil. Man can feel the presence of these angels or thoughts. "When angels visit us, we do not

119. Ibid.

120. Eddy, Unity of Good, pp. 35f.

121. Eddy, No and Yes, p. 29.

122. Eddy, Unity of Good, p. 37.

123. Eddy, Science and Health, p. 581.

124. Gauss, op. cit., p. 102.

hear the rustle of wings, nor feel the feathery touch of the breast of a dove; but we know their presence by the love they create in our hearts."¹²⁵

Kingdom of God

The Kingdom of God in Christian Science is also a mental state, the "reign of the Spirit in the realm of the real,"¹²⁶ a reign where all material beliefs are transcended through divine Science. Gilmore defines it as the "spiritualized consciousness wholly devoid of material beliefs or conditions."¹²⁷

Hell

Remaining consistent, hell is also a state of mind in Christian Science. This state of mind is a condition which a man can make for himself. Mrs. Eddy speaks:

I am asked, "Is there a hell?" Yes, there is a hell for all who persist in breaking the Golden Rule or in disobeying the commandments of God....The advanced psychist knows that this hell is mental and not material, and that the Christian has no part in it. Only the makers of hell burn in their fire.¹²⁸

The old opinion that hell is fire and brimstone, has yielded somewhat to the metaphysical fact that suffering is a thing of mortal mind instead of body; so, in place of material flavors and odor, mental anguish is generally accepted as the penalty for sin.¹²⁹

Conclusion

Thus the theology of Christian Science is a true child of its philosophy. In its philosophy it clings to the theory that God is a Principle, He is All, He is Good, He is Mind. Now Mrs. Eddy must make her theology agree with that

125. Eddy, Miscellaneous Writings, p. 306.

126. Ibid.

127. Gilmore, op. cit., p. 21.

128. Eddy, First Church of Christ, p. 160.

129. Eddy, Miscellaneous Writings, p. 237.

premise. She does that by perverting all the doctrines of Christianity, denying them, and then creating new ones to replace them. She does, however, create the appearance of being Christian by using the Bible and Christian terminology. But in reality it is not Christian for it discards Christ and retains none of the Christian doctrines intact. (K) CONCLUSION

"Sickness is not Real"

Before we can examine any cures of Christian Science we must first inquire into its teaching concerning sin, sickness, and death. Mrs. Eddy placed these sickness with sin and death, making no distinction between the three words. All of them, sin, sickness, and death, are not real, but are delusions or errors of mortal mind. They are but one phase of the great illusion and delusion called matter. "The less consciousness of evil or matter mortals have, the easier it is for them to evade sin, sickness, and death, - which are but stages of false belief."¹ Sin, sickness, and death then are all errors, they are not real, not true,² for as Mrs. Eddy says, "They are not Truth, and therefore not true."³ God does not know or even recognize

1. Eddy, Disc of Good, p. 61.

2. That it is interesting to note that Mrs. Eddy was very careful to allow "no invalids, and only persons of good moral character" to enroll as students in her Massachusetts Hymnological College. Truth, 22: 211, p. 136.

3. Eddy, Christian Healing, p. 17.

IV. THE HEALING OF CHRISTIAN SCIENCE

Christian Science claims that it can and does cure all types of diseases. For proof of this claim it offers testimonies of people who allegedly have been cured. Thus many people come to believe that Christian Science is able to cure all types of diseases, and that these cures are real. We shall attempt to determine in this chapter whether these cures are real and whether Christian Science can effect such cures.

"Sickness is not Real"

Before we can examine any cures of Christian Science we must first inquire into its teaching concerning disease and sickness. [Mrs. Eddy classifies sickness with sin and death, making no distinction between the three words. All of them, sin, sickness, and death, are not real, but are delusions or errors of mortal mind. They are but one phase of the great illusion and delusion called matter. (K) "The less consciousness of evil or matter mortals have, the easier it is for them to evade sin, sickness, and death, - which are but stages of false belief."¹ Sin, sickness, and death then are all errors, they are not real, not true,² for as Mrs. Eddy says, "They are not Truth, and therefore not true."³ God does not know or even recognize

1. Eddy, Unity of Good, p. 63.

2. Yet it is interesting to note that Mrs. Eddy was very careful to allow "no invalids, and only persons of good moral character" to enroll as students in her Massachusetts Metaphysical College. Twain, op. cit., p. 158.

3. Eddy, Christian Healing, p. 17.

sickness. He "never made a man sick,"⁴ so "disease is error."⁵ Thus according to Snowden's deduction, Mrs. Eddy makes sickness "a subjective state of mind and not an objective reality."⁶

As an additional proof that sin, sickness, and death do not exist Mrs. Eddy argues that the testimony of all our senses is false. "The only evidence we have of sin, sickness, or death is furnished by these senses; but how can we rely on their testimony when the senses afford no evidence of Truth? They can neither see, hear, feel, taste, nor smell God."⁷ Mrs. Eddy tries to argue logically that since we have no senses to register the effects of sickness, pain, then there can be no sickness which causes the pain.

Yet man is still bound by the chains of mortal mind. Although mortal mind has no reality in itself, since Mind is All, Mrs. Eddy must speak of it as if it did exist because of the low spirituality of man. Man is clothed in material error and his true self as an idea or thought of God is concealed. Thus for the present condition Mrs. Eddy must speak of mortal mind which does not exist as if it did exist; of matter which does not exist as if it did exist; and of sickness which does not exist as if it did exist.

This error of sickness then, Mrs. Eddy says, is caused by fear. "Disease is a thing of thought manifested on the body; and fear is the procurator of the thought which causes sickness and suffering."⁸ It is a mental condition "aroused by association, calling up the fear that creates the image

4. Ibid., p. 12.

5. Eddy, Miscellaneous Writings, p. 85.

6. Snowden, op. cit., p. 128.

7. Eddy, Christian Healing, p. 16.

8. Eddy, Rudimentary Divine Science, p. 10.

of disease, and its subsequent manifestation in the body."⁹ Those are the words of Mrs. Eddy, and today writers say the identical thing in almost the same words: "Fear is often made manifest on the body as disease."¹⁰ This fear is often created within a person and exists within a person without his being conscious of its existence. "This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, expressing the effect of a fear whose existence you do not realize."¹¹

A Christian Scientist always remembers, however, that in reality sickness does not exist. What he sees and experiences is all an error of his false mortal mind. Therefore material medicine is ineffective and not necessary to change and drive out this error. Medicine cannot change a condition of the mind. Mrs. Eddy argues further, "If God created drugs for material use, Jesus and his disciples would have used them and named them for that purpose."¹² Thus Mrs. Eddy does not need drugs. She claims that her cures are all mental and as such she can cure without drugs. "I deliberately declare that when I was in practice, out of 100 cases I healed 99 to 10 of *materia medica*."¹³ She continues her assertions to say that "Statistics show that Christian Science cures a larger percent of malignant diseases than does *materia medica*."¹⁴ Thus the entire medical profession for a Christian Scientist becomes unnecessary and useless.¹⁵

9. Eddy, Science and Health, p. 154.

10. A. E. Blair, "The Cure of Depression," The Christian Science Sentinel, XLVI (July 8, 1944), 1090.

11. Eddy, Retrospection and Introspection, p. 83.

12. Eddy, Christian Science vs. Pantheism, p. 18.

13. Eddy, The First Church of Christ Scientist, p. 127.

14. Ibid., p. 227.

15. Yet Sandt remarks, op. cit., p. 55: "And all this in face of the fact that Mrs. Eddy goes to a physician when she has a cold and to a dentist when she has a toothache."

The implications which arise from such a philosophy of disease is appalling. It is not necessary for a Christian Science practitioner to know anything about anatomy or pathology, for it is not necessary to diagnose a disease to treat it. In fact the study of such diseases actually causes the disease itself. "The treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial that so long as you read medical works you will be sick."¹⁶ Thus Mrs. Eddy maintains that the mere mention of the disease is liable to "impress it on the thought,"¹⁷ and thus promote it.

Another implication of Mrs. Eddy's teaching concerning disease is that an objective reality like contagion is denied and is made to be only a subjective state of the mind.

This mental state prepares one to have any disease whenever there appear the circumstances which he believes produce it. If he believed as sincerely that health is catching, when exposed to contact with healthy people, he would catch their state of feeling quite as surely and with better effect than he does the sick man's.¹⁸

Logically carrying this out Mrs. Eddy finds no need for such a thing as quarantine or even vaccination. She realizes, however, that at times such things are demanded by law, so she makes some provisions such as the following for vaccination: "Where vaccination is compulsory, let your children be vaccinated and see that your mind is in such a state that by your prayers vaccination will do the children no harm."¹⁹

The very word health itself takes on a new meaning. Health becomes harmony, existing complete without such material concepts as hygiene and san-

16. Eddy, Science and Health, p. 179.

17. Ibid., p. 412.

18. Eddy, Miscellaneous Writings, p. 229. Heredity becomes merely a belief of the flesh, p. 72. Quarantine becomes unnecessary and harmful. Eddy, The First Church of Christ Scientist, p. 345.

19. Eddy, The First Church of Christ, p. 345.

itation. "The less we know about Hygiene, the less we are predisposed to sickness."²⁰

The Cure of Sickness

Having placed the error which believes the existence of sickness in mortal mind, Mrs. Eddy claims to be able to rid mortal mind of that error. This is what is known as Christian Science healing, ridding the mind of the error of sickness. In reality there is, however, no healing since as we have seen sickness does not exist, and the senses which tell us about sickness are false. Yet Mrs. Eddy speaks of healing because of the error of mortal mind which has taken man captive. This Christian Science healing is, however, not a miraculous cure²¹ but a healing which is for everyone, not something extraordinary, but the natural thing, a normal process of removing error. Mrs. Eddy uses Scripture to support this theory of healing, stressing two facts: (1) the example of Christ's healing; and (2) the promise that all believers can cure.

The Healing of Christ

The healing of Christ was, according to Christian Science, spiritual. "Jesus healing was spiritual in its nature, method, and design. He wrought

20. Eddy, Science and Health, p. 389. The classical quotation used against Mrs. Eddy is: "The daily ablutions of an infant are no more natural nor necessary than would be the process of taking fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own element." p. 413. Authors overlook the following statement, "Cleanliness is next to godliness." Mrs. Eddy merely did not believe it necessary to wash an infant daily to keep it clean. She goes on in the paragraph, "I am not patient with a speck of dirt; but in caring for an infant one need not wash his little body all over each day in order to keep it sweet as the new-blown flower."

21. There is a difference between Christian Science, Roman Catholic, and Pentecostal cures. Roman Catholic cures are miraculous, accomplished through the saints. Pentecostal cures are faith cures. Christian Science cures are mind cures.

the cure of disease through the divine Mind, which gives all true volition, impulse and action;"²² It was spiritual but not miraculous. It was a "natural fulfillment of divine law."²³ That same divine law by which Christ was able to raise the dead still exists in Christian Science today. Christ was thus the first and the best "exponent of Christian Mind-healing the world has ever known."²⁴ The Christian Science Christ, then, as the first demonstrator of Christian Science healing, becomes the same as all Christian Science practitioners, and then all Christian Scientists. He is merely on a little higher level which most Christian Scientists have not as yet attained. The prophets are on the same level, and even St. Paul who is called a "divine metaphysician."²⁵

In some instances the students of Christian Science equal the ancient prophets as healers. All healing is governed by, and demonstrated, on the same principle as theirs; namely, the action of the divine Spirit, through the power of Truth to destroy error, discord of whatever sort. The reason that the same results follow not in every case, is that the student does not in every case possess sufficiently the Christ-spirit and its power to cast out disease.²⁶

The Bible Promise

The second Scriptural proof which Mrs. Eddy offers in support of her theory of healing is the promise in Mark 16:17,18 that all Christians will be able to heal. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." We must note that these miraculous powers are not marks of the church of all

22. Eddy, Rudimental Divine Science, p. 3.

23. Eddy, Pulpit and Press, p. 35.

24. Stetson, Reminiscences, Sermons, and Correspondences, p. 82.

25. Ibid., p. 992.

26. Eddy, Miscellaneous Writings, p. 40.

ages. They were special powers given to the Christian Church of the first century because of the conditions which prevailed, namely the Gospel being preached for the first time to heathen. After the first century there is no evidence of these special gifts, which during the first century were found chiefly at Corinth.²⁷

Other passages which Christian Science refers to are: Matt. 8:16,17,²⁸ which refers only to the healing powers of Christ. It says or indicates nothing more. Luke 9:1; 10:9,²⁹ which refers only to the twelve and then the seventy disciples which Christ sent out, and gave them special powers for their missions. John 14:12,13,³⁰ which refers to spiritual works. James 5:14,15,³¹ which although it commands praying for the sick also commands the use of medical means with the words "anointing him with oil."³²

Demonstrate the Unreality of Sickness

These references are, however, irrelevant for Christian Science since in reality there is no sickness, but only error. Thus when they speak of "healing," they really mean to demonstrate the unreality of sickness. One

27. From notes taken in class lecture by Dr. Theodore Graebner at Concordia Seminary, Dogmatics 341, February 19, 1948.

28. "When even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

29. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

30. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

31. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; if he have committed sins, they shall be forgiven him."

32. Snowden, op. cit., pp. 231-233.

must rid the mind of the dream of the sickness, and convince it that it does not exist. Thus Gilmore says, "To the Christian Science healer, sickness is a dream from which the patient needs to be awakened. Disease should not appear real to the physician, since it is demonstrable that the way to cure the patient is to make the disease unreal to him. To do this, the physician must understand the unreality of disease in Science."³³ This is exactly what Christ did when he healed, to mention one instance, the man at the pool of Bethesda.³⁴

To thus change a person's mind and drive out the fear causing the disease, the healer must argue with the patient both audibly and mentally. Milmine tells us that at first she also taught that it was necessary to dip the hands of the patient in water and to lay one's hands over the patient's stomach and repeat, "Peace, be still."³⁵ Mrs. Eddy doesn't mention this in her writings, but gives the following procedure:

HEALING METHODOLOGY

The healer begins by mental argument. He mentally says, "You are well and you know it;" he supports silent mental force by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man's thoughts, words, and actions, in certain directions, and turn them into channels of Truth. He persists in this course until the patient's mind yields, and the harmonious thought has the full control over this mind on the point at issue. The end is attained, and the patient says and feels, "I am well, and I know it."³⁶

Bellwald feels that in theory such a cure is wrought by the faith³⁷ both of the practitioner and the patient,³⁸ although Mrs. Eddy says it is more. It

33. Gilmore, op. cit., p. 54.

34. Ibid.

35. Eddy, Miscellaneous Writings, p. 220.

36. Milmine, op. cit., p. 94.

37. Bellwald, op. cit., p. 132.

38. Mark Twain, op. cit., p. 61, tells us of an experience, "Friend, if you had my faith, you would not have that toothache," a Christian Science friend told him. He replied, "If you had my toothache you would not have your faith."

combines faith with understanding, through which we may touch the hem of his garment."³⁹ She then makes the statement that "it has not proved impossible to heal those who, when they began treatment, had no faith whatever in the Science."⁴⁰

How the Cure is Accomplished

It is difficult to ascertain from the confusing terminology and language used just how Christian Scientists say that their cures are accomplished. We are of the opinion that all the cures ultimately rest in the mind of the individual. A person must have enough power or strength in his own mind to deny the reality of his sickness, or to use Christian Science terminology, a man must have Mind, Truth, or Love in his mind. Since these are the only realities they will in themselves exclude the existence of such a thing as sickness. This is not to be identified with divine healing, which is looking to God for a miraculous cure by altering the laws of nature. It is not to be confused with faith healing which although it claims to look to God for a miraculous cure, actually depends on an emotional response within the individual. It is not to be associated with miraculous healing which is accomplished by the divine hand suspending the laws of the universe. Mrs. Eddy wants to make it more than that, a mind cure. She says, "Christian Science exterminates the drug and rests on Mind alone as the curative Principle acknowledging that the divine Mind has all power."⁴¹ Then she brings in Love: "Love is the Principle thereof....heals sinners and saves the sick."⁴² Then she adds Truth: "Heal through Truth and Love; there is no other healer."⁴³

39. Eddy, Miscellaneous Writings, p. 97.

40. Ibid.

41. Eddy, Science and Health, p. 34.

42. Eddy, Christian Science vs. Pantheism, p. 8.

43. Eddy, Rudimentary Divine Science, p. 8.

The cure then is all in the mind of the individual. One merely has to cast out of his mind the belief in the existence of sickness as something that simply does not exist, which can be done by putting the Principle of God, Mind, Love, and Truth in the mind to replace it.

This "theology of mental healing,"⁴⁴ as Mrs. Eddy calls it, works by degrees. The sickness or error is removed from the mind to the degree that Truth replaces it. "Truth destroys it....if they only accept Truth, they can resist disease and ward it off....he suffers only as the insane suffer, from a mere belief."⁴⁵

Claims of Cures

Although Christian Science claims to be able to cure all diseases, it does admit various limitations, for which it is better to secure the aid of a physician, as for instance in surgery, the adjustment of broken bones and in case of pain so violent, that one cannot treat himself mentally because of it. Mrs. Eddy tells us:

Until advancing age admits the efficacy and supremacy of mind it is better for Christian Science to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skillful surgeon, but surgery is the branch of healing which will be last acknowledged.⁴⁶

If from an injury or from any cause, a Christian Science was seized with pain so violent that he could not treat himself mentally, and the Scientists have failed to relieve him, the sufferer could call a surgeon, who would give him a hypodermic injection, then when the belief of pain lulled, he could handle his own case mentally.⁴⁷

44. Eddy, Science and Health, pp. 419f.

45. Ibid.

46. Ibid., p. 401.

47. Ibid., p. 464.

It is claimed that every Christian Scientist has within himself the ability to perform real cures. That ability is the real proof of the understanding of its philosophy. "One who understands Christian Science can heal the sick on the divine Principle of Christian Science and this practical proof is the only feasible evidence that one does understand this Science."⁴⁸ Healing then is the special privilege of every true Christian Scientist, yes even more: it is the duty of every Christian Scientist.⁴⁹ A recent editorial in the Sentinel affirms Mrs. Eddy's statements, "Should not everyone who calls himself a student of this great truth feel that he is a practitioner of Christian Science? His is the privilege and duty of practicing this Science wherever he finds himself."⁵⁰

The Christian Science practitioner is nothing more than a professional Christian Scientist, one who has no other profession or occupation than practicing what is the duty and privilege of every Christian Scientist. Rubenstein, a Chicago lawyer, defines a practitioner as "one who is a specialized practicing Christian Scientist; has met and passed certain requirements of 'the Mother Church,....is registered in the Christian Science Journal; has no other occupation or conflicting interest, and is entitled to charge a fee for his services."⁵¹

Mrs. Eddy's Claims of Cures

Mrs. Eddy, as the first Christian Scientist, taught her theory of healing both in her writings and in her Massachusetts Metaphysical College. She herself set the example and claimed to be able to cure all types of diseases.

48. Ibid., p. 345.

49. Eddy, Christian Science vs. Pantheism, p. 7.

50. John Randall Dunn, "The Practitioner's Sacred Ministry," The Christian Science Sentinel, IL (December 6, 1947), 2132.

51. Rubenstein, op. cit., p. 11.

She states that she has cured "the deaf, the blind, the dumb, the lame, the last stages of consumption, pneumonia, etc."⁵² "I have healed at one visit a cancer that had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a cord."⁵³ Mrs. Eddy claims that these were not faith cures and that it was not a miraculous power which she possessed. It could not have been a faith in the minds of the patients for she also nourished trees,⁵⁴ and healed birds and elephants.⁵⁵

"This power of healing is not restricted by space. A person can be healed by an absent treatment or by proxy. "Christian Science recognizing the capabilities of Mind to act of itself, and independent of Matter, enables one to heal cases without even having seen the individual, or simply after having been made acquainted with the mental condition of the patient."⁵⁶ Today Christian Scientists feel, however, that it is better to be present with the patient: "Christian Science healing requires the seeing eye of the patient for the highest and quickest results to be apparent."⁵⁷

Mrs. Eddy claimed that the power which enabled her to perform her cures was the power of Mind over matter. This concept of Mind over matter is the basis for her entire philosophy. As has been shown above for a Christian Scientist only Mind exists and human mortal minds do not exist as a reality but as a thought of the Mind. Matter which includes sickness, does not exist

52. Eddy, Christian Science vs. Pantheism, p. 17.

53. Eddy, The First Church of Christ Scientist, p. 105.

54. Eddy, Pulpit and Press, p. 63.

55. Sandt, op. cit., p. 62.

56. Eddy, Miscellaneous Writings, p. 43. Yet she said in the First Church of Christ Scientist, p. 218, "The belief that an individual can either teach or heal by proxy is a false faith and will end bitterly."

57. Josephine Muriel Silver, "The Healing Touch," The Christian Science Sentinel, IVL (January 22, 1944), 125.

as a reality but merely as an error, a delusion, or illusion of mortal mind. So all a Christian Scientist has to do is to remain consistent with his religion and he can heal, for he will have to deny the existence of sickness if he is a true Christian Scientist.

It is interesting to note here that despite all the claims that Mrs. Eddy made for herself and for Christian Science, she refused to demonstrate them. In the December 3, 1884, issue of Zion's Herald Professor Townsend offered Mrs. Eddy or a student of Christian Science a thousand dollars for the resetting of a dislocation, two thousand for the restoring of sight. Mrs. Eddy replied in the Journal of February 7, 1885, "At present I am in another department of Christian work, where there shall no sign be given,"⁵⁸ Again in the January 1, 1879, issue of the New York Sun, Dr. Charles A. L. Reed of Cincinnati challenged Mrs. Eddy to make a demonstration of her healing power, but she remained silent and gave no answer whatsoever.

Testimonies of Cures

Christian Science does more than merely make the claims of healing. It presents testimonies, attested and documented, to the public as proof of its ability and success in healing. In its textbook, Science and Health with Key to the Scriptures, the eighteenth chapter, called "Fruitage,"⁵⁹ consists of a reprint of 84 letters from the Journal and Sentinel. These letters, Mrs. Eddy says, are a few of the "thousands of letters that could be presented in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book."⁶⁰ Of these letters Mrs. Eddy says that

58. Bellwald, op. cit., p. 128.

59. Eddy, Science and Health, p. 600-700.

60. Ibid., p. 600.

the "originals are in the possession of the Editor, who can authenticate the testimonials which follow."⁶¹ These alleged cures cover every imaginable type of disease: rheumatism, astigmatism, hernia, fibroid tumor, spinal trouble, indigestion, cataract, valvular heart disease, cancer, consumption, Bright's disease and many others. The same type of letters of testimony are printed today in the Sentinel, Journal, Herald as a standard feature of each edition. All of them have this note under the headline, "Testimonies of Healing:" "The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House." Every branch of the Mother Church has its testimonial meetings on every Wednesday evening where individuals who have experienced the blessings of Christian Science can testify to that fact for the mutual strengthening of all.

As further proof of its curing power, and perhaps the most convincing proof to an outsider, a Christian Scientist can refer to the testimony of Senator Works before Congress. In 1915 he presented documentary evidence of 57 cases of cures, which included his own cure, of 21 people whom he knew personally, and of 4 from reliable friends. He felt that this evidence was so convincing of the efficacy of Christian Science healing that he said, "I cannot see how any fair and candid mind can continue to doubt it."⁶²

Failure of Claims

It is beyond the scope of this paper to examine minutely all the testimonies of Christian Science healing. We shall attempt to establish the general character of the testimonies for which we must rely on the findings of

61. Ibid.

62. Bellwald, op. cit., P. 111, as quoted from the Congressional Record, Vol. LII, Part I, p. 1034.

those who have made a study of the alleged healings. Some of the cases cited by Senator Works cannot be disputed, although a few have been exposed as a misrepresentation of the facts. Bellwald exposed case no. 26. A child of Mrs. and Mrs. A. K. Wine who was crippled and deformed from birth, was alleged to have been cured by Christian Science. The testimony had been given by the parents. No one else had seen the child walk or heard it talk after its alleged cure. The child died shortly after the cure so no one else could have seen it.⁶³

Although the facts in many cases are unattainable, the above case is typical. Most studies conclude that there is a grain of truth in a testimony, but that truth is coated with false and misrepresented facts, to create an entirely untrue picture. Professor Richard C. Cabot of the Harvard Medical School examined one hundred cases from the Journal and concluded that they were "doctored" testimonies. Some of these testimonies were, however, genuine, as far as he could ascertain, although the cures were not of "organic diseases."⁶⁴ Dr. Stephan Paget examined two hundred testimonies from the Sentinel and concluded, "What is the goal of proclaiming that Christian Science heals diseases that get well themselves."⁶⁵ A girl recovers from a cold and this is ascribed to the "realization of the omnipresence of Love."⁶⁶ Dr. Huber of New York examined twenty cures and concluded, "Some were cured, - but what of that, the patient's word had to be taken. Others broke down under examination or restated an evasion. In not a single case was there any evidence that a genuine affliction other than an obsession of the mind had been solved."⁶⁷ *HEALING*

63. Ibid., pp. 113ff.

64. Snowden, op. cit., pp. 239f.

65. Ibid.

66. Ibid.

67. Sandt, op. cit., p. 56.

Thus we must conclude with the stated authorities that little significance can be placed on the numerous testimonies of Christian Science healing. We do not, however, exclude the possibility that the facts in some of the testimonies may be true, but the testimonies are usually about something which has a different meaning for different people.

Can Christian Science Cure?

To examine the cures of Christian Science more closely we must first look at some of the influences which determine health and sickness. Here arises the unsolved problem of the extent of the influence of mind over matter, of the contents of our minds over our physical bodies. There is a definite and real interaction of which man has been aware, and which he has been trying to determine since Descartes' (1596-1650) attempt in his Meditations. Today medical science is stressing what it calls psychosomatic medicine to ascertain the extent and manner of this interaction. All of our emotions and passions express themselves in our physical bodies. According to Dr. Walsh, "Anger, fear, disgust, worry, passionate love, and a number of similar mental states, register themselves automatically throughout man's physical body."⁶⁸ Dr. Crile of the Cleveland Clinic said: "When a man fears, he does not fear with the mind alone, but every cell and tissue of the body fears."⁶⁹

Not only the passions and emotions, but the very thoughts and thought associations which are in our minds influences our physical bodies. One physician states that "what is in the head of the tuberculous patient" is a

68. Bellwald, op. cit., p. 151.

69. C. A. Behnke, "Pastoral Psychology," Concordia Theological Monthly, XIX (April, 1948), 272.

more potent factor in the cure than "what is in his chest."⁷⁰ Thus our imagination and suggestion, which includes hypnotism, play their role in influencing health.

The imagination is often the real cause for bodily ailments. Just as we can picture food to our minds' eye and make our mouths water, so we can imagine ourselves sick and make ourselves sick. Mark Twain writes, "How much of the pain and disease in the world is created by the imaginations of sufferers and then kept alive by those same imaginations? Four Fifths? Not anything short of that, I should think. Can Christian Science banish that four-fifths? I think so."⁷¹ We must keep in mind that imagination is a function of the mind which controls all of the so-called functional ailments. Thus diseases which are caused by the imagination can be cured through the imagination or through the thoughts of the mind. "Recent experiments have proved that when the thought of a person is directed to any particular organ or spot in his body, the vital forces are immediately summoned to that point. The blood, which is the life bearer, instantly rushes there for repair or vital action."⁷² Even Pope Benedict XIV in his De Servorum Dei Beatificatione, agrees to the possibility of imagination curing disease: "it even appears that perhaps at times diseases can be cured instantaneously by the power of imagination but that such cure is not permanent and that a relapse will follow."⁷³

Yet the imagination is but one channel of action for thought and all the actions of thought can be influenced by what is known as suggestion. Suggestion may be either hetero-suggestion or auto-suggestion, both of which

70. Ibid.

71. Twain, op. cit., p. 53.

72. Parmele, op. cit., p. 35.

73. Bellwald, op. cit., p. 166.

are employed by Christian Science; hetro-suggestion by the practitioner and auto-suggestion by the individual Christian Scientist as he studies and demonstrates the philosophy of Christian Science.

In hetro-suggestion the thought or suggestion is imposed on the mind from the outside while in auto-suggestion the thought comes from within the mind itself. Dr. Worcester defines it for us: "Auto-suggestion may be defined then as a self-imposed narrowing of the field of consciousness to one idea, by holding a given thought in the mental focus to the exclusion of all other thoughts."⁷⁴ This is exactly what Christian Science teaches: - a man must exclude from his mind all material reality and cling to the one thought that Mind is all that exists.

That suggestion does influence the body is proven by competent medical authorities. The thought or idea which is suggested molds itself on the subconscious mind which in turn influences our physical bodies. This subconscious mind reacts on the physical through the means of the nervous system, which "permeates our entire body and predisposes it either to sickness or health."⁷⁵ Yes, it even regulates the heart action.⁷⁶ This is proven by the testimonies of Drs. Worcester, Berheim, Forel, Bramwell, and Dubois, which "prove beyond question, that our subconscious mind acts through the instrumentality of our whole nervous system, both cerebrospinal and sympathetic, and that through this complex mechanism it can effect important changes in our physical functions."⁷⁷ Dr. Worcester then lists some of the psychological changes that can be effected by suggestion, working through the subconscious mind, via the nervous system. They include "parts of the

⁷⁴. Ibid., p. 160.

⁷⁵. Ibid., pp. 167f.

⁷⁶. Ibid.

⁷⁷. Ibid., p. 159.

body irresistible to pain....healing in certain forms of deafness quickened," etc.⁷⁸ This is the basis for a type of mind healing which has existed throughout history. Coombs classifies Christian Science with this sort of healing, listing it with "pagan, Mohammedan, Mesmerist, and all the schools of suggestion."⁷⁹

Some authors identify Christian Science cures with hypnotism, which is based also on suggestion. "Both Christian Science healer and the hypnotist seek to alleviate pain by arousing in the subject the idea that it does not exist and each obtains control of the secondary consciousness to effect its purpose."⁸⁰ This is precisely what Mrs. Eddy tells her practitioners to do: try to alleviate the pain and sickness by arousing in the subject the idea that the pain and sickness do not exist, which is akin to hetero-suggestion. Yet to all of these accusations Mrs. Eddy answers, "Christian Scientists are not hypnotists, they are not mind-curists, not faith-curists."⁸¹

Cures of Functional Diseases Possible

The mind then, through the various agencies of imagination, suggestion, and hypnotism greatly influences the health of the physical body. Thus vast new vistas are opened for the plausibility of mind cures, for diseases which are caused by the mind can be cured by the mind. Cabot believes that "most Christian Science cures are genuine - genuine cures of functional diseases."⁸² That is the thing to remember - that the mind cures are of only functional diseases, for only functional diseases are caused by the mind. The fact then

78. Ibid.

79. J. V. Coombs, Religious Delusions, p. 162.

80. John Duncan Quackenbos, Enemies and Evidences of Christianity, p. 219.

81. Eddy, Christian Science vs. Pantheism, p. 20.

82. Bellwald, op. cit., p. 288.

is almost universally conceded that cures are possible of "maladies which are purely mental in origin and character."⁸³

We cannot, however, classify Christian Science cures with the faith healers. Snowden does believe that the only difference lies in the philosophy which Mrs. Eddy has adopted to explain the cause of her cures and to prescribe the method. It is true that if we grant that Christian Science can cure functional diseases, which are mental, we are forced to attribute the cure to a mental process. This does not necessarily have to mean a faith cure. It is a mind cure.

There is a further plausible explanation of the alleged cures, which has already been alluded to. There are what we call natural cures. Dr. Paget speaks of diseases which get well themselves.⁸⁴ Dr. Stindel of St. Louis made the statement that eighty percent of all patients that seek medical care will get well themselves without the aid of medicines. Only ten percent of the patients can actually be cured and the other ten percent will die.⁸⁵ Thus eight out of every ten people who think that they are sick and go to a doctor have only a functional disease which would cure itself. Most Christian Science cures that are considered to be real can be classified with those eight.

Thus we conclude that there are two explanations of Christian Science cures of functional diseases: 1) mind cures; 2) natural cures. We stress, however, with Bellwald, that Christian Science cures are "almost entirely restricted to functional diseases."⁸⁶

83. Coppage, op. cit., p. 44.

84. Bellwald, op. cit., p. 127.

85. From notes taken in lecture at Lutheran Hospital, St. Louis, November 17, 1947.

86. Bellwald, op. cit., p. 121.

Real Cures of Organic Diseases are Impossible

Christian Science can effect no real cures of basic organic disorders, regardless of its claims. It claims: "Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher side."⁸⁷ "You also remove in this what are termed organic diseases as readily as functional difficulties."⁸⁸ We remember here that the mind also has control to a certain extent over organic diseases, and that mind treatment can clear the way and establish favourable conditions for nature to take its course in the righting of basic disorder.⁸⁹ Dr. Cabot speaks of an "organic disease produced by a functional disease, and such organic disease as this is often cured by Christian Science."⁹⁰

Again we base our conclusions on the authority of trustworthy men who have made a study of the problem. Among others Quackenbos writes: "There is not an authenticated case on record in which Christian Science has 'healed' (if by 'healed' is meant removed) organic diseases where medical science has failed."⁹¹ Coppage writes: "No case of modern physical healing due solely to divine or metaphysical means, and bearing all the credentials required by a court of law, has been brought to the notice of this scribe."⁹² Rev. Wilson writes: "It never has cured, and never will cure, any diseases, except those which have been cured again and again by 'mental therapeutics.'"⁹³ In

87. Eddy, Science and Health, p. 162.

88. Ibid., p. 377.

89. Bellwald, op. cit., p. 26.

90. Ibid., pp. 126f.

91. Quackenbos, op. cit., p. 206.

92. Coppage, op. cit., p. 46.

93. Maurice E. Wilson, "Eddyism, Mis-named 'Christian Science,'" Bible League Quarterly, No. 131 (April-June, 1932), 90.

agreeing with the conclusions of these authors, we do not exclude the possibility that God can cure disease without human means if he sees fit.⁹⁴

"We believe God has power to cure all disease, but we do not believe God cures all disease by the same means. At all events an authenticated instance of recovery from organic diseases through physical means is what we are waiting for."⁹⁵ We must also here include the possibility that the devil too can cure disease. [Rev. Wilson adds "If Satan can impose diseases, he surely can release from them."⁹⁶] Thus it has been proven and we conclude that Christian Science cannot effect any real cures of mental diseases.

Our conclusion is that Christian Science has done some good in that it has helped people physically and mentally, but at an unreasonably high price of a great amount of evil. Although the premium has been the very denial of Christian faith, we must admit the good which Christian Science has done. It has and does relieve some sick, and cure certain disorders. It "elevates the moral, emotional, and intellectual nature of those who submit to it,"⁹⁷ says Quackenbush. That statement may seem a bit exaggerated, yet there is some truth in it. Mark Twain gives us another reminder of the potential good which Christian Science can accomplish when he makes the comparison between a Christian and a Christian Scientist:

The Christian

He is a worried and fretted and fearful man; afraid of himself and his propensities, afraid of snakes and fowls, afraid of tread- ing on serpents, or drinking deadly things.

The Christian Scientist

The average Christian Scientist has put all anxiety and fretting under his feet. He does have a victory over fear and cure that is not achieved by the average orthodox Christian.⁹⁸

While it is not true of genuine Christianity, yet too often it is proven true to him.

We believe that here lies the ultimate appeal of Christian Science - in

94. Gauss, op. cit., p. 112, as quoted from Rev. James M. Gray of the Moody Bible Institute.

95. Bellwald, op. cit., p. 122.

96. Wilson, loc. cit., p. 218.

97. Twain, op. cit., p. 24.

V. Conclusion

Our conclusion is that Christian Science has done some good in that it has helped people physically and mentally, but at an unspeakably high price of a great amount of evil.

The Good of Christian Science

Although the premium has been the very denial of Christian faith, we must admit the good which Christian Science has done. It has and does relieve some sick, and cure certain disorders. It "elevates the moral, emotional, and intellectual nature of those who submit to it,"⁹⁷ says Quackenbos. That statement may seem a bit exaggerated, yet there is some truth in it. Mark Twain gives us another reminder of the potential good which Christian Science can accomplish when he makes the comparison between a Christian and a Christian Scientist:

The Christian

He is a worried and fretted and fearful man; afraid of himself and his propensities, afraid of colds and fevers, afraid of treading on serpents, or drinking deadly things.

The Christian Scientist

The average Christian Scientist has put all anxiety and fretting under his feet. He does have a victory over fear and care that is not achieved by the average orthodox Christian.⁹⁸

This is not true of genuine Christianity, yet too often it is proven true to life.

We believe that here lies the ultimate appeal of Christian Science - in the grain of truth found in Mark Twain's comparison. Christian Science, even

⁹⁷. Quackenbos, op. cit., p. 218.

⁹⁸. Twain, op. cit., p. 54.

if it is escapism, even if it does deny all Scripture, even if it is not Christian nor scientific, does give its followers relief from their anxieties and fears, and a real cure of their functional and mental disorders. A Christian Scientist finds the peace and happiness which he seeks by releasing himself from the misery of this material existence.

The Evil of Christian Science

Christian Science has been the cause of much exploitation of the sick which is its greatest evil outside of its denial of the Christian way of salvation. Even the reviling of Drs. Humiston and Paget has some justification:

The untreated original condition, the unrecognized or concealed communicable disease, the resistance to means of sanitation, the total disregard of disease prevention are as much to be regarded as enemies to human health and life as are scourge and pestilence, and as much to be opposed by that profession which is consecrated to the health and happiness of mankind.⁹⁹

They bully dying women and let babies die in pain; let cases of paralysis tumble about and hurt themselves; rob the epileptic of their bromide, the syphilitic of the iodide....¹⁰⁰

We mention one concrete example, the instance of mass exploitation cited by Quackenbos: In the fall of 1897 in Woodsville, New Hampshire an epidemic of diphtheria broke out. "Christian Science treated some of the cases but with such appalling results as to cause the indignation of the medical profession throughout the State....The treatment was equivalent to criminal neglect."¹⁰¹ This is a mass case, while there have been literally thousands of individual cases, especially of children, where the proper medical care has been withheld. Thus too often Christian Science has proven to be, instead of a healing agent, a ferociously active enemy of health.

99. Riley, et. al., op. cit., p. 303.

100. Snowden, op. cit., p. 243.

101. Quackenbos, op. cit., pp. 205f.

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