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### An Examination and Refutation of Mary Baker Eddy's Teaching on Marriage

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AN EXAMINATION AND REFUTATION OF MARY BAKER EDDY'S  
TEACHING OF MARRIAGE

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Systematic Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

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by

Paul Ludwig, Jr.

June 1951

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CHAPTER I  
INTRODUCTION

It may surprise most people to read in the official Church Manual of Christian Science that "TABLE OF CONTENTS" also Scientific is to be

performed; the ceremony shall be performed by a clergyman who is legally authorized. Why does the Christian Science Church itself

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Therefore, the next chapter of this paper is devoted to a discussion of the basic principles of Christian Science. After a discussion of Mrs. Eddy's teaching on marriage. After the objective study of Mrs. Eddy's marriage doctrine, Chapter IV analyzes this doctrine in the light of Scripture, reason, and experience, and tries to show the horrible results of this doctrine, if Christian Science practice is consistent with Mrs. Eddy's teaching.

Penney, in the introduction of his book, calls Christian

Mary Eddy, Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts (Boston, 2-1876) Article 10, Sect. 1, p. 49.

## CHAPTER I

### INTRODUCTION

It may surprise most people to read in the official Church Manual of Christian Science these words, "If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman who is legally authorized."<sup>1</sup> Why does the Christian Science Church itself provide no marriage ceremony for its members, but insists that if they desire that estate they must be married by some authorized clergyman of another Church? Only through a study of Mrs. Eddy's teaching on marriage can the answer be found. But a study of Mrs. Eddy's teaching of marriage necessitates also an examination of her whole philosophy, for her marriage teachings are consistent with her basic principles. Therefore, the next chapter of this paper is devoted to a discussion of the basic principles of Christian Science. After a discussion of her basic philosophy, Chapter III deals solely with an objective study of Mrs. Eddy's teaching on marriage. After the objective study of Mrs. Eddy's marriage doctrine, Chapter IV analyses this doctrine in the light of Scripture, reason, and experience, and tries to show the horrible results of this doctrine, if Christian Science practice is consistent with Mrs. Eddy's teaching.

Feabody, in the introduction of his book, calls Christian

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<sup>1</sup>Mary Eddy, Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts (Boston, c.1936) Article IX, Sect. 1, p. 49.

Science a "Masquerade."<sup>2</sup> He also challenges Mrs. Eddy or any of her adherents to find anything which is not true in his books.<sup>3</sup> Although ample opportunity was given, this challenge never was accepted, for Peabody, a lawyer employed for ten years to investigate the facts, thoroughly studied all of Mrs. Eddy's private and public correspondences and writings, got sworn testimonies from some of Mrs. Eddy's closest and nearest friends, and these documented proofs stood in court. Therefore, when Peabody calls Christian Science a "masquerade," he has proof for it, and his books are authoritative.

If Christian Science really is a "masquerade," which Chapter IV of this paper tries to show on the basis of Scripture, reason, and experience, then its errors must be clearly set forth as a warning to others. May this paper, therefore, help to familiarize interested Christians with the errors of this sect so that consistent Christian Science practices will not have a marked effect on the sanctity of marriage or the welfare of society.

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<sup>2</sup>F. W. Peabody, Religio-Medical Masquerade (New York: Fleming H. Revell Company, 1915), p. 16.

<sup>3</sup>Ibid.

## CHAPTER II

### MRS. EDDY'S BASIC PRINCIPLES

Christian Science<sup>1</sup> is a comparatively new religious system<sup>2</sup> which is based on the principles formulated by Mrs. Mary Baker Glover Eddy, of Concord, New Hampshire, and came into being in the year 1866. Mrs. Eddy believed that her system was ordained by God to counteract materialism. She further believed that her system was here to stay by divine right, for she associated the words of St. John, "He shall give you another comforter, that he may abide with you forever," with Divine Science.<sup>3</sup>

The textbook of this religious body<sup>4</sup> is Mrs. Eddy's own writing, entitled "Science and Health with Key to the Scriptures," of which she proudly boasts

I should blush to write of "Science and Health with Key to the

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<sup>1</sup>Mrs. Eddy said, "When I discovered Divine Science, I named it Christian because it is compassionate, helpful, spiritual." Mrs. Eddy, Retrospection and Introspection (Boston: W. G. Hixon, c.1891), p. 90.

<sup>2</sup>Logan says that there are three distinct types of philosophy "Matter is the alpha and omega of all. . . Mind is said to be the origin and end of everything. . . Spirit is supposed to be the substance of the whole. In point of fact the school of philosophy have been bewildering in their variety, but in point of view, they are only different combinations of the types just mentioned." J. M. Logan, Christian Science Expounded and Exposed (London: The Kingsgate Press), p. 96.

<sup>3</sup>Mary Eddy, Science and Health with Key to the Scriptures (Boston: Allison V. Stewart, c.1906), p. 56.

<sup>4</sup>"This book. . . is simply a quasi-legal interpretation of the Bible as understood by Mrs. Eddy." I. H. Rubenstein, A Treatise on the Legal Aspects of Christian Science (Chicago: Grendon Press, 1936), p. 9.

Scriptures"<sup>5</sup> as I have, were it of human origin, and were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be supermodest in my estimates of the Christian Science textbook.<sup>6</sup>

In the preface to the English-German edition of this book, she even speaks of the "divinely inspired English version which shall be the standard, and the other contain the German text which shall be a translation." Since Mrs. Eddy issued these claims for her book, her followers have accepted it as divinely inspired, and most of them read it in their services as Mrs. Eddy commanded. Moreover, this book is to be used by all Christian Scientists as the only true and infallible guide in the matters of faith, doctrine, and practice. Therefore, every adherent must own this book and daily read it as God's inspired Word.

The theology of the Christian Science religion may be summarized as follows. It is based on the idea that all human ailments, injuries, diseases, pain, suffering, and unhappiness have no real existence, but are simply false beliefs, illusions, or error of mortal mind, which can be destroyed by Truth through the operation of Divine Mind merely by knowing such to be the truth. It is therefore, the application of

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<sup>5</sup>"When you read it you seem to be listening to a lively and aggressive oracular speech delivered in an unknown tongue, a speech whose spirit you get but not the particulars; or, to change the figure, you seem to be listening to a vigorous instrument which is making a noise which it thinks is a tune, but which, to persons not members of the band, is only a martial tooting of a trombone, and merely stirs the soul through the noise, but does not convey a meaning." Mark Twain, Christian Science (New York: Harpers and Brothers, 1907), p. 30.

<sup>6</sup>Mary Eddy, The First Church of Christ Scientist and Miscellany (Boston: Allison V. Stewart, c.1915), p. 115.

this fundamental doctrine which constitutes the practice of Christian Science.<sup>7</sup> Mrs. Eddy proudly refers to her system as "the law of God, the law of Good, interpreting and demonstrating the divine Principle and rule of universal harmony."<sup>8</sup>

Mrs. Eddy felt the need for her system because, as she claimed, in the proportion as the personal element stole in religion, it lost Christianity and the power to heal. It also lost the qualities of God as a person instead of the divine Principle that begets the quality. Therefore, materialism engrossed the attention of men.<sup>9</sup> Since, as she believed, Christianity had fallen away from its real purpose and function by becoming material and personal, thereby allowing "error," "illusion," "mortal mind," and the other terms she uses to denote non-reality, man needed help to restore himself to his original condition. To help man find his rightful relationship to God, Mrs. Eddy developed a system which would lift the veil of mystery from Soul and body, thus showing man once again the scientific relation of man to God. This newly formulated system was designed to disentangle the interlaced ambiguities of being and set the imprisoned thought free. Therefore, in this new system of Divine Science, the universe, including man, was made spiritual, harmonious, and eternal. In order to do this, Mrs.

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<sup>7</sup>Rubenstein, op. cit., p. 1.

<sup>8</sup>Mary Eddy,  Rudimental Divine Science (Boston: Allison V. Stewart, c.1906), p. 1.

<sup>9</sup>Mary Eddy, Christian Healing and The People's Idea of God (Boston: Allison V. Stewart, c.1908), p. 3.

Eddy tried to show that the term "matter" is but the subjective state of the thing she calls "mortal mind."<sup>10</sup> Progress, Mrs. Eddy maintained, is possible only by "throwing off human shackles."<sup>11</sup> Consequently, to grow spiritually, error, illusion, and mortal mind must be destroyed by truth. The finite must yield to the infinite, thought must rise from the material to the spiritual, and the mortal must rise to the immortal.<sup>12</sup>

What Mrs. Eddy really tried to do was to deny the reality of an objective world by making God, and his ideas and reflections, the only reality outside of which nothing exists.<sup>13</sup> By doing away with what she calls "mortal mind"<sup>14</sup> and "materialistic world"<sup>15</sup> and "organic bodies"<sup>16</sup> - all three of which she calls "illusion" or "non-reality," and by making God everything,<sup>17</sup> by making man the idea of God,<sup>18</sup> and by giving the universe nothing but perfect thoughts,<sup>19</sup> - all three of

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<sup>10</sup>Eddy, Science and Health, p. 114.

<sup>11</sup>Ibid., p. 256.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid., p. 269.

<sup>14</sup>Everything which sins, suffers, dies - -very opposite of God.

<sup>15</sup>Includes all matter and material.

<sup>16</sup>Includes feeling, sensation, and five senses - -namely "error,"

<sup>17</sup>Nothing does or can exist outside of God.

<sup>18</sup>Man therefore is incapable of sin, mortal existence, or death.

<sup>19</sup>They can only be perfect and holy, for they reflect the allness of God. They include everything good in contradistinction to evil.

which she calls Reality, she tries to perfect her system. She summarizes the truths she learned in Divine Science in these words:

All real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, - called error, sin, sickness, disease, death, - is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names matter, thereby shutting out the true sense of Spirit. My discovery, that erring, mortal, misnamed mind produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-Science.<sup>20</sup>

Mark Twain studied this system very carefully and scientifically for his own enjoyment, and summarizes Mrs. Eddy's principles as follows:

1. God is All in all. 2. God is good. Good is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent Good, deny death, evil, sin, disease. These 4 propositions will always be found to agree in statement and proof. . . They prove:
1. God - Principle, Life, Truth, Love, Soul, Spirit, Mind. . .
2. Man - God's universal idea, individual, perfect, eternal. . .
3. Idea - an image in Mind; the immediate object of understanding. There it is - the whole sublime Arcana of Christian Science in a nut-shell.<sup>21</sup>

The Presbyterian Guardian also very aptly summarizes Mrs. Eddy's teaching in these words:

The basic teachings of Christian Science seem to be threefold. The first is that God is All. And God is good. Therefore, evil is not God and is nothing. Moreover, God is Mind. There is nothing but Mind in the universe, and that mind is one, and that one Mind is God. Being Mind, God has thoughts or ideas, but these are neither persons nor things, and so-called material things do not exist. The second basic teaching of Christian Science is that since material does not exist, material evil such as sin,

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<sup>20</sup>Eddy, Science and Health, p. 108.

<sup>21</sup>Twain, op. cit., pp. 12, 14. This is Mark Twain's summary of Mrs. Eddy's teaching after having thoroughly investigated her whole philosophy for his own enjoyment. It seems that Mark Twain enjoyed this study as is shown in his book.

sickness, and death cannot exist. Our sense of these things is therefore but the illusion of something that is called "mortal mind." Mortal mind has a great many other illusions, but they do not cause so much trouble as do the illusions of sin, sickness, and death. In the third place, the process by which we are to rid ourselves of the false illusions and replace them with the one truth that God is All, is by "demonstration." To demonstrate is, apparently, simply to keep in mind the thought that God is all and sickness or other material evil are 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.<sup>22</sup>

Approaching this teaching from a different angle, Logan says:

Her scheme is composed of Illusion and Reality. Under the word "Illusion" Mrs. Eddy puts the content of our conscious (a) our Mortal-minds, (b) our Organic-bodies, and (c) our Materialistic world. Then under the term "Reality" she places what she wants us to believe in, on her word; (1) A Universe composed of variegated thoughts, everyone of which is perfect and eternal; (2) Man absolutely pure and good, intuitively conscious of God and conscious of the Universe of thought by means of the sense of his soul; and (3) God, with everything which anyone has ever rightly imputed to the Deity excepting personality, its crown. To sum it up, in a double line, Mrs. Eddy's philosophy has two great postulates - Eternal Mind and its Idea - Man and Mortal Mind and its Illusions - Matter. Such as it is, these are the philosophical hands with which our Prophetess produces her philosophic scheme.<sup>23</sup>

In the interest of obtaining her goal, namely, to dispose of everything which is not God or his reflection, Mrs. Eddy sets up her scheme of logic. This scheme is composed of Illusion and Reality.<sup>24</sup>

In Reality Mrs. Eddy includes God, man (in the spiritual sense as the image and reflection of God), and the Universe of perfect ideas.

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<sup>22</sup>Leslie W. Sloat, "Mrs. Eddy's Christian Science," The Presbyterian Guardian, VIII (Oct. 10, 1940), 97.

<sup>23</sup>Logan, op. cit., p. 113.

<sup>24</sup>We surely can expect trouble in understanding this system, for even Mrs. Eddy admits that she has trouble with it in her book "Science and Health with Key to Scriptures" p. 115.

In her scientific translation of Immortal Mind, she includes all three.<sup>25</sup>

Mrs. Eddy conceives of God as an incorporeal,<sup>26</sup> impersonal being, a divine Principle.<sup>27</sup> However, her God is not the God of the Pantheist, for she does not believe that God is in everything which our senses perceive. God is not in the trees, rocks, hills, matter, or earth, for those things are Illusions and Error. But Mrs. Eddy does think of God as impersonal and as everything good, in contradistinction to anything evil, error, or illusion. In explaining her concept of God she says, "In the original text, the term God was derived from the word Good."<sup>28</sup> God is everything good, and since everything outside of God is error and illusion, God, in reality, is everything. This being true, when she speaks of God she means Divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and everything else possible outside of Illusion. Speaking of God she says, "God is incorporeal, divine, supreme, infinite, Mind, Spirit, Soul, Principle, Life, Love, Truth."<sup>29</sup> Moreover, all these terms refer to one absolute, impersonal, incorporeal God and express the nature, essence, and wholeness of Deity. The attributes of God, according to Mrs. Eddy, are justice, mercy, and goodness.

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<sup>25</sup>Eddy, Science and Health, p. 115.

<sup>26</sup>Ibid., p. 465.

<sup>27</sup>Eddy, Christian Healing, etc., p. 3.

<sup>28</sup>Ibid.

<sup>29</sup>Eddy, Science and Health, p. 465.

In trying to show that everything which is good is God, and everything which is evil is not God, not Reality, but Illusion, she says, "There is no Life, truth, intelligence, or substance in matter. All is infinite mind and its manifestations, for God is All-in-all."<sup>30</sup> God is seen only in that which reflects good, Life, Truth, and Love - yea, which manifests all his attributes and power.<sup>31</sup> Therefore, since God is everything good, and since God is All-in-all, nothing can possibly exist outside of God.<sup>32</sup> God of necessity must be everything good. She emphasizes this by saying, "God is All-in-all. What can be more than All? Nothing."<sup>33</sup> Again she says that if God is Spirit and All-in-all, then matter must be mythology and mortal belief.<sup>34</sup> Because she believes this to be true, her explanation of the first commandment is, "Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual."<sup>35</sup>

So God, to Mrs. Eddy, is the Supreme being, infinite, immortal Mind, the Soul of man and the universe, the Principle of Christian

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<sup>30</sup>Ibid., p. 466.

<sup>31</sup>Mary Eddy, Miscellaneous Writings (Boston: Allison V. Stewart, c.1896), p. 23.

<sup>32</sup>"She promptly proceeds to the conclusion that mind was all and that matter was nothing. Like the dramatist who finds a few useless characters left over at the end, and simply kills them off, Mrs. Glover merely blotted out that part of reality which was difficult to account for. . . Obviously it is a philosophy wholly impossible to put into practice. E. F. Dakin, Mrs. Eddy, the biography of a virginal mind (New York: Blue Ribbon Books, 1930), pp. 103,106.

<sup>33</sup>Eddy, Miscellaneous Writings, p. 26.

<sup>34</sup>Eddy, Science and Health, p. 467

<sup>35</sup>Ibid.

Science, Love, the Father and Mother of the universe,<sup>36</sup> the Creator, the All-in-all. Therefore, in Mrs. Eddy's system, all is God or God's reflection, and nothing exists outside of God. Her whole system revolves around this fundamental doctrine.

Since God is all, and nothing exists outside of God, man can be only the reflection of God. In her scientific translation of Immortal Mind she calls man "God's spiritual idea, individual, perfect, eternal."<sup>37</sup> When asked the question, "What is man?" Mrs. Eddy replied:

Man is not matter; he is not made up of brain, blood, bones, and other elements. . . Man is idea, the image of love; he is not physique. . . that which has not a single quality underived from Deity; that which has not life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker. . . man is incapable of sin, sickness, and death. The real man cannot depart from holiness.<sup>38</sup>

Furthermore, Mrs. Eddy says, "Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine."<sup>39</sup> So man is nothing more than an idea of God, a reflection of God. Since God is all, and God is good, man, the reflection of God, must of necessity also be good. Therefore it is impossible for man, under the government of God in eternal Science, to fall from his high estate.<sup>40</sup> If man is never

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<sup>36</sup>Ibid., p. 477.

<sup>37</sup>Ibid., p. 115.

<sup>38</sup>Ibid., p. 475.

<sup>39</sup>Ibid., p. 305.

<sup>40</sup>Ibid., p. 258.

born or never dies, and if he is merely the reflection of God, it is impossible for man to have a material, finite, organic body. The organic body of man is an illusion. Mrs. Eddy says:

Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man, - the genuine and perfect man, the immortal idea of being, indestructible and eternal.<sup>41</sup>

But even though God is all, and nothing exists outside of the term or concept of God, yet man is not God, but an individual reflection of God.

Mrs. Eddy says that she believes in the individual man, for she understands that man is as definite and eternal as God, and that man is therefore coexistent with God, being his divine idea.<sup>42</sup>

Furthermore, man, the image and reflection of God, does not create or procreate himself, for God created everything at the beginning. Therefore there is no such thing as birth. Because man is eternal, there is no such thing as death. Man is nothing more or nothing less than the idea emanating from this Mind. Man is the compound idea of God, including right ideas. Man is the generic term for all that reflects God's image and likeness.<sup>43</sup>

And finally, Mrs. Eddy includes the Universe of perfect thoughts in Reality. In her scientific translation of Immortal Mind she says

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<sup>41</sup>Ibid., p. 477.

<sup>42</sup>Mary Eddy, Unity of Good (Boston: Allison V. Stewart, c.1908), p. 49.

<sup>43</sup>George W. Sandt, A Brief Study of Christian Science (Philadelphia: General Council Publishing House, 1918), p. 22.

of idea, "An image in Mind; the immediate object of understanding."<sup>44</sup> These perfect thoughts originate in God and therefore must flow from God, and must be good, eternal, and perfect. These perfect thoughts cast out error and evil. The more perfect thoughts control man, the less evil and error will penetrate man. The universe of perfect ideas is, therefore, a universe composed of variegated thoughts, everyone of which is perfect and eternal,<sup>45</sup> and which understood correctly, translates matter into Mind, rejecting all other theories of causation.<sup>46</sup>

In summarizing what she means by Reality, Mrs. Eddy says in her scientific translation of Immortal Mind, "God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. Man: God's spiritual idea, individual, perfect, eternal. Idea; An image in Mind: the immediate object of understanding."<sup>47</sup>

If only God exists, then conversely it follows that everything else is non-existent. Since Mrs. Eddy believes this to be true, she calls everything which is non-existent "illusion." By illusion she means "mortal mind," "organic bodies," and "materialistic world." In other words, everything that is outside of God and opposes God is Illusion.

Because, as Mrs. Eddy claims, usage classes both evil and good to-

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<sup>44</sup>Eddy, Science and Health, p. 115.

<sup>45</sup>Logan, op. cit., p. 113.

<sup>46</sup>Eddy, Miscellaneous Writings, p. 25.

<sup>47</sup>Eddy, Science and Health, p. 115.

gether as mind,<sup>48</sup> therefore, to be understood correctly, she calls sick and sinful humanity "mortal mind," meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth. The spiritual unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls mind both human and divine.<sup>49</sup> To differentiate between these two, Mrs. Eddy says that everything which claims existence outside of God or Immortal Mind is mortal mind. As Mrs. Eddy puts it, "mortal mind is nothing claiming to be something."<sup>50</sup> Since nothing is Spirit but God and his ideas, which Mrs. Eddy calls Reality, mortal mind, being neither a person, place, or thing, does not really exist. The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguises.<sup>51</sup> The reason sin, sickness, and death are unrealities is because they are not of God. Christ came to destroy this error.<sup>52</sup> Christian Science therefore teaches that all inharmonies of mortal mind or body are illusions, possessing neither reality nor identity, though seeming to be real and identical. Consequently, in Mrs. Eddy's system, everything outside of God should be conceived of only as an

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<sup>48</sup>Ibid., p. 113.

<sup>49</sup>Ibid., p. 114.

<sup>50</sup>Ibid., p. 591.

<sup>51</sup>Ibid., p. 472.

<sup>52</sup>Ibid., p. 5.

illusion.<sup>53</sup>

Also included in illusion are mortal, organic bodies. These too, are illusions, untruths, errors, for mortal existence is an enigma. Every day of life is a mystery and is in reality unreal. The testimony of the corporeal senses cannot tell us what is real and what is delusive, for they are unreal and non-existent. Only the revelation of Christian Science can unlock the hidden treasures of truth.<sup>54</sup> The organic body is but a false concept of mortal mind,<sup>55</sup> because matter is inert, inanimate, and sensationless considered apart from Mind.<sup>56</sup> The body really does not see, feel, hear, smell, or taste.<sup>57</sup> These sensations are just errors of mortal mind and are therefore unreal. When someone would disagree with Mrs. Eddy's teaching and say that man's body is material, she quotes St. Paul who said, "Be willing rather to be absent from the body and be present with the Lord." Her exegesis on this passage makes St. Paul say that everyone should give up his material belief of mind in matter, and have but one mind, even God, for this Mind forms its own likeness.<sup>58</sup> Mrs. Eddy wants St. Paul to say that because God is all in all, and because man is the image

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<sup>53</sup> Ibid., p. 108.

<sup>54</sup> Ibid., p. 70.

<sup>55</sup> Ibid., p. 177.

<sup>56</sup> Eddy, Rudimental Divine Science, p. 5.

<sup>57</sup> Ibid.

<sup>58</sup> Eddy, Science and Health, p. 216.

and reflection of God, man cannot have a material, organic body. She pleads therefore, that all should give up their wrong conceptions, that "Truth" might prevail. She again refers to Scripture and quotes these words to emphasize her point, "Henceforth know we no man after the flesh."<sup>59</sup> She further adds that if we follow the command of the Master, "Take no thought for your life," we shall never depend on bodily conditions, structure, or economy, but we shall be masters of body, dictate its terms, and form and control it with Truth.<sup>60</sup>

Furthermore, since organic bodies are unreal and man is simply the reflection of God, it follows that mortal ills are but error of thought, diseases of mortal mind, for matter cannot feel, see, or report pain or disease.<sup>61</sup> Therefore, when the things we erroneously term the five physical senses are misdirected, they are simply the manifestations of beliefs in mortal mind, which affirm that life, substance, and intelligence are material instead of spiritual.<sup>62</sup> Hence, it is unchristian to believe that pain and sickness or even death are anything but illusions.<sup>63</sup> The reason man still believes in these illusions is due to the lack of understanding of the allness of God, which leads him to believe in the existence of matter, contrary to the

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<sup>59</sup> ibid., p. 217.

<sup>60</sup> ibid., p. 228.

<sup>61</sup> Eddy, Rudimental Divine Science, p. 9.

<sup>62</sup> Eddy, Science and Health, p. 274.

<sup>63</sup> Eddy, Miscellaneous Writings, p. 68.

law of the Spirit.<sup>64</sup> To further comment on the fact that mortal, organic life is an illusion, Mrs. Eddy quotes a poem by the famous Spanish poet, Caldron:

What is life? 'Tis but a madness,  
 What is life? A mere illusion,  
 Fleeting pleasure, fond delusion,  
 Short-lived joy, that ends in sadness,  
 Whose most constant substance seems  
 But the dream of other dreams.

Commenting on this poem, Mrs. Eddy said, "What is termed mortal and material power, as manifest life, is graphically defined by Caldron."<sup>65</sup>

Since Mrs. Eddy had spent some time in her book entitled "Retrospection and Introspection" talking about her own life's history, she felt it wise to comment on that history in order that the reader would not get the wrong impression that she believed that real organic life did exist. In speaking about her second unfortunate marriage, in which she was compelled to ask for a bill of divorce in Salem, Massachusetts, Mrs. Eddy said:

It is well to know, dear reader, that this bit of material history is but the record of dreams, not of real existence, and the dream has no place in Christian Science. It is a "tale that is told," and as "the shadow when it declineth." The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and the true estimate of Being. . . Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of truth.<sup>66</sup>

So man is simply the reflection of God. He is not subject to birth or death. He is incapable of sin or error. The mortal senses

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<sup>64</sup>Eddy, Rudimental Divine Science, p. 9.

<sup>65</sup>Eddy, Retrospection and Introspection, p. 75.

<sup>66</sup>Ibid., p. 27.

are illusions, organic bodies are impossible, and the belief in them is error, dispelled only by Truth.<sup>67</sup>

And finally, the materialistic world is also included in illusion. Everything which our erroneous senses perceive, feel, or see, is an illusion. Matter is really an error of statement.<sup>68</sup> This error in the premise leads to errors in the conclusion in every statement into which it enters.<sup>69</sup> Perhaps the material senses tell the erroneous mind that matter does exist. If that happens, *Divine Metaphysics* explains away matter.<sup>70</sup> Matter, or the materialistic world, has no mind.<sup>71</sup> Everything outside of Mind is an illusion. Therefore, the materialistic world must not truly exist. The notion that there is real substance in matter is false and a false supposition because matter is the opposite of Spirit.<sup>72</sup> For her proof Mrs. Eddy quotes Scriptures, claiming that Jesus said of personal evil that "the truth abode not in him," because there is no material sense.<sup>73</sup> Matter, as matter, has neither sensation nor personal intelligence. As a pretension to be Mind, matter is a lie, and "the father of lies." Mind therefore, is not in matter and Spirit cannot originate its opposite,

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<sup>67</sup>Eddy, Science and Health, p. 305.

<sup>68</sup>Ibid., p. 277.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid., p. 278.

<sup>71</sup>Ibid.

<sup>72</sup>Ibid.

<sup>73</sup>Eddy, Rudimental Divine Science, p. 7.

named matter.<sup>74</sup>

Mrs. Eddy continues by saying that matter, to be matter, must have been self-created. Mind has no more power to evolve or to create matter than has good to produce evil. Matter is a misstatement of Mind. It is a lie, speaking against Truth. It is idolatry, having other gods. It is evil, having presence and power over omnipotence.<sup>75</sup> Therefore the materialistic world is also an illusion.

In summarizing her basic principles of Reality and Illusion, Mrs. Eddy draws her conclusions as follows:

1. God is all-in-all. 2. God is good. Good is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, Omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life.<sup>76</sup>

Putting her propositions into simpler language, it could be stated thus: Major Premise: Opposites cannot coexist. Minor Premise: Mind and matter are opposites. Conclusion: Therefore mind and matter cannot coexist.<sup>77</sup> Mrs. Eddy goes on in her reasoning, "What can there be besides infinity? Nothing! Therefore the Science of God calls evil nothing."<sup>78</sup> Here, according to Mrs. Eddy, Christian Science sticks to its text, while other systems of religion abandon their logic.<sup>79</sup> Stated

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<sup>74</sup>Ibid.

<sup>75</sup>Eddy, Miscellaneous Writings, p. 173.

<sup>76</sup>Eddy, Science and Health, p. 113.

<sup>77</sup>L. J. Coppage, Christian Science in the Light of Reason (Cincinnati: The Standard Publishing Co., 1914), p. 19.

<sup>78</sup>Eddy, Miscellaneous Writings, p. 27.

<sup>79</sup>Ibid.

negatively, the cardinal point in Christian Science is that matter and evil, which includes all inharmonies, sin, disease, and death, are unreal.<sup>80</sup> Viewed positively, evil, the unlikeness of God, is unreal.

Evil therefore, only seems to be real by giving reality to the unreal,<sup>81</sup>

She discards the experience of man's fine senses concerning the reality of matter by quoting Scriptures, "Let God be true and every man a liar."

Commenting on this she says that if Scriptures are correct when they imply that God is All-in-all, then all must be Mind, since God is Mind.

Therefore, in divine Science, there is no material, mortal man, for man is spiritual and eternal, having been made in the image of Spirit or God.<sup>82</sup> Mrs. Eddy further argues:

If God is Mind and fills all space, is everywhere, matter is nowhere and sin is obsolete. If Mind, God, is all-powerful and all-present, a man is not met by another power and presence, that - obstructing his intelligence - pains, fetters, and befools him. The perfection of man is intact; whence then, is something besides Him that is not the counterpart but the counterfeit of man's creation? Surely not from God, for He made man in His own likeness. Whence then, is the atom or molecule called matter? Have attraction and cohesion formed it? But are these forces laws of matter, or laws of Mind? 83

Another approach which she uses in her argumentation is this:

We undo the statements of error by reversing them. Through these three statements, or misstatements, evil comes into authority: - First: The Lord created it. Second: The Lord knows it. Third: I am afraid of it. By a reverse process of argument evil must be dethroned: - First: God never made evil. Second: He knows it not. Third: We therefore need not fear it. Now, according to Christian

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<sup>80</sup>Ibid.

<sup>81</sup>Eddy, Science and Health, p. 470.

<sup>82</sup>Eddy, Rudimental Divine Science, p. 4.

<sup>83</sup>Eddy, Unity of Good, p. 20.

Science there is nothing to fear.<sup>84</sup> The First idolatrous claim of sin is, that matter exists; the Second, that matter is substance; the Third, that matter has intelligence; and the Fourth, that matter, being so endowed, produces life and death. Hence my conscientious position, in the denial of matter, rests on the fact that matter usurps the authority of God.<sup>85</sup>

So Mrs. Eddy's logical conclusion is simply that when we put off the false sense for the true, and see that sin and mortality have neither Principle (cause) or permanency, we shall learn that sin and mortality are without actual origin or rightful existence.<sup>86</sup> Therefore, there is no sin, for God's Kingdom is everywhere and supreme, and it follows that the human kingdom is nowhere and must be unreal.<sup>87</sup>

On the basis of her conclusion that God is All-in-all, and that outside of God nothing exists or can exist, Mrs. Eddy recommends methods of dispelling all evil, error, sin, suffering, and death, so that the fullness and wholeness of God might be clearly and forever manifested.

The shibbolith of Christian Science is: "Truth makes man free."<sup>88</sup> "Truth" destroys the sense of sin and thus sin itself disappears.<sup>89</sup> Therefore, disbelief in error destroys error, and leads to the discernment of Truth.<sup>90</sup> Mortals will lose their sense of mortality, which includes disease, sickness, sin, and death, in the proportion

<sup>84</sup>Eddy, Unity of Good, p. 20.

<sup>85</sup>Ibid., p. 31.

<sup>86</sup>Eddy, Science and Health, p. 280.

<sup>87</sup>Mary Eddy, No and Yes (Boston: Allison V. Stewart, c.1908), p. 35.

<sup>88</sup>Eddy, Science and Health, p. 225.

<sup>89</sup>Eddy, Unity of Good, p. 9.

<sup>90</sup>Eddy, Science and Health, p. 346.

that they gain the sense of man's spiritual preexistence as God's child, as the offspring of good, and not of God's opposite, namely evil or a fallen man.<sup>91</sup> Therefore, the more we disregard illusion, and the more we believe in the aliveness of God and the spiritual preexistence of man as God's image and reflection, the more closely we come to the condition we were intended to enjoy.

However, till man realizes that evil is dispelled simply by not believing in it, he must proceed slowly. Therefore, one should not tarry in the storm if the body is freezing, nor should he remain in the hot flames. Mrs. Eddy advises, "Until one is able to prevent bad results, he should avoid their occasion."<sup>92</sup> This business of growing spiritually is a slow process, but as we grow spiritually, as we realize the nothingness of illusion, we the more readily understand the non-existence of pain, sin, and death. This eternal Truth is changing the universe.<sup>93</sup> As mortals drop off their mental swaddling-clothes, thought expands into expression.<sup>94</sup> Only those who forsake the unreal can fully understand its unreality. As a matter of fact, Jesus came to rescue man from the illusion called sin by teaching the unreality of sin.<sup>95</sup> Therefore, sin is forgiven only as it is destroyed by Christ,

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<sup>91</sup>Eddy, Miscellaneous Writings, p. 181.

<sup>92</sup>Eddy, Science and Health, p. 329.

<sup>93</sup>Ibid., p. 225.

<sup>94</sup>Ibid.

<sup>95</sup>Eddy, Unity of Good, p. 59.

another term for Truth and Life.<sup>96</sup> If a person would for one moment become conscious of that fact that Life and intelligence is purely spiritual, and has nothing to do with matter, the body would have no sensation, feeling, pain, sin, suffering, or death for that individual at that moment.<sup>97</sup> If a person could always be conscious of that fact, the same situation would prevail throughout his life. Only by believing in unreality can pain, pleasure, sickness, and death be experienced. In her chapter on teaching Christian Science, Mrs. Eddy had this to say:

When sin or sickness. . . seems true to material sense, . . . expose and denounce the claims of evil and disease in all their forms, but realize no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing there is none.<sup>98</sup>

When asked how someone could believe that there is no such thing as matter when that individual must carry around two hundred pounds of weight daily, Mrs. Eddy replied, "By learning that matter is not manifest mortal mind."<sup>99</sup> When asked how one could not believe in sin when God sent Jesus to save us from sin, and the Bible is addressed to sinners, Mrs. Eddy answered, "To regard sin, disease, and death with less deference, and only as the woeful unrealities of being, is the

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<sup>96</sup>Eddy, Science and Health, p. 5.

<sup>97</sup>Ibid., p. 14.

<sup>98</sup>Ibid., p. 447.

<sup>99</sup>Eddy, Miscellaneous Writings, p. 47.

only way to destroy them."<sup>100</sup> When asked what happened in the illusion called death, Mrs. Eddy answered that the individual did not loose his identity, but emphasized that Science and Health clearly states that spiritualization of the thought is not attained by the death of the body, but by conscious union with God.<sup>101</sup> When confronted with the question that if life is merely a dream, why not commit suicide, Mrs. Eddy replied:

They must work out of this dream or false claim of sensation and life in matter, and up to the spiritual realities of existence before this false claim can be wholly dispelled. Committing suicide to dodge the question is not working it out.<sup>102</sup>

Furthermore, to show how non-realities are dispelled by simply not believing in them but solely believing in Reality, Mrs. Eddy again refers to the Bible<sup>103</sup> to show how the children of Israel were saved from destruction by not believing in its reality. She said:

In Egypt it was Mind which saved the Israelites from the plagues. In the wilderness streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers. In national prosperity miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in king's palaces.<sup>104</sup>

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<sup>100</sup>Ibid., p. 60.

<sup>101</sup>Ibid., p. 42.

<sup>102</sup>Ibid., p. 52.

<sup>103</sup>"In Christian Science we learn that. . .when God speaks to man in Scriptures and uses material terminology, the material meaning of the word is to be ignored and only the metaphysical terminology. . .is to be accepted and used." Eddy, Science and Health, p. 579. According to that isagogical principle the Bible can be made to say anything!

<sup>104</sup>Ibid., p. 133.

Again Mrs. Eddy shows that only by believing that illusions are unreal can they be destroyed, by giving this example:

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain - that is, its own belief in pain.<sup>105</sup>

Mrs. Eddy gives another example of how to destroy illusion:

If I have the toothache, and nothing stops it until I have the tooth extracted, and then the pain ceases, has the mind, or extraction, or both, caused the pain to cease? What you thought was pain in the bone or nerve, could only have been a belief of pain in matter, for matter has no sensation. It was a state of mortal mind made manifest in the flesh. You call this body matter, when awake, or when asleep in a dream. That matter can report pain, or that mind is in matter reporting sensation, is but a dream at all times. You believed that if the tooth were extracted, the pain would cease: this demand of mortal thought once met, your belief assumed a new form, and said, There is no more pain. When your belief in pain ceases, the pain stops; for matter has no intelligence of its own. By applying this mental remedy or antidote directly to your belief, you scientifically prove the fact that Mind is supreme. This is not done by will-power, for that is not Science but mesmerism. The full understanding that God is Mind, and that matter is but a belief, enables you to control pain. Christian Science, by means of its Principle of metaphysical healing, is able to do more than to heal a toothache; although its power to allay fear, prevent inflammation, and destroy the necessity for ether - thereby avoiding the fatal results that frequently follow the use of that drug - render this Science invaluable in the practice of dentistry.<sup>106</sup>

Now finally, after demonstrating<sup>107</sup> and showing how sin, sickness,

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<sup>105</sup>Ibid., p. 153.

<sup>106</sup>Eddy, Miscellaneous Writings, p. 44.

<sup>107</sup>It is interesting what Christian Science has done in other spheres. Logan, Christian Science, p. 120, gives some examples. The quadrupeds are being cared for, a colt nearly ruined was completely well the same day, an elephant in New York zoo, raving mad, was made completely well after treatments, etc.

pain, and death may be overcome by Truth, Mrs. Eddy issues this challenge, "Test<sup>108</sup> Christian Science by its effect on society, and you will see that the views here set forth. . .bring better fruits of health, righteousness, and Life, than a belief in their reality has ever done."<sup>109</sup>

<sup>108</sup>This challenge is accepted in Chapter IV of this thesis.

<sup>109</sup>Eddy, Retrospection and Introspection, p. 84.

<sup>108</sup>W. B. Eddy, The Religious-Medical Magazine (New York: Fleming & Howell Company, 1845), p. 37.

<sup>109</sup>W. B. Eddy, F. V. Kennedy, and G. B. Hamilton, The Faith, Faithful, and the Pathway of Christian Science (New York: Fleming & Howell Company, 1845), p. 125.

### CHAPTER III

#### MRS. EDDY'S DOCTRINE ON MARRIAGE

Since everything is Mind in Christian Science, nothing, including marriage, is real. Therefore, in order to be consistent with her basic Principles of Reality and Illusion, her logic compels her to deny marriage.<sup>1</sup> However, there are some who will challenge this, saying that Mrs. Eddy's teaching on marriage is rather the direct result of her unfortunate marriages.<sup>2</sup> These scholars maintain, therefore, that it is a truism in the psychology of religion that aberrant theological doctrines are often erotogenetic, that is, connected with abnormal sexual doctrines,<sup>3</sup> and since Mrs. Eddy was a woman unfortunate in marriage after the fleshly mind, she became adverse to matrimony and sought to change this whole doctrine into a so-called spiritual union of the soul.<sup>4</sup> The psycho-analyst would also probably agree with this latter interpretation, after studying Mrs. Eddy's life, because he would try to analyse Mrs. Eddy's person rather than her basic principles. The psycho-analyst would say that those who are inhibited from a normal

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<sup>1</sup>F. W. Peabody, The Religio-Medical Masquerade (New York: Fleming H. Revell Company, 1915), p. 62.

<sup>2</sup>Ibid., pp. 43-5.

<sup>3</sup>H. Riley, F. W. Peabody, and C. E. Humiston, The Faith, Falsity, and The Failure of Christian Science (New York: Fleming H. Revell Company, 1925), p. 134.

<sup>4</sup>Ibid., p. 136.

and satisfying married life easily make a virtue of their misfortune, and achieve a compensation by means of a super-normal or super-human exaltation of their spirituality. But the subjective emotional conflicts are not eliminated in this manner. Consequently, the victims of this sort of self-deception often become very vehement in their denunciation of the normal relations as well as very morbid in their desires for gratification.<sup>5</sup>

Although there is possibility in these arguments, nevertheless, in order to really understand her teaching on marriage, it is necessary to draw the necessary inferences from her basic principle. Her doctrine of marriage is presented on that assumption.

Since, in Mrs. Eddy's philosophy, there is nothing but God and his reflections,<sup>6</sup> nothing exists outside of God. Consequently, if nothing exists outside of God, material bodies, including the sexes, are nothing more than illusions, errors of mortal mind. Mrs. Eddy believes that her system does away with this mortal error. In the Boston Herald an article appeared entitled "Prevention and Cure of Divorce," in which Mrs. Eddy said that Truth lays the axe to all evil, for it lifts the curtain on the Science of being, which includes the

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<sup>5</sup>Ibid., p. 140.

<sup>6</sup>Christian Science is based, first on the denial of matter, sickness, suffering, pleasure, sin, and death. . .The author has estimated, on the basis of the average number of repetitions on each page, that in one or another form this denial occurs in "Science and Health" at least 3000 times; and in all her writing it may be asserted not less than 10,000 times. . .It is her obsession and her demon and it will never leave her for one moment. J. H. Snowden, The Truth About Christian Science (Philadelphia: The Westminster Press, 1920), p. 149.

Science of wedlock, and by doing so ascends the scales of life. She goes on in this article to say:

Look long enough, and you will see male and female one - sex or gender eliminated; you see the designation Man meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image, or likeness, called man, showing forth the infinite divine Principle, Love, called God, - man wedded to the Lamb pledged to innocence, purity, perfection. Then shall humanity have learned that "They which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage- neither can they die any more: for they are equal unto the angels; and are the children of God." This therefore, is Christ a plan of salvation from divorce.

To Mrs. Eddy there is no such thing as material sex. "Gender is mental, not material,"<sup>8</sup> she states emphatically. Therefore, it is correct to state that gender is a quality, a characteristic of mind and not of matter. It is all in the mind. You are a man or a woman depending on which you believe you are, and not otherwise. If a man thinks that he is a woman, or if a woman thinks she is a man, that settles it, We are the sex we think we are.<sup>9</sup>

Gender, Mrs. Eddy maintains, does not necessarily refer either to masculinity or femininity, for the word is not confined to sexuality.<sup>10</sup> Gender can also mean kind or sort.<sup>11</sup> Therefore, in her philosophy, Mrs. Eddy often uses the term "man" in referring to the family name for

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<sup>7</sup>Mary Eddy, The First Church of Christ Scientist and Miscellany (Boston: Allison V. Stewart, c.1913), p. 268.

<sup>8</sup>Mary Eddy, Science and Health with Key to the Scriptures (Boston: Allison V. Stewart, 1906), p. 508.

<sup>9</sup>Peabody, op. cit., p. 82.

<sup>10</sup>Eddy, Science and Health, p. 508.

<sup>11</sup>Ibid.

all ideas, for all of us are sons and daughters of God.<sup>12</sup> Man is simply a term referring to all humanity, and the term woman denotes the highest species of man. Neither term, however, is used to refer to an individuality.<sup>13</sup> The terms man and woman are truth's spiritual idea.<sup>14</sup> Even the term children signifies the spiritual thought and representatives of Life, Truth, and Love.<sup>15</sup> When the terms man, woman, male, or female denote material things, or material sex, they are illusions, errors, and must be destroyed sooner or later by Truth. In her exegesis of Gen. 1:27, where the Bible says, "So God created man in His own image, in the image of God created He him; male and female created He them," Mrs. Eddy says:

To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit. It follows that man is a generic term. Masculine, feminine, and neuter are human concepts. In one of the ancient languages the word for man is used also as the synonym of mind. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word anthropomorphic, in such a phrase as "an anthropomorphic God," is derived from 2 Greek words, signifying man and form, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The life-giving quality of Mind as Spirit, not matter. The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In Divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.<sup>16</sup>

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<sup>12</sup>Ibid., p. 515.

<sup>13</sup>Mary Eddy, Unity of Good (Boston: Allison V. Stewart, c.1908), p. 51.

<sup>14</sup>Ibid., p. 54.

<sup>15</sup>Eddy, Science and Health, p. 582.

<sup>16</sup>Ibid. p. 516.

From this it is evident that Mrs. Eddy definitely believes that God is everything, outside of which nothing exists, that material sex is therefore an illusion, and that male, female, man, or woman, and even children, are mere terms representing perfect ideas.

Since neither man or woman, or their individual sexual reproductive organs really exist, but are illusions, it follows that mortal births are illusions also. It would be impossible for non-existent reproductive organs to create realities. Therefore, since sex and gender are illusions, children could not possibly be produced through the union of these two illusions. Moreover, the union of the two sexes is not even necessary, for God did not ordain them to create the human family.<sup>17</sup> Agassiz once declared that certain animals, besides the ordinary process of generation, also increase their numbers naturally and constantly by self-division. Mrs. Eddy includes his quotation in her book and comments on it by saying that this discovery is corroborative of the Science of Mind, for this discovery shows that the multiplication of certain animals takes place apart from sexual conditions. She reasons that if certain animals can multiply apart from sexual conditions, why can't man? Mrs. Eddy continues, "The supposition that life germinates in eggs and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake."<sup>18</sup> For further proof for this statement, she goes to the Biblical account of the creation of man. Adam was created before Eve.

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<sup>17</sup>Ibid., p. 531.

<sup>18</sup>Ibid., p. 548.

In this case, Mrs. Eddy argues, it is seen that the maternal egg did not create Adam. Moreover, Eve was formed from Adam's rib, not from the foetal ovum.<sup>19</sup> Therefore, since Adam and Eve were not born, but created, why do we have to assume that all the rest of the human race must be born?

Moreover, matter which takes divine power into its own hands and claims to be a creator is a fiction: The only reason that mortal minds want to claim procreation through the union of the two sexes is that society will sanction the lust involved.<sup>20</sup> But matter, which is an illusion, cannot create. Only God, the infinite Mind, can create. Mind created all at the beginning and made everything perfect and eternal, as the Bible plainly tells in Genesis. When Mind finished all creation, the Bible emphatically says that everything was finished and was very good.<sup>21</sup> Nothing further has been created, or has need to be created. Therefore, it is impossible for man to procreate something already created at the beginning.

Furthermore, since God is all-in-all, and God is Life, then Life cannot be embryonic, it must be infinite. An egg is an impossible enclosure for Deity.<sup>22</sup> When God said that the first couple should be fruitful and multiply, he meant to say "divine love blesses its own ideas and causes them to multiply - to manifest His almighty and

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<sup>19</sup>Ibid., p. 553.

<sup>20</sup>Ibid., p. 170.

<sup>21</sup>Ibid., p. 206.

<sup>22</sup>Ibid., p. 550.

eternal powers."<sup>23</sup>

Therefore, since man is the reflection of his Maker, he is not subject to birth, growth, maturity, or decay. These mortal dreams are of human origin, not divine.<sup>24</sup> Human procreation, birth, life, and death are simply subjective states of the human erring mind. Since mortal birth of every child is not eternal, it is also unreal. Consequently, the unreal body of every unreal born child is a denial of the reality of procreation and birth by means of sex.<sup>25</sup>

On the other hand, creation rests solely on a spiritual basis.<sup>26</sup> Since this is true, only those whose progress spiritually has been retarded through indulgence in illusion can believe that, through a union of material sex, they can procreate children. Consequently, children are not born spiritually, and are not realities but illusions. The term children is correctly used only in the spiritual sense representing Life, Truth, and Love.<sup>27</sup>

Moreover, since children are illusions, errors of mortal mind, it follows that all who believe themselves to be parents of children are unspiritual, for they believe in error. Therefore, the concept "children" is a sign of the unspirituality of the parents. And since mortal error says that children are procreated through the union of the

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<sup>23</sup>Ibid., p. 517.

<sup>24</sup>Ibid., n. 305.

<sup>25</sup>I. M. Haldeman, Christian Science in the Light of Holy Scripture (New York: Fleming H. Revell Company, c.1909), p. 286.

<sup>26</sup>Eddy, Science and Health, p. 56.

<sup>27</sup>Ibid., p. 582.

sexes- -in reality an evidence of the unspiritual indulgence of the parents- -children are a sign of the indulgence in legalized lust. Consequently, Christian Scientists do not desire children because of the stigma they place on them. Mrs. Eddy taught that the higher one grows spiritually, the more he forsakes the materialistic world and its lusts. Therefore, the belief in children hinders spiritual growth.

The only reason there seems to be suffering and pain in human propagation is because of the false belief in illusion.<sup>28</sup> Take away that false belief in error and the pain will also disappear. When the mist of mortal mind evaporates, the curse which says that woman must bring children in sorrow disappears, for "divine Science rolls back the cloud of error with the light of Truth,"<sup>29</sup> and shows that man is never born and never dies, but is co-existent with his Creator. In order to demonstrate this truth, Mrs. Eddy also teaches how to properly attend the birth of a new child:

To attend properly the birth of a new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though fathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive. The new idea, conceived and born of Truth and love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.<sup>30</sup>

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<sup>28</sup>Ibid., p. 557.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid., p. 463.

When asked why God commanded man to be fruitful and multiply and replenish the earth if all minds (men) existed from the beginning and have successive stages of existence to the present time, Mrs. Eddy said:

Your question implies that Spirit, which first spiritually created the universe, including man, created man over again materially and by the aid of mankind, all was later made which He had made. If the first record is true, what evidence have you - apart from the evidence of that which you admit cannot discern spiritual things - of any other creation? 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; that creation was finished, and its spiritual Science is alluded to in the first chapter of Genesis. Jesus said of error, "That which thou doest, do quickly." By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear. That this addendum was untrue, is seen when Truth, God, denounced it, and said; "I will greatly multiply thy sorrow." "In the day that thou eatest thereof thou shalt surely die." The opposite error said, "I am true," and declared, "God doth know. . .that your eyes shall be opened, and ye shall be as gods," creators. This was false; and the Lord God never said it. This history of a falsity must be told in the name of Truth, or it would have no seeming. The Science of creation is the universe with man created spiritually. The false error of creation is the sense of man and the universe created materially.<sup>31</sup>

Since children are a sign of non-spirituality, and since they are really an illusion of mortal mind anyway, Mrs. Eddy goes on to say, "Human nature has bestowed on a wife the right to become a mother, but if the wife esteems not this privilege, by mutual consent, exalted and increased affections, she may win a higher."<sup>32</sup> In other words, Mrs. Eddy means to say that mortal error has given women the impression that it is a high privilege to bring children (illusion) into this world. But if a woman wants to progress spiritually, she can win a higher privilege than this mortal world bestows by destroying illusion with

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<sup>31</sup>Mary Eddy, Miscellaneous Writings (Boston: Allison V. Stewart, c.1896), p. 56.

<sup>32</sup>ibid., p. 269.

Truth. By destroying illusion with Truth, Science lifts humanity higher in the scale of harmony, and must therefore ultimately break all bonds that hinder progress.<sup>33</sup> Consequently, if a mother wants to progress spiritually, she must break the bonds which hinder her progress, among which is the error that she can bring children into a materialistic world.

Another error which hinders spiritual growth is the belief and indulgence in materialistic marriages. Mrs. Eddy tells the world that she does not approve of this union in these words, "It is often convenient, sometimes pleasant, and occasionally a love affair."<sup>34</sup> Marriage, however, is really the acknowledgement of illusion as reality, which is an error. Because this is true, indulgence in matrimony often presents the most wretched of human existence. Only those who have not progressed spiritually desire this materialistic estate with all its unspiritual tendencies. Therefore, marriage is not good because it shows belief in illusion.

Mrs. Eddy goes on to show us what is wrong with materialistic marriages. In the dedication address of the Mother Church in Boston, she went so far as to say of materialistic marriages:

It is the Adam-dream according to the Spiritual allegory, in which man is supposed to start from dust and woman to be the outcome of man's rib, - marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers.<sup>35</sup>

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<sup>33</sup>Ibid., p. 290.

<sup>34</sup>Ibid., p. 52.

<sup>35</sup>Eddy, First Church of Christ Scientist and Miscellany, p. 3.

In this address Mrs. Eddy went all the way, making marriage synonymous with legalized lust. From this it is seen that she did not think very highly of the estate of matrimony. Probably the reason for such harsh words at a church dedication was the desire to emphasize that marriage shows a lack of spirituality, and demonstrates a belief in non-reality and illusion.<sup>36</sup>

Consequently, to be normal and spiritual, marriage in Christian Science must be a union of the affections that tends to lift mortals higher.<sup>37</sup> Any marriage which does not tend to lift mortals higher spiritually must not be entered into. Since materialistic marriages do tend to hinder spiritual progress because of its belief in illusion and lust, the Christian Science Church has no legal marriage ceremony. They try to discourage marriage in order to grow spiritually. However, since many adherents have not progressed high enough to throw off the shackles of this illusion or the desire for marriage, a legal ceremony may be performed by an authorized clergyman and will be acknowledged by the Christian Science Church.<sup>38</sup>

However, since marriage in the materialistic sense is a common belief among mortals, it would prove dangerous to society if destroyed immediately. As an example, Mrs. Eddy refers to the time when our Savior came to be baptized and John was astounded. Reading his thoughts,

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<sup>36</sup>Here we just put the best construction on everything.

<sup>37</sup>Eddy, Miscellaneous Writings, p. 52.

<sup>38</sup>Eddy, Church Manual, p. 49.

Jesus added: "Suffer it to be now; for thus it becometh us to fulfill all righteousness." Commenting on this Mrs. Eddy continues, "Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good."<sup>39</sup> Mrs. Eddy therefore feels that she must make concessions to materialistic marriages also for the advancement of spiritual good. Therefore, she makes a concession to marriage by saying, "Until the spiritual creation is discerned intact, is apprehended and understood. . . marriage will continue, subject to such moral regulations as will secure increasing virtue."<sup>40</sup> Again she concedes to the current practice of marriage saying, "Until it is learned that God is the Father of all, marriage will continue."<sup>41</sup> So Mrs. Eddy does concede that destroying marriage at this time would lead to a worse state of society than now exists, for mortals still do not know God as the Father of all.

However, this concession to marriage is only temporary. Mrs. Eddy maintains that the human mind will at length demand a higher affection than can be found in marriage. When that happens a fermentation will ensue over marriage as over other reforms, and this impurity, together with all other errors, will be completely isolated and destroyed.<sup>42</sup> In other words, a time is coming when men will recognize God as their Father and then marriage will be put away in order to obtain this higher

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<sup>39</sup>Eddy, Science and Health, p. 56.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid., p. 64.

<sup>42</sup>Ibid. p. 65.

affection and growth spiritually. When this time comes, matrimony, which is now a fixed fact among mortals, must loose its slippery footing and man must find permanence and peace in more spiritual adherence.<sup>43</sup> So, until the time matures human growth, marriage and progeny will continue unprohibited in Christian Science. When, however, future generations have the ability to comply with absolute Science and understand that marriage is found only in man's one-ness with God, the unity of eternal love, materialistic marriage will no longer have need to exist.<sup>44</sup>

If it were possible to do away with materialistic marriage at present, without harm to society, Mrs. Eddy would recommend it. But since it is not expedient at this time to abolish marriage because of the harm it might do to society, Mrs. Eddy advocates celibacy as a means to that end. She asks, "Is marriage nearer right than celibacy?" and then answers, "Human knowledge inculcates that it is, while Science indicates that it is not."<sup>45</sup> In Divine Science we are taught that celibacy is much better than marriage, because it verifies the belief in Reality. Mrs. Eddy's proof for this is taken from the words of St. Matthew, "It is not good to marry." These words, she says, have special application to Christian Scientists.<sup>46</sup> Therefore, the celibate life is advocated as a means to demonstrate against the moral error of materialistic marriages.

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<sup>43</sup>Ibid. *Science and Health*, p. 37.

<sup>44</sup>Eddy, Miscellaneous Writings, p. 286.

<sup>45</sup>Ibid., p. 288.

<sup>46</sup>Ibid., p. 298.

However, if a person is united to a spouse in a materialistic marriage, the severance of these fleshly ties will serve to unite thought thought more closely to God,<sup>47</sup> because the severance demonstrates the non-reality of the flesh and supports the struggling heart in ceasing to sigh over the world and to unfold its wings for heaven.<sup>48</sup> Through this severance of the fleshly ties, it is possible for man to unite with God and to progress spiritually. Especially if the spouse hinders the spiritual progress, or even causes the other spouse to go astray, divorce and severance of that tie is the only real way out. In order to justify herself, Mrs. Eddy appeals to common sense. Under the same circumstances, in the same spiritual ignorance and power of passion, would not I be strengthened by having my best friend break troth with me?<sup>49</sup> The answer, of course, is obvious. That is the reason, she says, why St. Matthew said that it is not good to be married. So from this it is evident that Mrs. Eddy does advocate divorce, especially if it hinders spiritual progress. She makes herself even more clear by saying:

I hereby state, in unmistakable language, the following status in the morale 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 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.<sup>50</sup>

So separation and divorce are possible, yea, even advisable, simply by

<sup>47</sup>Eddy, Science and Health, p. 57.

<sup>48</sup>Ibid.

<sup>49</sup>Eddy, Miscellaneous Writings, p. 298.

<sup>50</sup>Ibid., p. 297.

mutual consent in a legal manner. From this, together with what has been said, it is safe to say that the Christian Science Church does not believe in, nor do they advocate materialistic marriages. To them, materialistic marriages are legalized lust and a hinderance to spiritual growth and therefore no legal marriage ceremonies are performed in their Church. But they temporarily accept marriage as a "necessary evil," which will be permitted to exist till all learn to know God as the Father of all, and understand that marriage should be only a union of the hearts. Until this time comes, the only way to dispel the belief in illusion is to sever fleshly ties, or lead a celibate life.

There is, however, a marriage which Mrs. Eddy does advocate. This marriage has nothing to do with materialistic marriage, and their indulgence does not signify belief in error. This marriage is the marriage of the hearts.<sup>51</sup> Mrs. Eddy says:

The scientific morale of marriage is spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating. The foetus must be kept mentally pure and the period of gestation have the sanctity of virginity.<sup>52</sup>

The time will come when marriage will signify a union of hearts. When that time comes, then there will be no more marrying or giving in marriage, but men shall be as the angels. When that time comes, white-robed purity will unite in one person masculine wisdom and feminine love, and there shall be perpetual peace.<sup>53</sup> When that time comes,

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<sup>51</sup>Eddy, Science and Health, p. 64.

<sup>52</sup>Ibid., p. 61.

<sup>53</sup>Ibid., p. 64.

heaven will be here forever. In order that heaven may come soon, Mrs. Eddy tells her followers to abstain from fleshly ties. The sooner they become spiritually mature, the sooner this perfect period will arrive. Therefore, she warns against marrying by quoting the Bible, "The children of this world marry and are given in marriage: but they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."<sup>54</sup>

Mrs. Eddy summarizes her whole concept and teaching of marriage in these words:

Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generations ceases, the unbroken links of eternal, harmonious beings will be spiritually discerned; and man, not of the earth earthly, but coexistent with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator. 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 disappear.<sup>55</sup>

<sup>54</sup>Ibid., p. 69.

<sup>55</sup>Ibid., p. 68.

## CHAPTER IV

### AN ANALYSIS OF MRS. EDDY'S DOCTRINE OF MARRIAGE IN THE LIGHT OF SCRIPTURES, REASON, AND EXPERIENCE

Mrs. Eddy issued the challenge to her opponents:

Test Christian Science by its effect on society, and you will find that the views here set forth - as to the unrealities of sin, sickness, and death - bring forth better fruits of health, righteousness, and life, than a belief in their reality has ever done.<sup>1</sup>

Because of this challenge it will be the purpose of this chapter to analyze Mrs. Eddy's doctrine of marriage in the light of Scriptures,<sup>2</sup> reason, and experience, and also to carry to its logical conclusions the practical implications of her marriage teachings, in order to show that Mrs. Eddy's teachings do not produce better fruits of health, righteousness, and life, but that the very opposite is true. May it be said to the credit of Mrs. Eddy's adherents, however, that they so often are better than their teachings because they are fortunately inconsistent in their practice, and thereby escape the moral corruption to which their teachings logically lead.

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<sup>1</sup>Mary Eddy, Retrospection and Introspection (Boston: W. G. Nixon, c.1891), p. 84.

<sup>2</sup>Mrs. Eddy claims to base her views of marriage on Scriptures, for she says, "In following these leadings of scientific revelation, the Bible was my only textbook." Mary Eddy, Science and Health with Key to the Scriptures (Boston: Allison V. Stewart, c.1906), p. 110. Again she said, "Christian Science, understood, coincides with the Scriptures." Ibid., p. 358. Furthermore, she even claimed superhuman source for her interpretation of Scriptures in her book entitled "First Church of Christ Scientist and Miscellany" on page 115. These statements challenge anyone to examine her tenets of marriage on the basis of God's Word. If they are found to be contrary to God's Word, the whole teaching must be rejected as false.

A close study of Mrs. Eddy's writings on marriage shows that she was convinced that it was her duty to teach the final abolition of the marriage institution. Although she did give some good advice on the subject in her chapter on marriage in "Science and Health with Key to the Scriptures," yet she lays the axe to the very root of that sacred institution. But it does seem strange that one so vehemently opposed to marriage should have had three legal husbands<sup>3</sup> herself, and possibly a fourth.<sup>4</sup> It is therefore hard to believe that Mrs. Eddy could be sincere in her teaching. Moreover, even her honesty could be questioned, for when she married her third husband, Eddy, on New Year's Day, 1877, she claimed to be forty years old, yet she was born in the year 1812, making her sixty-five. Commenting on this misrepresentation, Mrs. Eddy said that the statement of her age was only a formality, and that a few years more or less was of no consequence.<sup>5</sup> If it did not matter that she lied about her age because it was of no consequence anyway, what proof have we that she has not misrepresented the truth in other matters?

Mrs. Eddy's basic premise is that there is no Reality outside of God and his ideas and reflections. Consequently she spiritualizes and sees material sex as an illusion,<sup>6</sup> thereby denying marriages in the

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<sup>3</sup>One of her husbands died, and she divorced the others.

<sup>4</sup>F. W. Peabody, The Religio-Medical Masquerade (New York: Fleming H. Revell Company, 1915), p. 45.

<sup>5</sup>Georgine Milmine, The Life of Mrs. Baker G. Eddy and the History of Christian Science (London: Hodder and Stoughton, 1909), p. 175.

<sup>6</sup>Eddy, Science and Health, p. 508.

materialistic way. But she does this without warrant. Whenever an unbiased person reads Genesis, where the Bible plainly states that God in the beginning created male and female (Gen. 1:27), he will take these words to mean true human beings with sexual, organic bodies and not spiritual ideas and reflections, as Mrs. Eddy teaches. Furthermore, when the Bible says that God first created man, the male being, and then woman, the female being, as the help-meet and companion of man (Gen. 2:18), he believes in the reality of the two sexes. God even said that it was good for man to leave his father and mother and cleave unto his wife, and they should be one flesh together (Gen. 2:24). Common experience and reason shows that it is impossible for a male to be one flesh with a female if it were not for the reality of sex. The true Christian concept of marriage is that God created the two sexes as realities for the purpose of companionship, cohabitation, and the procreation of children.<sup>7</sup> Consequently, no matter how much one tries to spiritualize the concept of sex, the truth still stands that it is impossible for anyone to make himself sexless.

But Mrs. Eddy continues to deny the reality of sex, despite the fact that she calls marriage "legalized lust."<sup>8</sup> By legalized lust Mrs. Eddy must mean the legal marital relation in the wedded estate. It would surely be impossible for marriage to be legalized lust without the reality of the two sexes. Right here we see an incon-

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<sup>7</sup>J. H. C. Frits, Pastoral Theology (St. Louis; Concordia Publishing House, 1945), p. 164.

<sup>8</sup>Mary Eddy, First Church of Christ Scientist and Miscellany (Boston: Allison V. Stewart, c.1913), p. 3.

sistency in Mrs. Eddy's teaching. On the one hand she denies very vehemently the existence of sex, and on the other hand she denounces marriage because of the union of the sexes. Furthermore, by making this statement, it seems that Mrs. Eddy condemns the state of marriage because of its fleshly ties. Again Mrs. Eddy's teaching is contrary to the plain Word of God. The Bible states in plain language that God Himself instituted the holy estate of matrimony by creating male and giving him a help-meet in the form of a female. In this way God instituted the holy estate of matrimony. Here God fixed a natural law. It is His will that men should observe His ordinance and marry a woman, establish a home, and raise a family. These fleshly ties are God-pleasing, for the Bible further says, "A prudent wife is from the Lord" (Prov. 19:14), "Let thy fountain be blessed; and rejoice with the wife of thy youth" (Prov. 5:18), "Whoso findeth a wife findeth a good thing and obtained favour of the Lord" (Prov. 18:22), "I will therefore that the younger woman marry" (I Tim. 5:14), and "God blessed them," namely Adam and Eve, thereby giving His divine sanction and blessing on their married life. Even Jesus attended a wedding in Cana, where He saw fit to perform His first miracle. From the fact that Jesus attended this wedding and even performed His first miracle there, it is safe to assume He gave His blessing.

Moreover, the union of the two sexes in the married estate is not wrong or sinful, and for that reason cannot be called "Legalized lust." The Bible plainly says, "Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Prov. 5:19), "Marriage is honourable

in all, and the bed undefiled" (Heb. 13:4), "But and if thou marry, thou hast not sinned" (I Cor. 7:26), and "Defraud ye not one the other" (I Cor. 7:5). All these passages, when studied in their context, plainly show that the sexual relation in marriage is God-instituted, God-pleasing, and the way God intended marriage to be (Gen. 2:24). Only the most vile and corrupt could possibly associate the term "legalized lust" with an institution so holy, sacred, and highly esteemed by the Creator Himself.

As God instituted marriage, man needs a woman and woman needs a man. Man and woman feel that need for each other because God, in the beginning, created human beings with a reciprocal attraction of man and woman—sometimes called the sex urge, so that in marriage they can enjoy a full, complete, and normal life. And thus, when a man and a woman are attracted to each other, this close association complements their personality needs, fulfills the desire to procreate their kind, and furnishes companionship. Therefore marriage, with its companionship, cohabitation, and procreation of children, is one of the few blessings which fallen man was permitted to take out of Paradise. Since man's fall into sin, the natural attraction of man and woman is so easily tainted by sin, and therefore marriage is even more necessary. That is the reason St. Paul said, "Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband" (I Cor. 7:2), and of the young widows he says, "But if they cannot contain, let them marry; for it is better to marry than to burn" (I Cor. 7:9).

How foolish, contrary to human reason and experience, and anti-

scriptural then is Mrs. Eddy's emphasis on the celibate life!<sup>9</sup> A forced celibate life brings with it temptations of unnatural indulgences and can never yield the complete happiness of the married estate. The Apology of the Augsburg Confession gives six good reasons why priests should marry. The same six reasons could be used against Mrs. Eddy's emphasis on celibacy. These reasons are as follows: 1) God commanded that man should be fruitful and multiply, and that is possible in a legal and accepted manner only in the married estate; 2) Marriage is the rightful, natural right of man; 3) in order to avoid fornication and the terrific temptations of the evil one, man should marry; 4) no man or woman has the right to take away the privilege of matrimony from anyone; 5) celibacy does not necessarily mean purity or spirituality; 6) celibacy is not virtue per se.<sup>10</sup> Therefore, Scriptures and reason plainly show that marriage is a sacred institution and the very foundation of our society. And experience shows that whenever this blessed ordinance of God has been set aside, moral and physical decay sets in.

Mrs. Eddy did, however, concede that marriage at this time is necessary in order that society might not become even more corrupt.<sup>11</sup> But she did say that in the future, when man learns to know God as the Father of all, marriage will be done away with.<sup>12</sup> Marriage will, how-

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<sup>9</sup>Mary Eddy, Miscellaneous Writings (Boston: Allison V. Stewart, c.1896), p. 288.

<sup>10</sup>Apology of the Augsburg Confession, Article XXIII.

<sup>11</sup>Eddy, Science and Health, p. 64.

<sup>12</sup>Ibid.

ever, never be destroyed as long as the world remains, for it is a natural, God-instituted, necessary institution. As long as the world remains, there will be marrying and giving in marriage, for Jesus said, in describing the end of the world, "As it was in the days of Noah, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage" (Luke 17:26). As it was in Noah's day, so shall it be till Jesus shall come again. There must always be a marriage estate because it is necessary, God-pleasing, and good for man.

Mrs. Eddy further advises that marital ties should be severed in order to assure spirituality.<sup>13</sup> These ties are the result of a belief in illusion, and the sooner this belief is discarded, the faster spiritual progress can be attained.<sup>14</sup> Let it be said to Mrs. Eddy's credit that she does not approve of divorces which cause more damage to society than now exists.<sup>15</sup> But despite this, Mrs. Eddy is very outspoken in her demands that marriage ties must be severed. The legal contract of marriage can, therefore, be broken by Christian Scientists simply by agreement<sup>16</sup> in a legal divorce court.

The Bible is very plain on the subject of divorce. It says that a divorce may be granted only in the case of desertion or fornication. When Jesus was asked how a divorce could be obtained, He said, "I say

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<sup>13</sup>Eddy, Science and Health, p. 57.

<sup>14</sup>Eddy, Miscellaneous Writings, p. 52.

<sup>15</sup>Eddy, Science and Health, p. 64.

<sup>16</sup>Eddy, Miscellaneous Writings, p. 227.

to you That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Mark 10:7). St. Paul adds, "Let not the wife depart from her husband, but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife" (I Cor. 7:11). Again the Bible clearly states, "What therefore God hath joined together, let no man put asunder" (Mark 10:9). From these and many other passages, it is very plain that any divorce, except for desertion and fornication, is wrong according to God's standards. Any religion that teaches contrary to the plain Word of God, let it be anathema and vigorously opposed.

So, when Mrs. Eddy shows her contempt for the holy estate of matrimony by allowing no marriage ceremony to take place in the Christian Science Church, when she calls marriage legalized lust, when she recommends celibacy as the highest virtue, when she goes so far as to say that marriage is a temporary arrangement which will be done away with, and contradicts herself by saying that there is no sex or gender, it shows that it is impossible for her to conceive of what marriage means to any noble man or woman who have found unity in its sacred bonds. When she uses such vile language in speaking of society's fundamental institution, though she pretends to voice God himself, she lies, and the truth is not in her.<sup>17</sup> Abolish marriage, break down the sacredness of motherhood, the nobility of fatherhood, and the unshamed right of childhood, and every institution of order and decency will go with a

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<sup>17</sup>Peabody, Religio-Medical Masquerade, p. 166.

crash because it no longer has a base to stand on. Abolishing marriage would mean to justify the actual demands of the flesh in nameless disaster. Marriage is the only bond that keeps society from falling apart in moral and physical decay. Marriage is the basis of all social purity. And to think that this woman, claiming to be an ambassador of the most high, the final authority in matters of faith, doctrine, and practice, teaches such a satanic doctrine.

Therefore, it is plainly evident that her influence on society is infinitely harmful if her teachings are consistently practiced. It literally demoralizes thousands of homes,<sup>18</sup> and destroys everything that is sweet and wholesome in domestic life.<sup>19</sup> An example can be given to show that this hideous doctrine actually destroys anything like real marriage. It was because of the teaching that marriage is decidedly objectionable and is regarded as sensuous and impure, that one Christian Science couple entered this holy estate with the written agreement and understanding that it should be, in substance, merely a sister-brother relationship, and that no children should be had except those which might be conceived spiritually without the help of a father, as was the case with Jesus.<sup>20</sup> This is not an isolated example. Many others could be cited.<sup>21</sup> Surely this sister-brother relationship

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<sup>18</sup>F. W. Peabody, Complete Exposure of Eddyism or Christian Science, 9.1904, p. 3.

<sup>19</sup>Ibid., p. 51.

<sup>20</sup>Ibid., p. 50.

<sup>21</sup>George W. Louthit, The Eddyite, A Christian Science Tale (Ft. Wayne, Ind.: The Colonial Press, 1908). A very good and true story.

is not what God intended marriage to be.

Furthermore, in the consistent practice of Mrs. Eddy's teaching that marriage is legalized lust, sensual, and impure, many Christian Science mothers have put marriage behind them as lustful, unclean, and inconsistent with spirituality of life and character. Therefore, the life of a Christian Science couple which believes that marital intercourse is belief in matter, which is error, and therefore wrong, must be empty, hideous, and revolting. Mrs. Eddy is robbing the adherents of her religion of the most beautiful and sacred things in married life. This is contrary to God's word which says:

The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency. (I Cor. 7:4,5).

Here the Bible plainly states that married couples should indulge in sexual intercourse, and even goes so far as to say that it is wrong, yea even displeasing to God, for a spouse to refuse and defraud the other in the marital state. Not only is it therefore wrong for one spouse to demand abstinence, but it is also decidedly objectionable in this that it cannot help but bring temptation to seek satisfaction elsewhere, for in spite of Mrs. Eddy's high sounding philosophy the sex life plays an important role. Therefore, if one spouse as a faithful and consistent adherent of Mrs. Eddy's teaching, refuses to conform to the divine ordinance and natural order, he or she will be responsible for the complete estrangement of husband and wife. Suffice it to say that if the spouses really love each other as they should,

the natural instinct and desires, which are God-created and God-pleasing, will follow. The Bible says, "Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Prov. 5:19). Spouses therefore, should be always ravished with the other's love, and must, for mutual satisfaction, indulge in intimate relationships. And so, when that intimate relationship is lacking in a marriage, that life will be frustrated, unhappy, and discontent, which may easily lead to worse and unimaginable wrongs and vices.

Not only does Mrs. Eddy's teaching on marriage, when consistently observed, cause unhappiness, estrangement, divorce, and immorality, but it has a definite effect on society. Divorced homes are beginning to break society. Society just cannot function and exist without stable homes, the very opposite kind of homes which Mrs. Eddy advocated. And especially harmful is this teaching of marriage and the advocacy of divorce on the children. The children have no parents, or only one parent. That parent dislikes them because they are a sign of their unspirituality. They are not loved, not cared for, not given a decent home--all because Mrs. Eddy's teachings are consistently followed.<sup>22</sup> Furthermore, the children are not properly cared for with medicines because of the denial of sickness or pain, but rather are given the

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<sup>22</sup>"I have talked with a gentleman who, years ago, with his family, lived for some six months in the house with Mrs. Eddy; and he said to me with great earnestness: 'I lived there six months, and I tell you, sir, I would rather spend ten years in hell than another six months in Mrs. Eddy's company. She nearly drove my children into frenzy with her malicious animal magnetism business.'" Peabody, Religio-Medical Masquerade, p. 173.

Christian Science treatment by demonstration. Need more be said? Truly, this doctrine has really demoralized and immoralized society, and must therefore be refuted. Marriage is that strong tie that holds together the household, gives dignity to fatherhood, sanctity to motherhood. Marriage is that divinely uplifted dyke that keeps back the tidal wave of lust, mad passion, and lawless gratification. Marriage is the only basis for social security and purity. Take away that one lone dyke against social security and purity, and the devil will have a picnic.

It probably is not very surprising to note that a married person may obtain a divorce in a legal divorce court on the grounds that his or her spouse is a Christian Science practitioner. Such a decision was handed down in the case of Robinson v. Robinson. In this case the husband was a druggist. He and his wife had been happily married for about two years when the wife became interested in Christian Science and became a Christian Science practitioner. Her practice of giving Christian Science treatment hurt her husband's business. His customers ridiculed him, and as a result his business suffered. He began to worry, his health became impaired, and he became despondent and morose. Finally, after all his pleading and begging were not answered, the case went to the divorce court. He brought suit against his wife on the grounds of mental cruelty. The court declared that he was entitled to the decree of divorce because the wife's conduct as a Christian Science practitioner came within the terms of the statute as such behavior on her part as to have effect of endangering the health and reason of her husband. Hence the supreme court ruled that the husband was entitled

to the divorce.<sup>23</sup> If even a legal, unbiased supreme court finds a danger to the home and society in Christian Science, there must be a demoralizing influence which Christian Science exerts.

With the objection to the holy estate of matrimony goes also the objection to children. Children born in the despised estate of matrimony are signs of unspirituality. Mrs. Eddy refers to children as sensual and mortal beliefs, material suppositions of life.<sup>24</sup> A man high up in Christian Science said, "It is an actual fact that if those holding prominent positions in the church. . . are blessed with children, they will be looked upon with disfavor."<sup>25</sup> Because of this interference on the part of Mrs. Eddy, Christian Science homes are notably childless.<sup>26</sup> In making an observation as to how the number of Christian Science children compared to others, Peabody says that the membership in most Protestant church Sunday Schools is about the same as their membership, while in Christian Science Sunday Schools there is only one child for every five members.<sup>27</sup> One of the explanations for this notably childless system is that a child born in ordinary wedlock is considered a symbol of imperfect spirituality.

But the Bible, contrary to Mrs. Eddy's teaching, speaks very highly of children. Children are not the symbols of imperfection, but

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<sup>23</sup>I. H. Rubenstein, A Treatise on the Legal Aspects of Christian Science (Chicago: Crandon Press, 1935), p. 28.

<sup>24</sup>Eddy, Science and Health, p. 559.

<sup>25</sup>J. M. Logan, Christian Science Expounded and Exposed (London: The Kingsgate Press), p. 128.

<sup>26</sup>H. W. Dresser, "The facts of the case," The Arena, (May 1899), p. 569.

<sup>27</sup>Peabody, Religio-Medical Masquerade, p. 164.

rather a symbol of God's richest blessing on a married couple. In Psalm 128:2-4 it states: "thy wife shall be as a fruitful vine by the sides of thine house: thy children live olive plants round about thy table. Behold, that thus is a man blessed that feareth the Lord." Could the Bible be any plainer in giving its sanction and blessing on children? A man who fears the Lord is thus blessed, namely through the blessings of a fruitful wife and many children. In Proverbs 17:6 these words are found, "Children's children are the crown of old men; and the glory of the children are their fathers." Again, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them" (Ps. 127:3,4). This passage clearly shows that children are the great blessing from God and not despised symbols of non-spirituality. Happy is the man who has his quiver full of children, for they are one of God's richest blessings. Moreover, the Bible speaks, saying, "Behold, I and the children the Lord hath given us are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion" (Is. 8:18). Here, in very plain language the Bible says that God gave the children as signs and wonders, not of non-spirituality, but as a symbol of his grace and blessing. Woe to anyone, especially the voice of darkness, who would mark God's gift to man with symbols of unspirituality. If she were God herself, how could anyone bow down to her when she would rob us of the dearest possession in the world - our children?<sup>28</sup>

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<sup>28</sup>Peabody, Religio-Medical Masquerade, p. 166.

Moreover, children are real, true human beings, not mere terms or symbols for ideas and reflections, as Mrs. Eddy maintains.<sup>29</sup> Children are born into this world of true human mothers in the natural way in which God wanted children to be born. When God told woman that in pain she must bear children (Gen. 3:16), He was speaking of real births, as any mother who has ever born a child knows, and not illusions. When He said, "I will therefore that the younger women marry, bear children" (1 Tim. 5:14), He is speaking of real, live, organic children, not ideas. Furthermore, children are born, as God prescribed, through the union of the two sexes. God created man, the male, and woman, the female, and said that they should live together as one flesh and should through that union be fruitful and multiply (Gen. 1:28). When God said that they should be fruitful and multiply, He did not mean, as Mrs. Eddy's exegesis of that passage says, "Divine love blesses its own ideas and causes them to multiply, - to manifest His power,"<sup>30</sup> but rather that the union of the two sexes should procreate children. It was God's plan that through this union of male and female in marriage, children should be born.

Furthermore, after children are born into the homes of Christian Scientists, and are accepted as signs of unspiritual living, they are not properly cared for. Because of the consistent practice in the belief that all pain, suffering, and death are illusions,<sup>31</sup> the children

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<sup>29</sup>Eddy, Science and Health, p. 582.

<sup>30</sup>Ibid., p. 517.

<sup>31</sup>Mary Eddy, Rudimental Divine Science (Boston: Allison V. Stewart, c.1908), p. 9.

are not properly medically treated. It is not surprising that when parents who have children are having marital troubles adjudged in a divorce court, the trial judge, in determining which parent should have custody of the children, nearly always award custody to the parent who is not a Christian Scientist because it is for the best welfare of the children to receive medical care when ill or injured rather than Christian Science treatment. This decision was handed down by the court in the case of *Re v. Lewis*.<sup>32</sup>

Moreover, Christian Science parents teach this hideous religion to their children. The children are also taught to believe in the non-existence of everything which appears real to the erring senses. They are taught that God is All-in-all, and nothing, including themselves, exist as a reality. They are also taught that there is no such thing as sin, sickness, or death, and so start another vicious circle in their posterity. Such teachings will do much to develop a wrong sense in the children which will lead to the further detriment of society.<sup>33</sup>

Mrs. Eddy also taught that women could enjoy a higher privilege than motherhood.<sup>34</sup> Not only did she discourage the begetting of children by making them a sign of non-spirituality, she even told women that they could enjoy a higher privilege than motherhood. It seems that Mrs. Eddy thinks a woman can find more delight in growing spiritually

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<sup>32</sup>*Rubenstein, op. cit.*, p. 25.

<sup>33</sup>H. Cornell Wilson, "Christian Science and the Sex Question," *The Outlook*, (Sept. 13, 1915), p. 99.

<sup>34</sup>Eddy, *Miscellaneous Writings*, p. 289.

in this unhappy way than by enjoying her God-given privilege of bringing children into this world. In the Bible many passages are given to show that there is no higher privilege for a woman than bearing children. "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord" (Ps. 113:9), How could a woman be a joyful mother of children if motherhood is not a high privilege? Throughout the Bible many examples are given to show that a woman of God desired children more than any other material blessing. Women like Sarah, the wife of Abraham, Elizabeth, the mother of John the Baptist, Hannah, the wife of Elkanah, and many others believed that no higher blessing could come to them than the honor of being a mother. Surely they did not think of children as symbols of evil living. Anyone who had children or loves children as Christians should, must readily admit that there is no greater joy in the world than children. Even Jesus loved the children so much that he rebuked His disciples and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." (Matt. 19:14). Even Jesus, the Son of God, did not despise children as symbols of evil, but used them as examples in his preaching.

When you are inclined to judge Christian Science by its "fruits," don't forget that empty cradle. After having made couples unwilling to bear children along old lines, and making them incapable of begetting them along new lines, Christian Science dooms most of her homes with childlessness. But some evening a white-haired couple may be going for a lonely walk and pass the uncurtained window of a happy family gathered round the supper table. Then maybe that aged Christian Science

couple will curse that barren creed that robbed them of life's holiest joy--that of raising children.<sup>35</sup>

Another doctrine which leads to moral decay and corruption when consistently practiced is the denial of the reality of sin.<sup>36</sup> Man, Mrs. Eddy maintains, is above sin or frailty.<sup>37</sup> Again and again sins non-existence is affirmed, and its actuality denied. That Christian Science is lowering the standard of morality by the consistent practice of this doctrine concerning sin is beyond doubt. This doctrine is driving the Christian Science adherents straight toward moral disaster. When Christian Science is consistently followed, it is treason against humanity. If sin is unreal, to commit sin is nothing, and no iniquity is so great as to be morally reprehensible. There is no such thing as morality or immorality, if sin is unreal. Anyone who proclaims the unreality of sin and has any influence in his community, is a harmful member of society.<sup>38</sup> In Christian Science it is possible to commit murder, robbery, adultery, or any other terrible crime which has always been considered wrong and sinful, and not be guilty at all.<sup>39</sup> A person who yields to his or her passions and commits all sorts of sin and evil as judged by the law of the land, may arise before the judge and wipe

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<sup>35</sup>Logan, op. cit., p. 129.

<sup>36</sup>Mary Eddy, Unity of Good (Boston: Allison V. Stewart, c.1908), p. 9.

<sup>37</sup>Eddy, Science and Health, p. 266.

<sup>38</sup>Peabody, Religio-Medical Masquerade, p. 116.

<sup>39</sup>J. E. Biedewolf, The Unvarnished Facts about Christian Science (Chicago: The Glad Tidings Publishing Company), p. 29.

away all his guilt and demerit by saying that sin is a false belief and does not actually exist. Therefore, since there is no such thing as sin, he has never sinned at all. Any crime against God's divine Law may be sanctioned in Christian Science by simply regarding sin as unreal. This denial of the very possibility of sin logically sweeps away all barriers against moral standards and opens the gate of sensuality to flood the soul.

Of course, Christian Science has an answer to the problem of sin, Mrs. Eddy taught that man is incapable of sin because he is the reflection of God. But just to deny the reality of sin does not do away with sin, as the Bible, reason, and experience plainly point out, Snowden emphasizes this when he says:

The denials of matter and of sin cut deeper into the moral tissues of life. It is antinomian in principle and in fruit. . . Among the Gnostic sects of the early Christian centuries were the Manicheans who held that the spiritual being of man was unaffected by the action of matter, and their morals were loose, and there were also the Nicolaitans (Rev. 2:6) who were antinomian libertines. If the flesh is an illusion and sin is nothing, the dividing line between virtue and vice grows thin to the vanishing point, and it is then easy to slip from the one into the other. If one really holds to the theory of the nonreality of sin it will not be difficult for his conscience to confuse the flesh with the spirit and to lose all sense of difference between them; and, indeed, there is no difference if "God is all, and all is good." This doctrine has been a menace to the world both outside and inside the Church in all ages. As the followers of this cult we doubt not that they are generally people above reproach. But we are dealing with the logical tendency of their faith, and their denial of the reality of matter and of sin has an ancient history and its record is not good. It has been prolific of evil and it is still a menace to right thinking and good living.<sup>40</sup>

So, when Mrs. Eddy denies such things as sex, flesh, or sin, sex is

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<sup>40</sup>James Snowden, The Truth about Christian Science (Philadelphia: The Westminster Press, 1920), p. 156.

easily made an illusion, myth, mental figment, and serves no real purpose. It cannot possibly bring evil physical consequences, disease, disability, or pregnancy. Nothing could be more destructive of sex modesty than the idea that sex simply does not exist except in the attitude which one mentally assumes rather than a structural difference. If there is no such thing as sex, gender, no structural difference between male and female, adultery is also impossible. But the Bible says that there is such a thing as adultery and fornication, for it warns against these sins of the flesh by saying, "flee fornication" (I Cor. 6:18), and abstain from it (I Thess. 4:3). It is evident that the Bible considers sex perversions as reality, and therefore warns against the misuse of sex.

Couple together the fact that sex is a myth and sex perversion is impossible with the fact that there is no sin and man is above sin and frailty, and moral corruption is the logical conclusion. If the flesh is an illusion and sin is nothing, the dividing line between virtue and vice grows thin and vanishes. Flesh and spirit lie so closely together that it is easy to slip from one into the other. Human experience bears witness that all theories of perfection and austere sanctification are constantly in danger of lapsing into sensuality.<sup>41</sup> That is the reason St. Paul included this warning in his letter to the Corinthians, "Let him that thinketh he standeth take heed, lest he fall." (I Cor. 10:12).

In her whole concept of sin, Mrs. Eddy overlooked a very important

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<sup>41</sup>Ibid.

thing, namely, the total depravity of man. The carnal man is born into this world with a tendency towards corruption because of Adam's fall. When Adam and Eve fell into sin, they not only fell from their holy estate themselves, but passed that sinful nature on to their children. Every human being, born into this world of sinful parents, has that corrupt tendency. The Bible also teaches this saying, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5), and, "The imagination of man's heart is evil from his youth" (Gen. 8:21). That sin is a reality becomes evident from God's law. The Bible says, "By the law is the knowledge of sin" (Rom. 3:20). Therefore, if God's law is destroyed, His statutes abolished, His commandments disregarded, there is nothing which can stop sin from dominating man's life. The Bible realizes this, for it asks, "Wherewithal shall a young man cleanse his ways?" and answers, "By taking heed thereto according to Thy Word" (Ps. 119:9). Only by taking heed and living according to God's Word can a righteous life prevail over sin. Therefore, take away the knowledge of sin by corrupting God's law, as Mrs. Eddy does, let man's carnal mind rule, and moral corruption is the only logical conclusion. Or make sin impassible, make flesh and sex an illusion, and the groundwork is laid for the devil's disastrous consequences. Surely any true child of God cannot subscribe to such a devilish teaching with all its sensual and corrupt tendencies. If Christian Science adherents do not give in to this sensual and corrupt tendency, it is because they are better than their doctrine.<sup>42</sup>

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<sup>42</sup>Ibid., p. 29.

And finally a peculiar teaching which has literally frightened many young women is Mrs. Eddy's false teaching of spiritual conception. Mrs. Eddy taught that children will some day be born by mental power alone,<sup>43</sup> and that the malicious action of mind could cause, and has caused, young women to become pregnant.<sup>44</sup> How the Christian Science people may deny this fact, as Mrs. Eddy herself later did, but it is a known fact that when Christian Science finds its doctrines too monstrous or revolting for present day decency, they gradually change and modify them so that they appear vague and inconsequential.<sup>45</sup> However, Mrs. Eddy did teach this monstrous doctrine to her students, as one of her former students bears out.

A certain Mrs. Woodbury, a student of Mrs. Eddy, became so filled with Mrs. Eddy's teaching on spiritual conception, that in June, 1890, she claimed to have given birth to a son by immaculate conception, similar to the experience of Mary, the mother of our Savior. This proved Mrs. Eddy's theory of mental generation. The child was called "Prince of Peace." Mrs. Woodbury would not permit the child to call her husband "father," but insisted that he be called "Frank." She herself was not to be called "mother," but "Birdie."<sup>46</sup> Later, however, Mrs. Eddy had trouble with Mrs. Woodbury and officially excommunicated

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<sup>43</sup>Logan, op. cit., p. 122.

<sup>44</sup>Peabody, Complete Exposure of Eddyism, p. 46.

<sup>45</sup>F. E. Karsten, The Mask of Christian Science (New York: American Tract Society, c.1909), p. 129.

<sup>46</sup>Milmine, op. cit., p. 430. Milmine has this whole story with documented evidence in her book.

her, calling her the "babylonish woman" of Revelation.<sup>47</sup> Probably the reason Mrs. Eddy became vexed with Mrs. Woodbury is because she herself had no idea that any of her students would try to put her monstrous doctrine into actual practice, or that she was jealous that Mrs. Woodbury took that honor from her. Because of the unfavorable publicity this immaculate birth received, Mrs. Eddy thought it wise to vigorously denounce Mrs. Woodbury's zeal.<sup>48</sup>

But this break with Mrs. Woodbury did more harm than good to the teaching of Mrs. Eddy. After the severe tongue lashing from Mrs. Eddy, Mrs. Woodbury vehemently denounced the Christian Science religion and wrote a very significant article, the claims of which are documented and stand. Mrs. Woodbury began the article by saying that, in substance, what she wrote in this article was given by Mrs. Eddy in private.

If Jesus was divinely conceived by the Holy Ghost, or Spirit, without a human father, Mary, not having known her husband, - then women may become mothers by a supreme effort of their own minds, or through the influence of an Unholy Ghost, a malign spirit. Women of unquestionable integrity, who have been Mrs. Eddy's students, testify that she has so taught, and that by this teaching families have been broken up; that thus maidens have been terrified out of their wits, and stimulated into a frenzy resembling that of deluded French nuns, who believed themselves brought into marital relations with the glorified Jesus, as veritably the bridegroom of the Church. Whatever her denials may be, such was Mrs. Eddy's teaching while in her school - to which she added the oracular declaration that it lay within her power to dissolve such motherhood by a wave of her celestial rod.<sup>49</sup>

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<sup>47</sup>Eddy, First Church of Christ Scientist and Miscellany, p. 125.

<sup>48</sup>Milmine, op. cit., p. 432.

<sup>49</sup>J. C. Woodbury, "The Book and the Woman," The Arena, p. 569.

## CHAPTER V

### CONCLUSION

Any Christian can plainly see, on the basis of Scripture, reason, and experience, that Christian Science is truly a masquerade. Not only does Christian Science doctrine, when consistent in practice, lead to social and moral corruption, but it also leads to spiritual death. Through symbolic and unwarranted spiritual interpretation of Scripture, and by pulling texts from their contexts, Mrs. Eddy brings the Bible into line with her own doctrines. By her "metaphysical key" she made I Cor. 15:22 read, "As in evil (Adam) all die, so in Truth (Christ) shall all be made alive."<sup>1</sup> Thus she shows that an abstract idea has freed the error (human bodies) from the error (sin) by an error (Christ's death).<sup>2</sup> In this manner the pure Gospel is corrupted and Christ, the Savior of sinful man, is made to be simply a symbol of Truth. Mrs. Eddy's whole teaching therefore, is blasphemous and totally contrary to God's Word. When men, or in this case a woman, professes to be wise, they become fools, as St. Paul says in Rom. 1:22.

What then is there in this system which is so attractive and which leads men blindly to destruction without even a consciousness of it? First, it is an optimistic system. It flatters the person who has come face to face with the hard facts of life. It assures them that

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<sup>1</sup>F. E. Mayer, American Churches Beliefs and Practices (St. Louis: Concordia Publishing House, c.1946), p. 88.

<sup>2</sup>Ibid., p. 89.

what they see is only what they think they see, and that they need see nothing of sorrow, hardship, afflictions, death, because they are unreal. Secondly, it promises a paradise this side of the grave. It tells the weary traveler through life's hard ways that if he can transport himself into the belief that there is nothing bad, these hardships and illusions which he thinks he is bearing will disappear. That "if" is a big word, but Christian Science does not hesitate a moment to claim that it can not only pass over it, but can also perform the miracle of removing it. And so, who among us would not prefer a paradise of this sort to that which now exists? Thirdly, the very novelty and mystery of this teaching is attractive to the unsettled mind. While the Christian Science system has many parts which are as old as the world itself, yet it is so entirely new in its essential spirit that in its methods of dealing with the generally accepted teachings of Christianity it has a powerful appeal to the restless spirit of our modern civilization. Then, when the element of mystery and haziness, for which Christian Science is noted, is added to these three points, the result is an increasing appeal. Christian Science is, in essence, a revolt against the gross materialism of our age, and to many who have not had the spiritual apprehension that is necessary to appreciate the beauty, divinity, and power of Christianity as Christ and the Apostles revealed it, it also furnishes that sort of religious intellectualism that they want to offset the materialism which makes them weary. And so, to the type of people who are attracted to Christian Science, neither fact nor history nor common sense nor Scripture appeal. These people do not want the spiritual food of the Scriptures, but they want

the mystical and philosophical optimism of this system to dull their senses and make their religious life unnatural and abnormal. Fourthly, add to this the earnest and persistent cultivation of external sweetness of disposition, and you have perhaps one of the most subtle and powerful charms with which to make disciples. The persistent look at the brighter side of life in contradistinction to the weariness of reality in our age, the confidence with which they preach their gospel, and the almost stoic self-possession and self-restraint with which they studiously cultivate and exercise, all combine to give glamour and beauty and attractiveness which easily deceives people who have not had the patience and the courage to look beneath the surface and see where they are going. Perhaps one of the greatest advantages given Christian Science in our day is American sectarianism, with its lack of indoctrination and emotionalism and sentimentalism, which is fertile soil for any new cult which wears a smiling face.<sup>3</sup> And so, because of the appeal of this system, people, who are trying to forget their problems, people who are dissatisfied, people who are looking for mystery and intellectualism and surprise make fools of themselves. Mr. Clemens made this observation in a letter to Peabody. He said:

I am not combating Xn Science - I haven't a thing in the world against it. Making fun of that shameless old swindler, Mother Eddy, is the only thing about it. I take a private delight in seeing the human race making an ass of itself again - which it has always done whenever it had a chance. That's its affair - it has the right - and it will sweat blood for it a century hence, and for many centuries thereafter. It distresses me a little to hear you talk about 'sanity in the affairs of men.' So far as I

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<sup>3</sup>G. W. Sandt, A Brief Study of Christian Science (Philadelphia: General Council Publishing House, 1916), p. 9.

know, men have never shown any noticeable degree of sanity in their affairs, and to me it seems rather large flattery to intimate that they are capable of it. See them get down and worship that old creature. A century hence, they'll all be at it. Sanity - in the human race! This is really a fulsome.<sup>4</sup>

If anyone desire to become a faithful adherent to this fake system called Christian Science, and if he desires to entertain this new philosophy, he must be prepared to do many things. He must be willing to discount the testimony of his senses. He must say that these personal senses are all evidence of sin, disease, and death, and are mere dreams and illusions. He must be willing to discredit the witness of his reason as to nature and her laws, saying of them that they are so-called laws of matter and are nothing but false beliefs in the presence of intelligence, and life where mind is not. He must be willing to discard all faith in the reliability of consciousness when it declares that he has sinned, and that he is liable to sickness, and that he must surely die. He must regard them all as mortal mind in which there is no reality. Then he must realize that, in reality, there is no mortal mind. That expression is simply a phrase designated to describe no real existence. What is there to guide one when he has divested himself of his common-sense, thrown away all science and knowledge, and has informed his inner life that he will listen to its voice no more? The only thing left to guide such a person is the authorized biography of a woman who sinned occasionally, who suffered, and who finally died in the usual manner. You will have a little book, or shall we call it a big book? - of some seven hundred pages full of weird and fantastic

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<sup>4</sup>Peabody, Religio-Medical Masquerade (New York: Fleming H. Revell Company, 1915), p. 28.

philosophies,<sup>5</sup> crude theologies, and topsy-turvy views on life, And he will have a church in which there are few children, a church in which he is able to spend some pleasant, half-aesthetic, half-hypnotic hours, in which he will not be disturbed by any call upon his thinking power, which is an echo of unreality.<sup>6</sup>

Is it possible for any decent person, man or woman, to believe this system of Mrs. Eddy's and become a Christian Scientist? It is almost inconceivable that any sane and wide-awake man or woman, with the full knowledge of the facts of life, can honestly profess belief in such a creed. If anyone feels that Jesus Christ is His Savior from sin, a Savior of real and actual people, how can they follow this blasphemous woman and the bunco game she dares to say is "authorized by Christ?"<sup>7</sup> How can Christian Scientists keep on stultifying their senses and their most vivid experiences of reality in suffering and sin and not blunt their conscience and blur the deepest and sharpest

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<sup>5</sup>From a stylistic and doctrinal analysis of Mrs. Eddy's writings, from her plagiarism of the Lieber Documents, the Quimby manuscripts, and other heterogeneous sources, it becomes evident why her philosophy, if it may be dignified by that name, resolves into a patchwork, a literary hodge-podge. Whatever unity her thinking attained, is best likened to the queer collection of buttons, strings, and fishhooks that made up the precious collection in Tom Sawyer's pocket. From this it becomes understandable why so many contradictions are found in her writings and why she so often fled from concrete difficulties into the haven of abstractions. W. M. Haushalter, Purloins from Hegel (Boston: A. A. Beauchamp, 1936), p. 126.

<sup>6</sup>J. M. Logan, Christian Science Expounded and Exposed (London: The Kingsgate Press), p. 129.

<sup>7</sup>Peabody, op. cit., p. 195. Peabody must have a very deep-seated hatred for Mrs. Eddy and her system, for he is most outspoken in his renunciation of her religion.

distinctions between truth and error? There is such a thing as people becoming so saturated with deceit and subverted workings of error, that they believe a lie. Perhaps the Bible is even referring to Mrs. Eddy's system when it says:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron: Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

In conclusion, Peabody says that once a Christian Science speaker in a suburb of Boston concluded her address to her hearers by saying that they should follow Mrs. Eddy, as Mrs. Eddy followed the Savior. He comments on this with these words:

Not follow the Savior, but follow Mrs. Eddy in Mrs. Eddy's way of following the Savior. As Mrs. Eddy follows the Savior? By faking a revelation from God? By stealing the ideas of another and ascribing them to God's voice in her private ear? But putting on the cloak of religion in order to pick the pockets of those whose hands are clasped in prayer? By copyrighting a "religion" and suing those who infringe her copyright? By fixing, under the pretended guidance of God, upon the extortionate sum of three hundred dollars for twelve lessons in "the divine power that heals?" By invoking the aid of the courts to compel poor creatures to pay her, at the rate of twenty-five dollars an hour, for telling them of God, and His Christ? By organizing a church in which membership is made dependent upon activity in the sale of her puerile and profitable wares? By denouncing as vile debauchery the sweetest and purest and most noble relation of men and women? By declaring the children, in whom our souls delight, to be the offspring of "legalized lust?" By refusing to put forth her professed Godlike power to soothe any pain, even that of the sister she loved, to save any life, even that of her own grandchild? By constituting herself veritable autocrat of the Bedlamites and reigning with despotic sway over the multitudes of her self-abased dupes? By never telling the truth, unless there was money in it, and never hesitating to lie that would add one simple soul to the number of her victims or one soiled dollar to her bulging exchequer? By living a life of unvarying deception and unclesness, and professing with eyes rolled heavenward, to be "as pure as the angels?" By seeking, with satanic zeal and hatred, the destruction of her fancied enemies, through the attempted mental infliction of disease and suffering and death? As Mrs. Eddy follows the Savior?

Not thus, not thus, O Savior of mankind! not thus have followed  
in the royal road which thou hast trod ages of worshippers!<sup>8</sup>

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<sup>8</sup>Peabody, op. cit., pp. 195-6.

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