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Complete Exposure
Of
Eddyism or Christian Science.
The Plain Truth in Plain Terms
Regarding
Mary Baker G. Eddy,

... BY ...

FREDERICK W. PEABODY

OF THE BOSTON BAR.

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By FREDERICK W. PEABODY

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THE PLAIN TRUTH IN PLAIN TERMS

REGARDING

MARY BAKER G. EDDY

INTRODUCTORY NOTE

The substance of this pamphlet was first published as a lecture given in Boston in 1901 and is now republished in a somewhat different form and with copious additions, amongst them conclusive evidence of the fraudulent character of Mrs. Eddy's claim to originality.

When the first publication was made in the fall of 1901, copies were sent to Mrs. Eddy's chief representatives in Boston with the expressed admission that the law's severest penalty would inadequately punish the author, if his statements were not true, and with an offer to prove them to be true at any time Mrs. Eddy might be pleased to require it.

Mrs. Eddy has neither afforded opportunity for proof, nor attempted disproof, and every statement of fact, as originally made, unchallenged and unshaken stands.

FREDERICK W. PEABODY.

BOSTON, DEC. 1ST, 1904

I HAVE no personal acquaintance with Mrs. Mary Baker G. Eddy. I have never seen her, nor exchanged communications with her. I am not aware that Mrs. Eddy personally, either directly or indirectly, has influenced, or sought to influence, my interests or my life in any way whatsoever. I deem it suitable and fitting to make this personal statement at the outset, in order that it may clearly appear that nothing I shall say is in any degree caused by personal feeling.

I cannot pretend that I do not feel deeply upon the subject we are to consider. I will even admit that I feel intensely; but such feeling as I have is based upon a clear, intellectual perception of the pernicious influence of this Mrs. Eddy, the pretended discoverer and the founder of what is known as Christian Science, upon domestic and religious life.

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I hold that Christian Science as a scheme of life—for it does not stop with the religious activities of its devotees, but extends into all their activities—is pernicious in the extreme; but it is not my purpose to enter upon a consideration of Christian Science as a religion or a philosophy of life. It is a sham and a fraud and an imposition from beginning to end, in that it falsely pretends to be a revelation from God, communicated directly to its founder, Mrs. Eddy; but I shall leave the consideration of that whole phase of the subject for a future day, and confine myself strictly to a statement of what I know and am prepared to prove regarding the person known as Mary Baker G. Eddy.

Having declared it to be my conviction that Christian Science is a humbug, a fraud, and an imposition, the greatest humbug, fraud and imposition of all the ages, it necessarily follows that it is my further conviction that Mary Baker G. Eddy, as the founder of Christian Science, the leader and organizer of the sect, stands alone amongst the charlatans who have misled and deluded and defrauded mankind, being apart from and above them in all the proportions of her audacity, her irreverence and her greed.

It is not pleasant for a man to publicly say these things of a woman, but there are occasions that compel a disregard even of femininity—and this is one of those occasions.

Now, who is Mary Baker G. Eddy? In the first place, she is a woman, she is eighty-three years of age, and she is in feeble bodily condition. Were she in private life, those considerations would imperatively restrain any man, of any particle of manly feeling, from a public arraignment, no matter what her character or her life might be. But Mrs. Eddy is not in private life. She is a public personality. She is one of the most conspicuous, and, in some respects, the most influential woman in the world to-day. She is rich and powerful. She has at her command everything that money and trained, machine-like organization can command; and she has a host of fanatical followers, who, at a moment's notice, are prepared to sacrifice even life itself to do her bidding. It is astounding, but it is a fact, that, by many thousands of people in these United States to-day, this Mrs. Eddy is regarded as the chosen representative of Almighty God, and opposition to her is believed to be opposition to God.

Not long since, one of Mrs. Eddy's devoted followers told me, with the most intense earnestness, that to bring a libel suit against Mrs. Eddy would be to fight against God. The suit was brought, and under the rulings of the court it not having been possible to show the truth,

moved solely by considerations of public duty I shall undertake to tell you in plain terms the plain truth regarding this remarkable woman, "nothing extenuating, neither setting down aught in malice." The whole truth cannot be publicly told. It is not suitable for public discussion. It cannot be repeated in polite society. But enough can and shall be told to carry conviction to all rational minds that there is something mighty "rotten in the State of Denmark."

The influence of Mrs. Eddy is infinitely harmful. It is literally derationalizing thousands of people. It is remorselessly separating husband and wife, parent and child. It is turning from the pursuit of knowledge and steeping in the superstition of the Middle Ages, untold thousands. It is the mother and promoter of a new-old witchcraft, which has so taken possession of the minds and lives of many people that they live in constant terror of its believed baneful work. Unless you know it to be a fact, as I do, that right here in the city of Boston there are hundreds and hundreds of people living in the confident belief that the malicious minds of others have the power to cause, and are causing, disease and death and all forms of domestic, social and business disaster, it will be difficult for you to believe it. This belief amongst Christian Scientists has reached the proportions, almost, of panic—and of it, more hereafter.

But of all the harmful influences of this alleged science, which is unmitigated nonsense or deviltry, and of this alleged Christianity, which, so far as its founder is concerned, is the quintessence of irreverence and hypocrisy, of all the evil consequences of the life and work of this monumental imposter, the unrelieved suffering of helpless children is the worst.

Mrs. Eddy teaches, and her followers believe, that God has revealed to her, as absolute truth, that sickness, pain and suffering do not, in reality, exist; and many are the mothers upon whom this belief has taken so fast a hold that they permit their children to suffer without the slightest effort to alleviate the suffering, and with the continued iteration and reiteration of the insane notion that the child cannot be sick and cannot suffer, because sickness and suffering are unreal. Meantime, the sickness is real, the suffering is real, and after protracted suffering the child dies, without the turning of a hand to relieve its pain. If the adult prefers foolishness to wisdom, if he prefers suicide to life, he may enjoy his preference; but no man and no woman has any right, whatever be the motive or the relation, to stand silently by and permit a child to suffer and to die. "Whosoever shall offend one of these little

ones, it is better for him that a millstone were hanged about his neck and he were cast into the sea.") And, to the extent that my opposition and my protest may avail, no man and no woman shall be permitted to murder little children by a wilful neglect that is based upon an insane belief in the wicked teachings of a wicked woman—in her cruel frauds, in her killing lies.

Mary Baker G. Eddy was born in the town of Sanbornton, N. H., on July 16th, 1821, and received only the most rudimentary education. The stories of her higher education are all fables. She is said to have studied the classic languages and to have been familiar with Hebrew. She has never known anything of any of these languages, and has never been on anything but the most distant of speaking terms with her mother tongue. The first fifty years of her life were lived in complete obscurity. Before her alleged discovery of Christian Science, Mrs. Eddy at one time picked up a precarious existence as a spiritualist medium, so-called, giving public seances for money in and about Boston.

In early womanhood, 1843, she married a man named George Washington Glover, by whom she had one child. Before the birth of this child—her only child, by the way—Mr. and Mrs. Glover went to Wilmington, N. C., where Mr. Glover soon died. A recent communication from an estimable lady living in Wilmington, N. C., informed me of the interesting fact that the mortal remains of this Mr. Glover were interred in the Wilmington Potters' Field, where, to this day, they still repose.

Mrs. Eddy has for many years been rich in this world's goods. In her ~~published works she has~~ spoken in terms of the highest praise, of this, her first, husband, "whose tender devotion to his young wife," she says, "was remarked by all observers." He was the father of her only child, yet all that is mortal of him, has, according to my informant, for upwards of sixty years lain with the unnumbered, unclaimed and forgotten dead in the Potters' Field at Wilmington, N. C.

As a second matrimonial venture, Mrs. Eddy, in 1853, allied herself with one Daniel Patterson, who, in her autobiographical sketches, figures less conspicuously than does the chivalrous Glover. Patterson was a dentist of little or no practice, and life with him, does not appear to have been a pathway strewn with roses.

There are various versions of the termination of this second alliance. Mrs. Eddy says that her unworthy and faithless spouse ran off with

another woman, and self-respect constrained her to apply to the courts of this State for a divorce. A surviving brother of this transient partner of Mrs. Eddy's joys and sorrows says Patterson enlisted at the outbreak of the war, and was captured at the battle of Bull Run, and that while he was a prisoner his wife secured a divorce from him; but he is evidently mistaken, as the divorce was granted at Salem, Mass., in 1873. The undisputed fact is that this second marriage was not a conspicuous success, and that it was, for Mr. Patterson's desertion, terminated by a divorce.

Mrs. Eddy does not believe in marriage—for others. She was inspired of God to teach that it is not good—for others—to marry, and she has inspired in the minds of many of her faithful followers the belief that marriage is of the earth, earthy, and that life in the realm of spirit is impossible to those in the marriage state. But so far as she herself was concerned, Mrs. Eddy seems to have had a distinct fancy for marriage, and, I may add, a distinct fondness for variety in the holy estate of matrimony.

Not long after the termination by operation of law of her second matrimonial alliance, that is to say, on January 1st, 1877, Mrs. Eddy made another, a third venture into married life, and conferred upon one Gilbert Asa Eddy the happy distinction of successor to the deceased Glover and to the departed Patterson.

For some unexplained reason, after the marriage Mr. Eddy reversed the positions of Gilbert and Asa, and called himself Asa G. Eddy; or else he did not give his name correctly when he applied for a license to marry, for the records at Lynn, Mass., show him to have been granted a license as Gilbert A. Eddy. The records also disclose the amusing fact that Mrs. Eddy's age was given as forty years, the marriage having been celebrated fifty six years from the year of her birth; and instead of blossoming and blooming in garlands gay for a fair maid of forty summers, the roads were decked with garlands somewhat sombre for the third glad nuptials of the blushing bride of fifty-six.

After years of toil and trouble, of conflict and disharmony, of stress and strain, in which some of Mrs. Eddy's early friends strongly sympathized with Mr. Eddy, he, too, was gathered to his fathers, and Mrs. Eddy was for the third time a widow.

To the soft impeachment of these three several marriages, Mrs. Eddy pleads guilty; but many are they who believe there was yet a fourth marriage, and that the widow Eddy in the course of time became, and is to-day, the wife of one Calvin A. Frye.

Now, who is Frye? Frye is, ostensibly, Mrs. Eddy's servant. He is her footman, who in the livery of a footman, rides upon the driver's seat of her carriage, when she goeth forth for her daily drives. He is also her private secretary, who handles her mail, and at his pleasure permits her to peruse, or throws into the waste-paper basket, communications addressed to Mrs. Eddy. These positions Mr. Frye has adorned, as a resident member of Mrs. Eddy's family, for now these many years—between twenty and thirty. But not only is Mr. Frye Mrs. Eddy's servant, her footman, her secretary, her man-of-all-work, he, strangely, it would seem, holds the legal title to the capacious residence in which she lives at Concord, N. H., and to all the highly cultivated grounds about it, and to all the personal property upon the place. And not only is Mr. Frye Mrs. Eddy's servant and secretary, her footman, and the owner of her lands and houses, her horses and carriages, the furniture within her house, and the crops upon her extensive acres, he is the legal owner of her costly jewels, of the diamond cross which she wears at her throat. Her footman owner of the house in which she lives, of the carriage in which he takes her to drive and of the jewels she wears!

These things, taken in themselves, do not, of course, make Mrs. Eddy and Mr. Frye wife and husband, but they perhaps justify some people in thinking such a hypothesis to be the most natural explanation of the otherwise extraordinary situation.

As has been said, Mrs. Eddy has one son, who lives in a Western state, and who seldom or never visits his famous mother. Mrs. Eddy, also, has an adopted son. Some years ago she legally adopted a male child, a medical man named Foster, then aged forty years, who, to acquire a mother by adoption, took the name of E. J. Foster-Eddy, and became a member of Mrs. Eddy's family; but, after a too brief period of harmonious co-habitation, the sweet domestic relation was, for reasons not made public, interrupted, and now he also finds it agreeable to live elsewhere than with his adopted mother, and is heard of no more in Christian-Sciencedom.

From a humble position of dependence, Mrs. Eddy has arisen to a position of great opulence; and from complete obscurity, devoid of influence and power, she has placed herself at the head of the most phenomenal religious movement of this or any other time, and has made herself believed to be the God-anointed successor to Jesus Christ, and His equal in attributes and power—and this she has accomplished through a *lie*.

GOD'S AMANUENSIS.

Coming now to what makes it worth our while to consider the career of this remarkable woman, let me present to you the facts regarding her relation to the life and to the activities of the world to-day, and how and by what means she has reached and maintains the position she now holds.

What does Mrs. Eddy claim to be, and what is she believed to be by many thousands of people who have made her their religious leader and guide, and who reverence her as the devout Christian reverences Christ?

Mrs. Eddy, in express terms, claims to have received from Almighty God a revelation which she has incorporated in her book entitled, "Science and Health, with Key to the Scriptures." Speaking of this book, Mrs. Eddy, in January, 1901, said, "I should blush to write of 'Science and Health, with Key to the Scriptures' as I have, were it of human origin, and I, apart from God, its author; but as I was only a scribe echoing the harmonies of Heaven in divine metaphysics, I cannot be supermodest of the Christian Science text-book."

Nothing could be plainer than that. Here is a distinct avowal that the book entitled "Science and Health" was the work of Almighty God; and preposterous as the claim may seem to any rational being who has ever undertaken to read the book, slanderous as it is upon Omniscience, some fifty thousand, or more, people in the United States to-day believe it precisely as made by Mrs. Eddy. They believe that God literally dictated the contents of this book to Mrs. Eddy, and that it is in every part as much the word of God as the Christian believes the Bible is in any part the word of God.

This is the sacrilegious lie upon which Mary Baker G. Eddy has reared her whole fraudulent superstructure, which she has denominated Christian Science, and which has become the religious belief of thousands. It is because of this lie that Christian Science wives separate themselves from their husbands, and Christian Science mothers abandon their children. It is because of this lie that young women believers put mar-

riage behind them as lustful and unclean and inconsistent with spirituality of life and character. It is because of this lie that Christian Scientists have closed their minds to the light of reason and are turning from the pursuit of knowledge. It is because of this lie, this cruel and wicked lie, that children are permitted to suffer and to die without any intelligent perception that they are suffering, and with a resolute withholding, by parents, of trained medical skill that would alleviate suffering and save life. And this odious lie I purpose to nail where it may enjoy the detestation of mankind!

I say that Mrs. Eddy's claim to having received an inspiration from God is fraudulent. Now what are the facts?

That God had nothing to do with Mrs. Eddy's book is abundantly proven by the book itself to any person of sufficient understanding to be at large outside of Bedlam. Who but a person of weak or disordered mind could believe that God is the author of this: "The condition of the stomach, bowels, food, clothing, etc., is of no serious import to your child"? Or of this: "The blood, heart, lungs, brain, etc., have nothing to do with life"? Or of this: "The less we know or think about hygiene, the less we are predisposed to sickness"? Or of this: "Gender also is a quality, a characteristic of mind, not matter"? Or of this: "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of the water every day and covering it with dirt, in order to make it thrive more vigorously thereafter in its native element"? This twaddle, inspired of God! And these selections, taken at random from Mrs. Eddy's book, are of a piece with the thing as a whole.

God, we are told, is without variableness or shadow of turning and yet, if He were the author of Mrs. Eddy's book, He would be as changeable as a weathercock; for the book, throughout its various editions, has, in the past thirty years, undergone continuous change, and the final product is so unlike the original as to be almost unrecognizable. Chapters have been dropped and chapters have been added. Early editions, with compromising contents, have been suppressed at great expense, and the book, as now published, is Mrs. Eddy's work only in part.

James Henry Wiggin, a Unitarian minister, recently deceased, was for years Mrs. Eddy's literary expert, putting all of her productions, including her book, into good English, and into as coherent a form as she would permit. He wrote a sermon for Mrs. Eddy to preach, which she preached as her own, and which she subsequently incorporated, with some easily perceptible additions, that conspicuously marred Mr.

Wiggin's work, in her God-inspired book, as a chapter entitled "Way-side Hints." This chapter is left out of the latest editions, but it was given to the world with the rest in the "thirty-sixth edition," as of God's authorship. It was a source of much amusement to the Rev. Mr. Wiggin to occasionally hear that some devotee of his employer had declared the chapter he had written, at so much per word, to be the very *most* divinely inspired portion of the divinely inspired book.

Nothing but an insane mind, a degenerate mind, or a mind possessed of an overmastering passion to perpetrate a monstrous fraud upon the human race, could, with the aid of the literary expert, have written "Science and Health" and then have declared God to be its author; but this is just what Mrs. Eddy has done, and her simple and confiding dupes believe her audacious and irreverent claim.

Truly, as Mark Twain, referring to Christian Science, has said, "The absurdity the human race can't swallow hasn't been invented yet."

THE FOUNDATION STONES, THEFT AND FALSEHOOD AND FRAUD.

MRS. EDDY describes herself and has made her followers believe her to be, the "discoverer and founder of Christian Science."

The following pages will disprove her claim to discovery, and will show her foundation stones to have been theft and falsehood and fraud. She did not discover, she did find, the thing she calls Christian Science. As a real, or pretended, religion it is all hers, and no one else lays claim to it; as a mental healing system it is none of it hers, and her pretensions to originality are wholly fictitious.

New and absolutely conclusive evidence of the fraudulent character of Mrs. Eddy's claim to originality, either by discovery or revelation, has recently come to light; and any one, who will take the trouble to read it, as here presented, will have no difficulty in arriving at positive certainty in the matter.

Let it be remembered, always, that on the first page of her "Science and Health," as published in 1898, and in many other editions, Mrs. Eddy makes her claim to originality in the following unequivocal terms:

"In the year 1866, I discovered the science of metaphysical healing

and named it Christian Science. God had been graciously fitting me during many years for a final revelation of the absolute principle of scientific mind healing."

In October, 1862, Mrs. Mary M. Patterson, (now Mary Baker G. Eddy,) placed herself in the hands of Dr. Phineas P. Quimby, of Portland, Me., for treatment, with the result described by herself in the *Portland Evening Currier*, of November 7th, 1862, as follows:

"Three weeks ago I quitted my nurse and sick-room en route for Portland. The belief of my recovery had died out of the hearts of those who were most anxious for it. With this mental and physical depression, I visited P. P. Quimby, and in less than one week from that time I ascended by a stairway of one hundred and eighty two steps to the dome of the City Hall, and am improving ad infinitum.* * * * I have employed electro-magnetism and animal magnetism, and for a brief period I have felt relief. * * * but in no instance did I get rid of a return of all my ailments, because I had not been helped out of the error in which opinions involve us. My operator believed in disease independent of mind; hence I could not be wiser than my teacher. But now I see, dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works; and just in proportion to my right perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter, and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action, and the mechanism of the body goes on undisturbed. That this is a science capable of demonstration becomes clear to the minds of those patients who reason upon the process of their cure. The truth which he establishes in the patient cures him, (although he may be wholly unconscious thereof), and the body, which is full of light, is no longer in disease."

This was Mrs. Patterson-Eddy's professed understanding of Dr. Quimby's "science", in 1862, after having been three weeks under his treatment, and any one familiar with Christian Science will not need to be told that it is the same thing. The "truth," which Mrs. Patterson-Eddy in 1862 said Quimby opposed to the "error" of placing intelligence in matter and which, when established in the patient, cured him, is the very same "truth" that, in her immortal book, with tireless iteration Mrs. Eddy opposes to the very same alleged "error" which, thereupon, effects the same alleged "cures." Every "Scientist" will at once recognize the A B C of "divine science."

Dr. Quimby died on January 16th, 1866, and on the first day of

February, 1866, Mrs. Patterson-Eddy, then living at Swampscott, a suburb of Lynn, Mass., fell upon the icy sidewalk and injured herself; and she now fixes upon her alleged miraculous recovery from this injury as the precise date of her great discovery and revelation.

Mrs. Eddy has not only committed herself as to the *time* of her "discovery," in 1866, but also as to the *manner* of it—and both statements are demonstrably false.

In a sketch of Mrs. Eddy, published by her concern, The Christian Science Publishing Society of Boston, and endorsed and approved by her as an authorized statement, is the following account of *how* Mrs. Eddy discovered Christian Science:

"The manner of the discovery has been vividly described. 'In company with her husband, she was returning from an errand of mercy, when she fell upon the icy curbstone, and was carried helpless to her home. The skilled physicians declared that there was absolutely no hope for her, and pronounced the verdict that she had but three days to live. Finding no hope and no help on earth, she lifted her heart to God. On the third day, calling for her Bible, she asked the family to leave the room. Her Bible, opened to the healing of the palsied man, Matt. ix., 2. The truth which set him free she saw. The power which gave him strength she felt. The life divine which healed the sick of the palsy restored her, and she rose from the bed of pain healed and free.'"

Unfortunately for her reputation for veracity and fortunately for the truth of history, the physician who attended Mrs. Eddy, or Patterson, upon this particular occasion is still living, and as an honored member of the profession is now practising in Springfield, Mass.

In the *Springfield Union*, Dr. Alvin M. Cushing of Springfield, has given this illuminating version of Mrs. Patterson-Eddy's recovery from the injury caused by this fall upon the ice:

"On February 1, 1866, I was called to the residence of Samuel M. Bubier, and who was a shoe manufacturer, and later Mayor of Lynn, to attend a Mrs. Patterson, wife of Daniel Patterson who had fallen upon the icy sidewalk in front of Mr. Bubier's factory and had injured her head by the fall. Mrs. Patterson has since become Mrs. Mary Baker Glover Eddy. I found her very nervous, partially unconscious, semi-hysterical, complaining by word and action of severe pain in the back of her head and neck. This was early in the evening, and I gave her medicines every fifteen minutes till she was more quiet, then left her with Mrs. Bubier, for a little time, ordering the medicine to be given every half hour until my return. I made a second visit later and left Mrs.

Patterson at midnight with directions to give the medicine every half hour or hour as seemed necessary, when awake, but not to disturb her if asleep.

"In the morning Mrs. Bubier told me my orders had been carried out and Mrs. Patterson had slept some. I found her quite rational, but complained of severe pain, almost spasmodic on moving, but she was going to her home in Swampscott whether we consented or not. On account of the severe pain and her nervousness, I gave her one-eighth of a grain of morphine, not as a curative remedy, but as an expedient to lessen the pain on removing. As soon as I could I procured a long sleigh with robes and blankets and two men from a nearby stable and on my return, to my surprise, found her sound asleep. We placed her in the sleigh and carried her to her home in Swampscott without a moan. At her home the two men undertook to carry her up stairs and she was so sound asleep and limp she doubled up like a jack-knife, so I placed myself on the stairs on my hands and feet, and they laid her on my back, and in that way we carried her upstairs and placed her in bed, and she slept till nearly two o'clock in the afternoon; so long I began to fear there had been some mistake in the dose. Mrs. Patterson proved to be a very interesting patient, and one of the most sensitive to the effects of medicine that I ever saw, which accounted for the effects of the small dose of morphine. Probably one-sixteenth of a grain would have put her sound asleep. Each day that I visited her I dissolved a small portion of a highly attenuated remedy in one-half a glass of water and ordered a tea-spoonful given every two hours, usually giving one dose while there, and she told me she could feel each dose to the tips of her fingers and toes, and gave me much credit for my ability to select a remedy.

"I visited her twice on February first, twice on the second, once on the third, and once on the fifth, and on the thirteenth day of the same month my bill was paid. During my visits to her she spoke to me of a Dr. Quimby of Portland, Me., who had treated her for some severe illness with remarkable success, but did not tell what his method was, but I inferred it was not the usual method of either school of medicine."

Dr. Cushing further expressly denies that he at any time believed or said that Mrs. Patterson was in a critical condition, or that there was no hope for her, or that she had but three or any other limited number of days to live, and he with great positiveness says that Mrs. Patterson did not, on the third or any other day of her illness, say, or suggest, or pretend, or in any way whatever intimate that she had miraculously recovered or been healed, or that, discovering or perceiving the truth of the

power employed by Christ to heal the sick, she had, by it, been restored to health; and that, on the contrary, on the third and later days of this illness, he himself gave her medicine, and again in August of the same year called upon her four or five times and treated and dosed her for a severe cold.

Dr. Cushing still has his record book in which he at the time recorded each visit, every symptom and every particular of his treatment.

It must be a peculiar type of mind that can believe Mrs. Eddy's story of this illness and recovery, after having the disinterested version of the attending physician. There is no reason why Dr. Cushing's narrative should be doubted; there is no reason why Mrs. Eddy's should be believed.

So much for that particular, and particularly silly, perversion of the truth, and invention of the fictitious. Even Mrs. Eddy herself will want to change the circumstances of the "revelation" when she reads Dr. Cushing's simple story of the facts.

Now, remembering Mrs. Eddy's claim to discovery, by revelation from God, in 1866, let us see what she was doing in 1867, 1868, 1869 and 1870.

In 1867, this Mrs. Patterson, now Mrs. Eddy, lived at Stoughton, Mass. She had separated from Daniel Patterson, and called herself by the name of her first husband, Mary M. Glover. Mrs. Glover first lived at Stoughton with one Hiram Crafts, and she taught Crafts, from manuscript, a system of mental healing she said she had learned from Dr. P. P. Quimby. After learning it Crafts undertook to practise it, and had announcements printed and circulated declaring his system to have been the discovery of Dr. Quimby.

But Mrs. Glover and Mrs. Crafts did not seem to find one another's society especially enjoyable, and in 1868, upon the invitation of Mrs. Sally Wentworth, Mrs. Glover moved to the Wentworth's house at Stoughton, where she continued to live until 1870.

Mrs. Eddy's writings will be searched in vain for any reference to Mrs. Wentworth or to the fact that Mrs. Glover-Eddy spent about three years in her house; but, in characteristic fashion, Mrs. Eddy hides the facts under this obscure and oracular utterance: "I then, [1866], withdrew from society, about three years to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great Curative Principle, God."

Mrs. Wentworth invited Mrs. Glover to live with her and teach her the

Quimby science of mind healing, and that is what Mrs. Glover did during the three years she was a member of Mrs. Wentworth's family. She "pondered her mission," etc., by avowedly teaching Dr. Quimby's science of mind healing, and she gave Mrs. Wentworth a copy of her, Mrs. Glover's, manuscript copy of Quimby's writings. This copy of Mrs. Glover's copy of what she then said were Quimby's writings, in Mrs. Wentworth's handwriting and containing corrections and interlineations in the handwriting of Mrs. Glover, is now in the possession of Mrs. Wentworth's son, Horace T. Wentworth, of Stoughton, Mass.

During Mrs. Glover's sojourn at Mrs. Wentworth's, the household consisted, besides Mrs. Wentworth and her guest, of her husband, Mr. Alanson C. Wentworth, and their two children, Lucy and Charles O. Wentworth. Mr. and Mrs. Wentworth died in 1882, but Lucy and Charles O. and Horace T. Wentworth, are still living, and they, with their cousin, Mrs. Catherine I. Clapp, who was much at their house during Mrs. Glover's visit, have stated the facts in such a manner that they must be believed.

Lucy Wentworth, now Mrs. Arthur L. Holmes, was about seventeen years of age when Mrs. Glover left her mother's house. Mrs. Holmes, who still lives in Stoughton, says that she well remembers Mrs. Glover's visit, and that she was teaching her mother a system of mental healing she said she had learned from Dr. Quimby.

"It wasn't safe for anybody to say anything to me against Mrs. Glover," says Mrs. Holmes. "She spent all her time here teaching my mother her new science. I was around her constantly, would rather be with her than any one else, and I often used to hear her say, 'I learned this from Dr. Quimby.' It is one of the distinct recollections of my childhood."

Mr. Charles O. Wentworth, now of Avon, Mass., says he, too, well remembers Mrs. Eddy's visit during the years 1868, 1869, and 1870, and that he many times heard her say she had learned her mental science system from Dr. Quimby. He says she avowed it openly, and always spoke of it as Dr. Quimby's system.

Mr. Horace T. Wentworth, who was married, and so not living with his parents, but who was often at their house, adds his positive testimony. He says: "Never at any time during the years she was at our house, from 1868 to 1870, did Mrs. Glover ever give the slightest hint that anyone other than Dr. Quimby had had any share in the origin of the system of mental healing she was teaching my mother. It could not then have entered her mind to claim it for herself. That was an

afterthought. I heard Mrs. Glover over and over again say she got it all from Quimby."

Mrs. Clapp's statement is even more specific than the others. She is own cousin to the Wentworth's and frequented their house at the time Mrs. Glover was visiting them and knew that Mrs. Glover was teaching Mrs. Wentworth the Quimby system.

When Mrs. Clapp was recently asked if she had ever heard Mrs. Glover-Eddy say that she learned her system from Dr. Quimby, she replied:

"Yes, and I am not likely to forget it. It is fixed in my memory by a very reprehensible proceeding of my own. You see, Mrs. Glover used to say this to everybody who came in. She wasn't content with mentioning once or twice that she had learned this from Dr. Quimby; she repeated it so often that we girls got deadly tired of hearing it.

"Now Mrs. Glover not only said it to the point of wearying us, but she had a very peculiar way of saying it; and I am ashamed to say that I used to mock her—I, a young lady grown, who ought to have known better than to make fun of a person so much older.

"She always tried to be very gracious to everybody, and she tried so hard that it gave her graciousness a ridiculous touch. She would fold her hands softly in her lap, smile gently, nod her head slowly at almost every word, and say in a sweet voice, emphasizing every time the words 'learned,' 'Quimby,' 'promise,' 'two,' and 'die':

"*'I learned this from Dr. Quimby and he made me promise to teach it to at least two persons before I die.'*

"Well, this tiresome iteration, always with the same emphasis and the same graciousness, used to excite the derision of the girls, and when Mrs. Glover wasn't in hearing, I would take her off. I would say, 'I learned this from Dr. Quimby,' &c., at the same time nodding my head with a great exaggeration of Mrs. Glover's gentle inclination, and putting tremendous emphasis on the words she emphasized, and wearing a fixed smile.

"I know it was an awful thing to do," added Mrs. Clapp penitently, "especially for a grown-up girl, but it used to make my cousins laugh and that made me feel that I had done something clever. Anyway, you see how it has fixed it on my memory."

Mrs. Clapp well remembered seeing Mrs. Wentworth copy the Glover copy of Dr. Quimby's writings.

"I once went to the Wentworth's to get something," she said, "and Mrs. Wentworth was busy copying this manuscript. I went to the but-

tery to get what I wanted, but couldn't find it, and called Mrs. Wentworth.

"She got up to get it for me, but before doing so she put the Quimby manuscript in the desk and locked it. I suppose I looked surprised that she should take such pains when she was only stepping across the room for a moment, and she noticed my look and said, 'Mrs. Glover made me promise never to leave this manuscript even for a moment without locking the desk.'"

While Mrs. Wentworth was copying the Quimby manuscript for her own use, Mrs. Clapp was employed by Mrs. Glover to copy a manuscript of her own for publication. This manuscript contained the first form of the ideas subsequently given to the world by Mrs. Glover as Mrs. Eddy.

When the book was completed Mrs. Glover paid Mrs. Clapp for the work and took it to Boston, but could not get a publisher to accept it.

Mrs. Clapp was quite familiar with the appearance of the Quimby manuscript from seeing Mrs. Wentworth copying it—she was Mrs. Wentworth's niece—and also from seeing Mrs. Glover take it out to correct some of the work which Mrs. Clapp was doing. That would happen in this way.

Mrs. Clapp would complete the copying of a page of Mrs. Glover's book. Mrs. Glover would appear to be dissatisfied with it; she would take from her desk the original Quimby manuscript, the one from which Mrs. Wentworth had been copying, and compare this original with the work Mrs. Clapp had done. Then she would tear up Mrs. Clapp's page and write it all over again, consulting the Quimby manuscript as she did so, and Mrs. Clapp would have the copying to do over again.

The unmistakable inference was that Mrs. Eddy was making up her book out of the ideas contained in the original Quimby manuscript. Mrs. Clapp, with the irreverence of girlhood, had scant respect for the weighty ideas contained in the Quimby-Glover book, and there was one particular idea which she used to scoff at and make fun of to her intimates. It was to this effect:

"The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously thereafter in its native element."

Years after, Mrs. Clapp picked up a copy of "Science and Health" and opened it to this identical sentence which had so often excited her girlish derision. It is on Page 41, edition of 1898.

When Mrs. Wentworth died, in 1882, and the property was divided, the son Horace laid claim to the copy of the Quimby manuscript. He wanted it because it was in his mother's hand-writing, (with the exception of Mrs. Glover's corrections,) and it would be a souvenir of her. He kept it with no other thought until now.

"But of late years," said Mr. Wentworth, "as I have seen the amazing spread of this delusion, and the way in which men and women are offering up money and the lives of their children to it, I have felt that it is a duty I owe to the public to make it known.

"I have no hard feelings against Mrs. Eddy, no axe to grind, no interest to serve. I simply feel that it is due the thousands of good people who have made Christian Science the anchorage of their souls and its founder the infallible guide of their daily life to keep this no longer to myself. I desire only that people who take themselves and their helpless children into Christian Science shall do so with a full foreknowledge that this is not a divine revelation, but simply the idea of an old-time Maine healer."

It may be assumed, then, as proven, that in 1868, 1869 and 1870, Mrs. Glover-Eddy was teaching a system of mental healing she, at the time, said she had learned from Dr. P. P. Quimby; and it now becomes interesting to know if there is any similarity between what we may call Quimbyism and Christian Science, between the teaching of Mrs. Glover-Eddy in 1870 and her teaching now.

THE "DEADLY PARALLEL."

On the outside, this Quimby-Glover manuscript is entitled,

"EXTRACTS FROM DOCTOR P. P. QUIMBY'S WRITINGS."

and at the head of the first page, on the inside, it is further entitled,

"THE SCIENCE OF MAN, OR THE PRINCIPLE WHICH CONTROLS ALL PHENOMENA."

There is a preface of two pages with Mary M. Glover's name signed at the end. The "extracts" are in the form of fifteen questions and answers, covering about thirty large pages, and are labelled "Questions by Patients, answered by Dr. Quimby."

The contents of this Quimby-Glover manuscript having been communicated to Mr. Geo. A. Quimby of Belfast, Maine, the son

of Dr. P. P. Quimby, he says it is undoubtedly a copy of his father's writings now in his possession. He further says that Mrs. Eddy, certainly had an opportunity to copy his father's writings as it was his custom to permit his patients to take and copy them.

QUIMBYISM, as contained in Mrs. Wentworth's copy of Mrs. Glover's copy of Dr. Quimby's "Science of Man" as revised and corrected in Mrs. Glover's own hand, is compared with Christian Science, as contained in Mrs. Eddy's book "Science and Health," in the following parallel arrangement of passages from the two.

A glance will show Dr. Quimby's system of mental healing as taught by Mrs. Glover, later Eddy, in 1870, to be no other than the "science of metaphysical healing," that Mrs. Eddy, formerly Glover, now says God revealed to her in 1866.

FROM QUIMBY'S "SCIENCE OF MAN," AS EXPOUNDED BY MRS. EDDY AT STOUGHTON, 1868-69-70.

FROM MRS. EDDY'S "SCIENCE AND HEALTH," THE TEXT BOOK OF THE "CHRISTIAN SCIENCE" SHE NOW CLAIMS TO HAVE DISCOVERED IN 1866.

"If I understand how disease originates in the mind and fully believe it, why cannot I cure myself?"

"Disease being made by our belief or by our parents' belief or by public opinion, there is no one formula of argument to be adopted, but every one must fit in their particular case. Therefore it requires great shrewdness or wisdom to get the better of the error." * * * * *

"Disease being a belief, a latent delusion of mortal mind, the sensation would not appear if this *error was met and destroyed by Truth.*"—Page 61, edition of 1898.

"Science not only reveals the origin of all disease as wholly mental, but it also declares that all disease is cured by mind."—Page 62, edition of 1898.

"I know of no better counsel than Jesus gave to His disciples when He sent them forth to cast out devils and heal the sick, and thus in practice to preach the Truth 'Be ye wise as serpents and harmless as doves.' Never get into a passion, but in patience possess ye your soul, and at length you weary out the discord and produce harmony by your *Truth destroying error*. Then it is you get the case. Now if you are not afraid to face the error and argue it down, then you can heal the sick."

"The patient's disease is in his belief."

"Error is sickness. Truth is health."

"In this science the names are given; thus God is Wisdom. This Wisdom, not an Individuality but a principle, embraces every idea form, of which the idea, man, is the highest,—hence the image of God, or the Principle."

"When we come to have more faith in the Truth of Being than we have in error, more faith in spirit than in matter, then no material conditions can prevent us from healing the sick and *destroying error through Truth*."—Page 367, edition of 1898.

"We classify disease as error, which nothing but Truth or Mind can heal."—Page 427, edition of 1898.

"Discord is the nothingness of error. Harmony is the somethingness of Truth."—Page 172, edition of 1898.

"Sickness is part of the error which *Truth casts out*."—Page 478, edition of 1898.

"God is the principle of man; and the principle of man remaining perfect, its idea or reflection—man—remains perfect."—Page 466, edition of 1898.

"Man was and is God's idea."—Page 231, edition of 1898.

"Man is the idea of divine principle."—Page 471, edition of 1898.

"What is God? Jehovah is not a person. God is principle."—Page 169, edition of 1881.

"Understanding is God."
"All sciences are part of God."

"Truth is God."
"There is no other Truth but God."
"God is Wisdom."
"God is Principle."
"Wisdom, Love and Truth are the Principle."

"Error is matter."
"Matter has no intelligence."
"To give intelligence to matter is an error which is sickness."
"Matter has no *intelligence* of its own, and to believe intelligence is in matter is the error which produces pain and inharmony of all sorts; to hold ourselves we are a principle outside of matter, we would not be influenced by the opinions of man, but held to the workings only of a principle, Truth, in which there are no inharmonies of sickness, pain, or sin."

"Understanding is a quality of God."—Page 449, edition of 1898.

"All science is of God."—Page 513, edition of 1898.

"Truth is God."—Page 183, edition of 1898.

"Truth, God, is not the Father of error."—Page 469, edition of 1898.

"How can I most rapidly advance in the understanding of Christian Science? Study thoroughly the letter and imbibe the spirit. Adhere to its divine Principle, and follow its behests, abiding steadily in Wisdom, Love, and Truth."—Page 491, edition of 1898.

"Matter is mortal error."—Page 169, edition of 1881.

"The fundamental error of mortal man is the belief that matter is intelligent."—Page 122, edition of 1881.

"Laws of matter are nothing more or less than a belief of intelligence and life in matter, which is the procuring cause of all disease; whereas God, Truth, is its positive cure."—Page 147, edition of 1881.

"There is no *life, truth, intelligence, or substance* in matter."—Page 464, edition of 1898.

"For matter is an error, there being no *substance*, which is *Truth* in a thing which changes and is only that which belief makes it."

"Christ was the Wisdom that knew Truth dwelt not in opinion and that matter was but opinion that could be formed into any shape which the belief gave to it, and that the *life* which moved it came not from it, but was outside of it "

[It will be seen that every idea contained in this last passage, Mrs. Eddy's famous "scientific statement of being," the mental repetition of which constitutes Christian Science "treatment," is taken from Dr. Quimby's writings.]

This paralleling of Eddyism, or "Christian Science," with Quimbyism, or the "science of man," amongst other things, shows: that as late as 1870, Mrs. Eddy professed to have learned from Quimby, that error is sickness; that belief is sickness; that discord is sickness; that there is no life, truth, intelligence, or substance in matter; that matter is error; that the belief of intelligence in matter is the cause of all disease; that Truth is God; that there is no other truth but God; that God is Principle; that Wisdom, Love, and Truth are Principle; that Truth is health and cures sickness; that harmony is health and cures sickness; that Truth by destroying error and harmony by destroying disharmony cure disease, and, finally, that all disease originates in mind and is cured by mind alone.

And this is the sum total, the beginning and the end, the "some thingness" of that strange thing Mrs. Eddy calls Christian Science, as it is contained and set forth in her book, "Science and Health."

If the founder of Christian Science could be expected to give a candid answer to a plain question, might not some such respectful inquiry as the following, at this point be pertinently propounded: If Mrs. Patterson, or Mrs. Glover, afterwards Mrs. Eddy, in 1870 openly avowed that the "scientific mind healing," she then taught, was the discovery of Dr. P. P. Quimby, when and how did Mrs. Eddy. formerly Mrs. Patterson and Mrs. Glover, discover that she had discovered it herself in 1866?

But this question will not be answered, for the reason, that this paralleling of Eddyism of to-day with Quimbyism of 1870, shows, as

clearly as words can show anything, that Mrs. Eddy's claim to having received, in 1866, a final revelation from God, Who for many years had been fitting her to receive it, is an invention, a fiction, a fraud, a lie, that, for wickedness and cruelty, surpasses any lie ever invented by hypocrisy and greed.

ONE MORE LEGALLY CONCLUSIVE *DISPROOF* OF MRS. EDDY'S PRETENTIONS TO ORIGINALITY

THIS Dr. Quimby, who is spoken of by a lady who knew him well, at the time Mrs. Patterson-Eddy was taking his treatment and stealing his system, as a man of "absolute sincerity and purity of thought and life," died in January, 1866, and Mrs. Eddy, then Mrs. Patterson, not having conceived the plan of appropriating to herself the ideas and theories she had learned from him, wrote and published some verses about him, in which she compared Dr. Quimby with Jesus. She now speaks of him as a vulgar mesmerist whose scribblings she put into grammatical form; she then, in 1866, glorified him as the Christian glorifies only the Saviour.

These verses, as here presented, are copied from a copy in Mrs. Patterson-Eddy's own writing now in the possession of the person to whom, in 1866, upon the death of Dr. Quimby, Mrs. Patterson sent them:

LINES ON THE DEATH OF DR. P. P. QUIMBY, *Who Healed the Sick* as *Jesus did* IN CONTRADISTINCTION TO ALL "ISMS."

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

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

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

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

MARY M. PATTERSON.

Comment cannot add to the force of these verses. Inferior as poetry, they constitute proof and argument not all the falsehoods and sophistries in the imagination of Mrs. Eddy and her corps of official defenders can meet and overcome.

In 1866, Mrs. Patterson, now Mrs. Eddy, reverently declared that Dr. Quimby had "healed the sick as Jesus did"; to-day Mrs. Eddy, formerly Mrs. Patterson, speaking slightly of the good old man, says, "his healing was never considered or called anything but mesmerism." Then Mrs. Patterson gratefully acknowledged that he had made her "whole;" now Mrs. Eddy says that his mesmeric treatment gave her but slight temporary relief. Then Mrs. Patterson, not having contemplated the great theft, spoke of the "solemn, sacred, earnest trust" delivered to her and others by the trustful man; now Mrs. Eddy repudiates him altogether, and denies that she received any helpful suggestion from him. Then Mrs. Patterson spoke of herself as "seeking, though a trembler, where his footsteps trod;" now she scornfully says, "I used to take his scribblings and fix them over for him and give him my thoughts and language which, as I understood it, were far in advance of his."

The only living person who can meet this testimony and answer it is Mary Baker G. Eddy. Her puppets of the "Publication Committee" knew nothing about her at the time to which it relates. They have no knowledge whatever of the facts stated. They will affirm or deny anything they are told to affirm or deny; but their principal has maintained and will maintain discreet silence. She will not venture to deny that she wrote the letter to the *Portland Currier*, that she wrote the verses upon Dr. Quimby, that she lived at the Wentworth's house during the years 1868, 1869 and 1870, and that she then taught a mental healing system she then said she had learned from Dr. Quimby.

Mrs. Eddy is bold, but not so bold as to give the lie direct to Horace

T. Wentworth, Catherine Isabel Clapp, Lucy Holmes and Charles O. Wentworth, all highly respected residents of the Town of Stoughton, and all willing to make oath to what I have reported them to have said. Mrs. Eddy will dare much; but she will hardly dare to dispute the evidence furnished by her own hand.

Silence is confession, and confession is acknowledgment of theft and falsehood and fraud.

Not upon such stones did the Jesus Christ, Whom Mrs. Eddy professes to emulate, construct the religion that bears His name; and there can be no greater irreverence, than Mrs. Eddy's calling her pretended religion "Christian;" and no greater absurdity than her calling it "Science."

My only purpose in showing Dr. Quimby's authorship of Mrs. Eddy's Christian Science is to establish the falsity of her claim that God revealed it to her. The thing itself, as Dr. Quimby's, is of no greater weight and of no more consequence than as Mrs. Eddy's. Dr. Quimby and Mrs. Eddy were evidently upon the same intellectual plane—both uneducated and crude. He was a good and sincere and unselfish and trustful man, and she simply appropriated his ideas. They knew nothing of philosophy or of science, and whether Christian Science be his or hers is of slight importance, except as the establishment of his authorship proves her to be the author of a fraud whose large proportions and successful workings challenge the admiration one feels for the criminal whose great crime proves him to be a man of immense mental fertility and of profound understanding of human weakness.

I do not think the substance of Dr. Quimby's teaching has been published before, but this charge of stealing instead of "discovering" having been repeatedly made against Mrs. Eddy, a most foolish response has been repeatedly made and authorized by her, a response that is no answer whatever.

When it is said that Mrs. Eddy stole her system from Dr. Quimby, and then falsely pretended that she received it by revelation from God, Mrs. Eddy's response has been that the matter has been adjudicated by the courts, and it has been definitely settled that the charge is false. The adjudication in the courts had no bearing whatever upon this charge. One Edward J. Ahrens, a German adventurer, at one time an intimate of Mrs. Eddy, published copious extracts from Mrs. Eddy's book, and having been sued by her for infringement of copyright, and having failed to make any defense, the court adjudged his publications infringements of Mrs. Eddy's copyright.

I am not aware that anyone has pretended that Mrs. Eddy did not write "Science and Health" in its crudest original form and is not entitled to the protection of copyright; but the fact that the court has decided that she is entitled to the protection of copyright on her book is no answer to the charge that certain claims and pretensions made in the book are false. To the simple-minded it may seem a little peculiar that Mrs. Eddy should claim copyright to a book of which she says not she but God was author, and sell it at a profit, not to God, but to her, of 500 per cent.; but, as in the case of the three hundred dollar fee for twelve or seven lessons, the wisdom of her course has appeared in "multitudinous ways"—likewise multitudinous dollars!

It would seem like a waste of time to contend that God is not the author of "Science and Health;" that God, the All-wise, the All-loving, the All-powerful, did not wait nineteen hundred years after the death of Christ to complete the revelation of Himself made through Jesus; that of all the personalities who have lived upon this earth since the time of Jesus, the one selected by God to lead the world unto Him should be this uncultivated and vulgar woman whose variegated career has been somewhat presented, and whose whole energies have been devoted to utilizing her pretended revelation for pecuniary profit. I say it would seem to be an utter waste of time, were it not for the pathetic fact that thousands—I will admit perhaps fifty thousands—of the people of this country believe that Almighty God so acted.

EQUALITY WITH JESUS.

BESIDES pretending to have received this revelation from God, Mrs. Eddy claims, in her own life and person, to be, in literal fulfilment or realization of the Scriptural prophecy, the very woman referred to in the twelfth chapter of the Book of Revelation, where it is said: "And there appeared another wonder in heaven, a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars"; and, further, that her absurd and wicked book is the book referred to in the tenth chapter of the Book of Revelation, in these words: "And I saw another mighty angel come down from heaven, clothed with a cloud, and with a rainbow upon his head, and his face was as it were the sun, and his feet as pillars of fire, and he had in his hand a

little book open, and he set his right foot upon the sea, and his left foot upon the earth." And she further claims that this thing she calls Christian Science, or Divine Science, or metaphysical, or mind healing, was also referred to and prophesied in the Book of Revelation under the figure of the man child who was to rule all nations, of whom the wonderful woman was to be delivered. And these preposterous claims also enjoy the confident, even fanatical, belief of thousands of American people.

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

In the Christian Science Journal for April, 1889, when it was her property, and published by her, it was claimed for her, and with her sanction, that she was equal with Jesus, and elaborate effort was made to establish the claim.

In the first paragraph of the article, the question was asked, "Do we, then, say that the author of 'Science and Health' is equal with Jesus?" A little further on appears the statement, "Jesus demonstrated over all the beliefs of this false sense of life, even over the belief of death, the last enemy to be overcome." And further, "Mrs. M. B. G. Eddy has worked out for us, as on a blackboard, every point in the demonstrations, or so-called miracles, of Jesus, showing us how to meet and overcome the one, and perform the other"; and throughout the article, its whole clearly apparent purpose is to carry the conviction that in attributes and power Mrs. Eddy is the entire equal of Jesus.

In the late editions of "Science and Health," Mrs. Eddy speaks of Jesus as "the masculine representative of the spiritual idea," and says that "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of His kingdom there shall be no end, for Christ's, God's idea, will eventually rule all nations and peoples imperatively, absolutely, finally—with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire, etc." By "Divine Science" Mrs. Eddy of course means Christian Science, as the terms are interchangeable with her, and with characteristic modesty she places herself by the side of the Master—He being the first, and masculine, and she the last, and feminine, representative of the "immaculate idea."

What marvellous presumption! What ineffable audacity!

The Mary Baker G. Eddy who, to a friend, in speaking of a woman she disliked, savagely said, "I would like to tear her heart out and trample it under my feet;" who, at Stoughton, being denied hospitality she had abused, mutilated the furniture of the room she had occupied, cut each

breadth of matting its entire length, slashed the mattress into shreds, and, with obvious intent, left live coals from her stove upon a heap of newspapers in the closet; who, at Lynn, because of her abuse of her husband and violent outbursts of temper, was known as the "she devil," who, at Boston, figured first as a professional spiritualist medium and later as the president of a bogus college issuing illegal degrees; who has become famous as the champion fraud and impostor of the age; who, in the livery of heaven, has for at least thirty years wrought in the interest of hell---this Mary Baker G. Eddy the self-constituted representative with Jesus, of the "immaculate idea"! This Mrs. Eddy and the immaculate Jesus mentioned in the same breath!

Again---In an illustrated book called "Christ and Christmas," written by Mrs. Eddy, and published and copyrighted by her in 1894, there is a picture entitled "Christian Unity," in which Jesus is represented as seated upon a stone holding the right hand of a standing woman. In the left hand of the woman is a scroll bearing the legend, "Christian Science," and about the head of each figure, that of Jesus and that of the Christian Science woman, there is a halo. The picture is illustrative of these lines on the opposite page:

"As in blessed Palestine's hour, so in our age
'Tis the same hand unfolds His power and writes the page."

At the time this book was announced by Mrs. Eddy, in December, 1893, she publicly declared that "Christ and Christmas voices God through song and object lesson." How convenient to be able to command a market by voicing God! How kind has God been to Mrs. Eddy's business ventures!

At the time of this publication, Mrs. Eddy, who claimed to have shared in making the illustrations (which Hanna called "exquisite bits of art," but which are, doubtless, the vulgarest products of the art of book-making of many years); at this time, I say, Mrs. Eddy unquestionably wished this Christian Unity illustration to signify the unity of Christianity and Christian Science, as represented by the founder of Christianity and the founder of Christian Science, and about her own head, as about the head of Christ, she hangs a halo!

More, many more, instances of Mrs. Eddy's attempts to place herself in the minds of the faithful upon an equality with Jesus might be given, but these will suffice, and it is, too, a fact, a pitiful and, in its consequences, even a tragic fact, that thousands upon thousands of her fol-

lowers believe her to be in every sense the perfect equal of Jesus of Nazareth!

I cannot claim to be a Christian in the gospel sense; I do not in my thought make of Jesus the God of the universe; but, above all others who have lived, for purity of soul, unselfishness of purpose and sublimity of character, I revere the man Jesus. And, so feeling, I may be pardoned some warmth of indignation at the assumptions of this vulgar adventuress, this mercenary charlatan. It is difficult to think of them with patience and to speak of them without anger.

Mrs. Eddy, in her efforts to impose upon the credulity of simple-minded people, has not hesitated to claim the power to triumph over death, and to have actually restored the dead to life. To her intimates she has claimed to have thus twice restored her lamented third husband, Asa G. Eddy. If Mrs. Eddy has, or had this power, the mind of the incredulous will wonder why Mr. Asa G. Eddy is now dead, why his potent helpmeet did not restore him to life the third time he died. Presumably Mrs. Eddy reasoned with herself that it was really expecting too much of a woman, even a woman Messiah, that she should recall from death the third husband three times; and as husbands had become, to some extent, a matter of habit with Mrs. Eddy, it is not, perhaps, remarkable that she consented finally to part with this one, after such unmistakable evidence of his persistent desire to be separated from her even by death.

The first husband, Glover, survived the marriage but a few months; the second husband, Patterson, ran away, and, as Mrs. Eddy tells us, found consolation in the affection of the "wealthy lady" who ran away with him, and the third husband, Eddy, after having been twice recaptured, finally escaped by death's door.

Mrs. Eddy has dared to make the following audacious and mendacious claims: In a letter published in *The New York Sun*, some years ago, she definitely stated that she had healed consumption in its last stages, the lungs being mostly consumed; that she had healed carious bones which could be indented with the fingers, while the doctors were preparing their instruments for operation; and that she had healed at one visit a cancer that had so eaten into the flesh of the neck as to expose the jugular vein so that it stood out like a cord. She gives no names, dates, localities, nor any substantial thing to enable the incredulous to investigate, and every effort to induce her to particularize ended as always, in failure. Jesus is said to have performed no greater miracles and Mrs. Eddy's claim is, of course, the purest fiction.

If Mrs. Eddy possessed this power, why did she not use it to save from fearful suffering and a hideous death a woman she professed to love?

In the summer of 1902, there died in the city of Boston, after seven years of illness, Mrs. Mary Ann Baker, the widow of Mrs. Eddy's deceased brother, Samuel Baker. The relations between the sisters-in-law had, for years, been most cordial, and I have seen and read Mrs. Eddy's autograph letters in which she professed, only a few days before her death, the greatest affection for Mrs. Baker. One of the letters had contained a check for \$3,000 that Mrs. Eddy had presented to Mrs. Baker, and they leave no doubt that, if Mrs. Eddy could have saved the life of her sister-in-law, she would have done so.

Mrs. Baker's disease, of which Mrs. Eddy from the beginning to the end was entirely informed, was cancer of the breast, and her suffering during the seven years of illness may be better imagined than described.

At Mrs. Eddy's request, Mrs. Baker had submitted to Christian Science "treatment," the healer, selected by Mrs. Eddy, being Mrs. Janette E. Weller, a close friend of Mrs. Eddy and her confidential representative in Boston; but Mrs. Baker derived no benefit from it whatever, and died while in the care of Dr. H. S. Dearing, of Boston.

If Mrs. Eddy, for hire, had healed, at one sitting, a cancer that had so eaten into the neck of a stranger that the jugular vein stood out like a cord, why, in the name of God, did she not, for her love's sake, stay the progress of the loathsome disease that for seven years ate into her sister's breast?

Mrs. Eddy will never answer this question.

I may remark here, parenthetically, that I do not deny many of the healings of Christian Scientists. No doubt the mind has a certain power over the body; and, in my judgment, the nature and limitations of this power are perfectly proper subjects for scientific inquiry. Mrs. Eddy did not discover the power, nor obtain it by revelation from God, and the healings of Christian Scientists, can be duplicated by the healings of mental scientists, so-called, and of Dowieites, and of faith curers, and of divine healers and others.

In these latter days, Mrs. Eddy, through her press agents, is showing a disposition to hedge somewhat upon these extravagant and preposterous pretensions. Mr. Alfred Farlow, of Boston, for instance, who seems to have been employed to confound understanding by the use and misuse of words, will tell you, that Mrs. Eddy does not now make some of these claims. To the charge that Mrs. Eddy has claimed and

is believed to be the equal of Jesus, this paid advocate and defender of the sect, will respond that Mrs. Eddy never pretended to be the equal of Christ. She makes an absurd and meaningless distinction between Jesus and Christ, and when shown to have assumed equality with Jesus, her man Farlow jumps into the newspapers, often at advertising rates, to deny with great show of indignation that his client ever claimed equality with Christ, saying nothing about assumed and declared equality with Jesus.

I have charged Mrs. Eddy with nothing she has not claimed for herself, or authorized others to claim for her, and her following, as a body, believes her to be what I have said she has claimed to be.

And I further say she has made all of these monstrous and irrelevant and false pretensions from a purely mercenary motive; that she has claimed to have received a revelation from God, solely to enhance the value of her literary wares; that she has claimed to be the equal of Jesus for the purpose, alone, of deluding people into placing an extraordinary value upon her valueless teachings, for which she has made exorbitant charges; that she has claimed to be the fulfilment of Biblical prophecy, and the successor to Jesus Christ, solely and only that she might build up a powerful organization and a large fortune. Money and power are the explanations of Mrs. Eddy's frauds, of Mrs. Eddy's impositions, I will even say of Mrs. Eddy's crimes. For when crime could, as she believed, be accomplished through mental effort maliciously employed for the destruction of her enemies, she has not hesitated so to seek its accomplishment; and her whole career, for thirty or forty years past, has been the crime of obtaining money under false pretences.

Now let us go, with some particularity, into these charges that I make against Mrs. Eddy. I charge that she has been and is wholly mercenary; that her pretended revelation, her pretended exceptional character as successor to Jesus, her pretended marvellous powers, are fraud, pure and simple; rather, perhaps, I should say, impure and distinctly complicated, invented and put forth merely as a means of making money.

THE COMMERCIAL FEATURE.

FIRST as to the mercenary motive. In the introduction to her "Science and Health," published in 1898, Mrs. Eddy says that her "first pamphlet on Christian Science was copyrighted in 1870, but it did not

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rint until 1876, as she had learned that this science must be
ed by healing before a work on the subject could be *profit-*
hed." I emphasize the word "profitably." At the very
"revelation" from God was not to be given to the world until
published with profit to Mrs. Eddy.

Mrs. Eddy established what she called the Massachusetts
College, which was an institution for the turning out of
science healers. Her adopted son and husband, with her
ited the faculty of this remarkable institution, and the en-
course consisted of twelve half days. The following is an
it taken from the Christian Science Journal, September
ng to the Massachusetts Metaphysical College:

collegiate course in Christian Science metaphysical healing
ive lessons. Class convenes at 10 A. M. The first week,
ve lessons. The term continues about three weeks. Tui-
undred dollars. Tuition for all *strictly in advance.*"

Mrs. Eddy's was a strictly cash business. No revelation C. O. D.
No revelation on credit, or on the instalment plan, and no money returned
however dissatisfied with the purchase.

Mr. Farlow has recently denied that Mrs. Eddy exacted payment
in advance. It was her regular custom, announced in all her advertise-
ments; and the thousands who paid "strictly in advance" know that Mr.
Farlow's denial is formal and official only, made in pursuance of his con-
ception of his duty as official defender of the leader of his sect."

Referring to this charge of three hundred dollars for twelve les-
sons, Mrs. Eddy, in her book, "Retrospection and Introspection," says:

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

If we may judge by results, it may be admitted that the wisdom,
the commercial wisdom, at least, of this decision, whether shown by
God or not, was quite clearly demonstrated, as Mrs. Eddy admits "that
during seven years some four thousand students were taught by me [her]

in this college." Four thousand students at \$300 per student for a "college" course of twelve lessons! Four thousand times three hundred equals one million two hundred thousand, and one million two hundred thousand dollars may be said to be fairly reasonable compensation for instruction, even in Christian Science, covering a period of seven years, especially as it was all in the family. A family of three, even of three adults, as frugal and thrifty as these, could comfortably provide themselves with the necessities of life upon an income of one hundred and seventy thousand dollars a year.

President Mary Baker G. Eddy and her faculty (her third husband and her adopted son) do not seem to have needed a bargain counter for marked down educations. Marked up educations in Christian Science were the ones that sold best, as Mrs. Eddy wisely foresaw. So, after some years of three hundred dollars for twelve lessons, Mrs. Eddy and her learned faculty concluded to raise the rates. They thriftily resolved that three hundred dollars for so many as twelve lessons was, in truth, not a fair "financial equivalent for an impartation of a knowledge of that divine power which heals," and in the *Christian Science Journal* for December, 1888, Mrs. Eddy published the following notice:

"Having reached a place in teaching where my students in Christian Science are taught more during seven lessons in the primary class than they were formerly in twelve, and taught all that is profitable at one time, hereafter the primary class will include seven lessons only. As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, three hundred dollars. Mary Baker G. Eddy."

Three hundred dollars for seven lessons "in the primary class" an unalloyed humbug, by a rank imposter! And thousands of people living in the most enlightened portion of the world, in the latter part of the nineteenth century, willing to pay it! Verily there is ground for humbleness of spirit in this display of boundless credulity right here in Boston.

In 1875, or thereabouts, Mrs. Eddy had a book on her hands that she had most laboriously written, and for which she must create a market. The book was, in itself, the veriest rubbish, and, with only her name to back it, was utterly without value to anyone. About this time the idea seems to have dawned upon her that if she could make people believe that this book, of which she was the author, this crude, incoherent jumbling together of meaningless terms, was the Word of God, the infallible utterance of the All-wise, a market would have been created

for it and her fortune would be made. Acting upon this theory, little by little she advanced the idea that the contents of the book came to her by inspiration, and she has now reached a point where she does not hesitate to declare that it is, in its details and in its completeness, the Word of God, in precisely the same sense and to precisely the same extent that the orthodox Christian believes the Holy Scriptures to be the Word of God. Mrs. Eddy was wise, worldly wise, in her day and generation. She knew how large a part of the public likes to be fooled all the time, and she has fooled, and now fools, a very considerable part to the top of its bent.

In the neighborhood of three hundred thousand copies of this book have been sold. It is entitled, as I have said, "Science and Health with Key to the Scriptures," although the only parts of the Scriptures touched upon by the alleged "Key" are the first chapter of the Old Testament and the last chapter of the New Testament—Genesis and Revelation. To the intervening portions God does not, through Mrs. Eddy, at least, appear to have furnished us any "Key."

The organization of the Massachusetts Metaphysical College, so-called,—which, let me again affirm, was a sham affair from start to finish—was a valuable aid in the distribution of Mrs. Eddy's inspired and copyrighted and costly writings, and so have been the organization of the First Church of Christ, Scientist, in Boston, and of all other Christian Science churches. Every member of every church and every student at the "College" must have a copy of the inspired "Science and Health," at three dollars per copy. (There is good profit in three dollars for a book costing not over fifty cents to publish—five hundred per cent profit!) Every teacher of Christian Science graduating from the "College" and every such teacher's student of Christian Science must have a copy of "Science and Health." Every Christian Science healer—and there are some thousands of them—and every patient of every Christian Science healer must have a copy of this God-inspired book, at three dollars per copy, leather bindings five or six dollars per copy; and, from time to time, chapters are transposed and additions made to furnish a pretext for requiring all "loyal scientists" to buy new copies, which they loyally do.

In the words of our friend, Colonel Sellers, "There's *millions* in it!"

It would be difficult to convince any intelligent person of the limitless audacity employed by Mrs. Eddy to promote the sale of this book, if the authoritative evidence over her own signature were not available; but she has convicted herself, she has proven over her own signature that the

author of this book, the founder of this alleged religion and pretended successor to Jesus is the arch imposter of all time.

I quote from the Christian Science Journal of March, 1897, which, since its foundation, has always been Mrs. Eddy's personal organ. This number appeared, of course, late in February or early in March.

Before I quote, let me remind you that it was and is a part of Mrs. Eddy's claim that her teachings complete the teachings of Jesus; that her religion completes the religion of Christ; that, as Jesus said, "No man cometh unto the Father but by Me," so Mrs. Eddy, in effect, says, "No man cometh unto the Father but by Jesus—and me." To come unto the Father is to obtain knowledge of the Father; and, according to Mrs. Eddy, while incomplete knowledge may be obtained through the teachings of Jesus, complete knowledge of the Father is attainable only through Jesus and her. She has established and organized the First Church of Christ, Scientist, in Boston, ostensibly to lead into a complete knowledge of the Father those who seek Him. Bearing this in mind, note what follows, taken, as I have said, from the March, 1897, Christian Science Journal, and signed by Mary Baker G. Eddy.

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

Let me here remark that all over the United States, Christian Science teachers were under contractual obligations to teach students Christian Science, to give them what they had paid for in advance.

"Miscellaneous Writings," Mrs. Eddy's then forthcoming book, "is calculated to prepare the minds of all true thinkers to understand the Christian Science text book more correctly than a student can."

"The Bible,' 'Science and Health with Key to the Scriptures,' and my other published works," (it would seem that she here claims authorship even of the Bible,) "are the only proper instructors for this hour. *It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.*"

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

Mary Baker Eddy."

Think of it! Here is a woman claiming the succession to Jesus, claiming to have received an exclusive revelation from Almighty God

necessary to salvation, and, having organized a church ostensibly to lead unto the Father, she imposes, as a condition of continued membership in the church, that its members shall circulate and sell as many of her copyrighted books, on which there is a profit of 500 per cent., as they can. Is there any doubt of the basic motive of the woman? Did anyone ever hear of anything approaching this proclamation, or command, for limitless audacity? Is it not now clear that all of Mrs. Eddy's absurd pretensions have been merely unique business methods utilized to the utmost to give a fictitious value to her foolish and harmful teachings, and to extend the sale of her foolish and harmful writings? Is there a hypocrisy beyond the hypocrisy of Mary Baker G. Eddy? Is there a blasphemy beyond hers? Or a greed beyond hers?

THE EDDY AUTOCRACY.

MONEY and power, as I have said, are the explanations of Mrs. Eddy's life. We have seen how greedily she has accumulated wealth. Let us pause for a moment to consider the way in which she has extended her power.

Some eight or ten years ago, Mrs. Eddy established the First Church of Christ, Scientist, in Boston, which is called amongst Christian Scientists the "Mother Church," and stands in the relation to the other churches, of the vine to the branches. It is Mrs. Eddy's repeatedly expressed wish that all Christian Scientists everywhere should belong to the Mother Church, and Mr. Hanna, her chief representative in the organization, has argued at length that this expressed wish of Mrs. Eddy is the revealed will of God, and no real Christian Scientist hesitates to do God's will as revealed through Mrs. Eddy.

Of course, membership in anything, or connection with anything, in Christian Science costs money, and every member of The First Church of Christ, Scientist, in Boston, is required to pay an annual tax of at least one dollar. The present membership of this church, in which Mrs. Eddy's arbitrary will is absolute law, is upwards of thirty thousand, and embraces all of the really devout and loyal Eddyites everywhere. To double the number would be a most liberal estimate of the whole number of Christian Scientists in the world. Here is, in itself, an income of some thirty thousand dollars annually of The First Church of Christ,

Scientist, in Boston. If to this is added pew rents, amounting to many thousands more, the earnings of the Christian Science Publishing Society, amounting to many thousands more, church collections, and the offerings of the faithful, the aggregate will be seen to reach a total of between seventy-five and one hundred thousand dollars per annum. Can any other church in the country show such revenues? Truly, the Church of St. Bunco, as Mr. Gordon Clark has happily named it, is a paying institution!

Mrs. Eddy is the head of this church. She calls herself pastor emeritus; but her relation to the organization is the reverse of what her title signifies. Instead of being honorary merely, it is most positive and substantial. She is the very head and front of the Church, dictates all its actions and ceremonies, and formulates all of its rules and by-laws. By these rules and by-laws, which Mrs. Eddy has made, she has conferred upon herself the power to remove from office any officer of her church in Boston, without cause, and to excommunicate forever, without assigned cause, any of the thirty thousand members. By these same rules, which Mrs. Eddy has made, she has conferred upon herself the power to remove from office the readers—the first and second readers, who take the place of ministers—of all Christian Science churches in the United States and foreign nations. No member excommunicated from the First Church of Christ, Scientist, in Boston may hold a membership in any other Christian Science church; and he is hopelessly damned—to the extent of Mrs. Eddy's damning powers. He becomes an outcast, and the brethren may not fraternize with him. From her retreat at Concord the pastor emeritus has but to issue the decree, and any member of any Christian Scientist church anywhere in the world is cut off from fellowship with the faithful.

By these same rules and by-laws, which Mrs. Eddy has made, she has provided that the president and the directors of the church may only be appointed subject to her approval; that no board of trustees of the church may ever be constituted except by her; that the first members, or the governing body, of the church, may not be appointed except with her approval; that no sermons shall ever be read in the churches, no original work of any first reader or minister being permitted, and the service being limited, by Mrs. Eddy's rules, to the Bible and Mrs. Eddy's published and copyrighted and profit-yielding works; that hypnotists, so-called, must be excluded upon her complaint; and that the editors and publishers of the Christian Science Journal, and the other organs of the sect, and the president of the Massachusetts Metaphysical College

may only be persons of whom she expressly approves. The following is one of the rules Mrs. Eddy has made and imposed upon the church, as God-inspired:

"The Title of Mother. Sect. 1. In the year 1895, loyal Christian Scientists had given to the author of their text-book, the founder of Christian Science, the individual endearing term of mother. Therefore, if any student shall apply this title either to herself or to others, except as a term of kinship according to the flesh, it shall be regarded by the church, as an indication of disrespect for their pastor emeritus, and unfitness to be a member of the Mother Church."

We have seen Mrs. Eddy's announcement that failure to sell her books would render members of the church unfit to continue in the communion of the saints, and now it appears that, under Mrs. Eddy's rules, the sacrilege of calling any other woman than Mrs. Eddy "mother" constituted a similar unfitness.

Mark Twain's biting pen compelled a recent revocation of this silly and egotistical rule.

Mrs. Eddy's rule, conferring upon Mrs. Eddy the power to remove officers of all Christian Science churches, is as follows:

"The pastor emeritus of the Mother Church [Mrs. Eddy] shall have the right through a letter addressed to the individual and church of which he is the reader to remove a reader from this office in any Church of Christ, Scientist, both in America and foreign nations, or to appoint the reader to fill any office belonging to the Christian Science denomination."

This by-law is followed by the further provision that it can neither be amended nor annulled except by Mrs. Eddy's consent.

I shall not quote further from Mrs. Eddy's rules. They provide that membership is only possible to those familiar with Mrs. Eddy's copyrighted, five-hundred-per-cent-profit publications; that the Bible and her book shall be the pastor—the impersonal pastor—of the Mother Church; that every member of the church, when publicly reading or quoting from the books or "poems" of Mrs. Eddy, must first announce the name of the author; that teachers shall instruct their students how to defend themselves against mental malpractice, the witchcraft of Christian Science; that a degree of the Massachusetts Metaphysical Col-

lege is a necessary preliminary to the teaching of Christian Science (and these degrees cost money); that any member of the church, working against what Mrs. Eddy believes advantageous to the church and the cause of Christian Science, shall, upon complaint, be dropped forever from membership; that a member of the church who shall use written formulas, or permit his patients or his students to use them, shall be excommunicated; that any member daring to give advice on church matters, outside of the meetings, shall be dropped from membership, and so on, and so on—the autocrat and the egotist, and the tradesman, in every line.

And this woman, who has accumulated a fortune by the methods stated, and who has imposed upon the credulity of many thousands of religious people to build up a powerful organization of which she has made herself the whimsical and imperious autocrat, is the woman, forsooth, whom the Creator of the universe selected to be the successor to Jesus!

THE "STRING" ON THE "GIFTS."

MR. FARLOW, Mr. Hanna and other paid agents of Mrs. Eddy from time to time meet these various accusations with the response that, while Mrs. Eddy has made a great deal of money, she has given away a great deal; and, while she possesses the powers aforesaid, she lives in retirement, at Concord, N. H., and lets the organization run itself. Let us see what there is in these defences.

Has Mrs. Eddy given away many thousands of dollars? Mr. Hanna quotes Mrs. Eddy as having said, "I could have been worth many millions of money. My college alone was an annual income of forty thousand dollars; but I manage to give away enough to balance my account with conscience." It may be inferred from this that, but for what Mrs. Eddy has given away, she would to-day be worth many millions; consequently, that she has given away millions. She has given away money, with reservations, but whenever she has so given it, it has been to enhance her comfort, to extend her power, or to add to her glory; and again and again, by herself and her chosen representatives, by Mr. Hanna and Mr. Farlow, have false representations been made of the amounts given by her. This is important. Let me give you a view of Mrs. Eddy's character as displayed in these business transactions,

Much has been made of Mrs. Eddy's gift of the land upon which the First Church of Christ, Scientist, in Boston, stands. In her book entitled "Pulpit and Press," copyrighted by Mrs. Eddy, and published in 1895, is the statement that the cost of the First Church of Christ, Scientist, in Boston, "is two hundred and twenty-one thousand dollars, exclusive of the land, a gift from Mrs. Eddy, which is valued at some forty thousand dollars." Valued at some forty thousand dollars! Mrs. Eddy, of course, here intends to convey an impression that this gift of the land was a gift by her of some forty thousand dollars' worth of real estate. In none of her many published references to this peculiar transaction has Mrs. Eddy told the truth, or any material part of the truth.

The land upon which the church stands was originally owned by a society known as The Church of Christ, Scientist, in Boston, and it was originally mortgaged for nine thousand dollars to Mr. Nathan Matthews. This original society, by contributions, fairs, etc., raised enough money to reduce the amount of the mortgage to about five thousand dollars, when, according to Mrs. Eddy's statement in her book "Pulpit and Press," "Owing to a heavy loss, they were unable to pay the mortgage; therefore I paid it, and through trustees gave back the land to the church."

Mrs. Eddy did not pay the mortgage. She did not give back the land to the church. What she did was quite other than what she says she did. Through her agents, she took an assignment of the mortgage for the balance of five thousand dollars due upon it, foreclosed it, crowded out all of the original contributors, members of the Church of Christ, Scientist, acquired the title herself, and gave it to trustees for a new organization, The First Church of Christ, Scientist, reserving to herself a right to re-enter and re-possess herself of the land with any church that might be constructed upon it. And this cost Mrs. Eddy five thousand dollars, not forty thousand, as she would have us understand, and as Mr. Farlow has represented; nor even twenty thousand, as the more modest Hanna intimates.

Real estate men in Boston would wonder how it was possible for Mrs. Eddy legally to acquire, for the sum of five thousand dollars, by the proper foreclosure of a mortgage, property upon which Mr. Nathan Matthews had been willing to lend nine thousand dollars. Indeed, it is remarkable that Mrs. Eddy should, at an open foreclosure sale, have been able to buy for five thousand dollars a property hundreds of men in the city of Boston would have been only too glad to have paid, at the time, upwards of ten thousand dollars for. Was this foreclosure regular, or was it fraudulent, as were so many of Mrs. Eddy's transactions?

To one who has delved into her methods, as I have, it would seem as if everything that she touched became tainted with fraud or false pretense; and it is simply incredible that here in the city of Boston, after due advertisement, and at a legal public auction, a piece of real estate could be purchased for but little more than half the money so sagacious an investor as Mr. Matthews was willing to lend upon it. And what of the owners of the equity in this land, who were Mrs. Eddy's own friends and followers, and whom she thus despoiled? They had contributed about \$7,000 and were left nothing, while Mrs. Eddy for \$5,000 acquired all.

Mrs. Eddy, herself, says, "the property was transferred in a circuitous and novel way, the wisdom of which a few persons have since scrupled," and that her intent, while "spiritually inalienable," was "materially questionable." It is interesting to note that the instruments employed by Mrs. Eddy for the executing of this "materially questionable" transaction were two Boston lawyers who have since been disbarred.

Again—In the *Christian Science Journal* for February, 1898; is an editorial statement, evidently prepared by Editor Hanna under Mrs. Eddy's direction, in which an effort is made to meet the criticism upon Mrs. Eddy's mercenary methods, he refers to three instances which he calls "evidences of a generosity and self-sacrifice that appeal to our deepest sense of gratitude, even while surpassing our comprehension."

Now, what are these evidences of this extraordinary "generosity and self-sacrifice?"

The first is the gift of the land to the church. "Years ago," says Mr. Hanna, "she donated a lot of ground in Boston, on which to erect the Mother Church, that was then valued at twenty thousand dollars, and now estimated to be worth more than double that sum." Mr. Hanna, it should be observed, does not say, "which cost her five thousand dollars," but which "was then valued at twenty thousand dollars"; and he does not say anything about the reserved right to re-enter and repossess herself of the land and all the buildings that might be constructed upon it, which right she secured for \$5,000 and to-day enjoys. If it was "then valued at twenty thousand dollars," as Hanna says, or at forty thousand dollars, as Mrs. Eddy's book says, how did Mrs. Eddy get it for five? Perhaps Mr. Hanna can tell. Mr. Hanna can tell many things, if he will. He has sworn that—so help him God!—he is completely ignorant of the belief of the members of the church of which he was the first reader, or minister, regarding the founder of the alleged religion he pretends to profess and professes to expound, so we may not ask him anything about that; but he may be able to tell

us how his "generous" and "self-denying" leader secured for five thousand dollars Boston real estate worth twenty or forty thousand. It is a trick some of our real estate speculators would be glad to learn.

Another of these evidences of a "generosity and self-sacrifice" surpassing Mr. Hanna's comprehension is a conveyance in perpetuity to the First Church of Christ, Scientist, in Boston, of the real estate of the Christian Science Publishing Society; to wit, the lots and buildings known as 95 and 97 Falmouth Street, "valued," says Mr. Hanna, at "not less than twenty-two thousand dollars."

Again the wily Hanna gives us what he calls the value and not the cost to Mrs. Eddy; and again, like a true disciple of his cautious teacher, he suppresses the fact that the property in question was conveyed to Mrs. Eddy three days before she conveyed it to the church, by the Christian Science Publishing Society, for the nominal sum of one dollar. Mrs. Eddy always reserves very substantial rights, and here she reserved to herself the right to use and occupy as much room, conveniently and pleasantly located, as she might require for her own publishing business. If, at any time, she shall require the whole of the premises for her publishing business, she has the right, under her deed, to occupy the whole, and this right she acquired for \$1.00, and did not part with. Mr. Hanna is a great stickler for values when contending for Mrs. Eddy's great generosity. It sounds rather better, and makes a better showing for his patron, to say that her gift (to which she reserves, if she wishes it, the exclusive use) is valued at \$22,000, than to state the cold truth that it cost her the sum of one dollar.

Another of these evidences of unselfishness on Mrs. Eddy's part, too great for Mr. Hanna's understanding, is the transfer to the church in perpetuity of the Christian Science Journal, Quarterly, and all the literary publications of the society, and every right and privilege whatsoever connected therewith, saving only the right to copyright the Journal in her own name; and these properties the astute Hanna again "values" at fifty thousand dollars. Again he says nothing about what they cost Mrs. Eddy, and again he says nothing about the right she reserved to herself.

These properties, as in the case of the real estate, were acquired three days before she gave them to the church, by Mrs. Eddy, from the Christian Science Publishing Society, for the large sum of one dollar, and she reserved not only the right to copyright the Christian Science Journal, which was the only value the Journal possessed, but she reserved the right to withdraw the Journal from the trust and from the

church at any time she pleased. In other words, she procured title to the Journal, with a subscription list of 20,000 and over, for \$1.00, and did not give the Journal to the church or the society at all. What she did give to the church, according to the official record, cost her nothing, and what she acquired was a prosperous periodical with a paying subscription list of 20,000.

These wonderful beneficences, which fairly startle Mr. Hanna, and which cost Mrs. Eddy \$5,002, and Hanna says were "worth" \$90,000, left her with a right, under certain circumstances, to take absolute possession of the land and the church, which cost her nothing and cost others over two hundred thousand dollars, guaranteed to her pleasant and permanent business quarters without expense of any kind, gave her complete control, amounting to ownership, of the Christian Science Journal, and made her the dictator and authoritative head, if she wishes to be, of the business end of Christian Science as conducted at the headquarters of the Christian Science Publishing Society in Boston. This was Mrs. Eddy's own benefit from her outlay of \$5,002, and yet the Honorable Septimus J. Hanna, with upturned eyes, piously exclaims:

"Let us endeavor to lift up our hearts in thankfulness to God for His goodness to us and our cause and to His servant, our Mother in Israel, for these evidences of a generosity and self-sacrifice that appeal to our deepest sense of gratitude, even while surpassing our comprehension."

In a recent published statement, Mr. Farlow said: "As to Mrs. Eddy's wealth, I want to say she has given away, during the past five years, more than double the sum total of the entire profits from the sale of her books from their first publication to the present time."

I denounce this statement of Mr. Alfred Farlow's as utterly false, and I defy him to name the beneficiaries of these hundreds of thousands of dollars he says his employer has given away. I challenge this official prevaricator of Mrs. Eddy's religio-commercial enterprise to give the public the particulars of these alleged gifts. He cannot give them. They do not exist, and his falsehood is only one of many fabrications boldly put forth to bolster the tottering structure that has so long afforded him and his colleagues in fraud a comfortable financial refuge.

The public will be wise if it declines to accept, without verification, any statement that Mrs. Eddy or Mr. Hanna of Mr. Farlow may make. Mrs. Eddy, it would seem, cannot tell the truth, and Messrs. Hanna and Farlow, it would seem, are paid to tell lies.

[CHRISTIAN SCIENCE WITCHCRAFT.]

I ASK you now to pass with me to a consideration of another phase of Mrs. Eddy's influence, more astounding, perhaps, than any we have considered, and more discreditable to the age in which we live. I refer to the belief in what I have called the new-old witchcraft; that is to say, to the belief, taught by Mrs. Eddy as inspired truth, and accepted by her followers as revealed of God, that a maliciously disposed person has the power, through his or her mind, to cause any form of sickness, the most horrible of deaths, and complete domestic, social or business disaster to others. I shall quote somewhat liberally from Mrs. Eddy's own statements in this regard, in order that there may be no question that I represent her correctly—and of these statements I invite thoughtful consideration.

In her first edition of "Science and Health," published in 1875, Mrs. Eddy said, on page 123:

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

On page 382, Mrs. Eddy says:

"The silent argument used in his own behalf, as he manipulates the head, the mal-practitioner would blush to make audibly. Suppose he has a juror for a patient, and establishes the mesmeric connection between them, he can influence more than law or evidence, the verdict of that honest juror."

(Possibly this accounts for the presence in the Court-room, at the trial of a case in which Mrs. Eddy was defendant, of a large number of the most potent Christian Science hypnotists.)

On page 177 of the 13th edition of "Science and Health," Vol. 2, Mrs. Eddy says:

"Mesmerism is practiced both with and without manipulation; but the evil deed without a sign is also done by the manipulator and mental mal-practitioner.

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

On page 175, Mrs. Eddy says:

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

On page 179, Mrs. Eddy says:

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

In "Science and Health," thirty-sixth edition, published in 1888, Mrs. Eddy says, on page 220:

"It is hoped that eventually our laws will take cognizance of mental crime."

On page 515 she says:

"This malicious animal-power, (of which the Dragon is the type) seeks to kill his fellow-mortals, morally and physically, and then to charge the innocent with his crimes."

On page 516, she says:

"The highest degree of human depravity, which is to be found in this propulsive will power, or Animal Magnetism."

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

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

In a long article entitled "Malicious Animal Magnetism," written by Mrs. Eddy and published as hers in the Christian Science Journal for February, 1889, when the Journal was her property, she lays down her inspired teaching on that subject with unwonted clearness. She says:

"One of the greatest crimes practiced in, or known to the ages is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or, grandest of all, the reformation and almost transformation into the living image and likeness of God—this mind, by misusing its freedom, reaches the degree of total moral depravity.

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

"It is no longer possible to keep still concerning these things—nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

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

"Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see the evil, the deadly danger that threatens our brother, and, to hide ourselves, flee away not warning him?

"The Science of mind uncovers to Scientist's secret sin, even more distinctly than so-called physical crimes are visible to the personal senses;

crime is always veiled in obscurity, but Science fastens guilt upon its author through mind, with the certainty and directness of the eye of God Himself.

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

In the latest editions of her book, and in her formal communication to her followers published in July, 1901, Mrs. Eddy reaffirms her belief in this malicious power of mind, and again warns her followers against it. Her personal teaching to her students was even more extravagant than the language of her published works, and it was a common occurrence for her to frighten young girls and children nearly into fits with the dreadful fear that a malicious mind was seeking to cause them unspeakable disaster. She has taught that the malicious action of mind might, of itself, cause, and had caused, the pregnancy of woman, with consequences I must leave to your imagination. And all this damnable doctrine is accepted and believed by Mrs. Eddy's followers as the truth revealed by God through the founder of Christian Science—believed with a belief that trembles.

I recently 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." Malicious animal magnetism is the name by which Mrs. Eddy now calls her witchcraft.

It has been also a regular part of the teachings of that bogus institution, the Massachusetts Metaphysical College, of which Mrs. Eddy is still president, that malicious minds may, and to-day are, causing sickness, death and disaster to Christian Scientists and their families. I know it to be a fact that as recently as June, 1900, the lecturer, a Mr. Edward A. Kimball, literally taught that a lady in Boston, whom he named, possessed this power, and used it to the detriment of Christian Scientists and the cause; and to such an extent has this teaching regarding this particular lady spread, that I think it would be hard to

find a Christian Scientist in the United States who did not believe she possessed and exercised this power. I will call her Mrs. Jones, because Mrs. Jones is not her name.

A Christian Science healer, guilty of an unpardonable impropriety, with young lady patients, is called to account by their father, and, acknowledging his offence, says that he can only account for it on the ground that Mrs. Jones made him do it. An aged lady, a Christian Scientist, in a distant city, having fallen unaccountably several times upon the street, explains to her daughter that the cause of it is "that vile Mrs. Jones of Boston." The child of a member of the First Church of Christ, Scientist, dies, and the grief-stricken mother entertains the firm conviction that Mrs. Jones killed it. The husband of a member of Mrs. Eddy's church has been sick for years here in Boston, and for years, without having known or seen Mrs. Jones, such has been the teaching at the Church of Christ, Scientist, in Boston, and of the alleged "College" of Mrs. Eddy, that she has had no doubt that Mrs. Jones caused her husband's illness, and she has continually sought, by mental effort, to throw the illness back upon Mrs. Jones. Mrs. Jones is, of course, utterly unconscious of all of these happenings.

I have in my possession a letter from the Honorable Joseph R. Clarkson, of Omaha, who was only recently one of the leading and most distinguished expounders of Mrs. Eddy's teachings, in which letter he tells me that he withdrew from Christian Science because of the teaching at Mrs. Eddy's alleged "College" of the powers of this so-called malicious animal magnetism, and because of the intense fear widely engendered thereby.

And all this deviltry as revealed by God! All this medieval witchcraft in the name of Christ! Out upon it, I say! Let it no longer be tolerated amongst us!

Three hundred years ago, some nineteen or twenty estimable people in the town of Salem, in the Commonwealth of Massachusetts, because of the finding of a Court that they were witches, were legally hanged by the neck until they were dead. And should the inspired and infallible founder of Christian Science prevail in her benevolent intention of "instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner," the supposed offences of malicious animal magnetism, the invention of her disordered imagination, would be atoned upon the gibbet or at the stake. The time gives us proof that, with all our boasted enlightenment, we are not far removed from the fanaticism that thirsts for

the blood of innocence that will not bend the knee at Superstition's shrine.

"The highest degree of human depravity," Mrs. Eddy calls this alleged power to cause sickness and to cause death; and, deliberately, and solemnly, with a full understanding of the meaning of my language, I affirm, and I charge that Mary Baker G. Eddy, the founder of Christian Science and the pretended successor to Jesus, has again and again and again, sought to exercise it; that she, herself, has repeatedly thus sought to cause sickness, sought to cause death, sought to cause disaster; and this, as everything else I have said, I will prove by legal evidence whenever Mrs. Eddy may be pleased to require it.

Some years ago, Mrs. Eddy regarded Mr. Daniel H. Spofford, who had been her follower, as her enemy, and it was her expressed desire that he should be disposed of. The cause of Mrs. Eddy's violent antipathy to Mr. Spofford is not quite clear. It is probably owing to his unwillingness to pay her money that Mr. Spofford did not regard as due her. She had brought suit against him for three hundred dollars for teachings she had, in writing, asked him to accept as a gift, and for three thousand dollars royalty upon his earnings as a healer; and it is a fact that by another suit she actually sought to obtain an injunction of our Supreme Court restraining him from illegal mental malpractice of which she said her patient was the victim. It is, perhaps, due to the failure of these remarkable litigations that Mrs. Eddy hated Mr. Spofford, and that she resolved to employ mental means to punish him. To that end she solicited person after person, Christian Scientist after Christian Scientist, to employ his or her mind to cause disease to Daniel H. Spofford.

Failing in these efforts mentally to dispose of Mr. Spofford, did this vindictive woman, who poses as the equal of Jesus, employ other and physical means to accomplish her unchristian purpose?

I cannot say. But what I can say is this: That in December, 1878, after a hearing in the police court, where he was held in \$3,000 bail, and after examination by the Suffolk grand jury of some six or eight witnesses, one Asa G. Eddy, the third husband of Mary Baker G. Eddy, then living with her as her husband, was, by the Suffolk grand jury, indicted for a conspiracy to murder—whom? Daniel H. Spofford, the same Daniel H. Spofford Mrs. Eddy has solicited her followers to kill by mental means, and one of the witnesses in the police court swore that she had heard Mrs. Eddy say that Spofford was a bad man and ought to be put out of the way. What connection there was between the failure

of Mrs. Eddy's efforts to kill Spofford or to have him killed mentally, and her husband's alleged efforts to kill him physically, I do not positively know. But the human mind operates as it does, and your minds will operate as they will upon the facts stated.

For some unexplained reason this indictment was never prosecuted, but, upon the payment of costs by Eddy, was not pressed. There was no disproof of the sworn testimony given in the police court. Eddy never asked for a hearing, he never insisted upon the vindication, only a trial could give. He put his hand into his pocket and paid a considerable sum to escape a trial; and Mrs. Eddy calls that a vindication. Does an innocent man accused of serious crime pay money to escape a trial, or does he demand a full hearing and establish his innocence?

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

It may relieve the minds of some to know that Mrs. Eddy's kindly purpose did not succeed with any of the persons whose illness was sought, as I have related. Spofford, Kennedy, and Mrs. Choate did not succumb to the malicious absent treatment, but are still present with us in the flesh. Ahrens died, I am told, but some time after Mrs. Eddy had given him up as hopelessly tenacious of life.

Should I have held my peace because this creature is a woman? Knowing these facts should I have permitted her longer to masquerade as like unto the pure and holy Jesus?

Did anyone ever hear that Jesus fixed upon a "financial equivalent for an impartation of the knowledge of the divine power that heals"? or that Jesus sought to monopolize His revelation from God for coin of the realm? or that Jesus excluded from access to the Father all who would not pay tribute to Him? or that Jesus made Himself the autocrat of an organization formed for His own enrichment and glory? or that Jesus resorted to tricks and devices to hoodwink His simple followers? or that Jesus, with satanic zeal and hatred, sought to punish His enemies by directing His friends to employ their minds to cause disease and suffering and death?

The questions require no answer, and I crave pardon of the lofty Soul all men call Master for using His Name to tear the mask from the face of one of those false prophets against whom He warned us as to come in sheep's clothing, while inwardly ravening wolves.

CELIBACY NEARER RIGHT THAN MARRIAGE.

I HAVE already said that Mrs. Eddy's influence as the founder of Christian Science is not confined to the religious activities of her followers, but extends into their domestic, even into their business, activities. One of the most harmful results of Mrs. Eddy's teachings—teachings she represents and her followers believe were inspired of God—consists in the estrangement so frequently caused between husband and wife, where either one or the other is a Christian Scientist.

I cannot say that I have found very much sympathy on the part of husbands with Mrs. Eddy's views upon the marriage relation; but I do know of many cases in which they have so influenced wives as to lead to the complete destruction of anything like real marriage.

In the first place Mrs. Eddy disapproves of marriage altogether, and a marriage amongst Christian Scientists is decidedly objectionable. The marriage relation as such is regarded as sensuous and impure; and I personally know of more than one marriage of Christian Scientists deliberately entered upon with the written agreement and understanding that in substance it should be merely the relation of brother and sister, and that no children should be had except those that might be conceived, as they say, spiritually, meaning without paternity, as is said to have been the case with Jesus.

"Is marriage nearer right than celibacy?" asks Mrs. Eddy, and, replying to her question, she says, "Human knowledge inculcates that it is, while Science indicates that it is not." Science is thus distinguished from human knowledge. Science—Mrs. Eddy's science—is a thing imparted to her by Omniscience; and Omniscience, according to Mrs. Eddy, indicates that marriage is not nearer right than celibacy, in other words, that celibacy is nearer right than marriage. And with this objection to marriage goes also the objection to the having of children, so that the birth of children in Christian Science families is of rare occurrence, is regarded as evidence of unspiritual living and is decidedly discreditable. Charming doctrine this for people to make the regulator of their lives.

I should like to go into a plain consideration of this pernicious phase of Mrs. Eddy's teachings, but it is not possible in anything but a medical work. Suffice it to say, that the teachings of this woman have, within my observation, again and again resulted in the most complete demoralization of the marriage relation and destruction of everything that is sweet and wholesome in domestic life. In time, according to Mrs. Eddy's teachings, there will be no marriage and human generation will be entirely independent of sex. Man will be a superfluity in the process of human generation and woman will conceive through an effort of the will merely. Insane as this teaching is, some thousands of Mrs. Eddy's friends believe it to be the teaching of Omniscience, and as such make it the desire of their lives.

Yes, this is the twentieth century. No, we are not living in the year five hundred, nor yet in the year one thousand. The ideas and doctrines, the beliefs and practices, the purposes and ends of Mrs. Eddy's Christian Science belong to the darkest period of the dark ages; but they are very vital and very potent things in the lives of many thousands of persons upon whom the light of the world's highest civilization shines.

Perhaps to account for her amazing ignorance, Mrs. Eddy says that when she received her revelation from God all her former knowledge immediately left her, and it seems to be her ambition to reduce her followers to her own low intellectual level. "No intellectual proficiency" is necessary to the learner of Christian Science, she says, and the reading of everything in any way inconsistent with her teachings she expressly disapproves.

All knowledge is inconsistent with her teachings, every fact contradicts them, and nothing but a mind that has resolutely cast out knowledge and understanding can fasten upon the unsubstantial nothingness of "Science and Health." Under the influence of Mrs. Eddy's inspired teachings, as formulated in her writings, knowledge falls to a discount and a premium is placed upon ignorance. If it were not so, Mrs. Eddy's following would never have extended beyond the number of those who trail behind every freak who comes along in the name of God.

LIKENESS AND UNLIKENESS.

"We have seen," said Macaulay, "an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands

of devoted followers, many of whom were, in station and in knowledge, immeasurably her superiors; and all this in the nineteenth century; and all this in London."

Marvelling, as he thus did, at the success of Joanna Southcott's parody on religion in the early part of the last century, what would Macaulay have thought of Mary Baker G. Eddy's utterly unintelligible hodge-podge, which she falsely calls both a discovery and a revelation, a science and a religion, and which many thousands of otherwise sane people have made the dearest possession of their lives.

Mrs. Eddy is in no respect superior to Miss Southcott in the matter of origin and education. One was as obscure and as unlearned as the other. In one respect at least the Southcott woman was superior to the Eddy woman. The former was at least honest; she believed in her mission. There is no evidence that she built up a pretended religion upon a foundation of lies. She was, at the worst, an unbalanced creature with a form of religious mania. She did not grow rich out of her followers. She did not use her supposed revelation as a business asset and sell it for what it would bring. She did not take out a copyright on her "religion," and monopolize its sale for extraordinary profit. There was no taint of commercialism about her frenzies. She died poor.

The founder of Christian Science, on the contrary, is every thing that Joanna Southcott was not. She is the only sane Christian Scientist. She is clear headed, calculating, shrewd, mercenary, insincere, shameless, and bold to a degree surpassing that of all other persons who have duped mankind. Upon theft and falsehood, she has laid the foundations of the "religion" by the sale of which she has made a fortune.

THE EVIL AND THE REMEDY.

Now briefly to resume: We have seen what it is that Mrs. Eddy pretends to be and what it is she is believed to be by many thousands of her poor dupes. We have seen enough of her methods to determine pretty confidently the character of her motives. We have seen that her whole monumental structure of Christian Science as a revealed religion rests upon fraud and false pretense, and is for her a business enterprise and not a religion, that her claims to equality with or successorship to

Jesus are deliberate inventions calculatingly put forth solely for business or commercial reasons; we have seen the means by which she has constituted herself a veritable "autocrat of the Bedlamites;" and we have seen that she is the author of a belief regarding the power of malicious mind, differing in no respect from the witchcraft of three hundred years ago, that has enslaved the minds of thousands of her followers, filling their lives with insane fear and wretchedness. We have had, too, some inkling of the irregular character of her business transactions, and of the despotic power she has arrogated to herself as the head and front of the Christian Science movement.

I submit that it is time the baneful influence of this woman should end, and Christian Science, as a religion, should cease to be. A religion is something revealed of God; it is not a business asset. It is time the public and the whole public should know the truth, and the whole truth regarding the founder of Christian Science. It is time that an effort should be put forth to rescue from the influence of this wicked and avaricious woman the lives of thousands of pure and lovable people, who give to her, to her, this imposter, the veneration of their souls and govern their lives according to her detestable teachings; that an end should be put to her power to induce belief in her so-called "malicious animal magnetism" that is making people insane with superstitious fear; that an end should be put to her power to break up families, to separate husband and wife, parent and child; that an end should once and forever be put to her power so to influence the thought of parents that they will deliberately and wilfully permit their children to suffer and to die under the insane belief that suffering and death are not realities—And to show Mary Baker G. Eddy to be what she is, is to end all these things.

This I have endeavored to do, and if I have said aught to carry conviction to sound minds that Christian Science as a religion is a monstrous fraud, and that, with Mrs. Eddy, it is a mere matter of business, I shall have accomplished the purpose I have had in thus seeking an opportunity to publicly communicate what I know to be the truth regarding the most audacious and most successful adventuress, the most mercenary and calculating charlatan, the most vindictive, relentless and cruel woman the enlightened centuries have produced.