

CHRISTIAN SCIENCE

Its History, Its Philosophy, Its Cures, Its Theology History

In 1778 there appeared at Paris a physician from the city of Vienna, Friedrich Anton Mesmer, originator of the art of Mesmerism. He first treated disease by employing magnetic plates invented by another. Later he claimed to have discovered a new fluid which he called animal magnetism and which could be made to act upon the human body and heal disease. He traveled over portions of Europe, and sent accounts of his discoveries to the learned societies, and those who replied told him that his discovery was an illusion. He claimed to have effected many cures. He opened his doors to rich and poor and treated the latter free. It was an opportune time. France was getting ready for the great Revolution. The human mind was restless, pessimistic, tired of old beliefs and institutions, ready to grasp hysterically at anything new. Mesmer and his treatment became famous. His powers were overtaxed, he invented a magnetic tub around which his patients could gather, and a number could be treated at one time. Inside the tub were rows of bottles filled with water, previously magnetized by Mesmer. Slender iron rods extended out from the tub conducting the magnetism to the patients. The treatment was accompanied by strange phenomena, especially among women. Some would cough, spit, have slight pains, perspire, others would be shaken by convulsions. One attack would follow another. Many cures were claimed, and greater and greater crowds thronged his rooms. His patients included the most intelligent, refined and reputable people, such as public officials, land holders, army officers, priests and physicians. Accounts of the cures were published. Commission from learned bodies came to investigate and condemn, but the practice went on. Those who have written the history of the matter aver that there can be no doubt that many who believed themselves ill before they went to Mesmer for treatment, afterward believed themselves cured. There were no doubt many actual cures. Others have appeared at different times and in different countries and accomplished similar results by various outward means. Mesmer was thrifty and arranged to dispose of his secret to his pupils. The total sum to be paid him was to be about fifty thousand dollars, but when his pupils proposed to pass the instruction on to others, he immediately objected. He asserted that under their contract they were not to undertake any treatment of the sick or to instruct others without his express permission, and that permission was to be given when they handed over half the fees received by them. I mention some of these facts so that you may see later how history repeats itself or how great minds run in the same channel. By the year 1783 men began to point out that there was no such thing as animal magnetism, that the effects of the treatment, the convulsions and so on, and the cures, when they took place, were the results of suggestion, operating through the minds of the patients. Mesmerism spread to England and on to America. Spiritualism and Mesmerism were often closely allied by experimenters and by quacks and humbugs. Healing by mesmeric passes has perhaps not yet gone entirely out of fashion, though for the most part, it is recognized that the healing virtue is not in the passes or any so-called magnetism but in the mind of the patient.

In the early sixties there was at Portland, Maine, a certain Doctor P. P. Quimby, engaged in the practice of the healing art. He had formerly employed mesmerism or animal magnetism, but by 1862 he had left these things behind, having accepted as true or discovered for himself the teaching already abroad in the world that the mind has great power over the body and that the proper mental suggestions would often result in the cure of diseases. At the time in question, he gave no medicines and made no outward applications. He said that he simply sat down with the patient. In the year just mentioned 1862, there appeared at Quimby's office a rather frail, slight woman who was to all intents and purposes a physical wreck. Dr. Quimby administered his mental treatment and she was healed. From that time until Dr. Quimby's death, in 1866, or four years later, she never ceased to praise him or to preach his doc-

trines. She seemed proud to be considered a pupil or disciple of his. She gave public lectures on "P. P. Quimby's Spiritual Science Healing Disease." This woman was Mrs. M. M. Patterson, now generally known to the world as Mary Baker Eddy, founder of the Christian Science Sect. Some of the things taught by Dr. Quimby, and which it is known he had taught long before he had ever seen Mrs. Patterson are these: "Diseases of the body are caused by a derangement of the mind." "The mind can cure as well as cause disease." A newspaper published in 1860 about two years before Dr. Quimby ever saw Mrs. Eddy, said "The foundation of his theory, regarded simply as a belief, is that disease is not self-existent nor created by God, but that it is purely the invention of man." Another announcement was that "Quimby cures even the most desperate cases of disease on scientific principles, without the use of medicine or any material agency; also without the aid of Mesmerism." Again he said "I deny disease as a truth, but admit it as a deception." In the same year 1862 there was published in the Portland Courier, a statement signed by a woman patient, eloquently denying that Quimby was either a spiritualist or mesmerist and alleging that under Quimby's care patients recovered in proportion to their perception of the truth." The signer of this statement, preserved in print and dated four years before the alleged discovery of Christian Science, was Mrs. Mary Patterson, later the distinguished Mary Baker Eddy. These facts are important because of two things to which I wish to direct attention. First, Mrs. Eddy gives her account of the origin of Christian Science as follows: "In the year 1866 I discovered the science of Metaphysical Healing, and named it Christian Science." Science & Health, 1898, p. 1. Again at page 4: In following these leadings of Scientific revelation, the Bible was my only text-book—no human pen or tongue taught me the Science contained in this book, Science and Health, and neither tongue nor pen can ever overthrow it." She begins the chapter with this quotation from the first chapter of Paul's epistle to the Galatians: "But I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." No particular comment is necessary, as it is plain that she wishes to create the impression that her book was inspired as Paul's Gospel was inspired. Again at page 20 she writes: "I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity and morals of men, through Mind; and I have found nothing in ancient or modern systems on which to found my own, except the teachings and demonstration of our great Master, and the lives of prophets and apostles. The Bible has been my only text-book. I have had no other guide in the straight and narrow way of this Science." These bold statements are noteworthy for two things, first, they are mostly untrue, and secondly, there is nothing in her healing system or in her philosophy or theology which is after the pattern set by Christ and his apostles. Neither Christ nor any of his apostles ever taught that matter, sin, sickness do not exist; none of them ever attempted to cure disease by reasoning with the sick that he was not really sick. As to what help she had from other teachings besides those of the Bible we shall see later. Mrs. Eddy no doubt was keen enough to realize the importance of speaking boldly, if you wish the world to bear you, but the poet says, "Speak boldly, and speak truly, shame the devil."

The publishers of McClure's Magazine, and others, have spent time and money to ascertain the facts as to the origin of Christian Science. Whenever Mrs. Eddy was charged with having obtained her ideas from Dr. Quimby, she always denied the charge, and she undertook to dismiss Quimby by simply saying that he was a Mesmerist who had treated her, that he was rather indebted to her than she to him. But old newspaper files were searched, Quimby's manuscripts were in possession of his family, and it was demonstrated that from 1862, when she was healed by Quimby, down to his death in 1866, she openly and repeatedly acknowledged herself to be his disciple. The record was too convincing to be longer denied outright, and then she quibbled in this manner, in a letter to the Boston Post of March 7, 1883, quoted by Lyman P. Powell, in his "Christian Science, the Faith and Its Founder": "Did I write

those articles purporting to be mine I might have written them twenty or thirty years ago, for I was under the mesmeric treatment of Dr. Quimby from 1862 until his death. My head was so turned by animal magnetism and will power, under treatment, that I might have written something as hopelessly incorrect as the articles now published in the Dresser pamphlet. I was not healed until after the death of Mr. Quimby; and then healing came as the result of my discovery in 1866, of the Science of Mind-healing, since named Christian Science."

What she says here about animal magnetism is significant. Her belief in it was either a strange obsession, besetting her path throughout life, or it was a hypocritical excuse or subterfuge, to which she repeatedly resorted to get herself out of the dilemma. On which side the truth lies on this point is not so important as to note that her statements that she had no help aside from the Bible and "inspiration" in the production of Christian Science has been proven to be unhistorical. The fact is she owed the whole gist of her "Metaphysical healing," which she named "Christian Science" to Dr. Quimby. It is curious to note that she often referred to animal magnetism as Malignant Animal Magnetism, or M. A. M., and everyone who crossed her in any way was simply dealing in M. A. M. It is said that at one time in her life it was no uncommon thing for her to arouse her whole household in the middle of the night, and even her students in the neighborhood, and require them to treat her so as to ward off the baneful effects of M. A. M. When she fell out with Mrs. Stetson of New York, a shining light in her church, according to Mrs. Eddy's friends, as the newspapers reported at the time, Mrs. Stetson was simply "demonstrating" M. A. M. Her views on this subject sound like a revival of witchcraft. She even went so far as to hale a young man into court to have him enjoined from practicing M. A. M. against her, but the court promptly dismissed the suit. Was she ill, which frequently happened, it was due to M. A. M.

Dr. Quimby left behind him some ten volumes of manuscript containing his views on healing, and most of this matter had been written before he had ever seen Mrs. Eddy. Again, it has been shown that for years Mrs. Eddy carried about with her a volume of Quimby's manuscript, on which she based her teaching. When McClure's Magazine had shown up the early history of Christian Science, Rev. J. H. Wiggin, who at one time had been literary helper to Mrs. Eddy, wrote that "What Mrs. Eddy has, as documents clearly prove, she got from P. P. Quimby, of Portland, Me., whom she eulogized after death as the great leader and her special teacher. See Powell's work, p. 36. Let me read you statements from Quimby and Mrs. Eddy as arranged by Powell in parallel columns, and then I wish you to recall that Mrs. Eddy said that no human tongue or pen taught her this science. When cornered she claimed that her former testimony to Quimby's ability as a healer and teacher was due to hypnotism. Strangely enough she forbade her followers to read any book on hypnotism, notwithstanding there are many sound, scientific books dealing with the healing power of hypnotism. Hypnotism has been surrounded with a great deal of quackery and humbug, but the underlying principle of its cures is Suggestion, which operates in hypnotism as it does in Christian Science. It is possible that Mrs. Eddy's antipathy to books on hypnotism was due to the fear that her students might find out that Suggestion is really the milk in the Christian Science omelet. Along with some sound knowledge of the scriptures, Christian Scientists of today need most to learn something of the modern science of psycho-therapeutics. The founder of Christian Science was noted for her practical shrewdness, and just as she contrived to separ-

EDENBOWER BALL.

There will be a dance at Socialist hall, Friday night, May 1. Everybody invited to attend. Tickets \$1; free lunch to dancers at midnight. 489-m1 HALL & BATES.

ate her followers from Christian believers, and have practically no fellowship with them, so also she had led them to reject the results of modern psychological science. This tends to hold the flock together. They practically reject both historic Christianity and Science, and yet call themselves "Christian Scientists." It is no defense of Christian Science to say that intelligent and moral people are found within its fold. Men and women of all grades of intelligence and character have embraced the most outrageous forms of so-called religious belief. Today people of first rate intelligence are bowing down to the idols of Buddhism.

No reference to the history of Christian Science is complete without mention of the extraordinary business ability of its founder. Two great outstanding traits of her character were ambition and avarice. While yet obscure, she said to a friend that the time would come when the church bells would ring out her birthday. She dreamed bold dreams. Her autocratic rule is well known. When she was instructing her students she charged them three hundred dollars each for three weeks' instruction, and if they did not pay she sued them in the courts. At one time she had so much litigation that her name became, as one historian says, a by-word around the courts. Her monopoly of Christian Science publications and the high prices charged for her books, and her requirement that every Christian Scientist should buy them, have shown to the world a rare example of business thrift and success. The probate of her estate was recently completed, and the value totaled more than two and a half million dollars. These facts have a strange aspect when we read her claims that she has discovered the one great secret of life for all mankind for all eternity, the one thing that will banish sin, sickness, sorrow, poverty, suffering and death, and bring in the era of health, peace, success, joy and life; that she has rediscovered that which only Jesus Christ knew before her, and which lay dormant through all the Christian centuries. Is it thinkable that God has given so great a revelation to one who propagated it in the world with the small selfishness and greed of some ignorant Yankee who has invented and patented an improved pig-feeder? When our Savior was on earth he preached and healed without money and without price. He was a homeless man, who said, "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." We do not find Christian Science going into the dark places of sin, sickness and poverty of this world, ministering to the out-cast. Rather it appears to be a system of belief for the well-to-do.

The followers of Mrs. Eddy charge substantial fees for their services as healers, and there is practical sagacity in so doing, aside from the matter of making money. We appreciate the thing that costs us something and when one who is sick pays a good fee to a healer it deepens the force of the Suggestive influences, and therefore increases the possibility of cure. But how different from the healing which Jesus and His apostles did! (To be continued)

Dr. A. C. Seely, wife and son left this morning for San Francisco, from which place they will travel by easy stages to the East, stopping at New Orleans enroute, after which he will spend some time in the hospitals of New York and Baltimore.

BLOW AT THE INITIATIVE

SALEM, Or., April 20.—Attorney-General Crawford today filed with the secretary of state amendments to the constitution vesting authority in the governor to veto single items in appropriation bills abolishing the circulating of petitions for initiative measures and fixing filing fees of \$200, which will be initiated at the coming election. Mr. Crawford said the measures had many supporters and that 35 persons had offered to circulate petitions for them without making charges for their services. The amendment relating to initiative measures provides as follows: Initiative measures shall be filed with the secretary of state, with a filing fee of \$200 (said fee to be applied to the cost of printing and mailing of election pamphlets) not less than four months before the election at which they are to be voted upon.

The other amendment is in part: "If any bill presented to the governor contains two or more sections or two or more items of appropriation money, he may object to any one or more of said sections, or two or more items of appropriation money, and approve the other portion of said bill."

Attention Fruit Growers

Dear Sir: Mr. Seig, of the North-Pacific Fruit Distributors will be in Roseburg Thursday afternoon for the purpose of addressing fruit growers on the subject of "Cooperative Fruit Marketing". The meeting will be held in the Commercial Club rooms at 2 p. m., Thursday afternoon, April 23.

Who are the North-Pacific Fruit Distributors? It is a corporation formed by the Orchard Owners of Oregon and Washington, for the purpose of marketing the product of the orchards and farms of the Northwest on a cooperative basis. Although last year was their first, so effective was their work that they marketed nearly two thirds of the fruit of Oregon and Washington, and to such complete satisfaction to their brother fruit growers and farmers, that it is easy to foresee that the North-Pacific Distributors are to be the salvation of the fruit and vegetable growers of this section, in the same way that the California Fruit Growers Association transformed the orange and lemon business from nothing to the highly profitable business of the present.

Mr. Seig is an orchardist of Hood River. He has traveled continually during the past year studying mar-

prevent your attending this meeting, as it is real opportunity to get a line of information on the subject that is most important to you. How to get your money of fruit, berries and broccoli.

Yours truly,
UMPQUA VALLEY FRUIT UNION,
A. L. Kitchin, Manager.

AMERICANS ARE SAFE

MEXICO CITY, April 20.—"General Huerta offers all guarantees to foreigners, Americans included, who may remain in Mexico, and he will improve this opportunity to show the world that his government and Mexico are moral and civilized."

This statement President Huerta dictated to the Associated Press today. He continued:

"I desire to make it plain to the American people that according to the official report from the commander at Port Tampico received by the Mexican government there was no flag on the boat which landed and whose crew was detained. I fear that President Wilson has been misinformed on this point and that he will inform the American congress that the boat carried the flag. In fact, the American flag has nothing to do with the case, and I desire the American people fully to understand this."

As a precautionary measure a special guard of 12 police was installed in the American embassy tonight.

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APPLES, PEARS, PEACHES, AND BERRIES

Mr. Fruit Growers and Farmer, what are you going to do with your crops this year? Are you helping to support the Umpqua Valley Fruit Union by buying your Flour Feed, Chick Feed, Spray Materials and other supplies at the Warehouse? Lowest prices in the city—Fine line of Fertilizer on hand. Come an see us whether you are a member of the Union or not.

A. L. KITCHIN - Manager

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