

DR. E. J. BULGIN'S STATEMENT AND OUTLINE OF LECTURE ON SO-CALLED "CHRISTIAN SCIENCE"

Since Christian Science leaders have been vilifying, abusing and stabbing me in the back and in the dark preceding my coming to the cities where I have been laboring, writing letters, warning their friends to look out for Bulgin, I have concluded to make public their line of action, and demand that they open fire while I am on the field and can make a reply, rather than wait till I am gone and cannot answer them. In Walla Walla and Klamath Falls they waited till I was gone then they resorted to a vicious attack on me and my character. Believing as I do that Christian Science is not scientific, and is not a church at all, and is not Christian, but is sailing under false colors, and carries a false flag, I reply.

I have offered the tabernacle for such reply as the Christian Science people

may desire to make, and I will meet them on the same platform, and answer their arguments, if they desire the truth shall be known.

Go read Jonathan Edwards, whose posterity has filled the pulpit and professor's chair of 2251 ministers and college professors. Read him on "The Sinner in the Hands of an Angry God." Why is it the moment Eddyites get into Ma Eddy's hush they cease to be good neighbors or ever good Americans? They will turn down all their dear old friends, give them the cold shoulder and run with their own little set and cult, too good for all the rest of us, simply because we cannot agree with them on their own ideas on religious subjects? Therefore, they think they are so far above and beyond us they do it. They cannot deny it, and there are right now, while they are reading this article, 10,000 people doing the same, and saying "That's so; I have noticed that."

Why is it? They have no real poor in their class, mighty few care-worn wash-women, and laboring men, mostly bonton society, pink tea classes, who have sold out the healing of the soul for the healing of the body. Why, you Eddyites peddle Lydia Pinkum for the souls, that is why so many of your class are wimpy.

The Gospel of Jesus, who was our God, was a gospel for the poor and out-cast. Break up your little secluded society set and go after the poor. Put up some hospitals, build some orphan's homes, make some bandages for the wounded since the Armistice is signed. You women did it during the war to stand in with the Red Cross and Government. The world is full of wounded and bleeding; keep on making bandages. Oh, Consistency, thou art a Jewel! Eddyites making bandages for an imaginary wound that never occurs!

MIND OVER MATTER.—I have spent much time looking up the so-called cures and I can positively declare that in Chicago, and Des Moines, and Los Angeles, and numerous other places, men and women by the score have been benefited by the one principle which Christian Science has revived and in all these cases the patient was inclined to be hysterical or hypnotic, and in anchoring the mind to something and stopping drugs they were cured. But why call this Christian Science? Why not mental science? And let everybody practice it and not make a religious system founded on a mere health psychic suggestion?

AN EXAMPLE.—Much that has been attributed to Christian Science in the way of cures is like the dear old English woman in Los Angeles, not, however, well posted in natural science, who tried to convert me by the wonderful miracles she had seen worked by the system; said her husband had a bulldog which had nine little babies, and would you believe it, the dear little things were born without eyes. She said: "I began immediately to work Christian Science and mental power on the dear little dogs. I placed my hands on them daily and used psychic suggestion, closing my eyes to concentrate all my power of mind on the little heads, and you may not believe it, but in nine days they all got eyes in their dear little heads. Now, in face of such facts, Dr. Bulgin, will you still doubt the power of Christian Science? Oh, how cruel you are."

Let the church rise to higher ground and do her duty and give the world the real Christ and Christian Science cannot live. Neither can men and women get a few heather theories together and put a little of the teachings of the blessed Christ within it and call it a new religion. It will not be possible for such things to exist; and with good they will get no error. Let us earnestly contend for the faith once delivered to the saints.

THE DOCTRINE OF THE FOUNDER.—I shall first attack the doctrine then its founder. This is not the fair way of procedure. If the doctrine be false, what of the woman who claims that she received the doctrine as a direct revelation from God? If I were a child of God living in the faith of my fathers and the church, before allowing myself to be carried away by any new wind of doctrine, I would at least want to know something of the contents of the book containing its supposed revelation. This being the speaker's sole purpose to make known the doctrine as stated in its own revelation, it is to be hoped that a fair and dispassionate treatment will deserve the respectful and unbiased attention of all who are here to listen.

Never, I believe, has the world been in such a state of religious ferment as that which exists today. Pathetic, indeed, the struggle of human mind to know God and to understand the issues of life, and curious the vagaries and eccentricities of thought into which its searchings have oft times culminated. There have always been plenty of foes of the faith, combating the truth with error, plenty of those whom Peter calls "unlearned and unstable," who wrest the Scriptures into perverse doctrines. The disciples and the early church know what it was to battle against religious untruth. In their day it was Agnosticism and Neo-Platonism and other theosophic speculations, and at no time has the truth flourished unhindered by eccentric and perverted forms of belief and practice, but it remains for this age to show this tendency for new departures in its strongest and strangest development.

THE MANY ISSUES.—Spiritualism, Theosophy, Hypnotism, Dowdism, Faith Healing, Christian Science, Mental Healing, Magnetism, and many others are all manifestations of this spiritual ferment and uneasiness pervading the religious life of man to such an alarming extent that one is almost tempted to venture the interpretation that such is a sign of the times that are to precede the coming of the man of sin.

Mrs. Eddy established what she called the Massachusetts Metaphysical College, which was an institution for the turning out of Christian Science healers. Her adopted son and husband, with herself, constituted the faculty of this remarkable institution and the entire college consisted of twelve half-days. The following is an advertisement taken from the Christian Science Journal, referring to the Massachusetts Metaphysical College:

"The collegiate course in Christian Science metaphysical healing includes twelve lessons. Class convenes at 10 a. m. The first week, six consecutive lessons. The term continues about three weeks. Tuition, \$300. Tuition for all strictly cash in advance."

STRICTLY CASH.—Mrs. Eddy's was a strictly cash business. No installment C. O. D. No revelation on credit, or on the reinstatement plan. No money returned, no matter how dissatisfied with purchase. "When God impelled me to set a price on Christian Science mind healing, I could think of no financial equivalent of that divine power which heals; but I was led to name \$300 as the price for each pupil in one course of lessons; 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 4,000 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 300 equals \$1,200,000, and \$1,200,000 may be said to be a fairly reasonable compensation for instruction even in Christian Science, covering a period of seven years, especially as it was in the family. A family of three, even of three frugal adults, could comfortably provide themselves with the necessities of life on an income of \$170,000 a year.

ONE-SIDED PHILOSOPHY.—Christian Science is nothing more than a one-sided philosophy carried out to false and absurd conclusions, and in the words of another, "every bit of matter in the universe brands it as untrue. Every aching tooth, every case of disease carries with it this utter lack of proof, and every bereaved heart and every grave in the great world of sorrow, which is at the same time little more than a vast cemetery, denounces it as the most baseless of all unsubstantial assertions." So much for false philosophy and science falsely so-called.

Now, what shall we say of it as a religious system? From the standpoint of theology Mrs. Eddy

and all her followers certainly must be poor theologians if they believe the doctrine of God, bibliography be the science and inspired of the book, soteriology, the science of a Savior on claiming Christ be true doctrine. Mrs. Eddy must be false. Theology says: "God is my Father and He loves me." Mrs. Eddy says, "God is not a person, but an influence; I can't love a whirlwind nor a thunderstorm; I can love only when there is a personality." Mrs. Eddy says no need of sacrament. These are mere delusions of mortal mind. Baptism and the Lord's Supper she laughs at, but listens to a higher authority. The Great Teacher said, "Go baptize," but this system knows nothing of baptism. He said, "This do in remembrance of Me," but this system knows nothing of a Lord's Supper. It is without a Heavenly Father, without a sense of sin or need of any atoning Christ. "They have taken away my Lord, and I know not where they have laid Him."

DENIES CHRIST'S SUFFERING.—Christian Science denies the fact of pain and suffering, hence it strikes the fatal blow at the very foundation of our religion, the Atonement; Christ suffered the just for the unjust, a suffering Savior for a suffering sinner. If Christian Science be true, no pain, no suffering, the Atonement is a farce. Not only does this new old sect deny the Atonement, but it denies the Deity of our Lord. If Jesus Christ was not God, He is nothing. This deceitful play of words, "Christ was divine, but we are all divine." Yes, Mrs. Eddy was more divine than most of us, but Christ had a larger spark of divine nature than most men, but Mrs. Eddy has about as much, I am often led to cry out, "Oh, God, how long will you permit such sacrilege and blasphemy?"

OCCUPIES A LOW PLACE.—If pain is only an illusion of mortal mind and Christian Science tends to dispel that illusion, it follows that the farther that one is advanced in Christian Science the less sensitive he will be to pain. Now, every school boy knows that the higher the physical organism the more sensitive it is to pain. The rude forms of sea life quiver scarcely at all under the knife. The crustacea suffers more than the semi-brute whose mind is as sluggish as a mud pond. Indeed, as things go up in the scale of being they go toward the possibility of pain. It follows, then, that the Christian Scientist who is insensitive to pain occupies a very low place in the scale of being.

PAIN A GOOD TEACHER.—We may well ask: Would this world be as much or as good as it is if there were no pain or trouble? I believe that pain is one of the best teachers in the school of life. We may at times wince under her instructions, but her instructions are valuable. The little child tottering over the floor is attracted by the bright, glowing coals in the grate; it puts its fingers on one of the bars and the blistering pain that nature inflicts teaches the child to dread the fire. The sharp pains that follow over-indulgence in eating teach the folly of gluttony. These thorns called pains and troubles pierce our feet and drive us back into the smooth, safe pathway of obedience to nature's laws. "Ah, yes," said a great musician, in speaking of a beautiful prima donna who had just appeared before the public. "Ah, yes, she has a beautiful voice, but there is just one thing she lacks and that is trouble. If I were single I would court and marry her, and abuse and maltreat and desert her, and break her heart, and when she would sob out her bitter sufferings, then she would become the greatest singer in all Europe. We know that Beethoven's immortal music was produced when sorrow was crushing him."

SICKNESS AND DEATH ILLUSION.—Again in this wonderful book, on page 182, we are told that sin, sickness and death are illusions. If this be true, then crime, which is only another name for sin, is an illusion, a belief of mortal mind. It follows, therefore, that all the criminals in the penitentiary are there, not because they have committed crimes, but simply because they themselves or somebody else believe they have. Can we bring ourselves to believe that sin is only an illusion? Surely it was something more than an illusion, a dream of mortal mind, that David had when thinking about his double crime of adultery and murder, he cried: "Against Thee, O Lord, have I sinned and done this evil in Thy sight." Surely it was something more than an illusion that caused the remorse-stricken Judas to fling down the price of his iniquity in the temple and cry: "I have sinned in that I have betrayed innocent blood." This teaching of Mrs. Eddy is very soothing to the conscience of the sinner, for let him believe that sin is only a dream of mortal mind, only an illusion that floats before the thought, and more than ever will be inclined to indulge in it. Why should you and I bother about sin when it is only a dream, a will-o'-the-wisp flitting through the marshes of mortal mind? But to those who study their innermost needs and the Word of God, the thought comes irresistibly that God gave His only begotten Son to die for something deeper and more deadly than a mere fragment of the mind, namely, man's sin for which it made such a tremendous fact, man's sin for which it made a master stroke of genius when a philosophy can be devised that can reduce sin to practical nothingness. For then the query arises: "If sin is nothing but a figment, wherein lies the utility of the cross of Christ?"

In this same paragraph, on page 182, Mrs. Eddy declares that sickness is but a belief, a dream of mortal mind. If this be true, it follows that Christ was either a trickster or an ignoramus, pretending to heal diseases, which had no existence, to soothe sorrows which were imaginary, and to forgive sins which were impossible.

CHRISTIAN SCIENCE CLAIMS TOO MUCH.—Christian Science claims to have cured pneumonia, scarlet fever and smallpox. Perhaps the fact is not generally known, but it is a fact, nevertheless, that 80 per cent of what are known as acute diseases (pneumonia, scarlet fever, smallpox, etc.), are self-limited and tend to recovery. That means that 80 per cent of those who are the victims of these diseases would recover without any special treatment. How, then, can the Christian Science healer claim credit for curing a man of pneumonia when we know by actual statistics that 80 per cent of such cases tend to recovery?

FUNDAMENTAL PROPOSITION.—The following are a few of the fundamental propositions of Christian Science:

1. Everything is mind, and in all the universe there is but one mind, which is God. (See Science and Health, page 7.)
2. Since all is mind, matter is not; there is no

such thing as matter. (Matter will finally be proved to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or existence.) (Science and Health, page 19.)

All is mind, there is no matter. (Page 46.) Mortal body and material man are delusions which spiritual understanding and science destroy. (S. and H., page 19.) That is, there is no such thing as matter; trees, stars and stone walls have no actual existence, but are simply ideas of mind, illusions which float before the thought, and nothing more.

3. Sickness is only an error of mortal mind. (Sickness is an illusion to be annihilated by mind.—S. and H., page 48.) (Man is never sick, for mind is not sick and matter cannot be.—S. and H., page 392.) That is to say, sickness is only a belief; believe you are sick and you are sick, believe you are well and you are well, even though you have one foot in the grave. A man is sick, lame, deformed, cross-eyed, consumptive or bald-headed just because he thinks so.

4. The way to get rid of pain, disease, suffering and sin, is to destroy the belief in these unrealities.

FAVORITE TEXT WITH SCIENTISTS.—Mrs. Eddy and her disciples are very much given to quoting the instructions which Christ gave His disciples. "As ye go, preach, saying the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead." The Christian Scientists claim that inasmuch as Christ gave this command, there can be no valid reason for believing that it cannot be fulfilled by His disciples of the twentieth century as well as by those of His own day. My answer is that the peculiar power of working miracles was limited to the apostolic days. The very fact that no such miracles of healing as those wrought by Christ and His immediate disciples have been wrought since that time is one proof that the peculiar power was limited to that period. The cures effected in subsequent ages, whether by religious relics, charmed amulets, Indian medicine men or by Joanna Southcott, P. P. Quimby, Mary Eddy or John Dowan can be explained by the law of suggestion and are utterly lacking in the miraculous element so conspicuous in the healing of Apostolic times. And in this connection it may be stated that the power of working miracles was given for a special object, which was to prove the divine origin of the gospel. Later, when the kingdom had been well established, and other and greater proof came in, such as the moral and spiritual transformations wrought by the gospel, the age of miracles was left behind. Christian Scientists show the weakness of their argument by usually leaving out the phrase "raise the dead," which is included with the instructions which Christ gave His disciples. If they have reintroduced the healing of Apostolic times, let one of them raise the dead and then there will be some foundation for their claim.

CONDUCT THAT BORDERS ON THE CRIMINAL.—I am always grieved when I find grown-up men and women subjecting themselves to Christian Science treatment, but it makes my blood boil when I find parents withholding from their helpless children, who are suffering agony through burns or accident or disease, the relief which medical science can afford.

One of the grandest things about the practice of medicine is the relief that can be afforded the patient in time of suffering. The doctor may not be able to save his patient's life, but he can in every case relieve him of agonizing pain. We have a distinctive recollection of the fire that swallowed up the Pavilion and many homes in that part of town. And we remember that one of our brave firemen lost his life on that fatal night. When he was brought to the receiving hospital it was seen at once that he was so badly burned that he could not live. He was in terrible agony and his suffering was so great that he begged those around him to take his life. The doctors, as soon as possible, administered an opiate, and in a few minutes he was relieved, and when asked if he suffered, he answered, "No, I feel quite comfortable now." Suppose the doctors had stood by and said to that poor fellow: "You are not in pain, only think you are." Or suppose they had administered a "high attenuation of truth" instead of an opiate. I believe the justly enraged citizen would have fired them up in a coat of tar and feathers and sent them out of town on a rail.

A FALSE PHILOSOPHY.—As a philosopher, she is false. "The old statement that the pendulum swings from one extreme to the other." This is being proved today. A few years ago the enemies of our religion said, material is "material." It is everything and it always existed, and so the materialist had his day. But Eddyism swings to the other extreme and false position. Spiritual is everything, and there is no matter, no material, no sin, no all are delusions of the mortal mind.

The influence of mind over matter was a recognized principle long before Hippocrates introduced medicine into the healing of disease, but it remained for Bishop Berkeley to construct manifestly to oppose the gross materialism of his day, the theory to the extreme absurdity to which it leads without a subtle distinction which Mrs. Eddy has failed to make. Mrs. Eddy says, "Spirit is real, matter is unreal." Thus we believe, if permitted to define: Spirit is the real reality, and matter is unreal, if by that you mean it has no permanent existence. Huber Newton distinguishes wisely between real and actual. My hand is not real in that it is non-eternal and subject to decay, but it is actual, i. e., it is actually here joined on my wrist, but Mrs. Eddy says it is actually non-existent. She would make a notable advance toward reason if she contented herself with saying: "Mind has power to think matter away," but to deny the actual existence of matter is the philosophy of fatuous fancy, and to say in one breath out of her own lungs that lungs which do not exist have nothing to do with life, and in another breath affirm the lost substance of the lungs to have been frequently restored by Christian Science; to affirm repeatedly that disease never existed and then declare that with a little salt and water she cured a patient sinking in the last stages of typhoid fever; to declare that "fear never stifled being and its action," and yet to speak elsewhere of "fear creating the image of disease," and proving her assertion by the case of a man who died out of fear caused by the false belief that "he had occupied a bed where a cholera patient had died," is too absurd to call for any comment. In an eastern city an old Christian Science reader in a city drug store said: "Mind is everything, matter is nothing."

MRS. EDDY'S BIBLE.—The opening words of her books are as follows: "In the year 1866 I discovered

the Science of Metaphysical Healing and named it Christian Science. God had been graciously fitting me for many years for the reception of a final revelation of the absolute Principle of Scientific Mind-healing." Now, here is a book called the Bible, which we believe was given by divine inspiration, and here is another book called "Science and Health with Key to the Scriptures," which Mrs. Eddy claims was written in the same way. When two books come to us claiming divine inspiration, we naturally expect to find some points of similarity and agreement; but, what do we find? Let us look first at the Bible. One of the many proofs of the inspiration of the Bible is the fact that it is a harmonious revelation. It is composed of sixty-six separate books written by thirty-eight different persons, the first and the last living nearly 1500 years apart. These writers were living not only in different ages but in different parts of the country and had no connection one with the other. They differed also in occupation, character and disposition, and yet when their books are brought together they are found to harmonize in every particular and to constitute a revelation symmetrical in its proportions and logically perfect. Now let us look at "Science and Health with Key to the Scriptures." It was written, not by thirty-eight different persons, living in different periods of the world's history, following different occupations, and having no connection one with another, but it was written by one person (Mrs. Eddy); and being the work of one person we might naturally expect that each part would harmonize with all the rest, but what do we find? We find from A to Z contradictions, and to show you that I am not misrepresenting, I will call your attention to a few of the many contradictions that find a place here.

SIN, SICKNESS AND DEATH.—Referring to sin, sickness and death are comprised in human material belief and belong not to divine mind. They are without a real origin or existence. They belong to the nothingness of error, which stimulates the creations of truth. (S. and H., page 182.) And yet on page 11, Mrs. Eddy tells how disease is caused, in spite of her denial of its existence.

On page 392 Mrs. Eddy says: "Man is never sick; for mind is not sick and matter cannot be." Surely Mrs. Eddy was napping when almost in the same breath she declared: "It is well to be calm in sickness, to be hopeful is still better."

CATECHISM FOR CHRISTIAN SCIENTISTS:
Was Jesus of Nazareth God?
Did Jesus really suffer pain?
Did He die upon the cross an actual physical death?

Did Jesus rise from the dead? Yes or no.
Was he actually dead or in a swoon?
If Jesus was not dead in the tomb, did He know He was not? If so, why did He permit His devoted disciples to suffer martyrdom of the most terrible kind because they preached He arose from the dead?
If He was not dead, did He not unfairly deal with His disciples in allowing them to preach His resurrection from the dead?

Did Jesus raise Lazarus from the dead, and was Lazarus actually dead?
Was Jesus tempted? If so, was He tempted from within or without? In the one case He must have had evil in Him, in the other case there must be a personal devil.

Did Jesus shed his blood upon Calvary?
Was the blood thus shed efficacious for sin?
Is God the Holy Spirit absolute Deity?
Did Mrs. Eddy encourage Christian Scientists to call her Mother? (Read Glossary where she says "Mother means God.")

Did Mrs. Eddy pray to a personal God or to an influence?
Why and by what authority did Mrs. Eddy and Scientists give up baptism and the Lord's Supper?
Why admit Jews and Unitarians to this sect if it is Christianity?

Does Christian Science or Mrs. Eddy believe in literal Hell?
Did Jesus tell the truth when He said, "I was there and saw Satan cast out of heaven," using the word "Ho Diabolus," meaning personal devil?
Did God create man or was man co-existent with God?

Did Jesus admit that disease and sin were realities?
Did Jesus cure disease instantly or progressively, which? If instantly, why does Christian Science fail to do the same?

Did Jesus found His church on the cures of the dead mortal body or upon the resurrection from the dead and His power to heal the soul?
Did Jesus cure through mind or the Almightiness of God, which He claimed to be?

Did Jesus actually raise the dead? If so, why does Christian Science say death is not a reality?
When Jesus said, "Greater works than these shall ye do because I go unto My Father," did he refer to healing diseases of the body or the church's power to spread the gospel throughout the world?

(Note—His disciples were already curing diseases and raising the dead when he made the remark; therefore, evidently it referred to something greater than that, for they were already doing these things. Christian Science, please tell me what you refer to.)

Christian Science says they have advanced further than the orthodox church. Will you please define orthodox?
Has Christian Science ever raised the dead, and why not, since your key text is "Go into all the world and preach the gospel, heal the sick and raise the dead"? Why have you omitted the latter?

Is not Christian Science purely a system of drugless healing like chiropractics, who work on the spine, or osteopaths who adjust the bones, while Christian Science works on the head by mental suggestion?

Are not the fruits of Christian Science purely mental and physical healing as testified to in the chapter entitled "Fruitage," in Mrs. Eddy's book, Science and Health with Key to the Scripture?

Why do Christian Scientists claim to be religionists instead of healers? Is it not because their practitioners are less amenable to law under the guise of religion rather than under medical laws which require preparation in colleges and examinations as to their fitness to practice?

If Christian Science is not a church, but a school of medicine, have not I, as an orthodox minister of the gospel, a right to attract the cult?

E. J. BULGIN, Portland, Ore.