

THE ORIGIN OF
Christian Science

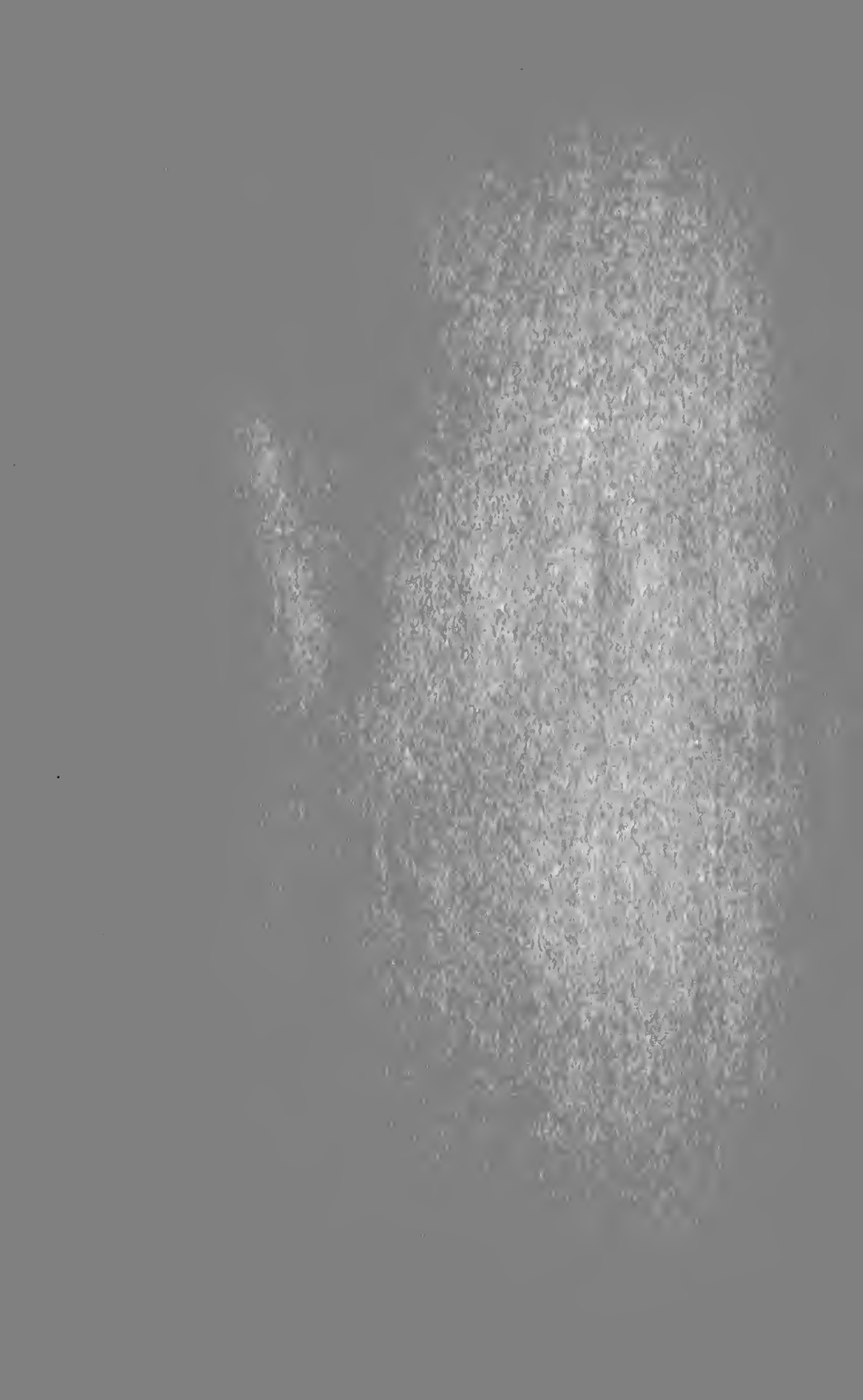


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The Origin of Christian Science

*A Key to the Writings of
Mary Baker G. Eddy*

— BY —
T. P. STAFFORD, A.M., TH. D.

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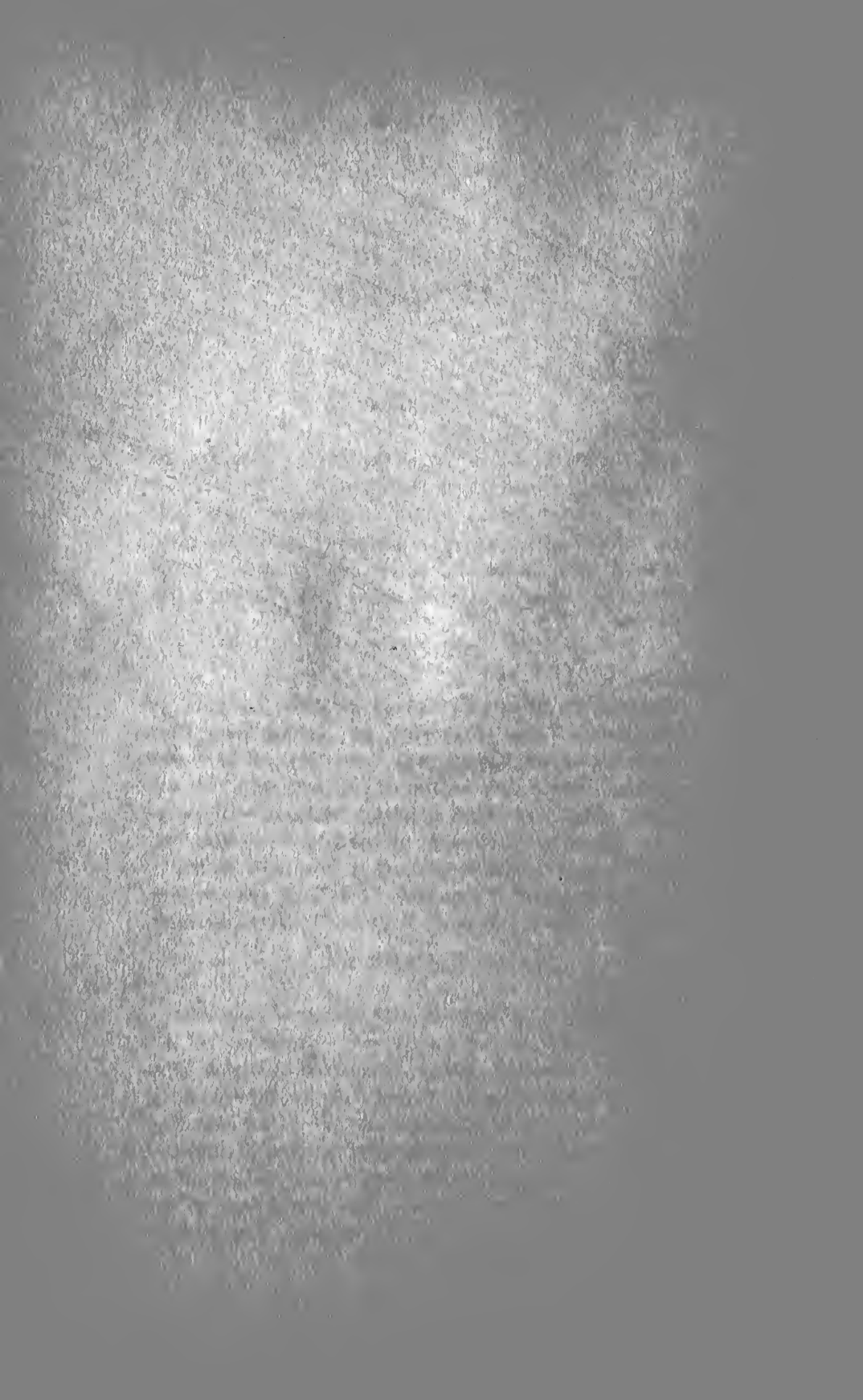
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DEDICATION

*To the memory of my mother,
who lived and died in the faith
that Jesus of Nazareth is the
Way, the Truth and the Life,
and who first taught me to love
the Gospel and to hate heresy.*



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PREFACE.

For years I have been acquainted with Christian Science. It was, however, by accident that I discovered its source. Without intending to do so, I ran upon the very hatchery of it. Several years ago I formed the purpose of pointing out the Neoplatonic elements in the philosophy of Spinoza. In doing this I was compelled to study thoroughly both Spinoza and the Neoplatonists. Upon getting some accurate knowledge of their systems of philosophy I saw that Christian Science has much in common with them.

I then formed the purpose, so soon as that task was completed, of showing the dependence of Mrs. Eddy on the Neoplatonists. Without a suggestion from me, a friend who read the manuscript observed the kinship between Neoplatonism as therein presented and Christian Science, and encouraged me to do this work also. As I pursued it my surprise constantly increased, as I discovered more and more the identity of the multitudinous ideas of the two systems. It can be truthfully said that Christian Science is little more than Neoplatonism translated into English and adapted to our theological vocabulary.

The two tasks, the second of which would not have been possible without the first, have required much patient labor, and have been accomplished in the midst of many other duties and distracting cares, but not in haste. The work has, I think, been accurately done.

There is another reason why I have written this book. Christian Science embodies much of the subtlest infidelity of our time, such as is found in Unitarianism, Universalism, New Thought and Higher Criticism of the destructive type. It is proper that we give some attention to the breeding place

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of these carriers of religious microbes that infect Christian life with so much poison. Beelzebub, "*the lord of flies*," as the name signifies, is still sending forth his emissaries. Unbelief does not now say that Christ is Beelzebub, but on the contrary it says that the flies come from Christ and should be welcomed by us. When we discover the place whence they do come, we may be more inclined to screen our houses against them.

There are two false opinions of Christian Science. The one is cherished by its friends, namely, that it is an interpretation of and a development of Christianity; the other is held by its foes, namely, that it is a conglomeration of the crazy fancies of a distorted brain. Neither is true. Christian Science is a stream that rises in as high and pure a fountain of thought as the world has produced, except that it is pagan and not Christian.

The proof presented in this essay will be conclusive in proportion to one's accuracy of knowledge of Christian Science or Neoplatonism. Therefore it is especially and respectfully commended to all well-informed Christian Scientists, as well as to all others, whose minds are sufficiently developed to appreciate the "deep things" that are herein dealt with.

One criticism upon the manuscript has been made by friends. It is that the treatment is too abstruse for the popular mind. I fear that it may prove to be true but I hope for a better result. I am in a "strait betwixt two," plow deep and explain Christian Science, or scratch the surface and accomplish nothing. I have chosen the former. Christian Science is a profound philosophy. Its roots strike deep and we must dig deep to get at them. Those who understand Christian Science or who are tolerably versed in philosophy will be able to follow without difficulty the argument.

Canon City, Colo., February 17, 1912.

INTRODUCTION.

BY REV. F. C. McCONNELL, D.D.

Dr. Stafford performed a duty to his fellow men, when he wrote this book. Few men are so well qualified as he, by nature and training, to accomplish such a task.

Dr. Stafford has been a careful student of philosophy and theology for more than a decade of years since he was graduated from one of our best institutions and pursued studies in one of the German universities.

It is but simple justice, to say that the book maintains throughout, the attitude of scholarly research and perfect fairness. It has not been the author's method to caricature, but to balance statement against statement, with the poise of a scholar who knows his ground and is familiar with the processes of thought, with which he deals, quoting correctly from sages and from modern scholars with equal facility, being versed in the Greek and the Latin tongues, in which the ancient authors wrote, and also in the German language in which are translations of their works.

Let it be remembered that it is not Dr. Stafford's immediate purpose to refute Christian Science. He has taken for his task the single object of showing where the founder of Christian Science and the Neoplatonists agree. And this he does show to be true of their ideas, their philosophy and often of their verbiage itself, even to the use of imagery and illustration. Parallel thoughts and statements are introduced with conclusions reached, alike in both Neoplatonism and Christian Science, covering so completely the whole range of

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the writings of Mrs. Eddy that an irresistible conviction is produced, that the author of Christian Science borrowed from the Neoplatonists, with here and there a flavor from Spinoza.

Interest in these parallels is sustained and heightened to the last page of the book. A few parallel passages, here and there, might not excite comment, but when all the essential body of the system of Christian Science, covering the whole range of cosmology, psychology, theology and philosophy, is traceable to these Grecian philosophers, as Dr. Stafford shows, there is but one conclusion possible.

The very delightful style of Dr. Stafford makes the book attractive from the beginning to the end; and the exceeding generosity of the author toward the founder and the advocates of the cult whose sources he traces, challenges the good will of the reader from page to page.

Dr. Stafford discloses the true nature of Christian Science in such a lucid manner, as to make his work desirable to those who care to know about the system whether friendly or opposed to the teachings of its author.

Few men who are capable of such intricate research could have sustained the good spirit and impartial fairness which are everywhere manifest. If Christian Science should live to need a history, or dying, want posthumous genealogy, or if one would now understand its true nature, let this book be commended.

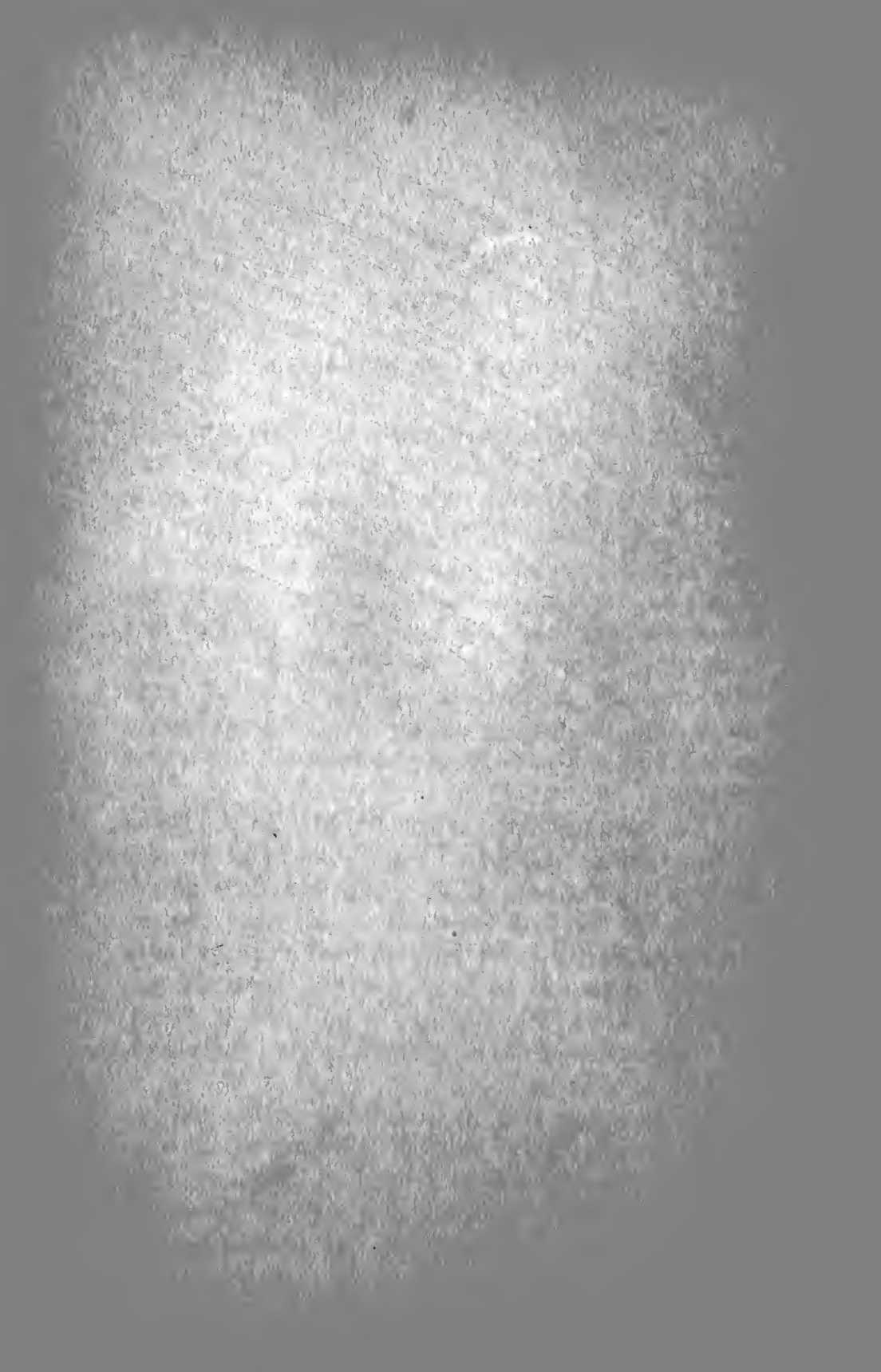
The author has given to the book the title: "*The Origin of Christian Science*"—"*A Key to the Writings of Mary Baker G. Eddy.*" The title, with the subscription, is itself explanatory of the plan of the treatment. Parallel passages are produced and quoted, with citations made in footnotes to the authors from which they come. And these are compared with the writings of Mrs. Eddy on

the same subjects. Since the author of Christian Science claims to have given a key to the sacred Scriptures, it is but fitting that one who knows, should furnish a key to her writings. Dr. Stafford has shown that Plato was the manufacturer of that "key" and has prior claim, and that he never thought of connecting it with the revelation sent down from heaven. He has also traced the course of those who have temporized with that "key" from Plato's day down through the centuries until Mrs. Eddy seized it and attempted to thrust it into the lock of eternity.

Our debt to Dr. Stafford is enhanced by the clearness with which he has presented a very abstruse subject. The mysteries of human life are so deep and so little known that many people are helpless in the hands of those who would lead them. Witness those who resort to spiritism, mind-reading, fortune-telling and what not. Dr. Stafford has laid bare the very abstruse subjects involved in Platonic philosophy and Christian Science in such a way as to make them clear to all who seek to know the truth. He has shown by irrefutable evidence that Christian Science is a key which locks God out of his word and locks Jesus Christ out of his blood-bought kingdom.

This key opens a door outward, where Plato and Plotinus and Proclus and Spinoza roam in the limitless unreal, but never can it open the door into the Father's house of many mansions.

First Baptist Church, Waco, Texas.



CHAPTER I.

THE PROBLEM AND THE PROOF.

ONE of the most remarkable movements of modern times is Christian Science. It claims hundreds of thousands of adherents. It has gone into many lands. It has made converts of the rich and the poor, the educated and the illiterate, of the mighty and the meek. When we note that it has accomplished this in the brief period of less than fifty years and consider the radical character of its teaching, affecting profoundly its followers religiously, medically, socially, and intellectually, we are the more ready to wonder at its rise and progress.

Christian Science is associated with the name of Mary Baker G. Eddy. She claims to be the discoverer and founder of it. And this claim is reiterated by all loyal Christian Scientists. No decrees issuing from the Vatican have found a more ready response from loyal subjects than the expressed will of Mrs. Eddy; and no Pope, it seems, has assumed such sublime right to give commandments to mankind.

I am concerned in this essay with only one thing, namely, Mrs. Eddy's claim to be the discoverer and founder of Christian Science. The ability of Mrs. Eddy can be and, I think, should be freely conceded. In fact she has proved herself

to be a genius. Her moral character too has stood very well the fierce fires of criticism, though there are some things in her history and some qualities in her disposition that are not flattering. These matters, however, weigh nothing as concerns the question before us in this discussion, namely, *the original source of the principles of Christian Science.*

Mrs. Eddy's claim expressed in her own language is as follows. She says: "It was in Massachusetts in February, 1866, and after the death of the magnetic doctor, Mr. P. P. Quimby, whom Spiritualists would associate therewith, but who was in no wise connected with this event, that I discovered the Science of divine Metaphysical Healing, which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon."¹ Continuing to explain she says: "I then 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,—Deity."² Speak-

¹ *Retros. and Intros.* p. 38.

² *Retros. and Intros.* p. 39.

Note—The abbreviations, figures, etc., of the footnotes will be understood by an investigation of the Bibliography.

ing again and in many places of this discovery, she says: "In following these leadings of scientific revelation, the Bible was my only textbook";¹ "No human pen nor tongue taught me the science contained in this book";² "I have found nothing in ancient or modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in the straight and narrow way of Truth";³ "Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual and not a material origin. It is a divine utterance";⁴ "He (Christ) left no definite rule for demonstrating the Principle of healing and preventing disease. This rule remained to be discovered in Christian Science";⁵ "The Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing until our Heavenly Father saw fit, through the Key to the Scriptures in *Science and Health* to unlock this mystery of godliness";⁶ "The revelation of Truth in the understanding came to me gradually and apparently through divine power";⁷ "To one 'born of the flesh', however, Divine Science must be a dis-

¹ *S. and H.* p. 110.

² *S. and H.* p. 110.

³ *S. and H.* p. 126.

⁴ *S. and H.* p. 127.

⁵ *S. and H.* p. 147.

⁶ *Retros. and Intros.* p. 55 f.

⁷ *S. and H.* p. 109.

covery. Woman must give it birth";¹ "All Science is a revelation."² How Mrs. Eddy can regard anything as being both a discovery and a revelation will be explained under the discussion of her psychology. Such terms are not inconsistent for her. She uses the adverb, "apparently," not to express doubt but desirable modesty.

It is a daring claim that Mrs. Eddy makes and the way in which it is declared is most interesting. Nothing in all that Mrs. Eddy has written is so satisfactory and so unsatisfactory as this, so frank and so elusive. Read the statements carefully and see if they are not self-contradictory. What books or authorities was she studying during the twenty years before she discovered the principle of metaphysical healing, after which discovery she turned to the Scriptures? Since she confesses that Christ left no definite rule for demonstrating the principle of healing, how could the Bible be her only authority and "guide in the 'straight and narrow way' of Truth"? And if this "rule remained to be discovered in Christian Science", which came to her as a divine revelation, has Christian Science a fundamental rule that was not taught by Christ? If so how can Christian Science be founded on "the teachings and demonstrations of our great Master and the lives of prophets and apostles"? Mrs. Eddy confesses that the "definite rule for demonstrating the Principle of healing and preventing disease" is not in

¹ *Retros. and Intros.* p. 42.

² *Retros. and Intros.* p. 45.

the teachings of Christ, but is in Christian Science. Now this rule is a fundamental principle of Christian Science. It is the principle Mrs. Eddy claims to have discovered after twenty years of searching. "In following these leadings of scientific revelations," she says, "the Bible was my only text-book." But whence did she get "these leadings" in the following of which the Bible became her guide?

But I need not so soon anticipate the line of argument. Look again at the language of this remarkable claim and see that these three things are clearly affirmed.

1. That Mrs. Eddy is the discoverer and founder of Christian Science.

2. That the Bible was her authority for the system.

3. That she was not influenced by any other authorities.

I undertake in this essay to prove that Mrs. Eddy's claim in all three counts just specified is false. If I show that she was influenced by others fundamentally, so much as to do little more than to reproduce their system, then I disprove the third proposition and show that the first and main element of her claim, namely, that she is the discoverer and founder of Christian Science, has no truth in it. If I show that the principles of Christian Science are in a system that is not only non-Christian and pagan but anti-Christian, a system that was inspired by those who wanted to resist the spreading tide of Christianity, then I

disprove the second point of her claim. Mrs. Eddy's language suggests her mental process and a plan of procedure for us in our investigation. She says that "in the latter part of 1866 I gained the scientific certainty that all causation was Mind and every effect a mental phenomenon." This she claims was a great discovery, but it is no new doctrine. Armed with this theory and the many views logically connected with it in a philosophic system which Christian Science is little more than a reproduction of, Mrs. Eddy turned to the Bible and studied it three years. For what? To read this philosophy into it.

The prudence of Mrs. Eddy kept her from claiming that she found in the Bible the "scientific certainty that all causation was Mind and every effect a mental phenomenon". This is that "definite rule" that was "discovered in Christian Science". But what one may not get out of the Bible she may put into it. As a result we have "*Key to the Scriptures*". If any one doubts Mrs. Eddy's genius let him study this specimen of verbal and mental gymnastics. If she had been equally gifted for physical feats, the moon would have been a plaything for her. It is amazing that any number of persons can take this performance, this caricature, seriously. But necessity is the mother of invention. Mrs. Eddy had to get her system into the Bible or fail. It would not do to tell sick people that she could cure them by the metaphysics of a pagan philosophy. So she worked her ideas into the Bible and very natural-

ly what she gets in she can get out. It should be said, however, as a matter of truth, that there are some ideas common to Christianity and Christian Science. This is only natural and what any one might expect. The same is true also of Christianity and Buddhism. But these similarities are accidental. The two religions are essentially different. So, too, there are a number of similarities between Christianity and Platonism and consequently between Christianity and Neoplatonism. And these are those similarities which appear between Christianity and Christian Science. But these similarities, I repeat, are accidental; that is, they do not belong to the genius of the two systems.

For example, Mrs. Eddy teaches the self-existence of God and says certain pretty things about it, quoting legitimately God's word to Moses at the "burning bush", "*I am that I am*".¹ Now this truth is taught in the Bible. It is implied in the favorite name for God in the Old Testament, *Yahweh*, improperly transliterated in King James' version, *Jehovah*. But this conception of God was well proclaimed by Philo, who tried to harmonize Plato and the Old Testament,² and was taught by the Neoplatonists; and it would seem to be a necessary belief of every man who turns his reason to religion. Let it be said also in this connection that Philo's attempt to interpret the Old Testament according to Plato was a pre-

¹ Ex. 3:14. cf. *S. and H.* p. 252 f.

² Ueberweg's *Geschichte der Philosophie*, Vol. I p. 356.

natal preparation for Christian Science. It is not my purpose to meddle with the Quimby question. Whether or not Mrs. Eddy was influenced by P. P. Quimby does not affect the contention herein made. One thing is certain, Quimby was not the originator of the principles of Christian Science. That Mrs. Eddy got many of her ideas from him is well established.¹ But I am concerned with the original source of them. If Quimby had them where did he get them? To answer this question is the problem.

And let it be stated without further delay that Christian Science is a system of ideas or philosophic principles. A philosophic system is a body of doctrines or a collection of conceptions that are logically related and interdependent. Let no one hastily conclude that Christian Science is a jumble of notions thrown together by a fanciful and unsystematic mind, or, as one puts it, "unorganized speculation".² It is speculation but not unorganized speculation. Many are bewildered when they attempt to understand Christian Science and are offended at what appears to be glaring inconsistencies. I do not deny that it contains irreconcilable inconsistencies. But many of the inconsistencies complained at are only apparent and are the result of not understanding Mrs. Eddy's standpoint. If we grant her principles we must grant

¹ Cf. several articles in *McClure's Magazine* for 1907 by Georgine Milmine, especially the one in the Feb. No.

² Rev. O. P. Gifford in *Review and Expositor*, Vol. VIII No. 2, p. 196.

most of her conclusions and admit that her application of them is in general legitimate. Mrs. Eddy realized this and so do all well-informed Christian Scientists. So they urge us to study her teachings much and carefully. Christian Science is a metaphysical system, as Mrs. Eddy claims; and, as all students of metaphysics know, such a body of ideas must be carefully studied before one can have even an intelligent opinion as to it.

My purpose is to show that the metaphysical principles of Christian Science are a reproduction of those of Neoplatonism. How Mrs. Eddy came upon them I do not know and I do not care. Others may investigate that question. I am concerned with establishing a fact, not with how the fact came to be. Mrs. Eddy was aware of Neoplatonism as a historical event, and had some knowledge of its religious character.¹

Neoplatonism, as the word indicates, is a modified form of Plato's philosophy. It is also an application of the principles of Platoism to religion; that is, pagan religion. Christianity has felt its influence; but a zeal to revive paganism and to re-establish its power caused Neoplatonism to rise and reign for several centuries. It is perhaps the most powerful philosophical system that was ever given to the world.

The honor of originating this system is attributed to Ammonius Saccas, a teacher of Alex-

¹*No and Yes* p. 23.

andria, who flourished in the first part of the third century after Christ. Almost nothing is known of him; and he probably would have been entirely forgotten had it not been for his brilliant pupil, Plotinus, the real founder of Neoplatonism. He was born in Alexandria about the year 205 A. D. He came to Rome in the year 244, where his lectures were received with great enthusiasm. He died in 270. Plato and Aristotle have had no follower whose thought is more penetrating or more sublime.

The next greatest name among the Neoplatonists, the one after whose death the school rapidly declined, is Proclus, who lectured at Athens. He died in 485. For breadth of learning, for productiveness, for brilliancy of imagination, for analytical ability, for gifts for systematizing his thoughts, for finished, scholarly productions, we shall hardly find his equal. He was a literary genius.

There are two other great names second only to Plotinus and Proclus, namely, Porphyry, the pupil and great admirer of Plotinus, and Iamblichus, the pupil of Porphyry. The former was a popular expounder of the views of Plotinus; the latter was a fluent orator and religious enthusiast.

After these five great names, the founders and builders of the structure, there come a host of others who have worked upon it and given it the touch of their genius. I mention Julian the Emperor of Rome, called the Apostate, Syrianus, the predecessor and teacher of Proclus, Olympiodorus

(the younger), Marinus, Simplicius and the Christians, Synesius and Boethius. Boethius was a Christian who subscribed to certain Neoplatonic principles, as many Christian theologians have done. Synesius was a Neoplatonist who adopted the Christian faith. He was more a philosopher than a Christian. The anti-Christian character of Neoplatonism is manifest in the fact that the Emperor Julian, who was mad against Christianity, was an enthusiastic supporter and defender of it. Iamblichus was his teacher and guide.

Neoplatonism is, I repeat, one of the mightiest metaphysical systems that have been given to the world. Though it is a purely rational view of the universe and was at first inspired to defeat Christianity, by virtue of its intellectual power it affected profoundly scholastic theology. And not a few remains of it linger in modern theology and the "old" psychology. It professed to be unmaterialistic, spiritual and intellectual, as Christian Science does.

We shall find in Christian Science certain features that show a modified or developed form of Neoplatonism. For example, Mrs. Eddy's conception of Christ, and of Christian theology in general, is in the main the same as Spinoza's, the great Jewish philosopher and the world's greatest pantheist. Now Spinoza did little more in his philosophy than to reproduce Neoplatonism and his teaching as to Christ is a forging of him into the Neoplatonic mould. He could not deny his historical reality. But he could attempt to ex-

plain him according to his philosophy. Mrs. Eddy, with the aid of the same philosophy, makes the same disposal of him. The refined and scholarly infidelity of our age owes more to Spinoza and to David Hume, the great English historian and empirical philosopher, than to all other persons combined.

That Mrs. Eddy borrowed from Bishop Berkeley or David Hume is a most superficial suggestion. That she resembles Ralph Waldo Emerson is true, for he is little more than a Neoplatonist. That she has reproduced ideas of certain German philosophers, as Fichte and Hegel, is also true, many of whose conceptions were also Neoplatonic.¹

That Mrs. Eddy's system is derived from Indian philosophy, Brahmanism and Buddhism, is rather a guess, the general points of similarity thereto being also in Neoplatonism.²

That Mrs. Eddy is dependent on Plato is obvious to all who are acquainted with the thought of both. But it is Platonism as developed and modified by the Neoplatonists, that is, Platonism as used to characterize theology, that we find in Christian Science. Christian Science is an offshoot, that is, a sucker, of Platonism.

Again this, the mightiest thinker of the world, rises before us in a modern theological movement. The world has not yet freed itself

¹ Cf. *Retros. and Intros.* p. 55.

² Cf. *The Pagan Invasion.* Article in *St. Louis Christian Advocate*, March 27, 1912, by Rev. S. H. Wainright, D.D.

from his moulding mind. If one imagines that Christian Science is a jumble of wild fancies or wonders that it has won to itself so many followers of varying degrees of intelligence, it will be of benefit to him to know that Plato, from whom so many philosophic systems good, bad, and indifferent, have sprung, is in the background of this system also. Yes, no less a person than Plato stands there, at first in dim outline, but growing more distinct the longer we look, though Mrs. Eddy is unwilling that anyone should see him there.¹ However, she does give to him the honor of *dimly discerning* Christian Science.²

If there is one thing new in Christian Science it is the application of Plato's principle, that matter is unreal, to the healing of the body. Plato, it may be supposed, was smart enough to see that, if the body is unreal, the healing of it is unreal in the same sense in which the body is. It does not take much of a philosopher to see that. If the unreality of matter means the non-existence of the body, as Mrs. Eddy argues, then it is illogical to speak of the healing of the body at all, for what does not exist cannot be sick nor healed. Surely this world-conquering thinker could see that, too. So, it may be, he concluded not to be troubled about therapeutics. Mrs. Eddy, however, could not thus compose her mind. "Aching voids" or painful non-entities were of great concern to her. But notwithstanding all Mrs. Eddy's talk

¹ Cf. *Retros. and Intros.* p. 78.

² Cf. *No and Yes.* p. 30.

about "healing, disease, death", etc., it should be understood that this is only an application of her principles. She calls it metaphysical healing, which means curing and preventing disease by the realizing of truth or true principles. And since she denies the existence of disease in the body, the healing she offers is not after all for the body but for the mind. But if the application of the unreality of matter to healing be anything new, the credit for it belongs to P. P. Quimby, not to Mrs. Eddy.¹

So this one new thing that might possibly be claimed for her vanishes also. Christian Science is a theory, not a practice. It is a system of principles, of metaphysics as she is proud to call it. If she had named it pagan philosophy, which it is, instead of Christian Science, which it is not, she would have killed it with the weight of its proper name. But Mrs. Eddy, as her literary adviser, Rev. J. H. Wiggin, said, "is nobody's fool."²

If, then, there is anything new or original in Christian Science it must be found in its metaphysical principles as such. To investigate this question and to show that Mrs. Eddy has discovered nothing is the object of this essay.

The method pursued in this discussion is scientific. It is the method of literary or higher criticism. The ideas of the two systems are compared. The general rule is to give quotations from Mrs. Eddy and then follow them with quota-

¹ Cf. Georgine Milmine's article in *McClure's*, Feb., 1907.

² Cf. Georgine Milmine's article in *McClure's*, Oct., 1907.

tions from the Neoplatonists, commenting and explaining the language of each. At times my discussion may be quite lengthy. For both systems are abstruse and since the Neoplatonists wrote so long ago and in the Greek tongue and gave to the world so profound a system, considerable explanation of their language is necessary. My method is not to berate, not to excite passion or humor, but to prove. It is detective work in the realm of ideas.

I beg the reader to show patience and to read carefully the argument in the order in which it is given. The essay is brief and the subject important. Other methods of dealing with Christian Science have been used. This is a new treatment, and it should be an effective one.

Let it be repeated that the force of the treatment herein pursued depends on the fact that both Neoplatonism and Christian Science are systems; that is, each is a body of ideas that are logically related and essentially interdependent. If this were not the case it would be useless to attempt to show the source of Mrs. Eddy's ideas. If Christian Science were not a system, similarities only could be affirmed; dependence could not.

But if a metaphysical system is not original, its source may be traced out and demonstrated by the best of proof. If only a few unrelated ideas are identical this may be accidental. But if the primary principles are the same and if the working out of these principles in detail is the same; so that both systems have an array of identical ideas

in Theology, Cosmology, Anthropology, Christology, Psychology, and Ethics, it is conclusive that the later system is derived from the earlier.

Mrs. Eddy claims that her system came by "divine utterance" or divine revelation. It will be shown that this expression with her means only intuitive discernment. But however the expression may be understood, it will be seen that certain pagan and idolatrous intellects about fifteen hundred years ago had the same thoughts.

My purpose is to prove this, to show that Mrs. Eddy is a philosophic plagiarist; to trace her to her hiding place which is in the dark and to bring her out into the light, together with the plunder she has been keeping secret and to convict her before the bar of human judgment of the worst crime known to God and men, but for which there is neither prison nor exile nor death, the crime of soul-stealing. One who deceives his fellowmen in religious matters steals and sells their souls and is worse than a slave trader. A more successful literary and religious grafter than Mary Baker G. Eddy has never appeared. Let the honest doubter or seeker after truth read carefully the argument and he will be convinced that this is a statement of fact.

It seems proper to anticipate one objection that may be made against the argument as herein presented. Very likely it will be said that the quotations are "garbled." In advance I want to deny the charge. As a rule the quotations are not lengthy but they need not be. In every in-

stance I am careful to represent correctly the thought of the writer. I appeal for a decision to those who understand Neoplatonism and Christian Science or who are well acquainted with the authors whose language I quote.

It is a suggestive fact that the style of Mrs. Eddy is like that of Plotinus in that one does not need to study the relation of words so much as that of ideas to appreciate her. At first their sentences seem to the reader disjointed, unrelated and thrown together carelessly. But when their philosophy is better understood we value more highly their choppy manner of writing. It is a case of the thought determining the style. We have another illustration of the same thing in the writings of Ralph Waldo Emerson, who shares honors with Mrs. Eddy in translating Neoplatonism into excellent modern English. They have such enthusiasm for the ideas of their masters that they imbibe their very style. One is transformed into the character of that which he admires. He is conformed to that in which he works. Mr. Emerson and Mrs. Eddy are both metaphysicians and poets; and they have a style that fits their thoughts, since it was fashioned by their thoughts. This was true of the greatest of the Neoplatonists. Mrs. Eddy was gifted by nature to reproduce them. She does not argue; she speaks dogmatically; she announces as a revelator what she sees. And she is in truth a seer of Neoplatonism. The Neoplatonists delivered their views with the same assumed prophetic insight.

They did not need to give proof; or if they did it was an act of condescension. It was their privilege to deliver with oracular authority their message.

Plotinus and Mrs. Eddy, like Ralph Waldo Emerson, have the style of great wits, namely, brevity. This is my defence—in which there is additional proof of my theory—for quoting them as I do.

The following suggestions will be helpful to the reader.

After going through this first chapter, which explains the general character of the argument, study the others also in the order in which they are found. Each subject is discussed in the light of preceding developments. If one chooses not to follow this plan, then, to look at the table of contents, and select what topic he wants, is as good a way as any. The chapter on Psychology the author considers the most valuable, both for conducting the student into the heart of the subject and for conclusiveness of demonstration.

The abbreviations, figures, etc., in the footnotes will be easily understood by a little study of the Bibliography, which is recommended.

CHAPTER II.

THEOLOGY.

IT is easily seen that one's conceptions of the divine being are fundamental. The theology of a system that is really a system is its heart. This is true of both Christian Science and Neoplatonism.

It may be said of Mrs. Eddy, as it was said of Spinoza, that she is God-intoxicated. She speaks repeatedly and constantly of the divine being. The term, God, or one of her synonyms for the term, occurs so often that one is tempted to question whether or not Mrs. Eddy takes the name of God in vain. But when we examine her thought and discover what she means by this holy name, how she dethrones it, how she robs it of its Biblical significance and glory, how she puts into it the conceptions of poor pagans and idealistic idolaters, we conclude that it is not the third commandment that she breaks but the first: "Thou shalt have no other gods before me." For, what in reality is idolatry? It is worshipping or making supreme one's idea of God rather than the true God, whether this idea has a physical embodiment, called an idol, or not. When one makes an idea or principle supreme and calls it God, he becomes an idolater. Examine carefully Mrs. Eddy's own words and see that she does this.

Mrs. Eddy says of God, as the Neoplatonists do of the *one*, that he is indefinable: "God, good, is self-existent and self-expressed, though indefinable as a whole."¹ Plotinus emphasizing Plato's thought, says: "The One is ineffable in spoken or written word."² Nevertheless, Mrs. Eddy undertakes to define God, and the Neoplatonists attempt to describe the *one*.

She defines God as "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind."³ In the margin these terms are designated as "Divine Synonyms." The initial letters being capitals is interesting. Again she says: "When the term Divine Principle is used to signify Deity, it may seem distant or cold, until better apprehended. This Principle is Mind, Substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God."⁴ Let it then be fixed in our thought that when Mrs. Eddy uses the word God she means principle. This she says expressly, and she builds up her system upon this conception of God. In this she is consistent. The definition is in harmony with her position that God and all reality are identical; that God is all that really is, and that all that really is is God.⁵

Whether these conceptions of God be true or not, one thing is true, that Mrs. Eddy in thus thinking is thinking the thoughts of others, but

¹ *S. and H.* p. 213.

² 6. 9. 4. Tr. by Fuller.

³ *S. and H.* p. 115.

⁴ *No and Yes.* p. 29.

⁵ Cf. *No and Yes.* p. 47, and *S. and H.* p. 113.

not the thoughts of the writers of the Bible. The reader of Mrs. Eddy's literature often finds "good" as a synonym for God. She says: "God is good" and "Good is Mind"; and explains that the statements may be reversed.¹ Do not imagine that Mrs. Eddy has the conception of God as a being having this moral quality or any of the qualities suggested by the synonyms. She is rather identifying God with the principle of goodness. So she can say: God "is represented only by the idea of goodness."² Plotinus makes this distinction very sharp. Though the *one* is denominated the *good* it must not be said, he affirms, that "he is good."³

It is as illogical to conclude from the Scripture statement, "God is love,"⁴ that God and love are identical, as to conclude from the statement, "God is light,"⁵ that God and light are identical. The conception that God and *the good* are identical cannot be found in the Bible. But it is found often in Plato and his followers. Plato identified God and *the good*⁶ and Plotinus identified God and mind.⁷ The Neoplatonists talked much about the "one" and the "good", which with them are synonyms for God. They are not thinking of a personal being but of the primary principle, which

¹ *S. and H.* p. 113. cf. p. 52 and p. 76. cf. *No and Yes.* p. 45.

² *S. and H.* p. 119.

³ Cf. 6. 7. 38.

⁴ 1 *John* 4:8.

⁵ 1 *John* 1:5.

⁶ Cf. Ueberweg's *Geschichte der Philosophie.* Vol. I, p. 356.

⁷ Cf. Windelband's *Hist. of Phil.* 2. 2. 20. 7.

they so designate. The title of one of the books of Plotinus is, "*On the Good or the One*",¹ by which he means God or first principle; and he calls the "*one*" or God the "principle of all things".² Proclus says: "The *one* is the same as the *good*".³ Spinoza used "*substance*" as a synonym for God, meaning thereby, as does Mrs. Eddy, that which exists in and of itself.⁴

In addition to the specific points already noted, consider in general that Mrs. Eddy identifies God and certain qualities rather than ascribes them to him. Here so soon there comes before us a distinct tendency in Mrs. Eddy's thought corresponding to a distinct doctrine of the Neoplatonists, a tendency to raise the conception of the deity even to complete absence of all qualities.⁵ This is necessary for those who imagine that all qualities imply limitation or finiteness and understand by the infinity of God simply "*allness*"; and interpret it so as to destroy the personality of God.

Thus far in this chapter I have been stating the case in a general way only. Now I take up definite points and the argument will be plainer and more conclusive.

Coming then to the very heart of the matter, Mrs. Eddy is a pantheist. Christian Science is a form of pantheism. In saying this I am not calling Christian Science a bad name. I say it be-

¹ 6. 9.

² 6. 9. 5.

³ Cf. *Works of Plotinus*. p. 323.

⁴ Cf. *Eth.* 1. Def. 3 and 1. 11.

⁵ Cf. Windelband's *Hist. of Phil.* 2. 2. 20. 2.

cause it is a fact and because it must be said in order to explain Christian Science. Mrs. Eddy tries hard to parry this charge, but it is impossible to do it. Her case is hopeless.

Mrs. Eddy, of course, is not a pantheist if her definition of pantheism be accepted. She says: "Pantheism may be defined as a belief in the intelligence of matter",¹ or "that God, or Life, is in or of matter".² But every person informed in philosophy ought to know and does know that this is only one kind of pantheism, namely, materialistic pantheism. There is also idealistic pantheism, and Christian Science is this kind of pantheism.

Mrs. Eddy, in saying that Jesus "established the only true idealism on the basis that God is all",³ confesses that her system is a kind of idealism. Now when she identifies God with reality, all or infinite reality, and robs him of his personality, as will be seen, she proclaims the doctrine of idealistic pantheism.

One who identifies God with nature is a pantheist, an idealistic or materialistic pantheist, according to his conception of nature as ideal or material. Mrs. Eddy says: "In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter."⁴ "Spiritual" nature is, with Mrs. Eddy, of course, nature ideally

¹ *S. and H.* p. 129.

² *S. and H.* p. 27. cf. p. 259.

³ *No and Yes.* p. 47.

⁴ *S. and H.* p. 119.

conceived. We do well to pause here and comprehend clearly what Mrs. Eddy means by "nature that is spiritual and not expressed in matter." Evidently from such a nature all material objects are excluded. Again she means nature with all temporal relations excluded, for that nature which is identical with God is eternal and without change. What kind of nature is this? The following quotation will throw light on the question: "Principle and its idea is one, and this one is God, omnipotent, omniscient and omnipresent Being, and His reflection is man and the universe."¹ For Mrs. Eddy, "Principle and idea" or God and man constitute, it seems, the universe. As we are trying to follow Mrs. Eddy we must attempt to comprehend this doctrine however difficult the task is. But we can succeed as this is no newly traveled road. Many have gone this way before and made it possible for both the author of Christian Science and us. I can promise the reader that it will be easier for him as we proceed; for, I repeat, Christian Science is a system of metaphysics and the study of other doctrines will make this one clearer. So let us go along carefully but steadily to the end.

Mrs. Eddy again says: "Allness is the measure of the infinite, and nothing less can express God";² "the only realities are the divine Mind and idea."³ It would be difficult for Mrs. Eddy

¹ *S. and H.* p. 465 f. cf. p. 109.

² *S. and H.* p. 336.

³ *S. and H.* p. 109.

to teach more plainly idealistic pantheism. But when she faces the issue squarely she denies emphatically that she is a pantheist.¹ Either she is ignorant of what pantheism is, or she is trying to avoid what she knows is a just charge and a telling objection to her system. The world's greatest pantheists are not materialistic but idealistic pantheists; for example, Buddha, Plotinus, Spinoza, Hegel. Of all pantheists Spinoza is the most thorough-going and pronounced and his pantheism is determined by his expressed identification of God and nature.²

In this identification Spinoza uses the terms "*natura naturans*" and "*natura naturata*". This is a very good parallel to Mrs. Eddy's language. She identifies God with "*noumena*" and "*phenomena*",³ using terms that were made famous by Kant. Another of Mrs. Eddy's synonyms for God that should be recalled is the term "*Ego*", which comes from Schelling. He attempted to combine the *noumenon* and *phenomenon* of Kant into one and named the product the "*Absolute Ego*." *Ego* is the Latin first personal pronoun. Here we have pantheism tinged with a color of personalism. In Christian Science the tinge has faded out entirely though we have the meaningless sign, *Ego*.⁴ The pantheism of Christian Science, however, is not so extreme a type as is

¹ Cf. *Ch. Sc. vs. Pan.* p. 6ff.

² Cf. *Eth.* 1. 29. Note. cf. Windelband's *Hist. of Phil.* 4. 2. 31. 5.

³ *Ch. Sc. vs. Pan.* p. 18. cf. *S. and H.* p. 114.

⁴ Cf. *S. and H.* pp. 204, 250, 281.

Spinoza's, whose pantheism, as Windelband observes, is "complete and unreserved".¹ It is set forth in a form absolute and without a "saving clause". Spinoza teaches the immanence of God in nature so positively as hardly to suggest his transcendence. The Neoplatonists teach the transcendence of God, which is a modification or limitation of their pantheism. I am not able to find the transcendence of God very clearly set forth in Christian Science, but it is implied in the doctrine of emanation which is in both Christian Science and Neoplatonism. This doctrine is that the world or nature spiritually or ideally conceived, proceeded from the first principle or God, as light radiates or emanates from the sun. This is the famous illustration of Plotinus and is used often by Mrs. Eddy.

Plotinus says: "The One is all things;"² "intellect is real existence and contains all real existences in itself, not after a spatial fashion but as though they were its own self, and it were one with them."³ By intellect Plotinus means the creator or what Mrs. Eddy means by mind as a synonym for God. Proclus says: "The fabricator of the universe * * * contains in himself the forms of all things."⁴ To a follower of Plato "forms of all things" means realities of all things. If all things are in God in this meta-

¹ *Hist. of Phil.* p. 409.

² 5. 2. 1. Tr. by Fuller.

³ 5. 9. 6. Tr. by Fuller.

⁴ *Nat. of Evil.* 3. (p. 144.)

physical sense, then all things are divine or are God, just as Mrs. Eddy reasons: "If Mind is within and without all things, then all is Mind."¹ Mind is one of Mrs. Eddy's "Divine Synonyms", we are to remember. Again Proclus says: The Demiurgus "is intelligibles themselves."² The Demiurgus is the creator and by "intelligibles" Proclus means the forms or realities of things. Plotinus and Proclus then identify God with nature, when nature is spiritually or ideally conceived, just as Mrs. Eddy does. This is the thought of Proclus when he says that the Demiurgus "will contain (contains) the paradigms of the things that are generated".³ *Paradigms* are patterns, forms or ideal essences. Proclus, speaking of an eternal being, considered as cause and of its eternal effect and distinguishing these from all temporal causes and effects, says that "the maker and that which is made are one".⁴ This is an identification of God and nature as Mrs. Eddy understands God and nature in the language referred to. "Spiritual nature" is to Mrs. Eddy nature conceived as eternal, not as temporal and changing. This may be difficult for us to understand but we must attempt to understand it if we would know what Christian Science really is. It seems that we can understand this much at any rate, that whether or not Mrs. Eddy and the Neo-

¹ *S. and H.* p. 257.

² On *Tim.* Bk. 2. (Vol. I. p. 302.)

³ On *Tim.* Bk. 2. (Vol. I. p. 225.)

⁴ On *Tim.* Bk. 2. (Vol. I. p. 236.)

platonists know where they are going, it is certain that they are on the same way, to the same place, Mrs. Eddy being in the rear by fifteen centuries.

And now consider that the pantheism of both Mrs. Eddy and the Neoplatonists is modified by their doctrine of "*emanation*". This feature or doctrine is more manifest in Neoplatonism than in Christian Science, but it is prominent in the latter also, as is clearly shown by the language of Mrs. Eddy. One may feel as he studies Christian Science that, while its pantheism is not so absolute and paralyzing as is Spinoza's, it is nevertheless colored with the same dark hopelessness that is found in his, and lacks in proportion the quality of bright hopefulness in which the Neoplatonists, by virtue of their doctrine of transcendence, excel Spinoza and Mrs. Eddy. Mrs. Eddy stands rather between them. This is said not of Mrs. Eddy and Christian Scientists personally, whose cork-and-kite-like optimism is perhaps their most valuable asset. It is said of the special feature of pantheism that is found in Christian Science. And this leads me to repeat what was said in the previous chapter, that the Neoplatonism of Christian Science has a Spinozaistic stamp. This fact should be noted as it will help us to discern the anti-Christian, pantheistic and atheistic character of Christian Science. The pantheism of the Neoplatonists, Spinoza and Mrs. Eddy is atheism.

Consider now Mrs. Eddy's statements: "Infinite Mind is the creator, and creation is the in-

finite image or idea emanating from this Mind";¹ "creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected * * * the highest ideas are the sons and daughters of God";² "From the infinite elements of the one Mind emanate all forms, colors and qualities, and these are mental both primarily and secondarily";³ "Omnipotent and infinite Mind made all and includes all";⁴ "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being";⁵ "Like a ray of light which comes from the sun, man, the outcome of God, reflects God".⁶ In these declarations of doctrines there are many points of interest, some of which cannot be taken up now but will be later. At present consider that they contain these three important propositions:

1. That creation is an emanation from the creator.

2. That the relation of creation to the creator is illustrated by the relation of a ray of light to the sun.

3. That, while creation emanates from the creator, it at the same time abides in him.

These thoughts are in a peculiar sense Neo-

¹ *S. and H.* p. 256.

² *S. and H.* p. 502f.

³ *S. and H.* p. 512.

⁴ *S. and H.* p. 206.

⁵ *S. and H.* p. 361.

⁶ *S. and H.* p. 250.

platonian. Plotinus, explaining how intellect, the second hypostasis, being or nature after the first, came into existence, says: "We call it an image because it is begotten of the One and preserves much of the nature of the One, and is very like the One, as light is like the sun";¹ "We are to think of it as a radiance proceeding from the One * * * just as the light about and surrounding the sun is eternally generated from it."² This is an explanation of the first step in creation. It is a radiation or emanation from the first principle, as light proceeds from the sun. Explaining the second step in creation in the same way, he says: "Intellect being like the One follows the example of the One and pours forth a mighty power. This power is a particular form of itself, as was the case with that which the principle prior to intellect poured forth."³ In like manner he explains all creation, saying: "There is then a procession from the origin of all things to the last and least of them."⁴

These quotations teach as clearly as do those from Mrs. Eddy that creation is to be considered as an emanation from the creator and that the relation of creation to the creator is illustrated by the radiation of light from the sun. So it is established that the first and second propositions designated above are true also in Neoplatonism.

¹ 5. 1. 7. Tr. by Fuller.

² 5. 1. 6. Tr. by Fuller.

³ 5. 2. 1. Tr. by Fuller.

⁴ 5. 2. 2. Tr. by Fuller.

That the third proposition is also true in Neoplatonism is evident from certain quotations from Proclus already given, but I add this other from Plotinus: "All things are in their origin inasmuch as they may all be traced back to their source."¹

So it is clear that Christian Science and Neoplatonism view creation as both a proceeding from and an abiding in the creator, and use the sun and its rays as a means of explaining their conceptions. It is perhaps the best possible illustration for them, inasmuch as the rays of light proceed from the sun and at the same time retain also the essential quality of the sun, namely, light. When we are thinking of quality, not quantity, as in this case, to say that the sun is in the ray is the same as to say the ray is in the sun. The importance of this illustration in aiding us to understand both systems should be emphasized. Windelband, seeing how important it is in Neoplatonism, says: "To express this relation (between God and the universe) in figurative form, Plotinus employs the analogy of *light*,—an analogy which in turn has also an influence in determining his conception."²

I wish at this point to remind the reader once for all that I am not leading him into subtleties. It is Mrs. Eddy and her masters that are doing it, whom we are undertaking to follow in order to see

¹ 5. 2. 1. Tr. by Fuller.

² *Hist. of Phil.* 2. 2. 20. 7.

how she is following them. If they talk of things that are beyond the power of the human mind to fathom, as they certainly do, still we must try to follow them and it may be that when they do this we can the more easily see her dependence on them. We are not concerned with the truth or the falsity of these speculations, but with the question whether or not Mrs. Eddy's system is in essential principles the same as that of the Neoplatonists. In other words, we are proving that Mrs. Eddy in claiming to be the recipient of a divine revelation and the discoverer of Christian Science is a philosophic plagiarist.

Having carefully studied what has been said as to the pantheism of Christian Science, it will not be very difficult, I hope, for us now to see that the god of Christian Science is an *impersonal god*. The language of Mrs. Eddy, already cited, in which she claims that "*Principle*" is the best term for God is sufficient in itself to justify this conclusion. Principle is not person and person is not principle. Principle is a quality of a person, or a rule for human action, or an abstract or primary truth. I am not able to think of it as being anything else. And to say that God is anyone or all of these is to reduce him to limits much narrower than to say that he is a person. That God may be thought of as in some way limited is a cause of great concern to Mrs. Eddy, and to her infinity, or unlimitedness, is simply the sum total of all reality. She says: "Allness is the measure of the infinite, and nothing less can express

God.”¹ It is clear that in such a system of pantheism, “Principle” is the best name for God, and God is not to be thought of as a person.

This subject gave Mrs. Eddy much trouble. She hardly knows what to do with it. There are repeated efforts to free her theology from what she felt is a very damaging defect. Accordingly, when we put together her various statements, contradictions are manifest. But plain statements, as well as her many synonyms and numberless references to God, together with the place which he occupies in her metaphysical system, compel us to think of what she calls God as something impersonal. Mrs. Eddy can refer to her god by means of the pronoun, “she,” as well as the pronoun, “he,”² and for her one is really as good as the other, but the impersonal pronoun “it” would be the best. Her god is an “*it*.” See that she does really so speak of it.

Once when a friend, who was a stranger to my little girl, eighteen months old, who did not yet know how to distinguish between the pronouns, came to visit us, the inquisitive child stepped around and quietly asked, “Papa, *what is it?*” It was the child’s innocence that made it funny. Had she known better it would have been impudence. When we look at the young baby in the mother’s arms shall we ask “What is *his* name?” But we do not know whether the baby is a boy or a girl. So we may ask the proud

¹ *S. and H.* p. 336.

² Cf. *S. and H.* pp. 256 and 331f.

mother "What do you call *it*?" and get into worse trouble. The mother feels that her babe is something infinitely more than an *it*. Her child is a human being, a person, and is not to be thought of as a *thing* either finite or infinite.

Let us first examine Mrs. Eddy's statements. "Person is formed after the manner of mortal man, so far as he can conceive of personality. Limitless personality is inconceivable. * * * Of God as a person, human reason, imagination and revelation give us no knowledge;"¹ "God is Love; and Love is principle, not person;"² "The world believes in many persons; but if God is personal, there is but one person, because there is but one God."³ In the first edition of *Science and Health* the personality of God is more boldly denied than in the one of 1911.⁴

Again she says: "If the term personality, as applied to God, means infinite personality, then God is infinite person,—in the sense of infinite personality, but not in the lower sense."⁵ This language is very interesting. If God is to be thought of as personal, it is not *a* person that he is, but limitless personality, which Mrs. Eddy says is inconceivable. If God is personal then there is but one person and accordingly a man is not a person. The essence of Mrs. Eddy's statements is that if we think of God as person we must not

¹ *No and Yes* p. 28f.

² *No and Yes* p. 28.

³ *S. and H.* p. 517.

⁴ Cf. pp. 20 and 227.

⁵ *S. and H.* p. 116.

think of a man as a person, and if we think of a man as a person we must not think of God as person; for to think of God as person is to think of him as *a* person and this would spoil all her theology. So if we ascribe personality to God, we must be careful not to let the word have any of the meaning which it does have when English speaking people use it. What is the trouble with Mrs. Eddy? Why is it that she can make such a ridiculous statement as that God is not a person but that he is personality? Why does she have to "split hairs" in this fashion? She is in a "strait betwixt two." When necessity is the mother of invention the offspring may be something quite unnatural. She cannot say that God is a person because she does not believe this, and because such a statement would tear out the keystone of her metaphysical system and cause the whole massive structure to fall in a pile. On the other hand it would not be wise for Mrs. Eddy to tell us plainly that she is going to rob us of our beautiful conception of God as a being of will, forethought, design, moral qualities and moral relations. But this is what she is attempting to do nevertheless, and in order to perform this operation pleasantly upon us she works the trick of extracting all the meaning out of the word, and then assures us, with the assumption of great wisdom and with amazing calmness, "God is in the higher sense personal, yes, God is infinite personality."

Why is it impossible for Mrs. Eddy to say that God is a person? Because God is infinite

and infinity is to her the same as “*allness*”, as we have already quoted her as teaching; and to think of a person is to think of a being that is in some sense separate and apart from other beings or existences. A person or one person implies other persons or other beings. Then to think of God as a person is to think of him as an individual standing apart from other individuals or realities, and this we must not do, as God is identical with all realities.

Mrs. Eddy must dispose of God’s *individuality* just as she does of his personality. “My child, let me make known to you a truth kept secret since the foundation of the world, but now imparted through a revelation of divine science. It is this greatly elevating truth, God is not an individual but he is individuality.”¹ I would not trouble others or myself with these subtleties, concerning which we may be confident that neither Mrs. Eddy nor any one else can do more than speculate, were it not that we have undertaken to follow her where she follows others, though she and they all may fall into the ditch.

Look again at Mrs. Eddy’s language: “The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science;”² “God is individual and personal in a scientific sense, but not in any anthropomorphic sense.”³ There are many points of interest in these two

¹ Cf. *S. and H.* p. 330.

² *S. and H.* p. 330.

³ *S. and H.* p. 336f.

sentences, but I note only four, namely, that Mrs. Eddy refers to spirit or God as "*it*"; that she understands that personality implies individuality; that God's individuality, as his personality, is in no sense like man's individuality, and that she claims that her teaching concerning the individuality of God is a "revelation of divine Science." God is not, she affirms, an individual "in any anthropomorphic sense."

No one would claim that God is an individual in every human respect, that is, both physically and spiritually. But the individuality of God, like his personality, if conceived at all, must be conceived as in some sense anthropomorphic. The following quotation from Mrs. Eddy shows this, of which not only the thought but the language should be considered with special care. "The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is *One*,—not one of a series, but one alone and without an equal."¹ Mrs. Eddy has been very sly in covering up her tracks but she made a fatal blunder when she wrote that sentence down. It alone, when its full force is felt, is enough to stamp Mrs. Eddy's doctrine of God as Neoplatonic. Plotinus says: "It is not proper that it (the One) should be a certain one of those things to which it is prior;"² "It is not some one of all things but is prior to all things;"² "The One

¹ *S. and H.* p. 117.

² 5. 3. 11.

will not suffer itself to be numbered with another nor indeed to be numbered at all.”¹ The meaning of Plotinus is that the “one” is not to be thought of as one of a class or series. To call it “one” in this sense, that is, as a man or a horse is one, would be to number it and this would not be proper, he thinks. Here is a striking and exact parallel in thought. Mrs. Eddy was born sixteen hundred years too late to make the revelation to us that she claims to do. Proclus follows Plotinus. He says: “The One is simply the first;”² “The One of it (Providence or God) is not like an individual one.”³ Proclus beat Mrs. Eddy to this idea by 1400 years. These Neoplatonists were followed by Spinoza, who expresses the thought very clearly and in language which Mrs. Eddy’s language resembles, thus: “A thing can not be called one or single, unless there be afterwards another thing conceived, which (as has been said) agrees with it;” “He who calls God one or single has no true idea of God and speaks of him very improperly;” “We do not conceive things under the category of numbers, unless they first have been reduced to a common genus.”⁴ Spinoza, the world’s greatest pantheist, following the Neoplatonists, beat Mrs. Eddy to this idea by 200 years, and Mrs. Eddy comes along at this late date and says it is a revelation to her. I cannot believe that

¹ 5. 5. 4.

² *Theo. Ele.* 100.

³ *Prov.* 1. (p. 7f.)

⁴ All in *Letter*, 50.

she is ignorant that this idea was written down by others. Her language is best explained on the ground that she got it in some way, *in some written form*, from these philosophers. I repeat, she made a great blunder in writing down that sentence and claiming that the idea came by divine revelation.

I may close this point of our discussion by remarking that whether or not Mrs. Eddy is right in supposing that God must not be considered in any sense as one of a series or class, that she herself evidently is one of a series or class, namely, the class of pagan philosophers and pantheists who cannot think of God, or the first principle of all, as being in any sense limited, of whom the first and greatest in intellectual acumen was Plotinus, and the last if not the least is Mary Baker G. Eddy.

Mrs. Eddy is set against anthropomorphism or the conception of God as having the form or nature of man. She thinks this error has done much harm. Now if anthropomorphism means that God has a body like man's and only this, then the doctrine would be bad. But no real thinker has taught that. Anthropomorphism, as the word suggests, is the doctrine that God has the likeness of man. It teaches that God is in some important respects like man. If God is like man in mind but not in body then we have an anthropomorphic conception of God. Since man is like God, being created in the image of God, as Mrs. Eddy pro-

fesses to believe, then God must be like man. If one is like the other, then the other is like the one. Men are sons of God as Mrs. Eddy allows. She also allows that the son is like the father. How illogical, how silly it is then to deny that the father is like the son. Again, since man, that is "immortal man", is by Mrs. Eddy identified with God, why does she wage such a war against a man-like deity? I repeat, "it belongs to the system." To think of God as like man is to limit him, Mrs. Eddy imagines. God is infinite and infinity is allness. Mrs. Eddy, like some theologians, has gone mad over "infinity." The gracious fatherhood of God is sacrificed on the altar of this little idol, "Infinity," the initial letter being capitalized for effect. Infinity is her little Dagon which she must prop up in his place lest he fall upon his face and be broken.

What is infinity? It matters not for our purpose what it is, except that if it is anything, it is a *somewhat* and not a *somewho*. We do not ask, who is infinity? for the question thus worded would not be intelligible. We could as well ask, who is what? I beg pardon of the reader for this repetition, but I want to make it clear that when Mrs. Eddy uses the word God she is talking not about a person, but about a thing, that is, an idea.

And now let us see how Mrs. Eddy deals with this subject. She says: "Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter is

truth;"¹ "Error would fashion Deity in a manlike mold, while Truth is molding a Godlike man;"² "God is individual and personal in a scientific sense, but not in any anthropomorphic sense."³

I do not find such general denials as these of the anthropomorphic character of God by the Neoplatonists, but I find denials to him of many specific human qualities, as we find in Christian Science, which I proceed to recount. And these are more valuable than general statements. But before doing so I give a sentence from Spinoza, who, like Mrs. Eddy, is set against all anthropomorphic conceptions of God. Like Mrs. Eddy's statements, it is general and sweeping. He says simply: God is "without any human qualities."⁴ It is natural to ask, how could Spinoza, who identifies man with God, that is eternal man, corresponding to Mrs. Eddy's immortal man, affirm that God is wholly unlike man? It is, I repeat, on account of the system. God is infinite and must not be thought of in any sense as finite. Mrs. Eddy has his standpoint exactly. Both are pantheists. Both identify man with God. Both teach that God is unlike man in every respect, though man is the image and likeness of God, and do so for the same reason, namely, to make secure their idol, *Infinity*, and both follow the Neoplatonists. If Mrs. Eddy teaches elsewhere any-

¹ *S. and H.* p. 269.

² *No and Yes.* p. 29.

³ *S. and H.* p. 336f.

⁴ *Letter*, 34.

thing contrary to this, it does not prove that she does not teach this, which the quotations show that she does teach. It is not my business to harmonize her contradictions. Her followers may attempt that. But I am careful not to misrepresent her, however much she may misrepresent herself.

And now we turn to the specific human qualities that are denied to God.

The first in order relates to the character of the divine mind.

Mrs. Eddy teaches that God is a being without will. In opposing and rejecting theism she says: "Reason and will are human, God is divine. In academics and religion, it is patent that will is capable of use and of abuse, of right and wrong action, while God is incapable of evil."¹ I am aware that Mrs. Eddy says that will may designate a quality of the divine mind. She is forced to this confession since she finds the expression "will of God" in the Bible; but she explains, however, that the will of God means "the might and wisdom of God."² Thus she would extract all the meaning out of the will of God, as she does out of his personality. She will not let the word, when applied to God, mean what it means when English-speaking people and psychologists use it. She makes it mean the same as knowing or understanding and robs it of its main use, which is to express purpose. So Mrs. Eddy

¹ *Ch. Sc. vs. Pan.* p. 7. cf. *S. and H.* p. 111.

² *S. and H.* p. 597.

can say: "With God, *knowledge* is necessarily *foreknowledge* and *foreknowledge* and *foreordination* must be one in an Infinite Being. What Deity foreknows, Deity must fore-ordain, else He is not omnipotent, and, like ourselves, He foresees events which are contrary to His creative will, yet which he cannot avert."¹ For God then to ordain, to decree, to purpose is the same as to know. The ground for this speculation is found in Proclus. He says: "It is not lawful for him (Demurgus or Creator) to will some things and produce others (contrary to his will); since will and productive energy are simultaneous in divine essences."² When it is learned that the productive or creative energy in both Christian Science and Neoplatonism is intellect or understanding, as will be seen later, it will be clear that Mrs. Eddy reproduces the thought of Proclus. I find the doctrine stated more positively, however, in Spinoza, who argues that if we should compare the divine intellect and will with the human intellect and will "there would be about as much correspondence between the two as there is between the Dog, the heavenly constellation, and a dog, an animal that barks"; and so he concludes that "neither intellect nor will appertains to God's nature."³ What he means is that we should not distinguish in the divine mind intellect and will; that in God they are one. But in the following

¹ *Unity of Good*. p. 22.

² *Nat. of Evil*. 1. (p. 78.)

³ *Eth.* 1. 17. Note.

language from Spinoza we have not only the meaning of the foregoing but also a more striking parallel to Mrs. Eddy's position: "This seems to have been recognized by those who have asserted, that God's intellect, God's will, and God's power, are one and the same."¹ Spinoza knew that some before him identified God's will with his power or might and again resolved his power into his intellect. It is easy to see that to those, who regard only the mental as real, all power must be simply intellectual energy. Spinoza, it seems, refers to the Neoplatonists. Mrs. Eddy holds that "all might is divine Mind."² Proclus says: "If being willing to make his fabrications indissoluble, he (the Demiurgus or creator) does not possess the power of effecting this, we must separate his will from his power, which would be absurd."³

Mrs. Eddy denies to God such knowledge as is commonly ascribed to men.

In connection with the above quotation from Spinoza and Proclus it should be recalled that in one of the quotations from Mrs. Eddy she denies "reason" to God. She does not mean by this term the highest kind of knowledge, which is understanding or consciousness, for this she in many places ascribes to God. If she knows what she is saying, which I grant, she is distinguishing between the "discursive reason", or that kind of human knowledge which is obtained by a reasoning

¹ *Eth.* 1. 17, note.

² *S. and H.* p. 310.

³ On *Tim.* Bk. 5 (Vol. II. p. 346.)

process, and the knowledge of God which is always immediate or intuitive, or is simply consciousness. In the quotation from Spinoza, just given, in which he says "intellect" does not appertain to God's nature, he is making this very point. He, too, holds that God's knowledge is always immediate or intuitive knowledge or consciousness. The foundation for this strange speculation—and one could hardly discover a finer specimen of speculation—is found in the statement of Plotinus, that there arises from or pertains to the "good" "an intellect not such as we possess."¹

I am here anticipating the discussion of Mrs. Eddy's psychology and need not now trace the comparison further. In dismissing the matter now I wish to note for the benefit of the reader that the way is being prepared by means of this kind of psychology for the teaching of the Neoplatonists, Spinoza and Mrs. Eddy, that God has no knowledge of deformity, discord or evil.

Now since Mrs. Eddy denies so much knowledge to God we ask, why did she not deny all knowledge to him? Since she rejects an anthropomorphic God, how is it that she permits her god to have any kind of knowledge, since knowledge is a quality of human beings? Mrs. Eddy should have followed the Neoplatonists consistently to the end. Plotinus denies all knowledge to the *one* or the *good*. For knowledge requires the act of discrimination or differentiation and in all knowl-

¹ 1. 8. 2. cf. 5. 3. 11; 5. 3. 13; 5. 6. 6. and 6. 9. 6. cf. Porphyry in *Aux.* 26; and Proclus in *Prov.* 1. (p. 4.)

edge there are two things, a cognizing subject and a cognized object. Now this is the recognition of multiplicity but unity can not know plurality. For the *one* to know anything is to become multiplex and this is self-annihilation. By this metaphysical pole-vaulting we see how the *one* occupies a summit of existence higher than knowledge.¹

Sublime logic this, that makes the first being of all an ignoramus! It is splendid dialectical gymnastics. It is a strange kind of "divine utterance" that would render the deity a *dumheit*. But this is inexorable logic if all human qualities are denied to God and if only unity is real and multiplicity, which is implied in knowledge, is unreal. It is interesting to see how Mrs. Eddy, blind or seeing, follows these philosophic idolaters, who work for us this *sleight-of-mind* performance, up to a certain point and then stops short. She is vaulting on the same pole with them but either can not or will not jump quite so high. In this feature of the entertainment she appears to be rather weak or timid. The Neoplatonists get further from the earth than does Mrs. Eddy. In other words, they are somewhat less materialistic than she is. In this instance Mrs. Eddy fears to loosen all the strings to her balloon. Mrs. Eddy was either not smart enough to see what the Neoplatonists saw or was too smart to break with her constituency. It may seem very pretty to say that God knows no such thing as sin, sickness and

¹ Cf. *Plotinus* 6. 9. 6.

death. But who could endure her saying that God does not know anything? Still it ought to occur to anyone who thinks twice that not to know evil is not to know good; that not to know sin, sickness and death, is not to know goodness, health and life; that not to know darkness is not to know light; that not to know "straight down" is not to know "straight up"; that not to know error is not to know truth; that not to know the negative is not to know the positive; that a knowledge that does not recognize opposites and contradictories is no knowledge at all. I repeat, Mrs. Eddy joins the Neoplatonists in presenting to us a dumb deity, though very naturally, she does not so plainly describe her idol.

Mrs. Eddy, like her masters, teaches that God exists in an *active state* only and never in a passive state. It may be easily seen how this doctrine follows logically from their adoration of their idol, *Infinity*. Since their god is identical with "allness" there can be nothing outside of it to act upon it. So it is never acted upon but is ever active. We are in the habit of thinking of a person being the active agent and of a thing being the passive recipient, but these pantheists, as usual, demand that we reverse this mental process; and if we hesitate to walk backwards at their command they tell us politely that we are "dense", and some are so meek as to respond to this "word of the oracle" by falling down and worshipping, saying, "Behold, how wonderful is this divine wisdom. No man nor woman ever so spake before." It

should occur to them that, if they were so dull as to have believed error all their lives, maybe they are at it still, which very thing I am proving. And from henceforth, if they say, "never man or woman so spake," it is not an innocent but a wilful blindness that they are afflicted with. Indeed, some are about ready to believe that Christian Scientists are the best illustration of the proverb that "None are so blind as those that will not see."

Having "preached" this little bit, if you please, I turn to the language of Mrs. Eddy. She says: "The divine Mind includes all action;"¹ God is "omni-action;"² "Immortal Mind is ever active;"³ "God rests in action;"⁴ "There is but one primal cause. Therefore there can be no effect from any other cause."⁵ Plotinus holds that being and energy (or activity) are one⁶ and that energies and essences of intellect are the same.⁷ Proclus states the same principle more clearly when he says: "That which is in energy is perfect,"⁸ and "that which in capacity (or inactivity) * * * is imperfect."⁹ And Spinoza states the doctrine more clearly than does Mrs. Eddy, when he says: "It is as impossible for us to con-

¹ *S. and H.* p. 187.

² *S. and H.* p. 587.

³ *S. and H.* p. 387.

⁴ *S. and H.* p. 519.

⁵ *S. and H.* p. 207.

⁶ Cf. 5. 9. 8.

⁷ Cf. 5. 3. 12.

⁸ On *Tim.* Bk. 2. (Vol. I. p. 250.)

⁹ *Theo. Ele.* 77.

ceive God as not acting, as to conceive him as non-existing,"¹ and that God "cannot be passive."² That Mrs. Eddy simply reproduces the thought of the Neoplatonists and Spinoza is evident.

From this metaphysical principle that God is ever active and never passive, several conclusions are logically drawn by the Neoplatonists and Mrs. Eddy, two of which I proceed to give, showing Mrs. Eddy's dependence on them.

The first is that the divine being does not *suffer*. Distinguishing Christ from Jesus, who, she confesses, suffered, Mrs. Eddy says: "The eternal Christ, his spiritual selfhood, never suffered."³ Plotinus says: "It (being or that which always is in contrast with anything that begins to be or has a temporal existence) suffers nothing."⁴ Spinoza says: God is not "susceptible of passions."⁵ Some teachers of the Bible are found stating with a show of profoundness that the divine nature cannot suffer. They ought to learn that the Bible teaches no such thing but that pagan philosophy does, whence it came to Mrs. Eddy and to a few theologians also who in this matter are more under the sway of Plato than Christ.

If God cannot suffer it must follow that he cannot have *sympathy*, that is, he cannot suffer

¹ *Eth.* 2. 3. Note.

⁵ *Eth.* 1. 15. Note.

² *Eth.* 1. 15. Note.

³ *S. and H.* p. 38. cf. p. 582.

⁴ 3. 7. 4. cf. Porphyry, *Aux.* 22.

with human beings who do suffer. Nearly every one is astonished when he first learns that Christian Scientists teach that we should not sympathize with those that are in pain. No, the mother must not even kiss the bruised head of her boy nor say, "My darling, mama knows it hurts." Do not condemn too severely such a mother; she is working out Christian Science, she is consistent, she is metaphysical. "For to sympathize with the child is to recognize the existence of pain and this might lead to the inference that he has a material head in which pain is located, and this would spoil all our splendid theories, don't you see?" Christian Science compels its devotees so to reason, for its mission is to "make man God-like" and God cannot sympathize with those that suffer, for he cannot even recognize the existence of pain. So Mrs. Eddy says: "He could not destroy our woes totally if He possessed any knowledge of them. His sympathy is divine, not human."¹

A sympathy that arises without the recognition even of the pain of the sufferer is no sympathy at all. A sympathy that has in it no element of suffering is not sympathy. Why then speak of divine sympathy when there is not a point of similarity in it to human sympathy? This is another of Mrs. Eddy's verbal tricks, as the following quotation reveals: "Sympathy with sin, sorrow, and sickness would dethrone God as

¹ *No and Yes*. p. 39.

Truth, for Truth has no sympathy for error.”¹ As the sentence stands it does not make sense. Let us change the verbal form so as to state boldly what the thought really is and read it thus: “Sympathy with one, who is in sin, sorrow or sickness, would dethrone God, for God, who is a being of truth, has no sympathy for one who is in error, sin, sorrow or sickness.” It would dethrone God to sympathize or suffer with any one, for suffering implies passivity or weakness, as the Neoplatonists and Spinoza and Mrs. Eddy reason. Spinoza defines sympathy as he does pity, namely, “pain accompanied by the idea of evil.”² He is following Plotinus who classes pity with “vices, envies, jealousies,”³ etc., in short with all those passions that arise on account of the body. To Spinoza the “idea of evil” is a false notion, as it is to Mrs. Eddy; and to Plotinus the body is a non-entity, as it is to Mrs. Eddy. They all are “making time” on the same track, but Mrs. Eddy is far in the rear. And notwithstanding her slow gait she can receive neither sympathy nor pity from her god, nor can she obtain forgiveness for her false boast that she is leading in the race, for her god does not know any of these unfortunate things.

The second inference is that *God does not answer prayer* and the only benefit of prayer is what may be termed its reflex influence. Mrs. Eddy says: “The mere habit of pleading with the

¹ *No and Yes*. p. 40.

² *Eth.* 3. Definitions of the Emotions, 18, and Explanation.

³ 1. 1. 10.

divine Mind as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth;”¹ “God is not influenced by man;”² “Prayer cannot change the Science of being, but it tends to bring us into harmony with it;”³ “Do we expect to change perfection?”⁴ By this kind of reasoning prayer is not prayer but simply meditation. Again we have the use of an English word with all its meaning extracted. Mrs. Eddy should say simply that she rejects prayer and substitutes for it meditation. Consider that the perfection she is thinking of is not the perfection of the divine character or of a personal God, but the perfection which she attributes to the universe. She cannot think of God as we think of a great and good man whose very perfection and permanency of character and whose moral worth are revealed in his yielding to the cry of the weak and needy. Mrs. Eddy’s divine perfection is nothing but the order and harmony of the universe which she imagines is, has been and ever will be perfect. So to ask for what is not or will not be is to pray for what is supposed to be discord or evil, and as these cannot possibly be, prayer is a waste of breath. Do not forget that Mrs. Eddy is a pantheist. Her god is something impersonal. She says also of praise: “God is not moved by

¹ *S. and H.* p. 2.

² *S. and H.* p. 7.

³ *S. and H.* p. 2.

⁴ *S. and H.* p. 2. cf. p. 3.

the breath of praise to do more than he has already done.”¹

Thus with one rude stroke, but with a great flourish of philosophy and rhetoric, this would-be originator of a new religion would make prayer and praise, the heart of all worship and the spring of all piety, ridiculous and impossible except in the ignorant and superstitious. What man with sense will stand up to praise a being or a thing that is indifferent or bow down to ask for what he knows he cannot by virtue of the asking obtain? Here the sarcasm as well as the logic of Henry Ward Beecher is to the point. “I cannot say my prayers to the Omnipotent, Omniscient, Omnipresent, any more than I could to a proposition in Euclid. You might as well tell me that three angles make a triangle, ‘Now worship!’ ”²

In nothing more than in the matter we are now considering is the anti-Christian character of Christian Science revealed. From these sentences alone one may see that it is pure and simple infidelity.

But we are concerned only secondarily with the truth or falsity of Mrs. Eddy’s doctrine and primarily with her claim that she discovered it inside the Bible or received it as a direct revelation from God. Everybody who knows enough to talk on the subject, knows that this metaphysical vagary is not in the Bible; and the other question is settled for us when we discover that it is a spec-

¹ *S. and H.* p. 2. cf. p. 12.

² *A Treasury of Illustration.* p. 241.

ulation of the Neoplatonists and Spinoza. So let us hear them. Proclus says: "A conversion to the whole imparts salvation to everything" and "to this conversion prayer is of the greatest utility."¹ What he means by "conversion to the whole" is coming into unity with the universal order or bringing oneself by the power of right thinking into a condition of harmony with the universe. This is "salvation," he says. This may seem to the reader a strange meaning for the word "salvation." But it means with Proclus just what it means with Spinoza and Mrs. Eddy, namely, a correct understanding of things, all things, the universe.² This then is the nature and end of prayer; meditation or contemplation continued until our minds are enlightened sufficiently to see the harmony of universal nature. Spinoza says: "Nor do I deny that prayer is extremely useful to us. For my understanding is too small to determine all the means, whereby God leads men to the love of Himself, that is, to salvation. So far is my opinion from being hurtful, that it offers to those, who are not taken up with prejudices and childish superstitions, the only means for arriving at the highest stage of blessedness."³ Spinoza, like Mrs. Eddy, identifies our love of God with understanding God or truth, as I will show later. I will also show that to Proclus and Spinoza salvation or the highest blessedness is noth-

¹ On *Tim.* Bk. 2. (Vol. I. p. 176 and p. 178.)

² Later this matter will be taken up. But now cf. S. and H. Letter 34. [p. 39.]

ing else than intellectual knowledge or perfect understanding. But the reader may be able already to grasp this; at any rate he can see for himself that Spinoza affirms that prayer is "extremely useful *to us*" in that it leads us to love God, and that it is the "only means for arriving at the highest stage of blessedness." He could not teach that God answers our prayers and gives us for the asking a blessing (such hope as this he brands, it seems, as "prejudices and childish superstitions"), for God is without "any human qualities" and "cannot be passive", that is, affected by anything. Spinoza thinks of God as something impersonal, as Mrs. Eddy does. He cannot then be changed, for to change this kind of perfection is to render it imperfect. It would turn perfection into imperfection. Hear Mrs. Eddy once more: "Prayer can neither change God nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, Truth, uplifting us to Him."¹ It would be difficult to find a more perfect parallel than we here discern between Christian Science and Neoplatonism.

I may sum up most of what has been said concerning the non-personality of the god of Mrs. Eddy and the Neoplatonists by saying simply that they present to us an *indifferent deity*. He desires nothing, he is displeased with nothing; for if he desired anything he would lack something and

¹ *No and Yes*. p. 49.

be thereby imperfect, and if he were displeased with anything he would be affected from a power without his own being and would not be infinite and omnipotent. They understand divine perfection and infinity in a way that renders the deity absolutely indifferent. So Plotinus can say: "The *good* itself is without desire,"¹ and "the life of the gods and of divine and happy men * * * is a life unaccompanied with human pleasures."² And Spinoza can say: "Neither the honest man nor the thief can cause God any pleasure or displeasure,"³ and "it cannot be said that God desires anything of any man, or that anything is displeasing or pleasing to Him: all these are human qualities and have no place in God."⁴ Mrs. Eddy teaches that to God there is no evil. From this it must follow that to God there is nothing good, and so Plotinus reasons: "To the *one* nothing is good, and, therefore neither is the wish for anything good to it."⁵ Mrs. Eddy shrinks from stating her doctrine so boldly and honestly. But that this is her doctrine can be seen from the quotations already given.

To give point to much that has just been said and to put it so its force will be felt I will say that Mrs. Eddy's deity is *incapable of love*. This may seem contrary to fact since one of Mrs. Eddy's synonyms for God

¹ 3. 8. 11. cf. 6. 9. 6.

² 6. 9. 11.

³ *Letter* 36. cf. *Letter* 32.

⁴ *Letter* 36.

⁵ 6. 9. 6.

is love.¹ According to Mrs. Eddy's idea of love, since she follows Spinoza and the Neoplatonists in identifying it with the highest kind of knowing or with understanding, as will be proved, we may say that God loves. That is, we may say that God loves when loves does not mean love. But English-speaking people and psychologists mean by unselfish, holy and divine love, a desire to benefit its object. It is an *affection*. But Mrs. Eddy's god would be imperfect if he had desire. For if he desires to have what he now has not, either he lacks something good, or he wants something bad and in either case he becomes imperfect. And if he desires to give what he has not already bestowed, then he has hitherto failed to impart what is good or he now wants to inflict evil on his creatures and this likewise renders him imperfect. Again, if Mrs. Eddy's god has an affection, that is, if he were affected by anything he would be finite and no god at all. So her Dagon, Infinity, is loveless, and is incapable of affection, for it is lifeless. When she calls it "Love" and "Life" she is doing just what all idolaters do in putting into their gods human qualities, *just what Mrs. Eddy says we should not do*. A principle, even though we may call it love, does not love. It is a person only that can love and does love. If we were dependent upon her mere words we would not know when to believe her. But since we have an understanding of her principles we know when to believe her

¹ Cf. *S. and H.* pp. 115 and 465.

words and when not. In spite of all the props, poor Dagon falls prostrate and his head is broken off. Oh ye Philistines, gather ye together in Ashdod and consider how to piece together again your dismembered divinity.

Before concluding this chapter we recall Mrs. Eddy's fear that principle, the best name for her deity, may seem cold and distant. So it does, and her denial does not change the fact. What she means may be expressed thus: "My child, do not fear this iceberg, it may seem cold and unsympathetic, but it is not. Draw near to it. Come into its embrace. At first it may chill you. But abide there for a time and when the temperature of your body is brought into harmony with it, there will be no disagreeable sensation at all." That is quite true. When one is frozen stiff he is apt to be without pain or feeling of any kind.

Finally these words of Beecher are again to the point: "I believe in God and never for a moment have I faltered in believing in a personal God, as distinguished from a Pantheistic God, whether it is the coarser Pantheism of materialism, believing that the material universe is God, or the more subtle view of Matthew Arnold, who holds that God is nothing but a tendency in the universe—a something that is not me that tends towards righteousness. Well, I would rather chew thistle-down all summer long than to work with any such idea as that."¹

¹ *A Treasury of Illustration.* p. 242.

Christian Science is idealistic idolatry. It worships a man-made divinity though not embodied in material form. A god that is invented by the human mind is one degree better than a god that is formed by the human hand, but that is all.

CHAPTER III.

COSMOLOGY.

COSMOLOGY is theory as to the world, and by world is meant the entire universe.

Naturally we begin this discussion with Mrs. Eddy's teaching as to *matter*. The two doctrines most pronounced in Christian Science are those relative to God and to matter. We have smooth sailing after we get the bearings that her theories on these subjects furnish us with.

It hardly needs to be stated that Mrs. Eddy teaches the unreality of matter. No idea is more baldly thrust at us and more doggedly reiterated. The divine mind and its ideas only are real; all else is unreal. She says: "All that really exists is the divine Mind and its idea."¹ Recall what was said as to Mrs. Eddy's doctrine of emanation. All reality is related to the divine mind as light is related to the sun. Matter is to God as darkness is to light. Do not forget this illustration. No other language throws so much light on Neoplatonism and Christian Science. Darkness is the negation or absence of light. Matter accordingly is the absence of or opposite of God or reality. It is simply non-being or in other words it is nothing. The least acquaintance with

¹ *S. and H.* p. 151. cf. p. 71.

Christian Science enables us to see that this is Mrs. Eddy's position. She says: "Spirit I called the reality; and matter the unreality";¹ "Nothing possesses reality or existence except the divine Mind and His ideas";² "Matter and its claims of sin, sickness, and death are contrary to God, and can not emanate from Him";³ "The realm of the real is Spirit. The unlikeness of Spirit is matter and the opposite of the real is not divine";⁴ "Matter is Spirit's opposite";⁵ "If matter, so-called, is substance, then Spirit, matter's unlikeness, must be shadow; and shadow cannot produce substance".⁶ Hundreds of quotations of a like kind could be given but these are sufficient to show what Mrs. Eddy's theories as to matter are.

The Neoplatonists have exactly the same theories. Students of Neoplatonism will understand that they taught that any given object has two qualifications, or consists of two elements, substance and shape, or matter and form. Plotinus says: "Everything is composed of matter and form."⁷ The word, form, with him, as is well known, means just what the word, idea, means with Mrs. Eddy.

Recall Plato's "eternal world of ideas" or paradigms as contrasted with the world of things.

¹ *Retros. and Intros.* p. 40.

² *S. and H.* p. 331.

³ *S. and H.* p. 273.

⁴ *S. and H.* p. 277.

⁵ *S. and H.* p. viii.

⁶ *S. and H.* p. 257. cf. *Retros. and Intros.* p. 39f.

⁷ 2. 4. 6. Tr. by Fuller.

That world of ideas contributes the forms to the material things of this world of sense. The form or idea they regarded as real and eternal, the matter or substance as temporal and unreal. This is contrary to our common way of thinking of them but is the basis for Mrs. Eddy's way of thinking of them which she confesses is contrary to our common conception. Recall her statement: "From the infinite elements of the one Mind emanate all form, color, and quality and quantity, and these are mental, both primarily and secondarily."¹ That is, Mrs. Eddy believes in the reality of material things in so far as their forms are concerned. She is a thorough-going and consistent idealist and cannot allow reality in anything except what is mental. On this point of the unreality of matter the parallel of the two systems is perfect.

That matter is to be considered as the opposite or negation of the good, God, form, the ideal or the real is evident from this quotation from Plotinus: "It is correct then to speak of matter both as having no qualities and as being evil. For it is not called evil because it has qualities but rather because it has not, lest otherwise it were evil from being form and not from being the nature opposite to form."² Here is a parallel brought to light that will be taken up later, namely, that the two systems identify matter and evil, since both these are opposite to the good. Dis-

¹ *S. and H.* p. 512.

² 1. 8. 10. Tr. by Fuller. cf. 1. 8. 7.

miss this theory for the present and notice the point that matter is here described by Plotinus as "being the nature opposite to form," that is, opposite to idea, reality, God or good. The Christian Science shoe, in size and shape, fits exactly the Neoplatonic track.

In the following sentence Plotinus conceives of matter as shadow or as darkness. "At this point she (the soul) already has hold of matter, seeing what she does not see, just as we talk about 'seeing the dark.'"¹

Mrs. Eddy performs nicely for us. She is stepping accurately and gracefully in the tracks of Plotinus. Her skill, though secretly acquired, evinces the best of training.

It is appropriate to consider in this connection Mrs. Eddy's *application* of the doctrine of the unreality of matter.

It is hardly necessary to say that Mrs. Eddy reasons that since matter is unreal, the human body is unreal and therefore sickness is unreal. Accordingly it is useless to take medicine. If there is anything new in Christian Science this is it. But notice, it is only an application of the principle and not the principle that can be said to be anything novel. And we have seen that Mrs. Eddy must have known that P. P. Quimby made this application of the principle. The principle is as old as Plato and even older. The most ardent friends of Mrs. Eddy would hardly claim that

¹ 1. 8. 4. Tr. by Fuller.

such an application of this principle is a mark of genius. She is entitled to all the honor that is due her for this and all the dishonor that is due her for refusing to apply the principle in other practical cases that logically demand it.

Mrs. Eddy makes an application of it to the Christian ordinance of the Lord's Supper, which she very naturally rejects.¹ Since our business is to get away as far as possible from matter or darkness, the opposite of spirit or light, then we should discard all material emblems. This is good logic if we grant her premise.

But Ralph Waldo Emerson, who was a Neoplatonist rather than anything else, rejected the Lord's Supper evidently for the same reason. He was, as is well known, a Unitarian minister of the Gospel for several years, but renounced that vocation when he found that he could not any longer conscientiously administer this ordinance of the church.² His philosophy now had the right of way and his Christianity was side-tracked. It may be said to the credit of this great thinker that his conscience was too sensitive to truth and honor to permit him to propagate his philosophic principles in the livery of Christian terms. It is good and beautiful to be spiritual, but it is not wise, however philosophic it is, to be so spiritual that we are nothing else. It may be a sublime experience to glide in a flying machine in thin air far above the earth, but one does not possess men-

¹ Cf. *No and Yes*. p. 43.

² Cf. *New International Encyclopedia*. Article, *Emerson*.

tal poise who is so carried away with the exhilaration of the sensation as to imagine that he will never need to set foot on the ground again. A spirituality that makes indiscriminate and wholesale war upon the body is a spirituality that is pagan and not Christian. The Bible does no such thing as this.

Of course Mrs. Eddy is against the resurrection of the body, as will be seen later. For the soul to re-enter the body is for it to come again into its opposite. It is light clothed with or hidden in darkness. Christ's ascension was a discarding and an abandoning of the "mortal coil." Matter is a negation or limitation of the spirit. In proportion as one escapes from the body he becomes free. To get away from it entirely is to be where all is light and where there is no darkness at all. It was impossible therefore for Mrs. Eddy to believe in or desire the resurrection of the body. Some of her followers when she died did not seem to understand this and declared that they expected her resurrection. But the reappearance of Mrs. Eddy in the flesh, in finiteness, in unreality, in shadow, in falsity, and darkness would have spoiled all her teaching. In this case certainly "the last error would be worse than the first."

It was the contrary with Jesus Christ. He taught that death is a reality which he could conquer and demonstrated the truth of his words by his death and resurrection. Mrs. Eddy taught that death is an unreality that could be avoided

and demonstrated the falsity of her words by dying and staying dead. Jesus Christ died because he chose to. Mrs. Eddy died because she could not help it. Her disciples said that she was, during the time of her fatal illness, "in error". It would be a greater error for her to return to materiality and unreality, to darkness and finiteness. No, no! you fond disciples; you should be more philosophic. Since it would be so great a calamity to return to this "mortal coil", why is it an error to be shuffling it off?

But one wonders why Mrs. Eddy did not continue the application of this principle of the unreality of matter. Why did she not work it out completely and consistently? She makes war on error, sin, sickness, and death because matter is unreal. But she has no right to stop here. She has started on a certain road. She must travel it to the end or go back. She has no right to stop, look wise and say, "See what progress I have made." No, we say, "Go on, or confess that you are in a bad way."

If matter is darkness and spirit is light then the less materiality we have the more spirituality we have; the more we reduce the corporeality, the more we increase the mentality; the leaner the body, the fatter the soul.¹

This is invincible logic. Who does not know that the less darkness there is the more light there is? If then I am hunting for a pious man there is

¹ Cf. *Retros. and Intros.* p. 99.

an infallible rule to guide me; he is anyone whose bones are ready to protrude.

If there is ridicule in this language I remind the reader that it is sound reasoning also. It was just this supposedly deep but impractical metaphysics that produced asceticism in the church. And every student of church history and of dogmatics knows that it was not Christian theology but Platonic philosophy that created this caricature of life which was a mark of the Dark Ages and which still lingers in the institutions of monasteries and convents. It is the necessary result of the notion that mind and body are related as reality and unreality, as light and darkness.

But Mrs. Eddy does not make this logical application of her principles. On the contrary she claims that she can transform a "crow bait" into a race horse;¹ and Christian Scientists are reasonably fat and sleek. They know well how to take care of the physical man, treating it as something very precious. In this they go contrary to their principles but make a very pleasing plea for popular patronage. In this Mrs. Eddy is like Bishop Berkeley, who taught that physical objects do not exist but that we should act just as though they did.² Why bother us then with all these subtleties if we are to go on living the same kind of life that we have been living, except in certain arbitrary reformations instituted by Mrs.

¹ Cf. *S. and H.* pp. 245 ff and 261.

² Cf. *Principles of Human Knowledge.* Paragraphs 34-36.

Eddy on account of her antipathy to medicine and orthodoxy? But we are not yet through with Mrs. Eddy's inconsistencies.

Matter is unreal and is darkness, she vehemently contends, but she makes financial charges for dispensing the light of her health-giving metaphysics. That is, she demands so much unreality and darkness in exchange for so much reality and light. It is stated that her estate after her death was appraised at over two millions of dollars. She certainly knew how to chase the shadows of darkness and to get possession of them; and how also to will them to her church, believing, it would seem, that the church needed them. Mrs. Eddy was a financial success. She beat all other religious reformers in making money. Jesus of Nazareth was not in her class. He died poor; she died in the arms of luxury, that is, in the enjoyment of the shadow of darkness and unreality. Oh! consistency, thou art indeed a jewel; but alas! how the sow tramples upon thee! How sweet the darkness was to this angel of light!

The great American trio of religious grafters, Joseph Smith, Alexander Dowie and Mary Baker G. Eddy each, had a genius for getting a corner on revelation and getting in the shekels. And the greatest of these is Mary Baker G. Eddy.

Again, since matter is unreal, Mrs. Eddy argues, we should take no medicine. For both the pill and the swallowing machine are unreal. The acting subject and the thing acted upon both, you

see, are unreal. Therefore, to do this thing is to give ourselves up to unreality and to forsake reality. That is, it is turning away from the light of day and going into the shades of night. It is not good logic, she thinks, for one unreality to consume another smaller unreality.

Very well, but she should reason the same way about swallowing any other piece of materiality. Mrs. Eddy should have continued the application of her logic and advised us thus: "My little children, bread is unreal and your body is unreal. It is not necessary for one unreality to chew up and swallow down another unreality or for one shadow to consume another shadow. The whole physical performance is a delusion of the flesh and the very thought of it jars us out of harmony with the universe of reality. So from henceforth eat nothing. The spirit should dominate the body, not the body the spirit." But who ever heard of a Christian Scientist fasting? They have to swallow down as much unreality of this kind as the rest of us do, and seem to enjoy it equally as well. It has never been claimed for the founder of Christian Science, so far as I am aware, that she failed to pay her respects daily to the materiality of food.

Finally, consider the psychology involved in the rejection of the Lord's Supper. It is using the physical to suggest the spiritual. It is using error to teach truth. With flourishing rhetoric and empty profoundness, Mrs. Eddy says: "If we array thought in mortal vestures, it must lose

its immortal nature.”¹ The great question of psychology herein involved will be taken up later. Here it is desired only to give a passing notice to the subject, and to remark that if this kind of reasoning is correct then all teaching by object-lessons is wrong, for it is imparting ideas by means of the visual sense, that is, it is imparting the spiritual by means of the physical, or stating truth by means of error, as Mrs. Eddy argues.²

But do Christian Scientists reject the principle of teaching by object-lessons? Not when it is inconvenient. For example, Mrs. Eddy has permitted her pictures to be scattered everywhere. Plotinus scorned such a thing and was consistent. When one wanted him to sit for his likeness to be taken, he declined, giving for himself and all his followers a satisfactory reason: “As if (said he) it was not sufficient to bear this image (the body) with which nature has surrounded us, you think that a more lasting image (bodily likeness) of this image should be left as a work worthy to be inspected.”³ What splendid philosophy! How beautifully consistent! Why Mrs. Eddy did not stand firm with her master on the same spiritual pinnacle but fell off and down into materiality in permitting her image to be reproduced may be explained in two ways. It may have been on account of feminine vanity, a materiality which was not fully overcome by her spirituality. The bet-

¹ *S. and H.* p. 260.

² *Cf. S. and H.* p. 126.

³ *Select Works of Plotinus.* p. XLIV.

ter explanation is, however, that pictures in our time may become a lucrative commercial commodity. Plotinus, I judge, was not so tempted. What's the harm anyway in swapping one shadow for another, especially when one is willing to give more than he gets of the article? There is nothing, you see, in either parting with or receiving what is unreal. A very convenient philosophy Christian Science is! What consistency in inconsistency!

The digression that we have indulged in is justifiable on the ground that it brings into clear view the radical character of Christian Science principles and Mrs. Eddy's arbitrary and limited application of them. Christian Scientists, as is well known, live changed lives both for the better and for the worse. But the reforms that they practice are not half so radical and revolutionary as the system really demands. It demands with as inexorable logic as can fetter human thought that they eat nothing, see nothing, hear nothing, feel nothing, in short that they be rid of their bodies immediately and with the swiftest possible dispatch. Mrs. Eddy has carried her principles into absurdities from some of which common sense restrained the Neoplatonists. And her common sense, too, permitted her to follow her principles into only a few of the follies into which they lead those who do not know when to slip the halter from their heads. Practical Christian Scientists keep their hands on the buckle and refuse to go where it is unpleasant or dangerous. I take the liberty to suggest that they make much

of the time-serving saying of their half-brother, Ralph Waldo Emerson, namely, that "with consistency a great soul has simply nothing to do."¹

To make it clear how foreign to Christianity is the relation of soul and body, which we have been reviewing, let the student consider that the conception of the body as the *prison-house of the soul* is not found in the Bible at all. It is a pagan notion. Preachers who proclaim this vagary ought to "sit up and take notice". The Bible teaches the redemption and resurrection of the body and our eternal existence in it; not escape from it.

The testing of a principle is the proving or disproving of its truth and value. If the principle of the unreality of matter cannot be applied to one department of practical life as well as another, then it is not true and should be rejected. We may say of Mrs. Eddy, as was humorously said of Bishop Berkeley, that when she says there is no matter, it's no matter what she says. The material world is "*real as long as it lasts*", as Bob Burdette wittily puts it.

In an idealistic system, a system that confines reality to the divine mind and its ideas, it is natural and necessary that mind be considered as the creator of the world. And so Mrs. Eddy and the Neoplatonists teach.

Two suppositons which will be discussed at a proper time should for the present be kept in

¹ In Essay, *Self-Control*.

mind: that both Mrs. Eddy and the Neoplatonists teach that there is one infinite mind; and that when they speak of creation they are not thinking of what has a beginning in time and an existence of limited duration but of what is eternal. If the student will lay hold of this thought he will easily understand and appreciate the parallel which, though traced with brevity here, is far reaching in importance.

Mrs. Eddy says: "The mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine mind."¹ We are not concerned with this unintelligible reference to "higher criticism" and need not be confused by it. But consider other quotations from her to the same effect: "Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind;"² "Divine Mind is the only cause or Principle of existence;"³ "The universe reflects God. There is but one creator and one creation. This création consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected;"⁴ "God creates all forms of reality. His thoughts are spiritual realities."⁵ We find the Neoplatonists affirming the same doctrine with

¹ *S. and H.* p. 255. Cf. *Retros. and Intros.* p. 94.

² *S. and H.* p. 256f. cf. p. 143.

³ *S. and H.* p. 262. cf. p. 207.

⁴ *S. and H.* p. 502f.

⁵ *S. and H.* p. 513.

the same positiveness. Plotinus praising the *nous*, which is infinite mind or intellect, says: "Is it not evident, that being intellect, it intellectually perceives in reality and gives subsistence to beings?"¹ The thought is that infinite mind by thinking brings beings into existence. Again, Plotinus says: "Intellectual perception is simultaneous with existence."² The idea is that to think a thing is to create it, which is clearly true for one who holds that thoughts are the only realities. Proclus states the position in plainer language than does Plotinus. He says: "The causes of all things are in intellect;"³ "Intellect is the maker of it" (the world);⁴ "His intellections (the thoughts or ideas of Demiurgus, the creator) are creations."⁵ The Neoplatonists followed Plato in calling the infinite mind or intellect when thought of as the creator, the Demiurgus.⁶

No comment is necessary. The language of Proclus is as clear as Mrs. Eddy's in ascribing creation to mind as the producing cause.

In dismissing this phase of the subject, it will give force to our contention to notice that Spinoza, pantheist, atheist and infidel, held to the same dogma. He says: "The intellect of God, in so far as it is conceived to constitute God's essence, is, in reality, the cause of things, both of their es-

¹ 5. 9. 5. cf. 5. 9. 4.

² 5. 6. 6.

³ On *Tim.* Bk. 2. (Vol. I. p. 225.)

⁴ On *Tim.* Bk. 2. (Vol. I. 237.)

⁵ On *Tim.* Bk. 5. (Vol. II. p. 354.)

⁶ Cf. *Plotinus.* 5. 1. 8.

sence and of their existence.”¹ Mrs. Eddy, since she identifies mind with God, regards it as constituting the essence of God. *Intellectus* with Spinoza corresponds to *nous* with the Neoplatonists and these two words of the Latin and Greek correspond to Mrs. Eddy’s *divine Mind*.

Mrs. Eddy teaches that creation is eternal. In this conception two doctrines intimately related are involved, namely, that what God creates is eternal, that is, it is without beginning and without end, and that the act of creation also is eternal, that is, it is timeless. It will be seen, therefore, that what Mrs. Eddy means by creation is something wholly unlike what is commonly meant by the term. The word naturally suggests the bringing into existence of something that did not exist before, and accordingly both the created thing and the creating act are marked with temporal limitations. Mrs. Eddy’s unnatural use of this word, as of others that we have noted and will yet notice, is the result of her bondage to the Neoplatonists who treat the subject of creation as she does. First, as to the eternity of the world.

Mrs. Eddy says: “God created all through Mind and made all perfect and eternal;”² “All creations of spirit are eternal;”³ “God’s thoughts are perfect and eternal.”⁴ Do not forget that Mrs. Eddy considers God’s thoughts to be crea-

¹ *Eth.* 1. 17. Note. cf. 1. 33. Note 2.

² *Retros. and Intros.* p. 94.

³ *S. and H.* p. 287.

⁴ *S. and H.* p. 286.

tions. Recall the quotation from Mrs. Eddy above given that "infinite Mind is the creator and creation is the infinite image or idea emanating from this Mind" and connect with it this other: "The infinite never began nor will it ever end."¹ Again, note the language of Mrs. Eddy: "God, without the image and likeness of Himself, would be a non-entity, or Mind inexpressed."² So creation co-exists with God and is eternal, as he is eternal,³ for in pantheism nature is identical with God. It is the phenomenon, or God manifested, as Mrs. Eddy expressly states.⁴

Why then speak of the creation of the world at all, since it is as improper as it would be to speak of God being created? It is a "trick of the trade." Mrs. Eddy must follow her masters. In commenting on Genesis 1:1 she says expressly that we are not to understand that anything was really begun, that "the infinite has no beginning" and that the infinite is both "God and man including the universe"; that creation therefore means simply the "unfolding of Spiritual ideas and their identities."⁵ In others words, the creation spoken of in Genesis is no creation at all. It is not even anything like creation. It is education; it is the awakening of intelligence in man. It is man exercising the power of understanding and consciousness. Mrs. Eddy says: "Whatever seems to be a new creation is but the discovery of some

¹ *S. and H.* p. 245.

⁴ Cf. *S. and H.* p. 114.

S. and H. p. 303. cf. 306.

⁵ *S. and H.* p. 502f.

Cf. *S. and H.* pp. 267 and 336.

distant idea of Truth.”¹ In creation, as described in Genesis we are not to understand that *God was doing anything* but that *man was doing a lot of powerful thinking*. The student of philosophy will discern that Mrs. Eddy in this interpretation or rather caricature of the record of creation found in Genesis, is reproducing Hegel, who under the influence of Neoplatonism attempted to apply the principle of evolution to Genesis according to which the sin of our first parents becomes a “fall up” rather than a “fall down.” The first sin was simply the springing up of “consciousness” in man by which he is differentiated from the brute.²

Plotinus says: “This world, therefore, never began, nor will ever cease to be.”³ Proclus says: “From all that has been said, therefore, it is easy to infer, that the Demiurgus produces eternally; that the world is perpetual, according to a perpetuity which is extended through the whole of time.”⁴ Proclus explains and develops the thought of Plato that the Demiurgus in making the world “looked to an eternal paradigm.”⁵ That is, the creator made the world according to an eternal pattern or plan.

Here we must renew our knowledge of Plato or form a slight acquaintance with him. This great thinker spoke often of two worlds. One is the world of paradigms or patterns, of forms or

¹ *S. and H.* p. 263. cf. p. 504.

² Cf. his *Philosophy of History*. Part 3, Sec. 3, Chap. 2.

³ 2. 9. 7.

⁴ On *Tim.* Bk. 2. (Vol. I. p. 308.)

⁵ On *Tim.* Bk. 2. (Vol. I. p. 276. cf. p. 222 ff.)

ideas. The other is the world of material things. The former is often referred to by present day speakers as "Plato's eternal world of ideas." For in this world no past nor future is known. But the world of things is subject to time. Again, the world of ideas was regarded as unchanging and perfect and the world of things as changing and imperfect. *Ideas* have no beginning and no end; *things* originate and vanish. Consequently the world of ideas was considered real and the world of things unreal. However contrary to common thinking this is, it was Plato's way of thinking to which, when touched up with a lively colour added by the Neoplatonists, Mrs. Eddy conforms perfectly.

To the conception of Plato the Neoplatonists, who used his philosophy for religious purposes, added the doctrine that these ideas of the eternal world should be considered as ideas or thoughts of God.¹ So this world of ideas, which becomes the one world of reality, can very naturally and easily be considered as a world created by the divine mind or brought into being by divine thinking, since it is simply a world of thoughts or ideas. And since the divine mind eternally thinks, this world is eternally created. Since God is identical with mind and mind by its very nature is ever active or is ever thinking, then this world is co-existent with God. This is Neoplatonism and it is Christian Science.

¹ Cf. Windelband's *Hist. of Phil.* 2. 2. 19. 4.

Mrs. Eddy thus contrasts these two worlds as Plato and his followers did: "Eternal things (verities) are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal;"¹ "Things spiritual and eternal are substantial. Things material and temporal are insubstantial."² With such a conception of the *real world*, it is necessary that the Neoplatonists and Mrs. Eddy consider it eternal.

A quotation from Spinoza, when carefully considered, will sharpen the point to the parallel that we are now tracing. He says: "All the decrees of God have been ratified from all eternity by God himself. If it were otherwise, God would be convicted of imperfection or change. But in eternity there is no such thing as when, before or after; hence it follows solely from the perfection of God, that God never can decree, or never could have decreed anything but what is; that God did not exist before his decrees and would not exist without them."³ Spinoza means by the decrees of God simply his ideas or thoughts; for he identifies the will of God with the intellect of God.⁴ Spinoza, like the Neoplatonists and Mrs. Eddy, considers God's thoughts as creations and assigns them to the sphere of eternity, where "there is no such thing as when, before or after." Proclus fourteen centuries and Spinoza two centuries ago

¹ *S. and H.* p. 337.

² *S. and H.* p. 335. cf. pp. 264 and 269.

³ *Eth.* 1. 33. Note 2.

⁴ Cf. *Eth.* 1. 17. Note.

stated Mrs. Eddy's position very accurately for her when they taught that God's thoughts, which are to be considered as creations, are eternal.

The eternity of the world requires as has been said that the act also by which it was or is created be considered eternal. This idea has no doubt been suggested already to the reader, for it is implied in certain of the quotations from Mrs. Eddy and also in the one from Spinoza just given.

The striking parallel that we now make is that the Neoplatonists and Mrs. Eddy *deny to the creator deliberation and purpose*. They must do so, as such mental acts as these would require creation to be subject to time, which it is not. A creation subject to time is to them unreal. We are considering the *real creation*.

The fact that Mrs. Eddy denies purpose to God has already been established. Here we are considering the relation of the fact to creation. Mrs. Eddy cannot conceive of God as meditating over what he will do, as planning or purposing to do anything. For these acts imply the lapse of time and the divine mind is not subject to time. It is eternal. What God creates is co-existent with himself. All this is in the sentences from her already cited in the treatment of this topic. Recall also the one in which Mrs. Eddy identifies in the divine being foreordination, foreknowledge and knowledge.¹ In her god they are one and are not to be distinguished as different mental activi-

¹ Cf. *Unity of Good*. p. 22.

ties. In explaining creation as described in Genesis Mrs. Eddy refuses to let "evening" and "morning" designate time.¹ She thinks "Chronological data" should not be thought of; that "time-tables" of birth and death shorten life;² that "time is a mortal thought,"³ that is, that the sense of time is error, not truth. Accordingly, the divine act of creation must be eternal. Therefore, Mrs. Eddy cannot think of God as creating anything now or at any given time, though her metaphysical acumen was not sharp enough to enable her to see that if we cannot think of an eternal creation as being at any time in progress we cannot think of it as being at any time finished.⁴

The conception that we are now dealing with is far-reaching in its importance not only as explaining the character of God but also as explaining the character of creation; that is, the creation of the *real world*. We do well to pause here until we feel the force of this conception. If God is without purpose then there is no design in nature. This sweeping inference must follow from the assumptions that the world is without temporal relations and that its maker is principle, not a person, and that the agency by which it is created is mind only or intellect without will. This matter will become plainer when we come to study the psychology of Christian Science. At present con-

¹ Cf. *S. and H.* p. 504.

² Cf. *S. and H.* p. 246.

³ *S. and H.* p. 598.

⁴ Cf. *S. and H.* p. 206.

sider that the view that the world is created by the divine mind, in which there is only understanding or consciousness¹ and to which time is unknown, since the ideas of the divine mind are eternal,² necessarily involves the view that the creating act is eternal, that is, timeless. In all this Mrs. Eddy is logical and consistent.

But the point of interest to us is that her masters, the Neoplatonists, teach the same thing with the same logic and consistency. Their language should be carefully considered. Plotinus, explaining how intellect produced the world, says: "If we suppose it to operate by inquiry, its energy could not be spontaneous and truly its own; but its essence would be similar to that of an artificer, who does not derive from himself that which he produces, but provides it as something adventitious by learning and inquiry;"³ "If, likewise, it is necessary that intellect should be the maker of this universe, it will not intellectually perceive things in that which does not yet exist, in order that it may produce it."⁴ Proclus, indulging in the same speculation, says: "When we say of the Demiurgus himself, that he consults, that he energizes dianoetically (that is, discursively), and that he makes these things prior to those, we relinquish the truth of things;"⁵ "It is not lawful for him (the Demiurgus) to look to natures pos-

¹ *S. and H.* p. 250.

² *S. and H.* p. 88.

³ 3. 2. 2.

⁴ 5. 9. 5. cf. 5. 9. 7.

⁵ On *Tim.* Bk. 2. (Vol. I. p. 293.)

terior to himself;"¹ "The Demiurgus of wholes looking to himself and always abiding in his own accustomed manner, produces the whole world, totally and at once collectively, and with eternally invariable sameness; for he does not make (create things) at one time, and at another not, lest he should depart from eternity."² Spinoza as usual expresses the thought better for us. Condemning the views of some he says: "These latter persons seem to set up something beyond God, which does not depend on God, but which God in acting looks to as an exemplar, or which he aims at as a definite goal."³

The reader will excuse me for insisting on his discerning the far-reaching import of these quotations from the Neoplatonists and Spinoza. It is hardly possible to overestimate their bearing on the eternal character of the world, the timeless process of the creative act and the nature of the divine mind which necessitates such a process or is thereby revealed.

Hear Mrs. Eddy on this subject once more: "For God to know is to be; that is, what He knows must truly and eternally exist;"⁴ "He who is all understands all. He can have no knowledge or inference but his own consciousness;"⁵ "What *Deity foreknows Deity must foreordain*, else he is

¹ On *Tim.* Bk. 2. (Vol. I. p. 364.) cf. Bk. 4. (Vol. II. p. 257.)

² On *Tim.* Bk. 2. (Vol. I. p. 237.)

³ *Eth.* 1. 33. Note 2. cf. *Eth.* 1. Appendix.

⁴ *No and Yes.* p. 24.

⁵ *No and Yes.* p. 25.

not omnipotent and like ourselves, He foresees events which are contrary to His creative will.”¹ Her statement that “*What Deity foreknows Deity must foreordain,*” is equal to the statement that what God knows he must create.

In the above language Mrs. Eddy expresses briefly what is amplified and illustrated in the foregoing sentences from Plotinus, Proclus and Spinoza. The thought is this: God knows nothing as going to happen; what he knows *is*; he did not choose in making the world between two or more plans; he does not deliberate; he forms no picture of what could be but is not; he has no imagination; he works toward no ideal; he has no purpose, for the realization of a purpose would render him subject to time, that is imperfect, or it would involve the knowledge of something that does not yet exist and such knowledge would be other than consciousness which only is divine knowledge. When men make things they are subject to all these mental conditions but we must have no anthropomorphic conception of God. Mrs. Eddy says: “Material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle * * * is the father of the rain,”² etc.

Now hear again Mrs. Eddy’s masters. Plotinus considers it absurd to suppose that the Demiurgus or the creative cause should make the

¹ *Unity of Good.* p. 22.

² *S. and H.* p. 257.

world by means of the imagination and asks derisively: "How did it make it, through arrogance and audacity and in short through imagination"?¹ Spinoza combats the view of some who "without knowing it attribute imagination to God"² and contends that God "cannot form fictitious hypotheses."³ With this faith Spinoza courageously undertakes "to overthrow this doctrine of final cause (in nature) utterly."⁴ Such is the way of idealistic pantheists, ancient and modern.

There are a number of conclusions that follow from the doctrine of the eternal creation of the world. They are of interest to us not merely because they are logically deduced from it but especially because they are advocated by both the Neoplatonists and Mrs. Eddy and therefore argue the more strongly her dependence on them.

The first is that *the world is necessarily created*. There could be no other world and the one that is had to be. This necessity is that by which a thinking mind must have its object of thought, that by which a definite cause must have its definite effect, that by which a thing possesses its essential quality or qualities, that by which one correlative involves the other. Mrs. Eddy says: "*What Deity foreknows Deity must foreordain.*"⁵ It is not a temporal but a logical foreknowing that Mrs. Eddy has in mind and any disciple of hers

¹ 2. 9. 11.

² *Eth.* 1. Appendix.

³ *Imp. of the Und.* p. 19.

⁴ *Eth.* 1. Appendix.

⁵ *Unity of Good.* p. 22.

has the privilege of explaining if possible what such contradictory terms may mean. But notice that she says God *must* create what he foreknows. Since he foreknows all or "understands all"¹ then he had to create all that is. And since he has already created all that ever will be or can be, he had to create the world and had to create it as it is. Mrs. Eddy's god is subject to this little word, "*must.*" Mrs. Eddy puts her god, who she says is omnipotent, under compulsion. He is subject to the law of necessity.

Again Mrs. Eddy says: "What He knows must truly and eternally exist;"² "Under divine Providence there can be no accidents;"³ "If God, who is Life, were parted for a moment from his reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father."⁴ So the world which is God's complete reflection exists as necessarily as God does.

Plotinus says: "This world was produced, not from any certain reasoning power concluding that it should be made, but from a necessity that a secondary nature should inseparably attend that which is primary and the exemplar;"⁵ "The world was formed by the same kind of necessity as the shadow (is formed) by any substance obstructing the light, and was not constructed by

¹ Cf. *No and Yes*. p. 25.

² *No and Yes*. p. 24.

³ *S. and H.* p. 424.

⁴ *S. and H.* p. 306. cf. 303.

⁵ 3. 2. 2.

the counsel of reason (that is, discursive reason), but from a more excellent essence, naturally generating an offspring similar to itself.”¹ Proclus has the same thought and attributes it to Plato.²

But here again Spinoza’s language helps to clinch our contention. He says: “All that is in the power of God (and with Spinoza *power of God* is synonymous with *intellect of God*) necessarily is;”³ “Things could not have been brought into being by God in any manner or in any order different from that which has in fact obtained.”⁴ Spinoza too puts his deity under necessity. He, two hundred years ago, argued that for God to know is for him to create, as does Mrs. Eddy. The Neoplatonism of Christian Science betrays the finishing touches of Spinoza. The world’s profoundest pantheist and subtlest infidel indulged in the same kind of “*revelation*,” that the author of Christian Science enjoyed.

Another conclusion that follows from the eternity of the world, as also from other theories of Mrs. Eddy and her masters, is that *the world is perfect*. Nature considered in its entirety is without defect. Since the world is God’s idea or the object of his thinking and since God’s thinking is perfect, his idea or his thought is perfect. In other words the world is perfect. Since the noumenon and the phenomena constitute God, and

¹ 3. 2. 3.

² Cf. On *Tim.* Bk 3. (Vol. I. p. 439.)

³ *Eth.* 2. 3. Proof.

⁴ *Eth.* 1. 33.

God is perfect, the phenomena or the world must be perfect. With Mrs. Eddy and the Neoplatonists the real, the eternal, and the perfect are the same. Imperfection is simply the absence of reality. It may be that the student has already noticed in the quotations from Mrs. Eddy how she in speaking of the world often applies to it both the adjectives, perfect and eternal. This is natural, inasmuch as in her conception what is real is both perfect and eternal and so one adjective implies the other. All this is revealed in the following sentence: "All the real is eternal. Perfection underlies reality. Without perfection nothing is wholly real."¹

As to the perfection of the world Mrs. Eddy says: "God created all through Mind and made all perfect and eternal;"² "God's thoughts are perfect and eternal;"³ "Whatever is valueless or baneful, He did not make,—hence its unreality."⁴

Turn now to the Neoplatonists. Plotinus says: "If we apply the ears of our intellect to the world we shall, perhaps, hear it thus addressing us: 'There is no doubt but I was produced by divinity, from whence I am formed perfect * * * entirely sufficient to myself, and destitute of nothing;'"⁵ "The universe, however, was never once a child so as to be imperfect."⁶ Spinoza

¹ *S. and H.* p. 353.

² *Retros. and Intros.* p. 94.

³ *S. and H.* p. 286.

⁴ *S. and H.* p. 525.

⁵ 3. 2. 3.

⁶ 2. 9. 17.

says: "Things have been brought into being by God in the highest perfection, inasmuch as they have necessarily followed from a most perfect nature * * * for if things had been brought into being in any other way, we should have to assign to God a nature different from that which we are bound to attribute to him from the consideration of an absolutely perfect being."¹ So he identifies perfection and reality.² It should be noted that the Neoplatonists, like Mrs. Eddy, argue the perfection of the world from the perfection of its creator.

Related to the perfection of the world is the theory of *the harmony of the universe*. Mrs. Eddy and the Neoplatonists teach that when nature is considered as a whole there is no discord. The reader can readily see how this theory serves well Mrs. Eddy's contention about disease. It is disorder, and as all disorder, derangement or inharmony is unreal or the absence of reality, disease must be a non-entity.

Mrs. Eddy says: "This Mind (divine mind) creates no element nor symbol of discord and decay;"³ "The divine Principle and idea (which for Mrs. Eddy constitute the real universe) constitute spiritual harmony,—heaven and eternity. In the universe of Truth matter is unknown. No sup-

¹ *Eth.* 1. 33. Note 2. cf. *Letter*, 15.

² Cf. *Eth.* 2. Definition, 6.

³ *S. and H.* p. 503.

position of error enters there;"¹ "Reality is spiritual, harmonious, immutable, immortal, divine, eternal."²

Plotinus speaking of the "intelligible world", or of nature spiritually considered as Mrs. Eddy would phrase it, says: "Nothing preternatural is there."³

Proclus says: "To nature, indeed, considered as a whole, nothing is preternatural; because all natural productive powers are derived from it. But to nature which ranks as a part, one thing is according to, and another contrary to nature."⁴ Spinoza writes to Oldenburg: "Each part of nature agrees with its whole, and is associated with the remaining parts. For as to the means whereby the parts are really associated, and each part agrees with its whole, I told you in my former letter that I am in ignorance. To answer such a question, we should have to know the whole of nature and its several parts;"⁵ "I do not attribute to nature either beauty or deformity, order or confusion."⁶

The student should be reminded that this theory of the absolute and present perfection of the world has its basis in Plato's doctrine that in the *world of ideas and paradigms*, which is the world of realities, there is no defect nor evil, as

¹ *S. and H.* p. 503.

² *S. and H.* p. 335.

³ 5. 9. 10.

⁴ *Nature of Evil.* 3. (p. 117.)

⁵ *Letter*, 15.

⁶ *Letter*, 15.

Plotinus in a concise paragraph explains.¹ As Mrs. Eddy and the Neoplatonists explain moral evil and physical evil, or natural defects, in the same way, namely, by denying their existence, and as this chapter is growing too long, I defer further discussion of this matter to the chapter on *Ethics*.

At this point it is proper to speak of Mrs. Eddy's doctrine of *the beauty of the world*. To her the beautiful is the same as the perfect, and the eternal. To her beauty is the same as Plato's intellectual beauty. It is the beauty of a circle, not of the one that we see with our eyes, but of the one that is in our mind, which is a perfect circle. It is the beauty of the geometrical truth that the three angles of a triangle make two right angles, which is true not of the triangular figures that we see but of the ideal ones. Mrs. Eddy says: "Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief;"² "The recipe for beauty is to have less illusion and more soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony."³ It is clear from these sentences that to Mrs. Eddy what is really beautiful is eternal, and that it is the harmony which is spiritually or intellectually discerned, that is, it is perfection. Proclus following Plato closely asserts

¹ Cf. 5. 9. 10.

² *S. and H.* p. 247.

³ *S. and H.* p. 247f.

often in his commentary on *Timaeus* that the world is "most beautiful" because produced by the "Demiurgus, the best of causes". Proclus interprets Plato as meaning "intelligible beauty" which is the same as perfection.¹

In the quotation above from Spinoza in which he denies beauty and confusion to the world, that is, the real world, he is thinking of relative beauty not absolute or intellectual beauty. He could as easily deny perfection as this kind of beauty to the world. He explains his use of these words. He says: "As good and evil are only relative terms, so also is perfection unless we take perfection for the essence of the thing."² If, then, one uses the word perfection to express the essence or reality of the world he speaks correctly. Spinoza also explains his use of the word beauty, thus: "Only in relation to our imagination can things be called beautiful or deformed, ordered or confused."³ Spinoza is defining strictly his use of the word beautiful. He would apply it to things of time and sense. To him it is a relative term and expresses what Mrs. Eddy calls in her sentence above a "mortal belief." Consequently Spinoza does not use it to express an eternal essence. If he had chosen to use it for both kinds of beauty as Mrs. Eddy did, he could have used it also for intellectual or absolute beauty as the Neoplatonists did. But he preferred for the sake of

¹ On *Tim.* Bk. 2. (Vol. I. p. 337.)

² *Cog. Met.* 1. 6.

³ *Letter*, 15.

clearness to designate this idea by the term perfection. This is said to make it plain that at this point there is no difference in thought but only in terms between Mrs. Eddy and Spinoza. She is very loyal.

Here we should pause to notice that the author of Christian Science, the Neoplatonists and Spinoza identify four great ideas which they apply to the world; reality, eternity, perfection, beauty. We have the right to ask if this agreement is accidental. If not, the first writer only in point of time can be an original thinker.

It no doubt is a surprise to many to find that Mrs. Eddy *rejects miracles*. But from her view of nature she must do so as also the Neoplatonists did.

She says: "The so-called miracles of Jesus did not specially belong to a dispensation now ended;"¹ "The good is natural and primitive. It is not miraculous to itself;"² "On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders;"³ "Miracles are impossible in Science, and here Science takes issue with popular religions."⁴ So then what Jesus did seemed miraculous to those that looked on but it was not really so. It was not miraculous to those who had understanding. It was miraculous to the ignorant and uninitiated only.

¹ *S. and H.* p. 123.

² *S. and H.* p. 128.

³ *S. and H.* p. 138.

⁴ *S. and H.* p. 83.

Why does Mrs. Eddy reject miracles? Because she is more philosophic than Biblical. She is following the Neoplatonists who, as we have seen, allow nothing to be preternatural or supernatural. Speaking of the healings of Jesus and of Christian Science, she says: "Now, as then, these mighty works are not supernatural but supremely natural."¹ Speaking of the resurrection of Christ, she says: "It was not a supernatural act. On the contrary it was a divinely natural act;"² "A miracle fulfills God's law but does not violate that law."³

Now who said that a miracle is something supernatural? Who has defined a miracle as an event that is superior to or contrary to or a violation of the laws of nature? May be some loose-speaking theologian did that in the hearing of Mrs. Eddy, but as she philosophizes about the matter just as Spinoza does I prefer to think she is indebted to him for her "revelation" on this subject.

Spinoza discussing the question of miracles says: "Nature cannot be contravened, * * * she preserves a fixed and immutable order."⁴ So if we define a miracle as an event contrary to the laws of nature, there is no miracle.

Some delight so to reason. Stated in syllogistic form the argument is as follows: Nature includes all reality and all events past and present.

¹ *S. and H.* Preface. p. xi.

² *S. and H.* p. 44.

³ *S. and H.* p. 134f.

⁴ *Theo.-Pol. Treat.* Chap. 6.

Everything that has happened is a part of nature and since it is a part of nature it is according to nature. Therefore miracles being contrary to nature are not or are impossible. So the record of miracles in the New Testament can not be believed.

David Hume so reasoned. Sitting in his study in England in the 18th century he could by this cunning but craven begging of the question and this ingenious assumption, affirm what was done or not done in Palestine in the first century. If there ever was a raw insult flung in the face of reason, and that, too, in the name of logic, this is it. Professing to think as a philosopher he assumes in his premises the very thing that is to be proved. Famous as a historian he undertakes by means of dialectics alone to say what was not a fact. We can easily conclude that an event which is defined as impossible has never happened. Some great men "make history" but David Hume proposed to unmake it. It is a case of adjusting fact to philosophy not philosophy to fact. Had it not served so well the prejudices of skeptics and infidels this *specimen of deduction* would have given Hume fame not as a great logician but as a smart sophist.¹

His other argument against miracles, namely, that no amount of testimony can make a miracle credible, inasmuch as it is more probable that men lie than that miracles happen, is another

¹ Cf. his essay on *Miracles*.

specimen of shameful sophistry. By this kind of reasoning I cannot believe any man who claims, for example, to have reached the North Pole; for as lying is very common and reaching the North Pole is confessedly a very rare occurrence, if in fact it ever took place, there being only two persons in the history of the world that even claimed to have done it, I as a cautious reasoner, must, as Hume would argue, weigh the probability of false testimony against the probability of the fact in question and decide the case off-hand against the claimants. I need not trouble myself to investigate the records of Cook and Peary. They have claimed what is impossible for scientific credibility. The only difference that can be between them is that the one may be a wicked charlatan and the other a deluded ignoramus. And more, this must be our judgment forever, until those who claim to have reached the North Pole outnumber all the world's liars. When can we ever believe a poor fellow who achieves this heroic deed?

When an empirical philosopher, as Hume was, attempts to settle a question of fact, of history, by means of logic, he deserves the contempt of logicians. Christianity has nothing to fear from learned infidelity, except its sophistry. How is it that so many have accepted his statement as the conclusion of a profound thinker? What is the matter with Hume's admirers?

But Spinoza and Mrs. Eddy take a different turn and one more sly and subtle. Though af-

firming as the Neoplatonists do and as Hume does, that all is natural and that nothing is contrary to or above nature they do not reject the New Testament narratives of miracles. No, they were actual events and natural, "divinely" and "supremely" so. But they were also miraculous events, that is, events to be wondered at by the ignorant. The miracles of the Bible are miracles to the unlearned only, not to the initiated and wise ones. They were phenomena that were not understood by the masses but nothing more.

Read the quotations again from Mrs. Eddy and see that I am rightly interpreting her. Whether or not this method of explaining the miracles be regarded as brilliant, it is certain that it is not original with Mrs. Eddy. It is another one of her "revelations" that Spinoza also was favored with. Remember that she says: "All Science is a revelation." He says: "A miracle is an event of which the causes cannot be explained by the natural reason through a reference to ascertained workings of nature; but since miracles were wrought according to the understanding of the masses, who are wholly ignorant of the working of nature, it is certain that the ancients took for a miracle whatever they could not explain by the method adopted by the unlearned in such cases."¹

When we speak then of the miracles of the Bible our attention should be directed not to the greatness of the work that was done but to the ob-

¹ Cf. *Theo.-Pol. Treat.* Chap. 6.

tuseness of the minds that marvelled at it. Miracle becomes another name for ignorance. Spinoza says: "I have taken miracles and ignorance as equivalent terms."¹ Jesus and the apostles did things that caused the mouths of their dull contemporaries to gape open in blank amazement. The little secret by which they did it, however, they were not frank enough to disclose. The honor of doing this was reserved for another and has finally been conferred on Mary Baker G. Eddy *per* Spinoza, the Jew, assisted materially, that is, spiritually, by certain heathen philosophers; I mean, directed wholly by them.

Mrs. Eddy, like Spinoza, is a Neoplatonist that holds only verbally to the Bible. That is, she is a pagan bird displaying the bright plumage of Christian nomenclature. Ralph Waldo Emerson, I said, had too much honor to do this. He grew his own feathers. But underneath the livery in which they do their fussing and strutting respectively, is much unsavory meat.

¹ *Letter*, 23.

CHAPTER IV.

ANTHROPOLOGY.

THE Neoplatonists held to the theory of trichotomy. That is, they considered a human being, to be a compound of three elements, mind, soul and body. But the material element was resolved by them into unreality. Dichotomy, or the theory that a person is composed of two parts, mind and body, is the common view of psychologists now, though there are still some who advocate trichotomy.

Though her psychology is Neoplatonic, Mrs. Eddy, judged from one standpoint, belongs to neither of these two classes. To her, mortal man is a compound of mind and matter. But there is really no such existence; mortal man is a delusion. To her, man, that is, immortal or real man, is not a compound of two or more elements but a simple substance. He is mind and nothing more. Body with all the notions, opinions, sensations, etc., that arise from it or are supposed to enter the mind through it, are unreal and do not belong to the real and true man and should not even be considered as having existence. Mrs. Eddy allows to the real man only those mental activities that the Neoplatonists said belonged to the mind in distinction from the soul; they of course discarded from the real man all physical qualities but

ascribed to the soul certain mental activities which Mrs. Eddy discards as belonging to the realm of the unreal. We find *soul* in her terminology but it is, she says, a synonym for mind.¹ The real man is simply mind.

Now does Mrs. Eddy mean by mind the same as the Neoplatonists mean by mind or *nous*? In eliminating physical qualities from the real man does Mrs. Eddy subtract from man as he is commonly conceived as much as the Neoplatonists would have done had they eliminated both physical and psychical qualities, leaving only the intellectual? To these questions, striking as it really is, the answer is, *yes*. By mind Mrs. Eddy means not sensation, not opinion, not memory, not discursive reason, but intellect or intuitive consciousness; and this is exactly what the Neoplatonists mean by *nous* or the highest of the three component parts of human nature. Keeping in mind this one point of difference between the two systems, the similarities will become too numerous to mention.

It will be seen therefore that in Christian Science anthropology means little more than psychology.

Accordingly, in this chapter, we need to review only the more general aspects of human nature. The deeper and more intricate questions are reserved for the chapters on Psychology and Ethics. In this chapter it is appropriate to dis-

¹ Cf. *S. and H.* p. 115.

pose also of Mrs. Eddy's theories as to Jesus Christ, since she regards him as a human being only, that is, as possessing divinity the same in kind with that which all men possess but superior in degree, it may be. Her explanation of him must be consistent with her philosophy. In working out this problem we will see how she follows Spinoza, for whom Synesius especially blazed the way, who solved the problem quite ingeniously two hundred and fifty years ago.

Mrs. Eddy teaches that *the real man exists eternally*. He is without beginning of days or end of years. He belongs to God's creation and his duration is timeless. Man is God's idea or thought and God's ideas and thoughts are eternal. He co-exists with God, and does so necessarily since God cannot exist without his reflection which reflection man is. Mind is by its very nature active; that is, it must think. In thinking it must think about something; that is, it must have thoughts or ideas. Therefore the existence of God requires that men also who are his thoughts or ideas exist, and since God eternally exists they must so exist. It is easily seen that in this we have a repetition of what was said of the relation of creation to God. At times, Mrs. Eddy seems to consider that man and his ideas constitute the entire creation, though she is not so clear on this point as we wish she were.¹ Man's ideas are of course God's ideas. God is the great circle in-

¹Cf. *S. and H.* pp. 515 and 503.

cluding in itself many other circles which are sons and daughters of God; and in these circles are again other smaller circles which are the ideas of men and women. These taken together constitute creation, it seems. God's ideas, which are men and women and their ideas which also are reflections of God,¹ or God's children and grandchildren, make up the created universe. There probably are no great-grand-children.

Mrs. Eddy says: It is a false conclusion to suppose "that there are two separate, antagonistic entities and beings, two powers, namely, Spirit and matter,—resulting in a third person (mortal man) who carries out the delusion of sin, sickness, and death;"² "That which sins, suffers and dies, I named *mortal mind*;"³ "There is, strictly speaking, no mortal mind;"⁴ "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is co-existent and co-eternal with that Mind. He has been forever in the eternal Mind, God;"⁵ "Harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter;"⁶ An "erroneous postulate is, that man is both mental and material;"⁷ "Man is the idea of God,

¹ Cf. *S. and H.* p. 336; p. 503.

² *S. and H.* p. 204.

³ *Retros. and Intros.* p. 40

⁴ *No and Yes.* p. 25.

⁵ *S. and H.* p. 336.

⁶ *S. and H.* p. 302.

⁷ *S. and H.* p. 91.

not formed materially but spiritually, and not subject to decay and dust;"¹ "Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal;"² "Man; God's spiritual idea, individual, perfect, eternal;"³ "The forever Father must have had children prior to Adam. The great *I am* made all 'that was made'. Hence man and the spiritual universe co-exist with God;"⁴ "Man in Science is neither young nor old. He has neither birth nor death."⁵

From these sentences it is clear that what Mrs. Eddy means by immortal or real man is what is commonly understood as that part or faculty of the mind that *thinks*, that *knows absolutely*, that part to which intuitions and consciousness are referred, which is that part of man that the Neoplatonists called *nous*. This part of man they considered to be perfect and eternal as Mrs. Eddy does. Plato, as is well known, believed in the pre-existence of the soul (*pseuche*). The Neoplatonists believed the more in the pre-existence, that is, the eternal existence, of the mind (*nous*) and its ideas. Of the eternal existence of the mind independent and apart from the body, before it entered the body and after it shall depart from it, Spinoza said many beautiful things.⁶

Mrs. Eddy ascribes to *immortal man* those qualities which Plotinus ascribes to ideas of the

¹ *S. and H.* p. 200

² *S. and H.* p. 29

³ *S. and H.* p. 115.

⁴ *S. and H.* p. 267.

⁵ *S. and H.* p. 244.

⁶ Cf. *Eth.* 5. 23.

intellectual world or of God. In this world he says there is eternity, not time; there is neither evil nor privation nor defect.¹ In this world everything is perfect and eternal.

How Mrs. Eddy can thus follow Plotinus is made possible and plain simply by her definition that man is God's idea. God's ideas must be perfect and eternal. We must not forget that the Neoplatonists conceived of Plato's "eternal world of ideas" as God's ideas. They originate and are related as creations or eternal thoughts of the divine mind.

What was said above has now I trust become quite obvious, namely, that anthropology in Christian Science is little more than psychology, and therefore further consideration of this phase of the subject is reserved for the chapter on Psychology.

It will cause us to appreciate more Mrs. Eddy's conception of man in the parallel just drawn to notice that she *defines life* or explains it away just as the Neoplatonists do. We are in the habit of thinking of life as being something other and more inclusive than mind or thought, but these thorough-going monists must explain all reality in terms of mind. If therefore life is anything it is mind, and nothing more.

Mrs. Eddy says: "Life is God, or Spirit, the supersensible, eternal;"² "Life is divine Principle, Mind, Spirit. Life is without beginning and without end. Eternity, not time, expresses the

¹ Cf. 5. 9. 10.

² *Unity of Good* p. 13.

thought of Life, and time is no part of eternity;"¹ "Life is eternal;"² "Life is, like Christ, 'the same yesterday, and today and forever'. Organization and time have nothing to do with Life;"³ "One moment of divine consciousness or the spiritual understanding of Life and Love is a foretaste of eternity. This exalted view obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years."⁴

In the above sentences note that life is identified or confused with eternity, with God, with divine principle, with mind and spirit. And notice that "divine consciousness" is the same as the "spiritual understanding of Life" the exercise of which is a "foretaste of eternity." And notice again that time is regarded as "no part of eternity." "Time is a mortal thought", that is, it is unreal; and Mrs. Eddy holds that "all the real is eternal".⁵ If then life is something real it is eternal. Without going into these intricacies of thought it is impossible to understand Mrs. Eddy. But consider that the more winding in dark places

¹ *S. and H.* p. 468. cf. p. 200.

² *S. and H.* p. 246.

³ *S. and H.* p. 249.

⁴ *S. and H.* p. 598f.

⁵ *S. and H.* p. 353.

her way is the more obvious is it that she follows another who first traveled these devious and doubtful paths.

Forgetting for the present other points let us see how the Neoplatonists too confuse the ideas of life and eternity. Plotinus defines eternity as "life which is now infinite, because it is all, and nothing of which is consumed, because nothing pertaining to it is either past or future, since otherwise it would not be all things at once."¹ This is also his conception of mind or intellect.² He has the same idea of the relation of time and eternity that Mrs. Eddy has, saying: "With respect to eternity and time, we say that each of these is different from the other."³ That is, time is no part of eternity, as the context shows. In essence or nature they are different.

Of the same opinion too is Spinoza who says: "Eternity cannot be defined in terms of time, or have any relation to time."⁴ Both Plotinus⁵ and Spinoza⁶ exclude the idea of *past* and *future* from eternity. Plotinus says that eternity and not time is in the "intelligible world"⁷ and that intellect or mind "is the true eternity".⁸ Porphyry thinks eternity is an attribute of intellect.⁹

¹ 3. 7. 5. cf. 3. 7. 3.

² Cf. 5. 1. 4.

³ 3. 7. 1.

⁴ *Eth.* 5. 23. Note.

⁵ Cf. 3. 7. 3.

⁶ Cf. *Eth.* 1. 33. Note 2.

⁷ 5. 9. 10.

⁸ 5. 1. 4. Tr. by Fuller.

⁹ *Aux.* 44.

Comparing the language of Mrs. Eddy carefully with that of the Neoplatonists it is clear that they have identical conceptions of the relation of time and eternity, namely, that they have nothing in common; eternity is not infinite time as we are in the habit of thinking. There is in eternity no past nor future, that is, no succession. Notice that they are compelled to have this view as time or succession belongs to the world of matter and the sense of time arises from the body. Time has to do with unrealities. Therefore eternity which measures the existence of realities only has no relation to time. Here as always it is not an accidental parallel that we trace but one that belongs to the genius of the two systems.

And now we are prepared to see how it is possible for them to agree in identifying life with eternity or explaining one by means of the other. This is such a peculiar and curious parallel that it should of itself convict Mrs. Eddy of dependence on the Neoplatonists. We see also how they can identify life with mind, understanding, being, or reality. They must do this, as they both teach that all is mind. Life therefore must be mind or nothing.

We have come again upon a group of identical ideas: life, mind, reality, eternity. And we shall still have more of them. Mrs. Eddy and the Neoplatonists have a tendency to explain everything that has existence in terms of the one great reality, mind. If we cannot reduce it to this it has no existence. The Neoplatonists might

draw back a little from signing the last statement but Mrs. Eddy would not. They are strict metaphysical monists and cannot allow more than one reality.

We are in the habit of looking upon nature as possessing many realities and many beautiful varieties. Instead of this Christian Science gives us a dead sameness. Life is not life; it is something else. Other things are not other things, they are this same, one thing, mind or principle. Christian Science tells us that we are looking into the big end of a funnel full of many apparently different realities but which are really illusions, and that by means of its minimizing glass we may see all of these illusions sink down and vanish at the little end, where there is room for only the one reality, mind. Everything has to be run through this funnel. What will not go through has no existence. Man is simply idea. He is intellectuality, he is thought and nothing more. He has, or rather he is, understanding, intuition or consciousness but nothing more. Eliminate body and all the so-called mental activities that are derived therefrom and what you have left is man. Man is simply mathematical knowing or mind, in its intellectual operation, without body or sensation or sense of time or memory or imagination or discursive reason or any other of the appurtenances thereof.

We have before shown that Christian Science is pantheistic; that it identifies nature and God. Since man is a part of nature we may then ex-

pect to find Mrs. Eddy *identifying him with his maker*. And so we do. In places she teaches the contrary but that is a difficulty for others to deal with, not for the writer of this book. I may say to the credit of Mrs. Eddy, however, that such contradictions are necessarily involved in monistic philosophy. They are found in great abundance also in Neoplatonism. Hegel more than any other thinker has brought into bold relief the contradictions necessarily involved in this philosophy. Mrs. Eddy sees them and tries to hide them. For example notice how often she affirms that man in Christian Science does not lose his identity or individuality. She realized that her reasoning was pulling us over into the chasm of the annihilation of individuality and personality and she felt inclined to put up some railing.¹ Mrs. Eddy saw the precipice toward which she was driving but as is her custom simply denied dogmatically that it was there. So did the Neoplatonists try to avoid such a catastrophe.² Man is related to God as the idea of a mind is related to the mind. Now an idea is in and of the mind. The Neoplatonists reasoned thus: The intellect, the intelligible and intelligence, these three are one. Intellect is the knowing subject; the intelligible is the known object; and intelligence is the act of knowing. These three are one, they said.³ Now

¹ Cf. *S. and H.* p. 217 and p. 259.

² Cf. Plotinus in *Ennead*, 5. 9. 10.

³ Cf. Plotinus, *Enneads*, 6. 7. 41 and 5. 1. 4. cf. Porphyry, *Aux.* 44. cf. Proclus in *Theo. Ele.* 169.

this is not bad reasoning after all for an idealist; and from it has come much of the rationalistic idealism of the last centuries. In this reasoning we have the basis for the so-called Neoplatonic trinity which was brilliantly developed by Hegel and as such repeated in dim outline in Christian Science, as we shall see.

I am referring to the matter briefly here to point out that Mrs. Eddy, in following these idealists in holding that man is an idea of infinite mind, is following them also in identifying him with that mind.

Mrs. Eddy says: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."¹

Concerning the illustration of the ray of light and the sun we have already spoken. As to the illustration of the drop of water and the ocean it is evident that a part of anything is identical with that thing. Remember we have found Mrs. Eddy reasoning thus: "If Mind is within and without all things, then all is Mind."² She emphasizes this statement as being a scientific definition and it seems that she speaks correctly. When we are thinking metaphysically to say that one thing is within and without another is to identify the other with it. So she identifies man with God.

Now a similar illustration is attributed by Is. Misses to Spinoza. He says that Spinoza re-

¹ *S. and H.* p. 361.

² *S. and H.* p. 257.

garded the relation of individual things to the creator to be as the relation of "waves of the sea to the water of the sea", and cites another illustration like it in the *Kabbala*, namely, that they are related as "the folds of a garment to the garment itself".¹ The conception, if not the language, is traceable to the Neoplatonists. It is a good illustration for idealistic pantheists. Mrs. Eddy is following these thinkers who do their best to teach both the sameness of created things with the creator and their distinction from him. They all are experts at it. We have no fault to find with their way of doing it. We are simply showing that Mrs. Eddy is doing it just as the pagan philosophers and infidels did it, but no better than they did it.

Man as defined by Mrs. Eddy *cannot be a free agent*. An idea of the mind is determined by the mind. Therefore man's activities or ideas are of necessity what they are. They are causally determined. Freedom of will is a delusion. Choice is impossible.

It may be repeated that Mrs. Eddy, since she finds the expression, "will of God," in the Scriptures, must ascribe will to God;² but she means by it when so used, as we have shown, not the power of choice or self-determination in view of future action but divine understanding. Will in any other sense, or what we mean by the term,

¹ In *Zeitschrift für Exacte Philosophie*. Vol. 8, p. 363. cf. also Schwegler's *Hist. of Phil.* p. 220.

² Cf. *S. and H.* p. 597.

has no existence in the real man. Will as purpose involves time and is a quality of mortal man. She says: "Will,—the motive power of error; mortal belief. * * * A wrong doer."¹ "Will-power is capable of all evil;"² "Human will belongs to the so-called material senses;"³ "Every function of the real man is governed by the divine Mind."⁴

Spinoza has the same view exactly as to the necessity of man's actions. Explaining will away, just as Mrs. Eddy does, he says: "A particular volition and a particular idea are one and the same."⁵ This is his way of proving that "will and understanding are one and the same". His conclusion is that the "mind is determined to wish this or that by a cause",⁶ and the cause of all ideas is God.⁷ This is again the ground for his conclusion that nothing is contingent; that all things, human actions as well as natural events, are causally determined. He says: "It is in the nature of reason to perceive things truly, namely, as they are in themselves, that is not as contingent, but as necessary."⁸ The thought is that we see things as they really are when we see them as necessary and not as contingent. Proclus appears to advocate the same view when he says that Providence or the superintending deity sees indefinite things

¹ *S. and H.* p. 597.

² *S. and H.* p. 206.

³ *S. and H.* p. 144.

⁴ *S. and H.* p. 151. cf. p. 424.

⁵ *Eth.* 2. 49. Corollary, Proof.

⁶ *Ein.* 2. 48.

⁷ Cf. *Eth.* 2. 7. Note and 2. 9.

⁸ *Eth.* 2. 44. Proof.

as definite.¹ Mrs. Eddy says: "Accidents are unknown to God, or immortal Mind. * * * Under divine Providence there can be no accidents."²

The student will see that this view is logically necessary for those who hold that the creator made the world or all realities simply by intellection or intuitive thinking and not by choosing one of two or more mental pictures and willing it to be. Thus we see, what we perhaps have already anticipated, how Mrs. Eddy whittles off the attributes of man, as she does the attributes of God, until man, the real or immortal man, is also robbed of personality.

I ask the student to notice that I am not pointing out accidental similarities between Spinoza and Mrs. Eddy. From the mere fact that two thinkers teach the determinism of the will we can infer nothing as to their relation; for traveling independently and on different roads they might by accident meet at this point. From seeing Spinoza and Mrs. Eddy at the same depot, we can infer nothing. But when we see them start from the same place, travel on the same road and get off at the same station and go together in the same winding way around town and finally stop at the same hotel, we have the right to infer that they are intimately related. A detective would hardly want facts more significant than these. And since in this case we cannot say

¹ *Prov. 2.* (p. 22.)

² *S. and H.* p. 424.

that the woman is leading the man around we must say she is following him.

One may see at a glance that Mrs. Eddy with her definition of man must *reject the Bible doctrine of the Fall*. It is impossible for immortal man to fall or commit sin. He is the true reflection of God and since God is without imperfections so must his reflection be. If the body before the mirror is perfect, so will the image in the mirror be perfect and must be. And again, any imperfection in the reflection demonstrates imperfection in the original that is reflected.

Mrs. Eddy says: "In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration. If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The lost image is no image;"¹ "Never born and never dying, it were impossible for man under the government of God in eternal Science to fall from his high estate."²

¹ *S. and H.* p. 259.

² *S. and H.* p. 258. cf. p. 215.

The reader is requested to notice that this doctrine of Mrs. Eddy is based not upon the relation of two persons, father and son, the latter of whom may sin and not involve the character of the other; but upon the relation of an idea to the mind, in which case imperfection in the idea demonstrates imperfection in the mind. It is connected logically with the doctrine set forth above that man is not a free agent, that all his ideas are causally determined. The cause is therefore accountable for the effect or contains the effect. Let us not forget that in Christian Science man is not a person but an idea or a collection of ideas. The student of philosophy will readily see that in all this we have a reproduction of the Neoplatonic development of Plato's *world of ideas* in which there is no imperfect idea. The *world of ideas* became for the Neoplatonists *God's ideas*. As this phase of the subject belongs more properly to psychology, I defer further treatment of it here.

Since Mrs. Eddy denies to man a fall or lapse in his essential nature and professes to hold to the Bible, it is interesting to see how she deals with the account of *the sin of Adam and Eve* as recorded in Genesis.

In brief it is this. In the third chapter of Genesis, we have not an account of the sin or lapse of immortal man but of the origin of mortal man. Now what is mortal man as here characterized? Mortal man or mortal mind is the belief that there is a reality, or something, other than or opposite to God.

In this explanation we have a faint reproduction of Hegel. Students of Hegel may recall how much of his philosophy is suggested by three words, *thesis*, *antithesis* and *synthesis*. *Thesis* stands for absolute existence or God; *antithesis* for his creation, as ideas coming to self-consciousness or to that stage of development in which they affirm their own existence in opposition or contrast to that of the absolute. The so-called fall of Adam and Eve as related in Genesis is a picture of the rise of this self-consciousness or the knowledge that we have existence as in opposition to God. Of course in this we have an explanation of the fall that explains it away. It becomes rather one stage in the evolution of the race and the universe.¹ It was not a "fall down" but a "fall up" as Henry Ward Beecher eloquently and heretically preached.² Mrs. Eddy too, strange to say, finds in the first sins of the race ground for optimism. They become a "cleansing upheaval."³ How darkness can help on the cause of light is difficult to see. This trio of brilliants cannot succeed in getting it into our heads that going down is going up.

The third word, *synthesis*, Hegel used to symbolize thought as realizing the oneness of all things. It stands for the unity of both *thesis* and *antithesis*. Now this is the Hegelian trinity which is also Neoplatonic, as will be seen.

¹ Cf. Hegel's *Philosophy of History*. Part 3, Sec. 3. Chap. 2.

² Cf. *Treasury of Illustration*. p. 470.

³ *S. and H.* p. 540. cf. p. 579f.

It is not affirmed here that Mrs. Eddy's explanation of the fall is derived from Hegel's or is the same in detail as his, but only that it is suggestive of his. But since Mrs. Eddy reproduces the naturalistic trinity, as will be proved, which is used by Hegel to explain the fall, it is proper to point out that Mrs. Eddy comes very close at this point to, if indeed she does not step in, the tracks of this great idealist, who owed no small debt to the Neoplatonists. The three words of Hegel referred to, correspond to three words of the Neoplatonists, *intellect*, *intelligible*, and *intelligence*, or the subject knowing, the object known and the act of knowing, by virtue of which the subject and object are united and become in reality one. All this is quite natural in an idealistic system. Mrs. Eddy has the same conceptions but couched in words better suited to her purpose, as we shall see.

As Mrs. Eddy's *doctrine of Jesus Christ* is that he was only a human being or, what amounts to the same thing, that he was divine as all men are, that is, that he possessed a nature the same in kind with ours, though in character he reached a degree of perfection above us, it is proper in this connection to show the source of her *revelations* on this subject. In Christian Science the treatment of Jesus Christ belongs to anthropology rather than theology.

Briefly stated her doctrine is as follows. Christ is the ideal man; or he is the true idea of God, as any man is when all material or mortal

qualities are eliminated. The two names, Jesus and Christ, give us two conceptions of the Savior, the latter being the true one and symbolizing his eternal, spiritual and perfect nature; the former being the human conception of him as having a mortal nature and temporal relations, which all ceased with his ascension. But in this case the ideal man or the Christ was not limited or rendered imperfect by the mortal man, Jesus.¹ A very common synonym for Christ is truth, which she uses not figuratively of Christ but as describing literally his nature. Her conception is that Christ, the ideal and true man, is not a person. He is simply an idea which she contends any and every real man is. So then in Jesus Christ we have the example of one who possessed, or attained finally to, perfect understanding, in whom intuitive consciousness reigned, who exhibited the kingly power of mind, who knew only reality and eternity and who had no sense of time, limitation, suffering, sin, sickness, or death. Jesus Christ is the *way-shower*, "only this and nothing more."

Mrs. Eddy says: "Christ the true idea of God;"² "The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus;"³ "Christ is the ideal Truth, that comes to

¹ There is proof, however, that Mrs. Eddy believed that Jesus came by degrees to that perfection of character which was attained by the complete reign of the Christ in him. Cf. *S. and H.* pp. 30, 32, and 53. But her inconsistencies are many. Some, it may be, she did not see but some, the most, it seems, are the necessary result of her false premises.

² *S. and H.* p. 54. cf. p. 50.

³ *S. and H.* p. 29. cf. p. 331.

heal sickness and sin;"¹ "The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God;"² "Jesus demonstrated Christ; he proved that Christ is the divine idea of God;"³ "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days;"⁴ "Christ expresses God's spiritual, eternal nature;"⁵ "The corporeal man Jesus was human;"⁶ "This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared;"⁷ "The 'Man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good;"⁸ "Truth has no consciousness of error;"⁹ "This enabled him to be the mediator, or *way-shower*, between God and men;"¹⁰ "The eternal Christ, his spiritual selfhood, never suffered;"¹¹ "The real Christ was unconscious of matter, of sin, disease, and death and was conscious only of God, of Good, of eternal Life and harmony."¹²

¹ *S. and H.* p. 473. cf. pp. 135, 34, 35, 333.

² *S. and H.* p. 333.

³ *S. and H.* p. 332.

⁴ *S. and H.* p. 333.

⁵ *S. and H.* p. 333.

⁶ *S. and H.* p. 332.

⁷ *S. and H.* p. 334.

⁸ *S. and H.* p. 52.

⁹ *S. and H.* p. 243.

¹⁰ *S. and H.* p. 30.

¹¹ *S. and H.* p. 38.

¹² *No and Yes.* p. 45.

It is important that we observe two things in the above sentences. First, that Mrs. Eddy sees in Jesus of Nazareth only an ideal and perfect man. This becomes clear when we compare these statements with those that explain the nature of man. Secondly, his perfection consists in the fact that he possessed the divine principle, Christ, truth, God's idea, or perfect understanding.

This enables us to see how Mrs. Eddy can confuse Christ with the Holy Spirit and even with Christian Science, and these in turn with each other. She says: "Christ is the divine idea of God—the Holy Ghost, or Comforter;"¹ "He (Jesus) was endowed with the Christ, the divine Spirit, without measure;"² "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord;"³ "It (Christian Science) is a divine utterance,—the Comforter which leadeth into all truth."⁴ All this is not confusion but made easy of apprehension when we discover that what Mrs. Eddy means by Christ is simply an intuitive power of mind that gives a clear understanding of reality, and this the disciples got on the Day of Pentecost and this also Christian Science bestows on us. These three things by this expert manipulation become one thing. Here again we have a group of ideas that go into the Christian Science funnel and are

¹ *S. and H.* p. 332.

² *S. and H.* p. 30 cf. p. 137.

³ *S. and H.* p. 134.

⁴ *S. and H.* p. 127.

pressed out the little end as one thing, which in this case, as in the others, is the same one thing, namely, mind.

What has been said of Christ will enable us to prove more conclusively that Mrs. Eddy's conceptions of him are Neoplatonic, to which task we are now come.

And first we observe that she identifies Christ with mind, as has just been stated, which, strange to say, is an identification of son and father. How could Mrs. Eddy do this? It was not impossible for her to do it inasmuch as she regards the Biblical trinity not as three persons, but as different expressions of one being or principle. She says: "The Ego is revealed as Father, Son and Holy Ghost; but the full Truth is found only in Divine Science, where we see God as Life, Truth, and Love."¹ The Neoplatonists could very naturally call mind the son of God as they posited a deity above mind. But how can Mrs. Eddy identify mind, which is her synonym for God, with the Son of God, when it is her contention that the Son of God is distinct from God, as the reflection of an object is from the object? Christian Scientists may solve this riddle if they can. But, while they are doing it, I suggest that she identifies mind with Christ or the father with the son, because she is either slavishly or cunningly following the Neoplatonists. Whether she blunders blindly or not she is reproducing them

¹ *Unity of Good* p. 64.

in her doctrines of Christ. Few maneuvers of Mrs. Eddy are more curious and circuitous than this one.

She says: "They (metaphysical works) never crown the power of Mind as the Messiah."¹ But she does. Here we have two more synonyms, mind and Messiah. And Mrs. Eddy understands rightly that Messiah and Christ are also synonyms,² the former being the Hebrew word and the latter the Greek word for the promised Redeemer of Israel and both meaning *the Anointed One*.

Now will the reader please notice distinctly that we have here an identification of Christ or the Son of God with *mind*? We have from quotations already given anticipated this, but now we have before us her direct statement. We could trace her in her Neoplatonic meanderings without this "index finger," for her tracks are unmistakable; but this sentence makes the task easier.

What we mean is this, that Mrs. Eddy conceives of Christ as the Neoplatonists do of the infinite and eternal intellect, or what they called the *nous*. The properties or qualities of this hypostasis or nature were such as those Mrs. Eddy ascribes to Christ. It is free from the limitations of matter. It is ever conscious. Its ideas are eternal. It is without error. It does not suffer. A

¹ *S. and H.* p. 116.

² *Cf. S. and H.* p. 333.

fuller analysis of the character of the *nous* will be found in the chapter on Psychology. The fact that Mrs. Eddy in identifying Christ and mind is repeating the metaphysics of the Neoplatonists is what concerns us here.

Synesius, who said that in becoming a Christian bishop he would give up neither his wife nor his philosophy, found himself facing the mystery of the incarnation. How could he explain Christ according to his philosophy? He did so by saying that he was the *nous*.¹ Plotinus in designating the *nous* as the creator's son had prepared the way most excellently for Synesius. Plotinus says: "As he who diligently surveys the heavens, and contemplates the splendor of the stars, should immediately think upon and search after their artificer, so it is requisite that he who beholds and admires the intelligible world, should diligently inquire after its author, investigating who he is, where he resides, and how he produces such an offspring as intellect, a son beautiful and pure, and full of his ineffable fire."² Proclus refers to the "paradigmatic cause," or the *nous*, as the "only-begotten."³ And these philosophers "made the way straight" for Spinoza, whose Neoplatonic explanation of Christ Mrs. Eddy has failed to improve upon. He says: "By this it will at once become clear, what we in the First Part have said, namely, that the infinite intellect, which we

¹ Cf. *Synesius of Cyrene* by Alice Gardner p. 89.

² 3. 8. 11.

³ On *Tim.* Quoted in *Select Works of Plotinus* p. 323.

named the Son of God, must from all eternity be in nature.”¹ Notice at present in regard to this sentence only that Spinoza calls the “infinite intellect” the “Son of God.” Again Spinoza says: “With regard to the Eternal Son of God, that is the Eternal Wisdom of God, which has manifested itself in all things and especially in the human mind, and above all in Christ Jesus, the case is otherwise. For without this no one can come to a state of blessedness, inasmuch as it alone teaches what is true or false, good or evil.”² As to this quotation notice now only that he identifies the “Son of God” with the “Wisdom of God” and that this “Son of God” or “Wisdom of God” is manifest in “all things and especially in the human mind, and above all in Christ Jesus.” Here is an element of mind or power of thought that is exhibited in nature and especially in the human mind (that is the higher qualities of it) and pre-eminently in Jesus Christ. Now what kind of wisdom or mentality is this? It is that kind which is independent of the body. It is spiritual or intellectual understanding. Spinoza, explaining how prophecy and revelation are possible to a higher kind of knowledge than that which is dependent on material symbols, says: “We may be able quite to comprehend that God can communicate immediately with man, for without the intervention of bodily means He communicates to our minds His essence; still, a man who can by

¹ *Kurzg. Abh.* 2. 22. (p. 97.) Tr. fr. German. cf. 1. 9. (p. 39.)
² *Letter*, 21.

pure intuition comprehend ideas which are neither contained in nor deducible from the foundations of our natural knowledge, must necessarily possess a mind far superior to those of his fellow-men, nor do I believe that any have been so endowed save Christ. To Him the ordinances of God leading men to salvation, were revealed directly without words or visions, so that God manifested Himself to the Apostles through the mind of Christ as he formerly did to Moses through the supernatural voice. In this sense the voice of Christ, like the voice which Moses heard, may be called the voice of God, and it may be said that the wisdom of God (i. e. wisdom more than human) took upon itself in Christ human nature, and that Christ was the way of salvation.”¹

In this language of Spinoza notice that Christ is superior to all other recipients of revelations in that he received or discerned them by means of the intuitive faculty and without material media, that is, that in Jesus, there was the free and untrammelled reign of the intellect and that he was, by virtue of this endowment, the wisdom of God and the way of salvation.

We need not refrain from saying that Mrs. Eddy and Spinoza say certain beautiful things about Christ, some of which we may be inclined to accept tentatively. But that the Evangelist John by calling Christ the *Logos* meant to suggest that Christ is a school-master to bring us to

¹ *Theo.-Pol. Treat.* Chap. 1.

Plato, which a few modern theologians along with Spinoza and Mrs. Eddy seem to imagine, is the height of absurdity.

But let us not forget that whether these *revelations* of Mrs. Eddy concerning the character of Christ be beautiful or ugly, true or false, they come *via* Spinoza, the Jew, infidel and pantheist, and that the foundation for them is found in the philosophical profundities of certain learned pagans.

We come now to consider how Mrs. Eddy disposes of the *resurrection of Christ*. We will find that her explanation of it or her explaining it away is Spinozistic and has, like her explanation of the character of Christ, its metaphysical ground in Neoplatonism.

Mrs. Eddy's position, stated frankly, is simply this. There was no bodily resurrection of Jesus. He did not really die, though he was thought to have done so. And what seemed to be his death and resurrection was only one stage or step in his spiritual evolution or emancipation from the flesh, the consummation of which was realized in the ascension from the Mount of Olives, where the "mortal coil" was left behind forever. It was impossible for Jesus to reinhabit the tabernacle of clay. The soul in the body is as a wandering star, "heaven's exile straying from the orb of light."¹ It will not depart after it has found again its orbit or true home.

¹ Cf. *Aux.* 41.

What then can the resurrection, so emphasized in the Scriptures, mean? For the language of Holy Writ must be retained, though the truth of it is cast to the winds. "Know all you materialistic mortals that the resurrection is spiritual. It is better to stress the spirit of Scripture than the letter. So the resurrection properly understood has no reference to the raising of the body to life but rather to the lifting of the mind to spiritual understanding. So be spiritually minded, get in tune with the infinite, become unconscious of your body and you too will thus enter into the glorious inheritance of the resurrection life! For did not Paul say that Christians are raised together with Christ and should seek the things that are above?"

Yes, Christian Science makes much of the philosophy of the resurrection but denies the fact of it. But Paul based the philosophy of it upon the fact of it, which only is a sane method. In the resurrection of Jesus Mrs. Eddy sees nothing done in his body but much done in the minds of the Apostles and something accomplished, also, it may be, in the mind of Jesus. Matter was not affected at all, but there was a mighty movement of mind. The resurrection of Jesus in the light of Christian Science is *philosophy teaching by delusion*.

Now let us hear Mrs. Eddy. She says: "He (Jesus) allowed men to attempt the destruction of the mortal body;"¹ "His disciples believed

¹ *S. and H.* p. 51.

Jesus to be dead while he was hidden in the sepulchre, whereas he was alive;"¹ "They (his disciples) * * * saw him after his crucifixion and learned that he had not died;"² "After his resurrection he proved to the physical senses that his body was not changed until he himself ascended,—or, in other words, rose even higher in the understanding of Spirit, God;"³ "Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions. * * * In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more. His students then received the Holy Ghost. By this is meant that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science;"⁴ "The advent of this understanding is what is meant by the descent of the Holy Ghost;"⁵ "Our master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life."⁶ The Revelator is quoted with explanatory interpolations thus: "I am he that liveth, and was dead (not understood) ;

¹ *S. and H.* p. 44.

² *S. and H.* p. 46.

³ *S. and H.* p. 46.

⁴ *S. and H.* p. 46 f.

⁵ *S. and H.* p. 43.

⁶ *S. and H.* p. 509.

and, behold, I am alive for evermore (Science has explained me).”¹

It is impossible for Mrs. Eddy to believe in the resurrection of Jesus, because the body *per se* is an evil. Jesus therefore in coming into the highest glory must have gotten rid of it. If he had departed from it while it was in the tomb he would not have returned to it. So there was no separation of soul and body in the time from the crucifixion to the morning of the so-called resurrection. She will not accept the fact of the resurrection and yet she will hold to the Bible. So she attempts to patch up this difficulty in the above fashion. She interprets the Bible according to her philosophy.

But Spinoza disposes of Christ's resurrection in the same way and from the same philosophic necessity. He says: “I accept Christ's passion, death, and burial literally, as you do, but His resurrection I understand allegorically. I admit, that it is related by the Evangelists in such detail that we cannot deny that they themselves believed Christ's body to have risen from the dead.”² What he means by “*allegorically*” is explained elsewhere thus: “I therefore conclude, that the resurrection of Christ from the dead was in reality spiritual, and that to the faithful alone, according to their understanding, it was revealed that Christ was endowed with eternity, and had risen from the dead (using *dead* in the

¹ *S. and H.* p. 334.

² *Letter*, 25.

sense in which Christ said, 'let the dead bury their dead')." ¹

With the exception that Spinoza believes there was a literal dying of Christ and Mrs. Eddy does not, on which point their disagreement is of almost no significance, the parallel is all that we could wish and all that Christian Scientists may regret. Both hold that Christ's body was not raised from the dead, that the disciples thought it was, that "*dead*" in this connection means without understanding and that the result secured by this illusion of the disciples was the realization that Christ's nature is eternal.

This remarkable exegetical manœuvre is not original either with Spinoza. It may be traced as far back as Synesius. Alice Gardner wonders why it is that Synesius singles out the resurrection of Christ as the one miracle that he rejects. Though writing fascinatingly of the character of this interesting personality she does not appreciate the fact that his philosophy, which he resolved not to give up, compelled him to reject especially the miracle of the resurrection. ² But it does not appear that it prevented him from accepting miracles in general.

And in this connection it should be noted that Mrs. Eddy and Spinoza do not explain the other miracles as they do the resurrection. They deny the fact of the resurrection. But in regard to the other miracles, they did occur but they were

¹ *Letter*, 23.

² Cf. *Synesius of Cyrene*. p. 109 f.

all natural events and should not really be termed miracles. Thus they keep together, in their serpentine course in the underbrush of subtle speculation.

Now, Synesius, contrary to the many of his day, understood the resurrection to be "a holy mystery," or as Dr. C. Bigg thinks he means, an *allegory*, which Spinoza understood it to be as he expressly affirms. That is, the resurrection is a pious fraud, a white lie. Synesius argues in defense of his position, that lying is necessary, that deception is better than naked truth for the common run of people, who are unable "to gaze on infinite light."¹ To tell them plainly that Christ has a spiritual and immaterial nature was letting too much light shine upon their eyes. It would blind them. So they must be duped and by degrees gotten to this spiritual insight.

The position of Synesius is the same as that of Spinoza and Mrs. Eddy, namely, that if a trick had not been worked upon the disciples, making them believe that the body of Christ was raised up, they would never have been brought to believe in his existence as independent of and free from the body, which is the significance of the ascension, which was another illusion; for it must have been a descension or cessation of the body rather than an ascension or a perpetuation of it. Thus by this enlightening illusion the disciples become gloriously disillusionized. By seeing their Lord

¹ *Neoplatonism* p. 339 f.

ascend into a cloud, in a body that they recognized, they learn that he has no body at all. One who can really so reason must have a legion of dull demons dancing in his "dome." If that be understanding or true knowledge then pray let ignorance be our portion forever.

The writer hopes that one can understand Christian Science without becoming a fool; but he is convinced that one cannot both understand it and believe it without losing the ability to think consistently. Christian Science paralyzes the power of reason. It is a microbe that feeds upon the logical faculty.

Some playful boys, it is said, took the sign of a cabinet maker, "*All kinds of twisting and turning done here,*" and put it over the office door of an attorney. Not for fun but for truth's sake, I hang the same sign over the firm of *Spinoza & Eddy, Specialists in Adapting Pagan Theology to the Modern Mind.* And I remind the reader that the point of interest is not mainly that they both are proficient in the art of "twisting and turning" but that the female member of the firm does exactly the same kind of "twisting and turning" that was done by the male member, and that she has been much more lucky, than he was, in hitting upon a good market for her wares. He was frank and discovered plainly his goat's hair. She is foxy and hides in a great show of sheep's wool.

It is somewhat comforting to orthodox people to discover that the claim of a type of scholarship, that miracles are best understood as

“pretty parables,” is nothing other than the ancient voice of Baal brought down to date by the addition of a certain critical tone; the voice of Baal, I say, whose priestess Jezebel dieth not and changeth not. She was not slain on Carmel where her puppet-prophets perished. She was much in evidence when John on Patmos received and delivered the last revelation,¹ and she yet speaketh lies and worketh abominations and deceiveth if possible the saints. Blessed is he that is not infected with the breath of her mouth or with the poison that droppeth from her pen.

As *the trinity* as interpreted by Mrs. Eddy has to do with the nature of man and the character of Christ, it seems proper to take up that subject here. The reader perhaps has discerned in this discussion already certain general features of the doctrine as taught by Mrs. Eddy and seen clearly that it is not in harmony with the Biblical doctrine of the trinity. Mrs. Eddy's explanation of the trinity is this. The Father, Son and Holy Ghost are three expressions of one being. They are not persons but manifestations. Besides, the New Testament terms do not give us, she thinks, the best symbolizing or presentation of the trinity. The trinity is best expressed by the three words, life, truth, and love. The trinity of Christian Science is not a tripersonality but a triple manifestation, which may be seen in nature and man as well as in divinity.

¹ Cf. *Rev.* 2:20-23.

Mrs. Eddy says: "The Ego is revealed as Father, Son and Holy Ghost, but the full Truth is found only in Divine Science where we see God as Life, Truth, and Love;"¹ "Life, Truth, and Love constitute the triune person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the father-mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the three-fold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe;"² "The advent of this understanding is what is meant by the descent of the Holy Ghost;"³ "Compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original;"⁴ "Firmament, or understanding, united Principle to its idea. Life and (or) Intelligence (corresponds to) this Principle; idea (corresponds to) the universe and man."⁵

In addition to the points above specified notice that in the last quotation especially we have the clue to the original source of the Christian

¹ *Unity of Good.* p. 64.

² *S. and H.* p. 331f.

³ *S. and H.* p. 43.

⁴ *S. and H.* p. 515 f. cf. p. 467.

⁵ *S. and H.* First Edition. p. 230. The parenthetical words are the writer's.

Science trinity. The terms show that Mrs. Eddy does not follow the Neoplatonists verbally and also that they were not, at least in the first edition of *Science and Health*, selected with technical discrimination but her thought, which is easily apprehended, is an exact reproduction of theirs. Her trinity as explained more fully consists first of a thinking subject called principle; secondly, of its object of thought called an idea and corresponding to man and the universe; and, thirdly, of a mental act called the understanding by which subject and object or mind and its idea are united as one.

As to the three words which she claims give the best expression of the trinity, the first, *life*, has no special significance and is simply a synonym for God or mind. The second, *truth*, is well chosen as it is her common synonym for Christ, and as truth also implies two things, a thinking subject and an object of thought clearly discerned. The third word, *love*, is selected with fine discrimination, since it is with Mrs. Eddy and her masters not only a synonym for understanding or intelligence, by which the subject and object are united as one; but since it also suggests an affinity or mutual attraction between them by virtue of which they are eternally affianced and are essentially one. Mrs. Eddy, or someone who has given literary finish to her writings, is a workman in words that needeth not to be ashamed. In this instance she shares honors quite equally with Spinoza.

The Christian Science trinity may be called the psychological trinity or the trinity of nature when nature is conceived ideally. It is also good form for a pantheism that would have a semblance, without the substance, of the Christian religion.

This naturalistic and idealistic trinity is easily traced back through Hegel and Spinoza to the Neoplatonists. Hegel, as we have before pointed out, used the words *thesis*, *antithesis* and *synthesis* for his high development and attenuation of the doctrine.

The following sentences from Spinoza identify the naturalistic trinity and theological trinity in language as definite though not so detailed as Mrs. Eddy's. He says: "The infinite intellect, which we named the son of God, must from all eternity be in nature;"¹ "With regard to the Eternal Son of God, that is the Eternal Wisdom of God, which has manifested itself in all things and especially in the human mind, and above all in Christ Jesus, the case is far otherwise."² Notice in these sentences that Spinoza conceives of Christ as a wisdom or a truth or a principle that is manifest in nature and in men, as it was pre-eminently in him who is known as Christ Jesus. That is, Christ is a manifestation of wisdom or understanding and not a person. Notice also that in this connection Spinoza has the order of the words, Christ Jesus, which Mrs. Eddy says that

¹ *Kurzg. Abh.* 2. 22. (p. 97.) Trans. from German Version.

² *Letter*, 21.

she prefers ¹ rather than Jesus Christ, as Christ is the designation of a quality in the person Jesus, namely, wisdom or understanding. Spinoza also confuses the Spirit that the disciples received after the resurrection of Jesus with Christ or wisdom as we have found Mrs. Eddy doing. He says: "Because this wisdom was made especially manifest through Jesus Christ, as was said, His disciples, insofar as it was revealed to them by Him, preached it and showed that they were able beyond others to rejoice in this Spirit of Christ." ² Spinoza's suggested inference is that the disciples only saw Jesus after the resurrection, that is, they were the only ones that thought that they saw him; that is, their delusion was their wisdom. Mrs. Eddy had a good guide in sophistry.

It can be easily seen that the interpretation of Christ as given by Spinoza and Mrs. Eddy requires that the Holy Spirit be considered as nothing else than the spirit of wisdom or understanding, which he possessed and which the disciples received when they learned that the resurrection was to be understood spiritually. It explains also how Mrs. Eddy can be so bold as to call Christian Science the Holy Ghost, since as she claims both give us the true knowledge of the unity of God, man and the universe.

Now the philosophic basis for this kind of trinity is found in Neoplatonism; or rather it is

¹ *S. and H.* p. 333.

² *Letter*, 21. Trans. from German Version.

the Neoplatonic trinity amplified so as to embrace the Biblical trinity. Or stated still more accurately, it is an explaining away of the Biblical trinity in order to make it harmonize with the psychological trinity of the Neoplatonists.

Plotinus says: "Intellect, intelligence and the intelligible are one and the same thing."¹ He argues that creation is related to the creator as the image "in water, in mirrors or in shadows"² is related to its object, in that the image exists by virtue of the object, thus furnishing the basis for the like figure of Mrs. Eddy's sentence above. Proclus says: "Since thinking is the medium between that which thinks and the object of thought, these are the same, thinking likewise will be the same with each."³ Now, consider the sweeping significance that these statements must have when uttered by the founders of a system of idealism, the psychology of which becomes essentially its metaphysics. Existence *in toto* has three aspects, the knowing subject, the known object and the act of knowing and these three are one, namely, existence itself, or God. This is certainly a sort of trinity. But how the Biblical trinity should be confounded with this idealism is a marvel indeed.

Spinoza says: "This truth seems to have been dimly recognized by those Jews who maintained that God, God's intellect, and the things

¹ 6. 7. 41. cf. 5. 1. 4. cf. Porphyry, *Aux.* 44.

² 6. 4. 10.

³ *Theo. Ele.* 169.

understood by God are identical,"¹ and that "independent of God there are no objects of His knowledge, but that He Himself is the object of his knowledge, indeed He is that knowledge."²

It is evident then that Spinoza's interpretation of the Biblical trinity is a logical result of his Neoplatonic psychology and metaphysics and that the same is true of Mrs. Eddy's identical interpretation. I ask the reader to compare carefully the last quotation from Mrs. Eddy with those from Plotinus, Proclus and Spinoza. This important phase of the case rests thus with him.

Prof. W. N. Clarke in his brilliant work, "*An Outline of Christian Theology*," would explain the Biblical trinity in about the same way as Mrs. Eddy and Spinoza do. But he does not tell us where the roots of the theory grow. To read all this into the first verses of the Gospel of John is the accommodation, not the interpretation, of Scripture. Plato, too long hast thou worn the crown in Zion! It is time now for his Lordship to be recognized whose right it is to reign there.

In concluding this chapter it is proper to point out how natural it is from the anthropology and Christology of Mrs. Eddy for her to make the claims which she does for herself as compared with Jesus of Nazareth. She claims equality with him, if not superiority over him. This is very natural and even necessary for one who

¹ *Eth.* 2. 7. Note. The great Jew, Maimonides, so taught. Cf. Pollock's *Spinoza; His Life and Philosophy*. p. 95.

² *Cog. Met.* Part 2. Chap. 7. cf. *Kurzg. Abh.* 2. 22. (p. 97.)

holds that Jesus is divine as all men are but that he came to the highest possible understanding of truth for his age and on as far as ours when she herself favors humanity with the complete development of his system and the finality of revelation. Christian Science presents to us a trio of great revelators, Moses,¹ Jesus, Eddy, each emitting light according to his time and place in the upward march of the race. Now according to the logic of evolution, the last is greatest.

This makes it plain, I repeat, how Mrs. Eddy with the serenity of an angel of light can take a seat by the side of, if not above, Jesus of Nazareth.

Mrs. Eddy says: "No person can compass or fulfill the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the discoverer and founder of Christian Science;"² "He (Jesus) expressed the highest type of divinity, which a fleshly form could express in that age;"³ "The Ego is revealed as Father, Son and Holy Ghost, but the full Truth is found only in Divine Science where we see God as Life, Truth, and Love;"⁴ "If the author of the Christian Science text-book call on this Board (of Directors of the First Church of Christ Scientist, in Boston, Mass.) for household help, or a handmaid, the Board shall immediately appoint a proper member of the Church therefor,

¹ Cf. *S. and H.* p. 200.

² *Retros. and Intros.* p. 96.

³ *S. and H.* p. 332.

⁴ *Unity of Good.* p. 64.

and the appointee shall go immediately in obedience to the call. 'He that loveth Father or mother more than me is not worthy of me.'¹

Notice in the above sentences these points: Mrs. Eddy claims a distinct mission for herself that is comparable with that of Jesus of Nazareth; she suggests that Jesus' expression of divinity was limited by the age in which he lived; she claims to teach the complete truth concerning the trinity which she affirms was not fully revealed by Jesus and the Apostles in the Scriptures, that is, her revelation as to the trinity is superior to Christ's. She demands manual and menial service for herself that Jesus never demanded for himself, but on the contrary rendered to others; and she does this, assuming the same spiritual authority over souls that Jesus claimed for himself.

As a Christian who regards Jesus Christ as the Holy One of God and all men and women as poor sinners, whose hope is in his infinite superiority over them, that is in his divinity, I am tempted to rise up in righteous indignation and call Mrs. Eddy's claims blasphemy. But as an expounder of Christian Science and as one who appreciates Mrs. Eddy's mental gymnastics and speaks as representing her, I prefer to say: "Hold you indignant Christian! There is no place in the real and true man for passion. Such turbulent feelings arise from ignorance, as all imperfections do. It is not blasphemy at all. It is

¹ *Manual of the Mother Church.* p. 93.

sublime understanding. It is divine metaphysics. When you free yourself from the illusions and delusions of the flesh, or learn the little trick that all is mind, then you also by the aid of Christ the way-shower, and of me the discoverer of Christian Science or the Holy Ghost, may take a seat along with us two, the male originator and the female finisher of real Christianity. Oh, you poor Christian, in bondage all your life-time to fear, do not be bothered about sin or blasphemy, all which is unreal. When Jesus used these words he was simply accommodating himself to the limited mentality of the unscientific countrymen of an obscure people of a materialistic age. What you need is to think, to think powerfully, that is metaphysically. And when you learn this art, before you even observe the process and as quick as thought you will find yourself on the same lofty summit of divine vision with us where all is mind. No, it is not blasphemy. It is ecstasy. It is mind realizing its emancipation, sitting serenely upon its throne and, regnant with power, smiting the darkness with the scepter of light.

Again I exhort you, excited Christian, not to be controlled by passion but to think, to think calmly and imperially until all things are understood and you have peace in the consciousness of universal harmony. Yes, be at peace, troubled Christian and do not fear blasphemy. Do not fear anything, neither the devil for he does not exist; nor God, for he cannot become angry; nor hell, for it is subjective only, and you cast it out

when you cast fear out. Just think and understand and be divine. Take my narcotic and go to sleep and sleep a sleep that is sweet and deep and 'from which none ever wakes to weep.'

But I almost forgot, pliable Christian, that there is one thing that you must fear. You must fear me. And if you happen to be a member of the Mother Church and I want you for a housemaid you must, at the order of the directors of said church, cease whatever you may be occupied with, even though it be the ascent to the summit of spirituality, and do menial work for me. Yes, for my sake you must descend again to the sphere of materiality; and refusal to obey my call dooms you to the loss of spirituality forever. Yes, you presumptuous Christian, I will tell you whom you must fear. You must fear me, who am able to destroy your soul in materiality forever."

So bent is Mrs. Eddy on creating reverence for herself that to accomplish this result she violates the laws of her psychology. However, her claim to be equal with or even superior to Christ is quite logical and in perfect accord with her anthropological principles. It is very convenient to possess that Emersonian greatness that exempts one from paying toll to consistency! *Simon says thumbs down—thumbs up, wiggle-waggle!* Selah!

CHAPTER V.

PSYCHOLOGY.

THE psychology of a metaphysical system is its heart. If one thinks consistently, the laws of the mind become the standard for determining the truth and value of every principle.

Now the Neoplatonists are quite consistent. They have given to the world, as has been said, its mightiest religio-metaphysical system. And Mrs. Eddy also, barring a few glaring exceptions that will be pointed out, is reasonably consistent in her psychology. The writer would be willing to stake the truth of his whole contention upon this one chapter alone. Let it be repeated that the parallels traced out are not only of general positions which might have been accidental but of minute thoughts and ideas in detail that are logically related and interdependent. Pointing out identities of this kind between two systems is the best possible proof that one is derived from the other. There is no evidence known that is so conclusive as this, unless it be the direct confession of dependence.

The most general point of similarity between Christian Science and Neoplatonism is the view that there is one and only *one infinite mind*.

Mrs. Eddy says: "In Science Mind is *one*;"¹ "The one Mind only is entitled to honor;"² "Infinite Mind cannot be limited to a finite form;"³ "A limitless Mind cannot proceed from physical limitations. Finiteness cannot present the idea or the vastness of infinity;"⁴ "All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the Infinite Good."⁵

Neoplatonism and Christian Science differ in this, that while the former considers the "one" or the "good" as the first being, and mind (*nous*) as the second in order, the latter identifies them. Notwithstanding this difference Mrs. Eddy's conception of mind is the same as that of the Neoplatonists.

Plotinus makes a prolonged argument to prove that there is only one infinite intellect or mind, pointing out that if we hold that there are more than one, then there may be an infinite number which he thinks is absurd.⁶ He says also: "Because every part of intellect is all things, it is on this account infinite."⁷ Proclus says: "One all-perfect intellect is the cause of all intellects."⁸ By "all intellects" he means, it seems, individual minds. Spinoza, following the Neoplatonists here as in almost all important positions, says

¹ *S. and H.* p. 114.

² *S. and H.* p. 183. cf. p. 204.

³ *S. and H.* p. 257.

⁴ *S. and H.* p. 256. cf. pp. 253 and 469.

⁵ *Retros. and Intros.* p. 78.

⁶ Cf. 2. 9. 1.

⁷ 3. 8. 8.

⁸ *Prov.* 10 (p. 69.)

that God's idea, intellect or mind, is "one" and "infinite,"¹ and that "the human mind is part of the infinite intellect of God."²

The last quotation suggests a point that we must take notice of, namely the relation of individual human minds to this one infinite universal mind; for in working out this problem Mrs. Eddy follows the Neoplatonists. The individual human mind so-called is not really *a* mind, that is a distinct essence existing as something other than the one infinite mind. It is rather an activity of the one infinite mind. So also when the Neoplatonists speak of "partial intellects" and Spinoza speaks of the human intellect or mind they both mean God's idea or an activity of the divine mind.

Mrs. Eddy says: "All that really exists is the divine mind and its idea;"³ "We run into error when we divide Soul into souls, multiply Mind into minds."⁴ So Mrs. Eddy does not permit us to speak of our minds or souls. She will allow us to have neither bodies nor souls. God is the one infinite and only soul. We are activities or ideas of that soul. Recall Mrs. Eddy's definition of man: "God's spiritual idea, individual, perfect, eternal."⁵ This it will be understood is the definition of immortal or real man. Mortal man or mortal mind does not exist.⁶

¹ Cf. *Eth.* 2. 4.

² *Eth.* 2. 11. Corollary. cf. *Letter*, 15.

³ *S. and H.* p. 151. cf. pp. 331 and 71.

⁴ *S. and H.* p. 249f. cf. pp. 114 and 466.

⁵ *S. and H.* p. 115.

⁶ Cf. *S. and H.* p. 103. cf. p. 591.

Plato's "eternal world of ideas" forms a background for this speculation. Windelband, explaining how the Neoplatonists developed the doctrine of their master, says: "Ideas appear no longer as self-subsistent essences (as they did with Plato), but as *elements constituting the content of intellectual or spiritual activity*; and, while they still remain for human cognition something given and determining, they become *original thoughts of God.*"¹ Now when we remember that the Neoplatonists are idealists and hold that all reality is in the intelligible world we are prepared to see how Mrs. Eddy does nothing more in this matter than reproduce them.

Plotinus says: "It (intellect) produces in itself an offspring, and at the same time is conscious of containing this progeny in itself;"² "One intellect subsists as comprehending all others."³ Proclus says: "Ideas are not separated from intellect, subsisting by themselves apart from it."⁴ Spinoza is quite as explicit as Mrs. Eddy. He says: "The idea, which constitutes the actual being of the human mind, is not simple, but compounded of a great number of ideas;"⁵ "There is in the mind no absolute faculty of understanding;"⁶ The "understanding" is "nothing beyond in-

¹ *Hist. of Phil.* 2. 2. 19. 4.

² 6. 7. 35.

³ 4. 8. 3.

⁴ On *Tim.* Bk. 2. (Vol. I, p. 331.) cf. Bk. 5. (Vol. II. p. 340.) and Bk. 2. (Vol. I. p. 215.) cf. also Synesius, *Dreams*, 5.

⁵ *Eth.* 2. 15.

⁶ *Eth.* 2. 48. Note.

dividual * * * ideas.”¹ By “understanding” (*intellectus*) Spinoza means that part of the mind which is real and eternal, just what Mrs. Eddy means by “immortal Mind.”

The far reaching import in a philosophic system of the theory just given may be easily seen. The human mind is related to the divine mind as an idea of the human mind is considered as being related to the human mind. But as there is no human mind in reality the ideas that we are in the habit of ascribing to it are in fact ideas of the divine mind. So our thoughts and ideas, when we really think and form ideas, are caused by the divine mind and partake of its qualities. Human thinking is divine thinking. The pantheistic character of both systems has hitherto been proved. We have here a parallel between defining lines of the two systems.

To make doubly plain and positive this point let Mrs. Eddy and Proclus speak again. She says: “All that really exists is the divine mind and its idea;”² “When we fully understand our relation to the Divine, we can have no other Mind but His;”³ “Every function of the real man is governed by the divine Mind;”⁴ “There is but one I, or Us, but one divine Principle, or Mind, governing all existence.”⁵

Proclus says: “It (intellect or mind) is not

¹ *Eth.* 2. 49. Corollary. Proof.

² *S. and H.* p. 151.

³ *S. and H.* p. 205f.

⁴ *S. and H.* p. 151.

⁵ *S. and H.* p. 588.

the cause of things which at one time exist and at another time not, but it is the cause of things which always exist.”¹ Intellectual conceptions or ideas constitute all those things that eternally exist. So then the infinite mind is the cause of all ideas or thoughts. Plotinus had already taught the same doctrine. He says: “Intellect * * * contains all real existences in itself * * * as though they were its own self, and it were one with them.”² Real existences are ideas, all ideas, and these are so in the one infinite mind as to be one with it. All ideas, whether considered as belonging to and originating in an individual mind or not, are in reality the progeny and effects of this one infinite mind.

Spinoza stated this Neoplatonic doctrine more plainly and positively than even his masters did and in better terms than does Mrs. Eddy. As in our mind there is no faculty of understanding, since it is nothing more than the sum of the ideas that we designate as ours, our ideas must be caused either by the infinite mind of which they are activities or by outward objects. The latter view is of course impossible with idealists. So Spinoza says: “The actual being of ideas owns God as its cause, only in so far as he is considered as a thinking thing, not in so far as he is unfolded in any other attribute; that is, the ideas both of the attributes of God and of particular things do not

¹ *Theo. Ele.* 172.

² 5. 9. 6. Tr. by Fuller.

own as their efficient cause their objects (ideata) or the things perceived, but God himself in so far as he is a thinking thing.”¹

Stated simply the parallel just drawn is this: the Neoplatonists, Spinoza and Mrs. Eddy all agree in the view that the ideas of the human mind are caused by the divine mind and are really divine ideas. It will be recalled that we proved that Spinoza and Mrs. Eddy deny free agency to man and also affirm his divinity. The logical consistency of Christian Science and Spinozism as determined by Neoplatonism is beautiful.

This is a good place to explain a difference between the psychology of the Neoplatonists and that of Mrs. Eddy. The Neoplatonists following Plato recognized three distinct kinds of knowledge, while Mrs. Eddy recognizes only two. After sensation, which both reject as not belonging really to the category of knowledge, the Neoplatonists would put in the first class such mental activities or states as imagination, memory, and opinion or belief; in the second class discursive reason; in the third and highest class, intellectual consciousness or intuition. This theory of knowledge has had a mighty influence upon the world. It gave to the “old” psychology its general character and is related to the trichotomous theory of human nature.

The metaphysical basis for this psychology is the theory of the existence of three hypostases or principles, mind, soul and matter. In mind which

¹ *Eth.* 2. 5.

is a superior hypostasis to soul there is the highest or third kind of knowledge and only this. In soul, as such, there is discursive reason or ratiocination and only this. But in a soul which is related to finite body and limited by it, we have the inferior activities that constitute the first kind of knowledge. Now since Mrs. Eddy does not recognize soul as something other than mind but posits only one hypostasis, designated as mind or soul or by some synonym for them, she has only two general classes of knowledge. Discursive reason since it is a mental process in which the element of time enters she must class with the lower kind of knowledge. The knowledge of "immortal Mind" or real knowledge with Mrs. Eddy corresponds exactly to the highest or third kind of knowledge of the Neoplatonists. It is intuitive knowledge or intellectual knowledge. All lower forms of knowledge constitute the class of unreal knowledge. They are activities of mortal mind which does not exist. With Mrs. Eddy there are no grades in knowledge. If one has knowledge he has perfect knowledge. Notwithstanding this great divergence from the Neoplatonists in metaphysics, Mrs. Eddy follows them closely in psychology. Spinoza too had the Neoplatonic theory of knowledge but was a dichotomist. So when we find that they are beholden to the Neoplatonists for their psychology, their slavery to them is the more certainly demonstrated.

But before proceeding further I wish to remark that this want of a metaphysical basis for

her psychology renders Mrs. Eddy's system hopeless. It is on a foundation of sand. Her system will not stand the psychological test. She denies that the body affects or limits in any way the mind. She of course denies that matter can have sensations¹ or think or form ideas. She maintains that the mind has perfect knowledge only. Whence then are all these imperfect mental states? In what hypostasis or nature do they inhere? "In reality there is no *mortal* mind,"² she says. Then if there is nothing to give birth to false notions, they cannot and do not exist. Nor can the supposition that they exist be possible, for there is no mind that can have this false supposition.³

Mrs. Eddy says there is no sickness because matter is unreal; and that the cure to be performed is simply banishing the notion that one is sick, which is a false belief. But now since there is nothing to cause a false belief to be and nothing in which it can be, no false belief exists. So there is no more need to cure false notions than rheumatic joints, for neither exists. Mrs. Eddy's propaganda is a war against what does not exist. By its own confession it is a useless enterprise. If we do not need medicine because there is no body to have disease, we do not need books or teachers to help us get rid of notions that we do not have.

¹ Cf. *S. and H.* pp. 467 and 81.

² *S. and H.* p. 103. cf. p. 114. cf. p. 151.

³ Cf. *S. and H.* p. 487.

All psychologists will readily see that in this we have an inconsistency stupendous and destructive, to which the only reply that Christian Scientists can give is the Emersonian sneer that "a foolish consistency is the hobgoblin of small minds."¹

It is interesting to notice that Spinoza's psychology had the same defect. He says we know only two of the attributes of God, thought and extension, or mind and matter, and that neither limits or affects the other; and yet he has the three grades or classes of knowledge,² the inferior kinds of which are determined by the passivity of the mind; and he often speaks of the mind being passive. To what is it passive? To matter? No. To the divine mind? But its highest knowledge arises thereby. You cannot find an answer to this question in all that he has written. His psychology lacks a metaphysical basis, as does Mrs. Eddy's.

It is not so with the Neoplatonists. They are profounder thinkers than Spinoza and Mrs. Eddy and give a better explanation of human life. Spinoza's treatment of the human mind is mechanical and crude; Mrs. Eddy's is more so. Before she analyzes the rose, she causes its color and odor to fade away and extracts its sap and life. After eliminating all the elements of the human mind that she does not know what to do with, it is rather easy to dispose of the rest. On account of this crushing defect, which the genius of Mrs. Eddy either did not see or could not remedy, it is safe

¹ In his essay, *Self-reliance*.

² Cf. *Eth.* 2. 40. Note 2. cf. 3. 2.

to say that her system can never command the intellectual respect of psychologists.

Now let us consider the nature of Mrs. Eddy's "immortal Mind" and analyze its knowledge. We shall find that here the author of Christian Science with scarcely any side-stepping follows the curious tracks of the Neoplatonists. Her conception of "immortal Mind" is the same as their conception of the *nous* or infinite intellect and her analysis of the knowledge of "immortal Mind" corresponds to their analysis of the knowledge of their infinite intellect.

We need not be troubled to distinguish between the activity of the one infinite mind and that of individual minds inasmuch as individual minds so-called, as we have explained, are rather activities of the one infinite mind. Our knowledge, when it is real knowledge or understanding, is in fact the knowledge of the divine mind. This is a parallel belonging to the pantheistic nature of the systems that need not be traced out again. The student, however, should notice that it is a parallel of fundamental value.

Mrs. Eddy teaches that "immortal Mind" is ever active, never passive. This subject in its relation to the nature of God, since Mrs. Eddy identifies God and mind, was treated in the chapter on Theology. But it is necessary to introduce it here also to show its psychological import. It is the source of the time-honored theory that mind is ever conscious and is in fact this theory. It is as old as Neoplatonism and, it seems, originated in it.

Mrs. Eddy says: "Immortal Mind is ever active;"¹ "Spirit * * * understands all things * * * and is ever conscious."² She defines intelligence thus: "Substance; self-existent and eternal Mind; that which is never unconscious nor limited,"³ and says that "intelligence never passes into non-intelligence."⁴

Plotinus says: "It is necessary, however, to consider intellect, truly so-called neither as intellect in capacity, nor as proceeding from the privation to the possession of intellect;"⁵ "The energy of intellect is the same with its essence,"⁶ and "intellect * * * exists in energy."⁷ This is the same as saying that the activity of intellect or mind is as constant as its being, which is another way of saying that mind is ever active. Spinoza will not "admit that there is such a thing as intellect in potentiality,"⁸ and holds that "God's intellect is entirely actual, and not at all potential," and is identical with "God's essence."⁹

Since Mrs. Eddy identifies mind and God and since, as I have shown in the chapter on Theology, both systems agree as to the doctrine of God being ever in the active state, I need not here trace further this parallel.

The knowledge of "immortal Mind" arises within it; it is not adventitious. So teach the

¹ *S. and H.* p. 387.

² *S. and H.* p. 250.

³ *S. and H.* p. 588. cf. *No and Yes.* p. 25.

⁴ *S. and H.* p. 336.

⁵ 5. 9. 5.

⁶ 1. 4. 10.

⁷ 5. 9. 7. cf. 2. 9. 1.

⁸ *Eth.* 1. 31. Note.

⁹ *Eth.* 1. 33. Note 2.

Neoplatonists as to the knowledge of intellect. Mrs. Eddy says: "How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts proceeding from the brain or from matter are offshoots of mortal mind."¹ Referring to Webster she defines idea as "the immediate object of understanding."² This definition is Platonic. Its terms differentiate it sharply from an empirical definition of ideas. Mrs. Eddy, like Spinoza,³ distinguishes ideas from images. Now Mrs. Eddy considers that ideas constitute all real knowledge. So all true knowledge arises in the mind itself and not by means of anything without.

Plotinus speaking of intellect says: "It likewise does not extend itself to the objects of its perception as if it did not possess them, or as if it acquired them externally, or obtained them by a discursive process, as if they were not already present with it;"⁴ "If such an intellect, however, has not an adventitious intellection, whatever it intellectually perceives, it perceives from itself."⁵ Spinoza defines an idea as a "mental conception which is formed by the mind as a thinking thing," and explains that he uses the word "conception" rather than "perception" because the former expresses better the activity of the mind.⁶ Spinoza, like Mrs. Eddy, contends that "body cannot determine mind to think."⁷

¹ *S. and H.* p. 88.

² *S. and H.* p. 115.

³ Cf. *Eth.* 2. 49. Corollary. Note.

⁴ 5. 9. 7.

⁵ 5. 9. 5.

⁶ *Eth.* 2. Def. 3.

⁷ *Eth.* 3. 2.

As has been suggested by certain quotations already given the ideas of "immortal Mind" are to be regarded as eternal. They are not subject to time relations or limitations. The Neoplatonists held the same to be true of the ideas or thoughts of intellect. They all are eternal. Knowledge of time and its relations is inferior and limited knowledge.

Mrs. Eddy says: "Ideas are spiritual, harmonious and eternal;"¹ "The spiritual idea, whose substance is in Mind, is eternal;"² It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind to know the past, the present, and the future."³ She does not mean that the past, present and future are known as specifications, or demarcations of time, but as constituting one eternity; or that the past, present and future are alike real and present to such mind and thought.

Plotinus says that intellect "intellectually perceives, however, eternally;"⁴ Ideas "are generated, indeed, so far as they have a principle of their subsistence; but they are not generated (according to the usual acceptation of the term) because they have not a temporal beginning * * * but they *always are*, in the same manner as the world which is there"⁵ (intelligible world or world

¹ *S. and H.* p. 88.

² *S. and H.* p. 267.

³ *S. and H.* p. 84.

⁴ 6. 7. 35. cf. 5. 1. 4.; 5. 9. 5.; 5. 9. 6. and 5. 9. 7.

⁵ 2. 4. 5. cf. Proclus, *Theo. Ele.* 169. and *On Tim.* Bk. 5. (Vol. II. p. 340.)

of ideas). Spinoza says: "Our mind, in so far as it understands, is an eternal mode of thinking."¹ We can see clearly that Plato's "eternal world of ideas" forms a background for this doctrine as it does for so much that is in Christian Science. Plato made Christian Science possible.

That there are ideas of our mind that do not take cognizance of temporal relations and whose nature is eternal, that is, ideas without a temporal origin, is a very striking theory in itself. Therefore, if we find a woman repeating it 1600 years after it was originated, the conclusion is obvious without being stated.

Mrs. Eddy's "immortal Mind" does not err and does not know error. Its knowledge is perfect and it has a knowledge of perfection only. She says: "Nothing that 'worketh or maketh a lie' is to be found in the divine consciousness;"² "In the universe of Truth matter is unknown. No supposition of error enters there;"³ "Incorporeal, unerring, immortal, and eternal Mind;"⁴ "Because immortal sense has no error of sense, it has no sense of error;"⁵ "Spirit is all-knowing,"⁶ and "understands all things."⁷ One acquainted with Christian Science will see readily how radical such a theory is when it is consistent-

¹ *Eth.* 5. 40. Note.

² *No and Yes.* p. 24. cf. *S. and H.* p. 70.

³ *S. and H.* p. 503.

⁴ *S. and H.* p. 588.

⁵ *S. and H.* p. 210. cf. *No and Yes.* pp. 39 and 45.

⁶ *S. and H.* p. 487.

⁷ *S. and H.* p. 250.

ly worked out, as is the case in Christian Science. Sin, sickness, disease and death are in the same class with error. They all are a result of supposing matter to be real. Mind or God does not know any of these things. To the divine mind all is light and there is no darkness at all, and so it should be to us. God not only does not make mistakes but does not know that any are made.

But this daring denial of such knowledge to the divine mind or infinite intellect is the doctrine of the Neoplatonists. They hold as we have seen that intellect exists in activity and not in capacity and that that which exists in activity is perfect, while that which exists in capacity is imperfect. So if there be such a thing as error it is not in intellect. The Neoplatonists and Mrs. Eddy are strict metaphysical monists and cannot allow the existence of contradictory realities. All reality is in and of mind. Therefore error must be unreal or what to them is the same thing, non-mental. It is not in mind or intellect. To think it even would be like thinking there is darkness in light, which is in fact unthinkable. Since then intellect is ever active and ever conscious and since all ideas are in intellect which is all-perfect,¹ its knowledge also is perfect. Error is privation or the absence of intellect.

Remember Plato's "eternal world of ideas," or world of paradigms, in which all reality exists and where there is nothing that is unreal and

¹ Cf. Proclus in *Prov.* 10. (p. 69.)

where also there are no inharmonious or contradictory principles. Proclus assigns error to that part of the mind which is under the limitation of matter and classes it with evil as does Mrs. Eddy. He says: "What evil is in action, that the false is in knowledge" and that error is "the privation of intellect in opinion."¹ When this language is understood it will be seen that it has the same meaning as Mrs. Eddy's. Plotinus says: "There is no paradigm of evil there (intelligible world or world of ideas). For evil here (in the world of things and sense) happens from indigence, privation, and defect."² Proclus says the same is true of error. And then he says error is to be referred to opinion. Now opinion is a mental state or activity that is the result of passivity to matter, as we shall see, and so error, according to Proclus, as according to Mrs. Eddy, does not exist in the understanding but is to be referred to matter as its cause, and is that kind of mental state that is explained by passivity to matter.

Spinoza repeats the doctrine of the Neoplatonists in language most explicit. He says: "There is nothing positive in ideas, which causes them to be called false;"³ "Falsity consists in a privation of knowledge,"⁴ and a true idea is related to a false idea as "being to non-being."⁵ He challenges his opponent to "demonstrate that evil,

¹ On *Tim.* Bk. 5. (Vol. II. p. 447.)

² 5. 9. 10.

³ *Eth.* 2. 33.

⁴ *Eth.* 2. 35.

⁵ *Eth.* 2. 43. Note. cf. 2. 49. Note.

error, crime, etc., have any positive existence.”¹ Again he says: “All ideas, in so far as they are referred to God, are true.”² He means ideas that originate in and exist in the divine mind. We have seen that Spinoza teaches that God created all that is in his intellect. If then error is naught, it is not in his intellect, that is, he does not recognize it as existing. All God’s ideas are true, real and perfect and by virtue of their existence create their objects. Therefore there is not in the divine mind the idea of error, since that would make error real.

The Christian Science trinity has already been discussed. But as it is grounded in Mrs. Eddy’s psychology we should here scrutinize it again. Remember that Christian Science is a form of idealism. The mind has its object within itself. The knowing subject and the known object are therefore identical. Now we have seen also that the essence and energy of such a mind are the same. So the act of knowing by which the knowing subject and the known object are united as one is itself the same as either or both of these. The three best Neoplatonic words for these three elements of the trinity are intellect, intelligible and intelligence. While Mrs. Eddy is not so technical as we could wish, in her selection of terms, her psychology corresponds perfectly with that of the Neoplatonists.

Several quotations given in the previous chapter are here repeated. Mrs. Eddy says:

¹ *Letter* 36. cf. *Letter*, 32.

² *Eth.* 2. 32. cf. 3. 1. Proof.

“Firmament, or understanding, united Principle to its idea. Life and Intelligence, this Principle; idea, the universe and man.”¹ As has been observed, Mrs. Eddy’s terms are somewhat confusing but the meaning is clear. There are three elements: the thinking subject, principle, life or intelligence, which of course is mind; the object of thought, idea; and the understanding, or the mental act of thinking, by which the subject and the object are united.

Plotinus says: “Intellect, intelligence, and the intelligible are one and the same thing.”² Plotinus uses the term intelligence for the act of thinking. Proclus says: “Since thinking is the medium between that which thinks and the object of thought, and these are the same, thinking likewise will be the same with each.”³

Let the student’s attention be directed again to the fact that this psychological trinity of the Neoplatonists and Mrs. Eddy is germane to what may be called the cosmological trinity or the theological trinity of Spinoza and Mrs. Eddy of which we have before spoken. We also showed that this theological but non-Biblical trinity had its beginning with the theologian Synesius, who was a Neoplatonic thinker rather than a Biblical exegete. If the subject is not clear to the reader, review the discussion of this topic in the previous chapter. The attempt to explain the sublime but

¹ *S. and H.* First Edition. p. 230.

² 6. 7. 41. cf. 5. 1. 4. cf. Porphyry, *Aux.* 44.

³ *Theo. Ele.* 169.

mysterious personal trinity of the Bible by means of this pagan speculation, as many unbelieving and a few believing theologians have done, is a specimen of scholastic sophistry, exploited as a precious finding from deep digging in the Scriptures. It is on the contrary a travesty on sane exegesis. As an orthodox Christian my blood is made to boil at such an accommodation of the sacred Scriptures. Its only reason for existence is that it ministers to human pride which the Biblical trinity causes to wither to the roots.

It will be seen that this psychological trinity is also the foundation for the rational mysticism in which Mrs. Eddy reproduces the Neoplatonists.

The writer was surprised to find in *Science and Health* a parallel to a very curious position as to knowledge found in the Neoplatonists. It is that the highest kind of knowledge or the knowledge of infinite intellect is that which proceeds from cause to effect, not from effect to cause.

Mrs. Eddy says: "We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea * * * Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be co-ordinate

with human illusions;”¹ “We may as well improve our time by solving the mysteries of being through an apprehension of divine Principle.”²

It will throw light on the language of these quotations to consider that Mrs. Eddy is thinking of the first cause of all as including within itself all effects. She is thinking of cause and effects under the “form of eternity” as Spinoza would express it,³ not under the form of time. She is thinking of mind as comprehending all things, as a given object necessarily includes its essential qualities. In this sense it is evident that to know the cause is to know with certainty the effect. It is, however, using the words, cause and effect, in a sense not found in logic and common speech, where it is understood that an element of time, though it may be so small as to be imperceptible, intervenes between them. The idea of a cause that requires time to realize itself in its effect, is of course not an idea of “immortal Mind” which thinks only eternally.

This is a doctrine of the Neoplatonists. But first let us hear Spinoza who is so often the medium between them and Mrs. Eddy. He says: “As regards a true idea, we have shown that it is simple or compounded of simple ideas * * * and that its subjective effects in the soul correspond to the actual reality of its object. This conclusion is identical with the saying of the an-

¹ *S. and H.* p. 467f.

² *S. and H.* p. 90.

³ Cf. *Eth.* 2. 44. Corollary, 2.

cients that true science proceeds from cause to effect.”¹ In this connection Spinoza understands the “true idea” to be an idea of infinite intellect and that “true science” is true knowledge or the knowledge of this intellect. It seems certain that by “ancients” he means the Neoplatonists, who are described accurately by his language.

Proclus says: “The knowledge of causes is the work of Science (real knowledge), and we are then said to know scientifically when we know the causes of things;”² “It is evident that this which knows according to *the one*, knows so far as the similar is known by the similar, I mean so far as that which proceeds from a cause is known by its cause.”³ He explains that “*to know according to the one*” is “one knowledge both of universals and individuals,” “the power of knowing all things,” a knowledge in which there is “no greater knowledge of wholes than of parts.” “Knowing according to the one” means simply understanding all things to be in one principle or cause. This is knowing the effect by the cause when the element of time is eliminated. This kind of knowledge then is the same as Spinoza’s “simple idea” which always affirms something of a thing which is “contained in the concept we have formed of that thing.”⁴ Spinoza says expressly that “the knowledge of an effect through its cause is the same thing as the knowledge of a particular prop-

¹ *Imp. of the Und.* p. 32. cf. *Eth.* 2. 4.

² *Theo. Ele.* 11. The parenthetical words are the writer’s.

³ *Prov.* 1. (p. 6.) cf. 10. (p. 72.) cf. *Plotinus* 5. 3. 7.

⁴ *Imp. of the Und.* p. 27, cf. p. 32.

erty of a cause.”¹ Now when this simple idea is the idea of God who is the cause of all things, conceived under the “form of eternity,” we have what the “ancients” called “knowledge according to the one” or knowledge of an effect through its cause, and this Spinoza considered to be the highest kind of knowledge, intuitive consciousness,² or the knowledge of infinite intellect only. It is much like what Kant calls *a priori* knowledge.

For Mrs. Eddy to repeat this curious and most subtle speculation of the “ancients” is a very incriminating fact.

At this point the students’ attention is called to the primary importance of the above psychological positions. I hope he will see that they are fundamental to much that has been said as to the nature of God, the nature of the world and the nature of man. One’s psychology is basic in his system, especially when it is idealism. The logical consistency of both Spinoza and Mrs. Eddy in applying Neoplatonic psychology to Christ has striking significance and peculiarly argumentative force in establishing this thesis. This completes what we have to say on the first phase of the subject of psychology.

We are now to take up certain specific mental activities which Mrs. Eddy classifies as inferior knowledge. Her treatment of them is Neoplatonic. Let us not forget that this kind of knowledge, if in truth according to Mrs. Eddy it

¹ *Theo.-Pol. Treat.* Chap. 4. (p. 59.)

² Cf. *Eth.* 2. 40. Note 2.

be knowledge at all, is the knowledge of "mortal mind." Whether it be real or not Mrs. Eddy recognizes it as being what it may be and so deals with it. In the same manner we will deal with it. The Neoplatonists explain inferior kinds of knowledge as belonging to the soul, which they arranged below mind, as arising on account of the soul's passivity to matter. Notwithstanding this difference between Mrs. Eddy and the Neoplatonists, she follows them in classifying and disposing of these examples of inferior knowledge. This is not strange, since Spinoza, who also did not recognize the hypostasis of soul, followed the Neoplatonists here also.

As "immortal Mind" thinks eternally or as all its ideas are eternal, the *idea of time* must be in mortal mind. Mrs. Eddy defines time thus: "Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears."¹ She says: "Time is a mortal thought."² Bear in mind that Mrs. Eddy considers that time is a sphere of limitation in which imperfect mental acts take place and that it ceases before we enter into perfection or eternity. She does not consider that time is any part of eternity as we have before shown. Imperfect

¹ *S. and H.* p. 595.

² *S. and H.* p. 598.

things or thoughts exist in time, perfect ones exist in eternity.

Let it be fully appreciated that every conception involving the notion of time is according to Mrs. Eddy imperfect and does not belong to "immortal Mind." This means that a host of mental acts such as imagination, memory, purpose, desire, faith, opinion, hope and reasoning are to be considered inferior states of mind and that too when they are in harmony with the facts of existence. We rise in the scale of being as we are freed from these mental states. They are human knowledge or activities of mortal mind.

This is the psychology of the Neoplatonists. Eternity has to do with the world that *is*; time with the world that is *becoming* but *is not*. The former is one, perfect and infinite, the other is plural, imperfect and finite.

Plotinus speaking of the intelligible world, or world of ideas, says: "Instead of time, however, eternity is there."¹ The meaning is that intellect or infinite mind has no idea of time. He says again: "The Sciences of intelligibles * * * understand indeed nothing sensible."² Proclus, following Plato closely, says: "Everything generated therefore is apprehended by opinion in conjunction with sense."³ In Neoplatonism "generated things" are such as exist in time. Spinoza, following the Neoplatonists, contends that all

¹ 5. 9. 10.

² 5. 9. 7.

³ On *Tim.* Bk. 2. (Vol. I. p. 211.)

knowledge of things in relation to time comes to us by means of the imagination and not by means of the intellect.¹

One is much surprised when he first studies Christian Science to discover that Mrs. Eddy minimizes *faith*. The Bible makes faith a necessary condition of mind for salvation. It is not so in Christian Science in which understanding procures salvation. Mrs. Eddy is consistent in this and is working out her system; for salvation with her means something wholly different from what it means in the Bible, as will be shown later. But here we are concerned with the psychological parallel only.

Mrs. Eddy says: "If Christian Science dishonors human belief, it honors spiritual understanding;"² "Belief is less than understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses;"³ "Spirit is all-knowing; this precludes the need of believing * * * The believer and belief are one and are mortal;"⁴ "Error is the basis of all belief. We need instead a true idea, based on the understanding of God;"⁵ "Belief constitutes mistakes, understanding never errs."⁶

Notice in the above quotations these points: beliefs or faith is inferior to understanding; it

¹ Cf. *Eth.* 2. 44; *Letter*, 29. *Eth.* 5. 29.

² *S. and H.* p. 183.

³ *S. and H.* p. 526.

⁴ *S. and H.* p. 487. cf. p. 569.

⁵ *S. and H.* First Edition. p. 20.

⁶ *S. and H.* First Edition. p. 21.

arises from sensation or from a material source; it is a mental state that we should rise above; it is a mental activity in which error resides. Christian Scientists say of one who is sick that he has a "belief."

This theory as to faith has its origin with Plato who identifies faith and opinion,¹ which as psychological states are of course the same.

Plotinus says: "Sense, and not intellect, will have an apprehension of things external; and if you are willing to grant it, this will also be the case with the dianoetic power and opinion."² The "dianoetic power" is the power of discursive reason or inference. Now notice that he says that both this power and opinion are like sense in that they have to do with external things, that is, these activities of the mind arise from its being affected by external objects.

Proclus follows Plotinus.³ Spinoza follows Proclus.⁴

Proclus explaining the source of error says it "subsists in the doxastic part" of the soul; that is, in the opinion-forming part.⁵ And Spinoza explains error as arising in the same mental act. He explains distinctly that error arises from the imagination but that imagination as such does not

¹ Cf. *Republic*. Bk. 6. Sections 509-511. cf. Prof. Paul Shorey's discussion of Plato's psychological terminology, in *Unity of Plato's Thought*. p. 47f.

² 5. 3. 1. cf. 5. 9. 7.; 3. 6. 4.; 6. 9. 3.

³ Cf. *On Tim.* Bk. 2. (Vol. I. p. 188.); *Prov.* 1. (p. 3.); *On Tim.* Bk. 2. (Vol. I. p. 209.); *Theo. Ele.* 123.

⁴ Cf. *Eth.* 2. 40. Note 2. and *Imp. of the Und.* p. 8. ff.

⁵ *On Tim.* Bk. 5. (Vol. II. p. 446f.)

contain error; accordingly error is simply false opinion.¹

In explaining Mrs. Eddy's conception of God we showed that she eliminated will from his nature. Here we need a word more as to the *psychology of will*. Will as designating purpose is a mental state that recognizes the element of time and as such it is an imperfect state and belongs to mortal mind.

Mrs. Eddy says: "Human will belongs to the so-called material senses, and its use is to be condemned;"² "Will-power is capable of all evil."³

I do not find this doctrine taught so distinctly in Neoplatonism though it is involved in it, but it is set forth emphatically by Spinoza. Will as an act of preference or decision he recognizes as something worthy, but this he identifies with the understanding and so treats of it. He says: "There is in the mind no volition or affirmation and negation, save that which an idea, inasmuch as it is an idea, involves."⁴ Will, as purpose or wish, is an inferior mental state, the result of temporal limitations of the mind, and has no place in the understanding.⁵

The reader may examine with profit certain proof-texts given in the chapter on Theology.

¹ Cf. *Eth.* 2. 40. Note 2. and 2. 41 with *Eth.* 2. 17. He says that error occurs only in the first kind of knowledge, to which belongs, as he specifies, imagination and opinion.

² *S. and H.* p. 144.

³ *S. and H.* p. 206.

⁴ *Eth.* 2. 49.

⁵ Cf. *Eth.* 1. Appendix.

Very interesting indeed is Mrs. Eddy's exact reproduction of the Neoplatonic treatment of the act of reasoning or inference-forming power of the mind. This is the power of learning one truth from another, which is not contained in that other truth. It arises from external objects; it is mediate, transitive knowledge involving the element of time; and though it may lead us to the truth it is inferior to the highest knowledge, understanding or intuitive consciousness, the knowledge of which is immediate and intransitive. It is somewhat like what Kant calls *a posteriori* knowledge. One is surprised to find Mrs. Eddy repeating this curious psychology of the Neoplatonists, though as has been said there is no ground for it in her metaphysics.

She says: "Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation."¹ Notice in this quotation that she says that human reason has to do with evidence drawn from the five senses; that it does give us a knowledge of the teaching of Jesus though it does it by means of an imperfect process and that it is inferior to that power by which truth comes to the mind by revelation. By revelation she means intuition as we shall see.

Again Mrs. Eddy says: "Reason is the most active human faculty. Let that inform the senti-

¹ *S. and H.* p. 117.

ments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but *is* saved;"¹ "He who is All, understands All. He can have no knowledge or inference but His own *consciousness*."² As to these quotations notice that she says that reason is the "most active *human* faculty," that is, the faculty least under the limitations of material sense and time; that it can lead one to the "spiritual sense" which brings salvation; and that since God does not have such knowledge as "inference" or discursive reasoning it must be an inferior kind of mentality.

I cannot refrain from pointing out again the hopeless inconsistency that we have here in the metaphysics of Christian Science. "Human reason" is inferior knowledge and is therefore not a quality of "immortal Mind." It belongs then to "mortal mind." But how can "mortal mind" be spoken of as having a faculty that is "most active" or that awakens "man's dormant sense of moral obligation" or that teaches him by degrees "the grandeur and bliss of a spiritual sense?" How can unreality lead to reality? How can darkness bring us to light?

The same inconsistency exists in her doctrine of faith. After saying that error is the

¹ *S. and H.* p. 327f.

² *No and Yes.* p. 25.

source of belief and that belief arises from the material senses, Mrs. Eddy still thinks there is some good in it.¹

While the subject of Mrs. Eddy's psychological inconsistencies is before us we notice briefly a very notable one. Mrs. Eddy holds that the evidence of the senses is the very opposite of the truth, and yet she relies on the evidential value that comes from the healing of physical diseases. Mrs. Eddy says: "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being;"² "This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute;"³ "After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me,—that Mind governs the body, not partially but wholly. I submitted my metaphysical system of treating disease to the broadest practical tests."⁴ The "demonstration" and the "tests" are valuable only as they reach the judgment through the senses. She speaks of a thing being "proved to the physical senses."⁵ I am not able to decide whether Mrs. Eddy did not see this inconsistency or whether she concluded that her disciples would

¹ Cf. *S. and H.* pp. 208 and 526. cf. *Retros. and Intros.* p. 75.

² *S. and H.* p. 120. cf. pp. 122, 252, 284.

³ *S. and H.* p. 109.

⁴ *S. and H.* p. 111.

⁵ *S. and H.* p. 46.

not see it. What is the use to prove anything to the "physical senses" when their testimony is "false testimony" and must be reversed?

However we are not concerned primarily with the absurdities of the positions of Christian Science but with the fact that it reproduces the principles of Neoplatonism. When Mrs. Eddy follows the Neoplatonists in psychology without their metaphysics, her slavery to them becomes the more palpable.

Plotinus says: "Sense, and not intellect, will have an apprehension of things external; and if you are willing to grant it, this will also be the case with the dianoetic power and opinion."¹ The "dianoetic power" means reasoning faculty. Proclus says: "Of the whole rational soul, one part is intellect, another is dianoia (discursive reason), and a third is opinion;"² "Dianoia is the knowledge of things which subsist between intelligibles and the objects of opinion."³

Spinoza, as usual, follows Plotinus and Proclus. Consider carefully his analysis of knowledge found in his *Ethics*⁴ and these statements: "The nature and efficacy of the natural reason consists in deducing and proving the unknown from the known;"⁵ which he holds to be "perception arising when the essence of one thing is in-

¹ 5. 3. 1. cf. 5. 9. 7.; 3. 6. 4.; 6. 9. 3.

² On *Tim.* Bk. 2. (Vol. I. p. 188.) cf. *Prov.* 1. (p. 3.)

³ On *Tim.* Bk. 2. (Vo. I. p. 207.)

⁴ *Eth.* 2. 40. Note 2, and cf. 2. 41.

⁵ *Theo.-Pol. Treat.* Chap. 7 (p. 113.)

ferred from another thing, but not adequately; this comes when from some effect we gather its cause, or when it is inferred from some general proposition that some property is always present."¹ It arises from "notions common to all men" which "form the bases of our ratiocination."²

Spinoza does not mean by the expression "*not adequately*," that there is error in the activity or process of reason but rather that it gives us the truth *dimly* as Mrs. Eddy expresses it. Notice that he says it proceeds from effect to cause and is thus in contrast with the intuitive process of the understanding which proceeds from cause to effect as we have seen that Mrs. Eddy, the Neoplatonists and Spinoza teach.

When I began to study Spinoza I was surprised to find that he *identifies love with the understanding*. I supposed that he did so because he wanted to embody in his philosophy at least the semblance of this Christian virtue; that his psychology would not permit him to regard love both as an affection and as a noble and ennobling virtue, and since it would militate against him to reject it boldly he chose to retain only the name.³ I was more surprised, however, to find that the Neoplatonists whom he was reproducing had made the same disposition of love. What purpose they could have had in doing so, since they

¹ *Imp. of the Und.* p. 8.

² *Eth.* 2. 40. Note 1.

³ Prof. E. E. Powell in his able interpretation of Spinoza has the same fancy. Cf. his *Spinoza and Religion*, p. 249. But he seems not to be aware of the origin of this theory.

were openly hostile to Christianity I am unable to imagine, unless it was that this virtue was so generally and profoundly appreciated in their day that they too must in some fashion exalt it. And still another surprise was awaiting me—the discovery that Christian Science also identifies love with understanding. We have here another example of what we consider something different from pure thought pressed down into the Christian Science funnel and made to come out the little end as only that.

Mrs. Eddy says: "Infinite Mind cannot be limited to finite form, or Mind would lose its infinite character as inexhaustible Love;"¹ "What is infinite Mind or divine Love?"² She calls Mind and Love synonyms.³ Sentences that give this conception of love abound in Mrs. Eddy's writings. It is unnecessary to say that mind does nothing but understand or exercise consciousness. She does not consider love as affection or desire or any mental state that is produced by external objects or implies the existence of time. Love is intellectual knowing and only this. So she says: "To love one's neighbor as one's self, is a divine idea."⁴

Plotinus says: "Intellect, therefore, possesses a twofold power; one, by which it perceives intellectually, and beholds the forms which it con-

¹ *S. and H.* p. 257.

² *S. and H.* p. 256.

³ *S. and H.* p. 115. cf. p. 583.

⁴ *S. and H.* p. 88.

tains; but the other, by which it sees things beyond itself by a certain intuition and reception (of the objects of its vision). * * * And the former, indeed, is the vision of intellect replete with wisdom; but the latter of intellect inflamed with love;"¹ Notice that it is intellect that has the quality of love that is the power by which it soars as upon wings into ecstatic union with the good, the highest blessedness according to the Neoplatonists and Mrs. Eddy as we shall see. He works the subject out carefully and at length, comparing and contrasting this intellectual love of the beautiful and the good with the earthly love or passion of lovers.²

Spinoza speaks often of "intellectual love,"³ which, he says, is "a love towards a thing immutable and eternal,"⁴ "springs from the third kind of knowledge"⁵ or understanding and "must be referred to the mind in so far as the latter is active,"⁶ or in so far as the mind is non-passive; that is, it is a love that must be considered not as affection but as intellectuality.

We now turn our attention to certain *applications* of the psychological principles that we have discovered in Christian Science and Neoplatonism. Their value in the argument we are making lies in the fact that they are logical applications and

¹ 6. 7. 35.

² Cf. 6. 7. 33-35.

³ *Eth.* 5. 32. Corol.

⁴ *Eth.* 5. 20. Note.

⁵ *Eth.* 5. 42. Proof. cf. 5. 33.

⁶ *Eth.* 5. 42. Proof.

are worked out in detail by Mrs. Eddy as by the Neoplatonists. Again let me remind the student that I am not selecting at random certain similarities between the two systems that could be accidental, but I am showing that the materials of one building even to the finishing pieces have been used in constructing the other. The bricks, boards, shape, size, and trimmings of Mrs. Eddy's psychological edifice are not only like those of the Neoplatonic temple but are these actual materials and qualities. There are really not two structures but one. An attempt has been made to render the old one modern by simply effacing from the walls the names of heathen gods and writing in their stead the *names* of Christian ideas.

The first application that may be taken up has reference to *language*. Mrs. Eddy finds fault with verbal expression as being a hindrance to thought rather than a help. The reason is that words, written and spoken, are dependent on the physical senses, which give error rather than truth. Mrs. Eddy is quite consistent in her depreciation of language. Her rejection of audible prayer is a perfectly logical conclusion. If to understand truth we must get away from all that is physical then a written or spoken utterance is a hindrance. But one wonders why the author of Christian Science did not apply this principle to all use of language and refrain altogether from speaking and writing. Why does she attempt to state truth by means of error? ¹

¹ Cf. *S. and H.* p. 126.

Mrs. Eddy says: "The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas;"¹ "If we array thought in mortal vestures, it must lose its immortal nature;"² "In its literary expression, my system of Christian Metaphysics is hampered by material terms, which must be used to indicate thoughts that are to be understood metaphysically;"³ "All prayer that is desire is intercessory; but kindling desire loses of its purest spirituality if the lips try to express it."⁴

Spinoza says: "All that we clearly and distinctly understand is dictated to us, as I have just pointed out, by the idea and nature of God; not indeed through words, but in a way far more excellent and agreeing perfectly with the nature of the mind."⁵

Plotinus had the same objection to uttered prayer that Mrs. Eddy had. He says: "Invoking God himself, not with external speech, but with the soul itself, extending ourselves in prayer to him, since we shall then be able to pray to him properly, when we approach by ourselves

¹ *S. and H.* p. 349.

² *S. and H.* p. 260.

³ *No and Yes.* p. 19.

⁴ *No and Yes.* p. 48. cf. *S. and H.* pp. 4, 7, 8, 12.

⁵ *Theo.-Pol. Treat.* Chap. 1 (p. 14.)

alone to the alone.”¹ When Christian Scientists, then, fail to give thanks orally at the table, they are not following Christ, who set us an example for so doing, but Plotinus, the heathen.

Porphyry long ago explained the principle of the position, that words are a hindrance to the highest thinking, thus: “All are familiar with bodies, but the knowledge of incorporeal essences is attained with great difficulty, because our notions about their nature are indefinite, and we are not able to behold them by and through *intuition* as long as we are under the dominion of the imagination.”² It hardly needs to be said that we are “under the dominion of the imagination” when we are subject to or dependent on words.

One may be surprised, if not confused, to find that Mrs. Eddy *identifies revelation with intellectual discovery*. This conclusion, akin to the one just discussed, follows also from her psychology. Divine revelations by means of the eye or ear are inferior or impossible. They originate on the contrary in the mind itself. Whenever one sees a truth, such as the geometrical principle that the three angles of triangle are equal to two right angles, he has a revelation. Of course this is another example of the trick of using a word bereft of its proper meaning.

Mrs. Eddy says: “Truth is a revelation;”³ “Science * * * has a spiritual, and not a

¹ 5. 1. 6.

² *Aux.* 35. cf. 40.

³ *S. and H.* p. 117.

material origin. It is a divine utterance;”¹ “All Science is a revelation;”² “To one ‘born of the flesh’ however Divine Science must be a discovery;”³ “The revelation of truth in the understanding came to me gradually and apparently through divine power.”⁴ Mrs. Eddy considers that one who understands Christian Science or any truth has received a revelation but not by means of a physical medium; and also that her understanding of Christian Science was a kind of discovery.

Though this psychology is Neoplatonic we could hardly expect such definite statements as these by the Neoplatonists relative to the subject of prophetic revelation. But we do find them in Spinoza’s writings. After arguing that “God can communicate immediately with man,” that is, “without the intervention of bodily means,” and that the receiving of such a revelation requires a superior quality of mind, he says: “No one except Christ received the revelations of God without the aid of imagination, whether in words or vision.”⁵

I do not find this application of the psychological principle that we are discussing in the original Neoplatonists, but it is found in the writings of one of their followers, Averroes, an Arabian philosopher and theologian of the twelfth

¹ *S. and H.* p. 127.

² *Retros. and Intros.* p. 45.

³ *Retros. and Intros.* p. 42. cf. p. 55.

⁴ *S. and H.* p. 109.

⁵ *Theo.-Pol. Treat.* Chap. 1 (p. 19.)

century.¹ I repeat it is an application of Neoplatonic psychology to the subject of prophetic revelation. But Synesius, as we shall see, held essentially to the same position.

The doctrine that we have been considering is properly called *mysticism*, that is, rational mysticism. It originated with Philo and received definite character at the hands of the Neoplatonists.² It has been repeated often and notably by Spinoza and Mrs. Eddy. If any one doubts that Spinoza and Mrs. Eddy are mystics he either does not know what mysticism is or he does not understand them. What is mysticism? Who is a mystic? One who holds that God and divine truth can be discerned immediately by the mind and that they are in this way best understood and who depreciates all physical or material means of obtaining divine knowledge, as either unnecessary or a hindrance, is a mystic.

In Mrs. Eddy's doctrine of *predictive prophecy*, we find another application of Neoplatonic psychology. Since mind knows all, the future must be as clearly discerned by it as the present. Therefore if we are controlled wholly by mind we may forecast the future perfectly. If on the contrary our prognostication is based on external indications or physical signs it is apt to be false.

Mrs. Eddy says: "There is mortal mind-reading and immortal Mind-reading. The latter

¹ Cf. *Philosophie und Theologie von Averroes*, by M. J. Muller, pp. 15, 59, 64, 65, 84, 86.

² Cf. Windelband's *Hist. of Phil.* 2. 2. 18. 6.

is a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things. Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs. Science is immortal and co-ordinate neither with the premises nor with the conclusions of mortal beliefs.

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction,—predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.”¹

This lengthy quotation gives the position so well that others need not be recounted. Notice that Mrs. Eddy explains in the same way mind-reading and the prediction of future events. This is logically consistent since to her all events are mental.

Spinoza, attempting to explain to a father how he might have discerned the future of his

¹ *S. and H.* p. 83f.

child, says: "No effects of imagination springing from physical causes can ever be omens of future events; inasmuch as their causes do not involve any future events. But the effects of the imagination, or images originating in the mental disposition, may be omens of some future event; inasmuch as the mind may have a confused presentiment of the future. It may, therefore, imagine a future event as forcibly and vividly as though it were present; for instance a father (to take an example resembling your own) loves his child so much that he and the beloved child are, as it were, one and the same. And since (like that which I demonstrated on another occasion) there must necessarily exist in thought the idea of the essence of the child's states and their results, and since the father, through his union with his child, is a part of the said child, the soul of the father must necessarily participate in the ideal essence of the child and his states and in their results."¹

Notice in this language that Spinoza holds that future events are discerned not by means of present external events affecting the mind but by the internal nature of the mind itself; and that such events, since they are mental states are discerned by one mind on account of its union with or relation to another mind with reference to which these events or states are to happen. All this follows from the theory that there is one universal mind, activities of which all particular minds or

¹ *Letter*, 30.

mental states are. To him as to Mrs. Eddy the power to know the future is a kind of mind-reading.

This is Neoplatonic speculation.

Synesius, in his curious and interesting work on *Dreams*, gives a like explanation of divination or discernment of the future. He distinguishes between "external divination" and "philosophic,"¹ the latter and best kind being possible to all persons, since all have the power of intuitive knowledge. He says: "Our oracle dwells with us;" "Each of us is in himself the proper instrument" for divination;² "So wise a thing is a soul at leisure from the turmoil of business cares (market senses) which bring to it something that is altogether foreign. The ideas which it has and those which it receives from intellect, it, becoming alone, furnishes to those who are turned to the things within and makes a road for the things from the divine. For to it, being in this state, there arises also the God of the universe as its companion on account of its nature being from the same source."³ Synesius, like Spinoza and Mrs. Eddy, depreciates a divination based on images which are excited in the mind or impressed upon it from without, calling them "flowing images"⁴ and "confused images."⁵

¹ *Dreams*, 15.

² *Dreams*, 15.

³ *Dreams*, 19. cf. 21.

⁴ *Dreams*, 20.

⁵ *Dreams*, 21.

It may be said that if occultism or magic is found in Christian Science it must be connected with this theory of the oneness of all minds. But, whether or not Mrs. Eddy and her followers ever practiced this black art, it does not belong properly to Christian Science. I am willing to free real Christian Science from this stigma.

This doctrine that one can by virtue of the unity of his mind with God foretell the future is found in Philo,¹ concerning whom it should be noted that his philosophic principles were determined by Plato and that he had great influence on the Alexandrian school of thought in general and in particular on Jewish philosophy and the Kabala, the influence of which on Spinoza has often been observed especially by Is. Misses.²

In dismissing this point it should be observed that we have here another inconsistency in the psychology of Mrs. Eddy and in this case of the Neoplatonists also. To the intellect or understanding, the knowledge of which is eternal and which has no sense of time, there is attributed a discernment of the future. This is worse than sophistry. It is dialectical hypocrisy.

In concluding this discussion of psychology we trace a parallel of interest and force in the matter of *mathematical demonstration*. Since Christian Science and Neoplatonism emphasize

¹ Cf. Windelband's *Hist. of Phil.* 2. 2. 18. 6. Note: Windelband here traces Neoplatonic Mysticism also to Philo.

² In *Zeitschrift für Exacte Philosophie*. Vol. VIII. pp.359-367.

the importance of a knowledge that is non-temporal and not based on the senses but is simply consciousness, or self-evident knowledge that consists of ideas whose being involves their being true, it is natural and logical that both should make much of the mathematical method of proof or of what may be better termed "mathematical knowing." For we cannot say that self-evident ideas are proved at all. What is meant by mathematical demonstration is that mathematics, arithmetic and geometry, constitute a discipline that leads the mind from the sensible or material to the intellectual or spiritual. It is a method rather of illumination.

We can simplify the subject by observing that the theory we are now dealing with, had its origin with Plato. He says: "Geometry, no doubt, is a knowledge of what eternally exists."¹ We recall his famous requirement made of students who would enter his lecture hall: *No one should enter here who is not versed in geometry.*² The reason such a condition was made by Plato should be obvious to all students of his philosophy. The reason is that geometry is a means of discipline to the mind, teaching it how to pass from objects of sense to objects of thought.

Prof. Paul Shorey makes good his contention against Zeller's interpretation of Plato, namely, that "the mathematical principle * * * stands midway between material objects and the ideas."

¹ *Republic*. Bk. 6. Section 527.

² Cf. *Republic*. Bk. 6. Sections 510-511 and 527.

As a discipline or means of developing the mind, mathematical science may be intermediary, a method to teach the mind to pass from the sphere of sense to the sphere of ideas; but "mathematical numbers" are "ideal numbers," that is, ideas. They are to be distinguished, of course, from "concrete numbered things." We have in Plato "numbered things" and "ideal numbers," but no third something between them.¹

The Neoplatonists following Plato in his psychology follow him also in his method of mathematical demonstration. Plotinus says: "He (who would learn philosophy) must be instructed in the mathematical disciplines, in order that he may be accustomed to the perception of and belief in an incorporeal essence;"² "Geometry, which is conversant with intelligibles, must be arranged in the intelligible world."³

The noted English deist and infidel, Thomas Taylor, an ardent student and great admirer of the Neoplatonists, understanding the use made by them of geometry, said a century ago: "We are surprised to find a use in geometry which at present it is by no means suspected to afford. For who would conceive that it is the genuine passage to true theology and the vestibule to divinity?"⁴ We would not deny that it is a means of learning

¹ *Unity of Plato's Thought*. p. 83.

² 1. 3. 3.

³ 5. 9. 11. cf. 2. 9. 16.; Proclus in *Prov.* p. 38f.

⁴ In Preface to his translation of Proclus' *Commentary on Euclid*.

such divinity as he and all Neoplatonic pantheists have in mind, a divinity that denies personality and purpose to God.

Spinoza "follows in the train" of the Neoplatonists. He writes to Albert Burgh that he knows he has the true philosophy, which to him is synonymous with theology, "in the same way as you know that the three angles of a triangle are equal to two right angles."¹ Arguing against the doctrine of "final causes," he says: "Such a doctrine might well have sufficed to conceal the truth from the human race for all eternity, if mathematics had not furnished another standard of verity."² He appreciates the value of "mathematical proof" and "knowing mathematically,"³ as Proclus does of "understanding mathematically,"⁴ and says in his *Ethics* that his purpose is to "treat of human vice and folly geometrically."⁵ The original title of the *Ethics* which contains his metaphysics and theology was *Ethics Geometrically Demonstrated*.

Mrs. Eddy trails after the Neoplatonists and Spinoza. Explaining how she discovered Christian Science she says: "My conclusions were reached by allowing the evidence of this revelation to mutiply with mathematical certainty."

¹ *Letter*, 74.

² *Eth.* 1 Appendix.

³ *Letter*, 34.

⁴ On *Tim.* Bk. 3. (Vol. II. p. 89.)

⁵ *Eth.* 3 Preface. cf. *Theo.-Pol. Treat.* 15.

⁶ *S. and H.* p. 108.

Arguing the certainty of Christian Science principles she says: "Science relates to Mind, not matter. It rests on fixed Principle * * * The addition of two sums in mathematics must always bring the same result. So it is with logic. * * * So in Christian Science."¹ She appreciates very highly "spiritual mathematics."²

I do not refrain from making the comment that it may sound very fine for one to say he knows his religion mathematically but that it is trifling little religion that he so knows.

The writings of the Neoplatonists and Mrs. Eddy abound in examples of mathematical demonstration and illustration too numerous to mention.³

Again the writer would beg leave to remind the reader that he places no emphasis on the mere fact that Mrs. Eddy uses mathematical illustrations as the Neoplatonists do; but he would stress the point as having immense value that she makes use of such illustrations, as they do, because of the agreement of her psychology with theirs and because the logical relation and force of such demonstration are the same in her system as in theirs.

¹ *S. and H.* p. 128. cf. *No and Yes.* p. 20.

² *S. and H.* p. 3.

³ See examples in Plotinus: 5. 1. 11.; 4. 2. 1.; 4. 3. 2.; 1. 1. 4.; 6. 4. 13.; 6. 5. 4-5.

See examples in Proclus: *Prov.* 1. (p. 9); *On Tim.* Bk. 1. (Vol. I. p. 80), and Bk. 3. (Vol. I. p. 444 ff and also Vol. II. p. 116f). They are very numerous in *Theo. Ele.* See other examples by Mrs. Eddy: *S. and H.* pp. 3, 81, 111, 113 and 282.

The parallel we have drawn between Mrs. Eddy's psychology and that of the Neoplatonists is a deadly one. The identities here alone are so damaging to Mrs. Eddy's claim to originality as to destroy it utterly. Her case is absolutely hopeless. She and her followers are in a pitiable plight. They have entangled themselves in meshes out of which it is impossible for one to extricate them. They can "save their face" only by keeping themselves ignorant of the psychological shamming involved in their system or by a bracing and brazen affront. Many do it the first way, but a few, we are persuaded, do it the other way. Mrs. Eddy's advice to her disciples not to read anything opposed to her writings is a wise defensive policy.¹ But it is the method of all slave-holders.

¹ Cf. *Retros. and Intros.* p. 104 and *Manual of Mother Church.* p. 81.

CHAPTER VI.

ETHICS.

WE come now to trace the last parallel between Christian Science and Neoplatonism. It is a parallel in ethical principles.

Since many of these principles are involved in the subjects already discussed and have been dwelt upon more or less and shown to have their origin in Neoplatonism, this chapter may be made briefer than the preceding ones.

It will clear the field somewhat for us to notice that Christian Science is not only not Christianity but that it is a question whether or not it should be classified as a religion at all. It is a philosophy, a system of metaphysical and ethical principles.

The proof of this position is that the doctrine of mercy, of forgiveness, which Christian Science rejects, belongs properly to what is termed religion. Mrs. Eddy says: "The destruction of sin is the divine method of pardon. * * * Being destroyed, sin needs no other form of forgiveness;"¹ "The pardon of divine mercy is the destruction of error."² Christian Science knows no such thing as guilt, and has no need of mercy.

¹ *S. and H.* p. 339.

² *S. and H.* p. 329. cf. pp. 5, 11.

It follows naturally from this theory that, whatever salvation may be, it is obtained by works and so Mrs. Eddy teaches. The idea that Christ suffered as a substitute for us she vehemently rejects.¹ Christ is the way-shower and nothing more. The notion that God's just wrath against sin can be appeased, whether it be an heathen belief or a Christian faith, she would consider a superstition. It is very natural therefore to find Mrs. Eddy following Plato and teaching the doctrine of purgatory or probation after death.²

The highest ideals, therefore, of Christian Science are ethical, and this review of its ethical principles will render our survey of her teachings quite complete. We are compassing her entire body of doctrines. She has written much but she sets forth almost nothing that we do not take account of. There is in her books a monotonous repetition. Mrs. Eddy realized the value of "line upon line and precept upon precept," though there be no change or advance in thought.

There is no parallel between Christian Science and Neoplatonism more striking and more fundamental than the theory that *evil is a negation, the mere absence of reality*. We have naturally touched upon this subject before, as it was unavoidable, but here we are to scrutinize it very carefully.

Let us recall that Neoplatonism and Christian Science are rigid monistic systems. They

¹ Cf. *S. and H.* p. 22. cf. *No and Yes.* p. 42f.

² Cf. *S. and H.* p. 46. cf. p. 569.

hold that there is harmony in the universe considered in its entirety. Sin or evil must be either discord in the universe or be no part of it. Since it cannot be the former, it follows that sin has no place in the universe. This is the same as saying it is the absence of reality.

Mrs. Eddy says: "Since God is All, there is no room for his unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God;"¹ "Evil is nothing, no thing, Mind, nor power."²

This theory has its roots in the Platonic doctrine of ideas. The world of ideas constitutes the world of reality and in this world there is no discord. Since therefore evil is not in the world of reality it is unreal. Plotinus so reasons concerning the Platonic world of ideas. He says: "There is no paradigm of evil there (world of ideas). For evil here (in the world of sense) happens from indigence, privation, and defect."³ The thought is that in the world of ideas which the Neoplatonists consider the realm of the divine mind, there is no principle of evil; but evil is simply the lack of such divine mind. To that degree to which one partakes of the divine mind or has understanding he has reality or is good; in so far as he comes short of it he lacks reality or is evil. Again Plotinus says: "Evil and depravity

¹ *S. and H.* p. 339.

² *S. and H.* p. 330.

³ 5. 9. 10.

in the soul will be privation;”¹ “The evil of the soul must be considered as the absence of good;”¹ “If evil anywhere subsists, it must be found among non-entities, must be itself a certain species of non-entity.”² Proclus keeps step with Plotinus and considers that there are not “in intellect paradigms of evils.”³ Proclus reasons in the same way as Mrs. Eddy does, saying: “Because good is the cause of all things, it is requisite that evil should have no subsistence among beings.”⁴ Compare this sentence carefully with the next to the last one given just above from Mrs. Eddy.

Spinoza repeating the thought of the Neoplatonists, as we may anticipate, says: “I cannot admit that sin and evil have any positive existence;”⁵ “Sin, which indicates nothing save imperfection, cannot consist in anything that expresses reality.”⁵

In the following quotation one may see the same kind of reasoning that there is in the first sentence above from Mrs. Eddy. Compare them carefully. By *essence* Spinoza means simply being, positive existence or reality. He cannot mean anything else. He says: “I maintain in the first place, that God is absolutely and really the cause of all things which have essence, whatsoever they may be. If you can demonstrate that evil, error, crime, etc., have any positive existence, which ex-

¹ 1. 8. 11.

² 1. 8. 3.

³ *Nat. of Evil*. 3. (p. 144.)

⁴ *Nat. of Evil* 1. (p. 75.)

⁵ *Letter*, 32. cf. *Letter*, 34.

presses essence, I will fully grant you that God is the cause of crime, evil, error, etc. I believe myself to have sufficiently shown, that that which constitutes the reality of evil, error, crime, etc., does not consist in anything which expresses essence, and therefore we cannot say that God is its cause.”¹ Notice that he argues that since God is the cause of all things that have essence or reality he cannot be the cause of evil, which does not have essence or reality, just as Mrs. Eddy reasons. Notice also, as we have had occasion to point out before as being true of both Christian Science and Neoplatonism, that he puts evil and error in the same category. Many sinners are ambitious to prove that a sin and a mistake are one and the same. Man’s practical reason denies it, notwithstanding all the fumes of poison let loose in the moral atmosphere by all the sophists from Protagoras to Mary Baker G. Eddy.

In explaining still more the nature of evil Mrs. Eddy identifies it with matter or teaches that it has a material origin and in this also she follows the Neoplatonists. We have seen that she and they teach that matter is the opposite of mind, that matter is to mind as darkness is to light; that is, that matter is the absence or privation of mind. This is the very nature of matter. The nature therefore of error and of evil as privation is determined by their origin.

Mrs. Eddy says: “Matter and its claims of sin, sickness, and death are contrary to God, and

¹ *Letter*, 36.

cannot emanate from Him;"¹ "As God Himself is good and is Spirit, goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and cannot be the outcome of an infinite God, good;"² "Banish all thoughts of disease and sin and of other beliefs included in matter."³

Plotinus says: "Whatever is perfectly destitute of good, and such is matter, is evil in reality, possessing no portion of good."⁴

Proclus says: "Matter is evil itself and that which is primarily evil."⁵

We see that both the position of the Neoplatonists and of Mrs. Eddy as to the nature of evil, and the reasoning by which it is established, are the same. Her language is different from theirs but her logic is identical with theirs.

In another aspect of the subject, namely, in the explanation of *how the idea of evil arises in the mind*, we find still another parallel between Neoplatonism and Christian Science. Since all reality is mind and since evil is a lack of reality or mind, the very idea of evil is a lack of mind or the failure to understand things perfectly. It is partial knowledge. The universe is harmonious and perfect. When it is fully compassed by the mind, there is no discord or inharmony or evil. Sin is

¹ *S. and H.* p. 273.

² *S. and H.* p. 277. cf. pp. 39 and 468.

³ *S. and H.* p. 208 f.

⁴ 1. 8. 5. cf. 2. 4. 16.

⁵ *Nat. of Evil*, 3 (p. 122.)

falling below the divine ideal but not a transgression of the divine will. Now since God understands all things perfectly and since his understanding gives existence and reality to all that is, he has no idea of discord, inharmony or evil. Therefore God does not know evil. If he had the notion of it even it would be real.¹ And the less knowledge of it we have the more divine-like we become and when we become wholly divine we will not have even a conception of it.

We have seen that Mrs. Eddy holds that Christ whose mind was perfect had no knowledge of sin.² The very idea of it would render his mind imperfect. This is not a visionary, illogical fancy of Mrs. Eddy; she has got to hold to such a theory. Neoplatonism compels her.

How now does the notion of error or evil arise in the mind? It arises from a partial or incomplete view of things. It indicates no viciousness of will or disposition. It is simply a falling short in knowledge. It is not something positive and contrary to the will or wish of God, for God has neither will nor wish. Nor is it something contrary to his knowledge, for his knowledge constitutes all reality. As error is not knowing something contrary to divine knowledge but failing to have divine knowledge; as, for example, to split fine hairs still finer, error is not thinking that two and three make four but failing to see that they make

¹ Cf. *No and Yes*. p. 24.

² Cf. *No and Yes*. pp. 39 and 45.

five; so is it in regard to evil. As all virtue is simply a participation of the divine mind so all vice is simply a privation of the divine mind.

Mrs. Eddy says: "This is the nature of error. The mark of ignorance is on its forehead."¹ The point is that error is a not-knowing. In so far as we fail to know or have partial knowledge we err or sin. She says: "Material sense defines all things materially, and has a finite sense of the infinite."² Material sense is erring sinful sense, and this has a limited sense of the infinite or of God. For Mrs. Eddy this is the same as defining error or sin as a partial view of the universe. She says again: "Limitations are put off in proportion as the fleshly nature disappears."³ This is equal to saying that a material or sinful sense of things is a limited or partial sense of things, for we are limited only by our beliefs or mortal thoughts.

The Neoplatonists theorize in the same fine fashion. Plotinus says: "He, therefore, who by a survey of the parts blames the whole, blames foolishly and without a cause; since it is necessary, as well by comparing the parts with the whole, to consider whether they accord, and are accommodated to the whole."⁴ The thought is that when we consider nature in its entirety and as under the "form of eternity" there is no defect or sin. The notion of something being wrong re-

¹ *S. and H.* p. 555.

² *S. and H.* p. 208.

³ *Retros. and Intros.* p. 99.

⁴ 3. 2. 3.

sults from a limited view of nature. Proclus says: "Our conduct, so far as pertains to what is universal, is right; but so far as it pertains to what is particular, is wrong;"¹ "The same thing, indeed, will be evil to particulars, but good to wholes."² Spinoza follows suit gracefully and says: "Whenever, then, anything in nature seems to us ridiculous, absurd, or evil, it is because we have but a partial knowledge of things, and are in the main ignorant of the order and coherence of nature as a whole;"³ and he considers that when we call anything *bad*, we are led astray by the imagination which always sees things imperfectly.⁴

Recall in this connection what has been said as to the perfection of the world.

According to the above position, as will be readily discerned, there is to God, who sees all things in their entirety and perfection, no evil. That Mrs. Eddy so teaches has been already sufficiently shown. Proclus says: "Wholes have a relation to parts different from that of parts to each other. To divinity therefore nothing is evil, not even of the things which are called evil."⁵ And Spinoza says: "In the language of philosophy, it cannot be said that God desires anything of any man, or that anything is displeasing or pleasing to him: all these are human qualities and

¹ *Nat. of Evil.* 4. (p. 154.)

² *Nat. of Evil.* 7. (p. 167f.)

³ *Pol. Treat.* 2. 8. cf. *Letter*, 32.

⁴ Cf. *Eth.* 1, Appendix and *Eth.* 4. Preface.

⁵ On *Tim.* Bk. 2. (Vol. I. p. 314.)

have no place in God;"¹ "Adam's desire for earthly things was evil from our standpoint, but not from God's."² Then it was not really evil.

The same doctrine is proclaimed as to pain and sickness. Since they arise from matter or are a material or imperfect sense of things the very idea of them should be banished from the mind. This is the reason Mrs. Eddy would have us stifle all sympathy.³ She has a form of consistency. She will ride in the Neoplatonic chariot though it dash over into the abyss. Did Christian Scientists take this doctrine seriously they would become both inhuman and immoral. We may thank God that he has so made men and women that among the many wheels there may be in their heads there is generally there also a balance wheel, so that the whole machinery is not smashed to pieces. This balance wheel is a native practical judgment that affirms the reality of wrong doing and the reality of the penalty that must follow it. It is the voice of conscience that all the sophistry of all the ages cannot wholly muffle. But it must be acknowledged that not all Mrs. Eddy's disciples are free from the cruelty that her cult would inculcate.

We have done with the first part of this chapter, namely, the nature of evil or vice; and we turn now to consider the subject of virtue.

¹ *Letter*, 36.

² *Letter*, 34. cf. *Letter*, 32.

³ In the chapter on Theology it is proved that her god has no sympathy, like which man should become, she argues.

We are doubtless prepared for the statement that since vice consists in the absence of understanding or mind, virtue consists in the presence of understanding or mind. This is logical and it is the theory of both Christian Science and Neoplatonism. Let us not forget our convenient Christian Science funnel. Everything that has value or virtue must come out the little end as mind. If it will not do so it is without worth of any kind.

The one seemingly good thing that may be said about this ethical theory is that it simplifies wonderfully the moral problems of life. All we have to do is to think, to think profoundly or metaphysically, until we see that truth is all and error is nothing. And when we have done that we have reached the goal of existence, and need to do nothing more except to keep on so thinking. Yes, this is a very simple analysis of life. It enables us to consider questions of character as we would numbers in arithmetic and figures in geometry, as Spinoza ambitiously attempted to do. But the simplicity is secured at the sacrifice of the principal elements of human nature. When we eliminate from life and character all qualities and faculties except mathematical thinking by simply calling them non-entities, then it is a very easy matter to treat of moral relations and all relations. But the process is similar to that of an anatomist who says, "the flesh, the nerves and the blood are of no importance in the human system. They are non-entities; they do not really exist.

We are concerned with what has reality, namely, the bones and nothing more.” This would be indeed a very convenient simplification of the subject of physiology. It is a good illustration of how the Neoplatonists and Mrs. Eddy dispose of human nature. Their system enables us to cast out with the calm countenance of superior wisdom, as rubbish for the scrap pile, all the perplexing problems of life and conduct; that is, it does so, after once we solve the difficult problem of getting their standpoint.

We will first notice briefly certain moral qualities as illustrations of the view that virtue is simply intellectuality and vice simply the want of it.

For the first example consider *temperance*. One is temperate or has self-control in so far as he has understanding. Intemperance is a lack of understanding.

Speaking of instances of reformation from “intemperance,” “tobacco using” and so forth, Mrs. Eddy says: “All this is accomplished by the grace of God * * * the effect of God *understood*.”¹ It is true that she classifies temperance with “transitional qualities” between “unreality” and “reality”;² but she is to be understood in that case as conceiving that temperance indicates a degree of intellectuality in one who has not yet fully escaped from the “physical” and

¹ *Ch. Sc. vs. Pan.* p. 15.

² *Cf. S. and H.* p. 115.

completely established himself in the "spiritual." In so far as he has done so he is temperate.

The Neoplatonists have the same conception of temperance. Plotinus says: "Temperance is an inward conversion to intellect."¹ Porphyry repeats with approval this definition, using the same words.² "Inward conversion to intellect" means simply the reign of intellect in the soul. Spinoza considers temperance as a moral quality, "attributable to the mind in virtue of its understanding (intellect)."³ That is, when one is temperate, and in so far as he is temperate, he has understanding or is intellectual.

In a like manner Mrs. Eddy disposes of "*moral courage*"⁴ following Porphyry and Spinoza.

The student should consider how this theory as to temperance is related logically to and dependent upon the view that the human will, the exercise of which involves the sense of time, is a power for evil and should be kept inactive.

We have already discussed the virtue of *love* and shown that Mrs. Eddy and the Neoplatonists identify it with understanding.

We have also discussed *sympathy* and seen that both Neoplatonism and Christian Science deny that it is a virtue since it involves suffering. Mind cannot suffer. Sympathy therefore is not

¹ 1. 2. 6.

² Cf. *Aux.* 34.

³ *Eth.* 3. 59. Note.

⁴ Cf. *S. and H.* pp. 327f and 514.

an activity of mind and cannot be a virtue. It has no place in the divine nature and should have none in ours.

Special consideration should be given to Mrs. Eddy's doctrine of *desire*. Desire that may be resolved into love and again resolved into understanding she, of course, would allow, as Spinoza does.¹ But desire, as the word is properly understood, desire which is a wish or longing for something and requires the lapse of time for its satisfaction, she classifies as a weak and unworthy state of mind, as does Spinoza.² Mrs. Eddy coordinates desire with "anxiety, ignorance, error" and "fear,"³ which of course are states of "mortal mind."

There follows from this explanation of desire a doctrine of *self-denial* that belongs naturally to Christian Science and Neoplatonism. It is necessarily in both systems. If we do not find it expressed in words it is nevertheless there. And it is a marked and well-defined doctrine of self-denial. It is in short the eradication of and killing of desire. Since desire as such is a wrong state of mind we should not have it. This is not the control but the destruction of desire.

It is evident that this is not the Christian doctrine of self-denial which is that bad desires should be rooted out and good ones implanted,

¹ Cf. *Eth.* 3. 58; 3. 59. Note; *Eth.* 3 Definitions of the Emotions.

² Cf. *Eth.* 3. 56 and 3. 58.

³ *S. and H.* p. 586.

that low lusts should be supplanted by high aspirations and not at all that all desire should be stifled.

Many minds have discerned the oppressive atmosphere of Christian Science which such a kind of self-denial creates,—like the night already too dark made heavier and colder by a cloud distinctly felt if not clearly seen. Some have explained it as a Stoical element in Christian Science; but it seems that it does not come from Stoicism. Some think they detect an element of Buddhism in Christian Science and it seems that they are right in so thinking. The doctrine of the extinction of desire is original in and characteristic of Buddhism. Nirvana, the Buddhist's heaven, is attained when desire dies out of the soul. Buddha and Mrs. Eddy would get us to heaven by killing us. For when all desire is dead the person is dead. They would treat us as the economical master treated his mule. He taught him how to live on one straw a day but, to his owner's disappointment, so soon as he had acquired the habit he died.

Since we find the same extinction of desire taught in Neoplatonism and since Christian Science as a system is derived therefrom and since it has its logical place in both systems; the more plausible conclusion is that this ethical speculation came to Mrs. Eddy also through Neoplatonism.¹

¹ Other general points of parallelism between Christian Science and Buddhism may be found. cf. *St. Louis Christian Advocate* of March 27, 1912, article, *Pagan Invasion*, by Rev. S. H. Wainright, D.D.

There is good reason to believe that Plotinus had a knowledge of Buddhism. Indeed, that so great a seat of learning as Alexandria was in his day, should be ignorant of this mighty system of philosophy is quite improbable.

It is not necessary to prolong the catalogue of virtues and vices. The above examples are sufficient to demonstrate that the fundamental theory of Christian Science as to right and wrong conduct is identical with that of Neoplatonism.

If the student wishes to follow this parallel between Mrs. Eddy and Spinoza further into details, he may do so conveniently by comparing the terms found under the "*First Degree*" and "*Second Degree*" of Mrs. Eddy's "*Scientific Translation of Mortal Mind*"¹ and Spinoza's *Definitions of the Emotions*.² Take as a determining standard the element of time. The states of mind that arise from the sense of time or require the lapse of time for their satisfaction are imperfect and evil and are not acts of the understanding. Spinoza explains them as passive states of mind. Mrs. Eddy refers them to "Mortal Mind," an expression she coins or uses to cover ignorance or hypocrisy with; for it explains nothing.

In Mrs. Eddy's doctrine of *blessedness* we find a parallel with Neoplatonism. It is an intellectual condition. It is the result of the activity of the understanding. It may be experienced

¹ Cf. *S. and H.* p. 115.

² Cf. *Eth.* 3.

in a greater or a less degree while we are in the body but it can be realized in fulness and permanency only when the spirit is released from its prison house of clay.

When Mrs. Eddy makes use of the terms *salvation* and *regeneration*, she means correct understanding, only this and nothing more. We have seen that she holds to salvation by works and since to her the only kind of works that have any value are activities of thought, the salvation she offers is obtained by thinking, thinking metaphysically, *a la mathematical mode*, if you please. The poor fool that cannot succeed at this is doomed to damnation. But as his condemnation is nothing more than just a continuing to be his fool-self, he need not be much disturbed. As Mrs. Eddy's salvation does not lift us very high so her damnation does not sink us very deep. Hallelujah! It is not "fire and brimstone." It is only materiality, matter or mud tempered hot, cold or tepid just as one happens to think it is and exactly to his liking.

Mrs. Eddy says: "Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but *is*

saved.”¹ The “bliss of a spiritual sense,” which sense as we have seen is the same as intellectual understanding, is salvation.

She says: “Audible prayer can never do the works of spiritual understanding, which regenerates;”² “He to whom ‘the arm of the Lord’ is revealed will believe our report, and rise into newness of life with regeneration. This is having part in the atonement; this is the understanding.”³ It is clear from these sentences that Mrs. Eddy considers regeneration as the rise and reign of the understanding.

This doctrine of salvation may well excite our curiosity if not our contempt. When does such a mental activity arise? Is there no salvation for children who have not yet come to the age when such a psychic phenomenon is possible for them? Or for adults who never reach it? Since Mrs. Eddy considers Pentecost to be the advent of the understanding,⁴ what kind of salvation did the disciples or the world have before that date? If everybody is saved then everyone attains this mental condition if not in this life then in the future life. So Christian Science proclaims a *post-mortem* probation, as Plato did and every poor reformer does, that bases salvation on works and does not understand the grace of God. Mrs. Eddy says: “Every mortal at some period here or

¹ *S. and H.* p. 327f. cf. p. 598f.

² *S. and H.* p. 4.

³ *S. and H.* p. 24. cf. p. 39.

⁴ Cf. *S. and H.* p. 46f. and p. 43.

hereafter, must grapple with and overcome the mortal belief in a power opposed to God.”¹

It is a pitiable salvation that one may merit by his works, that is by his intellectuality, the greatest amount of which any one unsanctified by grace possesses is small enough and gaseous enough to make him swell and burst with conceit. Salvation is not something we do for ourselves but something done for us and in us by the power of God. Jesus Christ knowing the dire need of human nature and the infinite grace of God that is able to redeem it and to restore it to its lost Eden, and knowing Buddha, Plato, Aristotle and all the rest of the world's intellectual giants, and towering above them as the oak of the forest above the hazel brush beneath it and in contrast with them, conditioned salvation on an act that is in psychic and ethical harmony with the grace and greatness of salvation, on an act that does not merit it but makes it possible, possible for all, for children and simple minded folk, for Abraham and all before as well as since Pentecost, namely—hear it all ye learned of the earth and come down from your pride of knowledge; hear it, all ye foolish ones and come up to your birthright. What is it? It is *faith*. That is the word of the soul's emancipation. It is a talismanic word. “This is the victory that overcometh world * * * our faith.” That word made Luther and every hero since Abel great; because it opens the heart to the

¹ *S. and H.* p. 569. cf. p. 46.

grace of God. It is the window of the soul looking heavenward and letting in the life-giving light. This word, this simple, beautiful, inspired and mighty word, Mrs. Eddy would empty of its meaning or resolve it into understanding. Out upon such wicked exegesis! To pagandom with it, whence Mrs. Eddy got it!

But we are concerned principally in showing that Mrs. Eddy's explanation of salvation and regeneration, which is one and the same to her, is an echo of Neoplatonism. Proclus says: "A conversion to the whole imparts salvation to everything" and "to this conversion prayer is of the greatest utility."¹ "A conversion to the whole," in the case of a thinking being, would be simply a conception of the unity of the universe or the harmony of all things himself included. So Proclus says that "prayer is of the greatest utility" in effecting this result. Remember what Proclus and Mrs. Eddy understand prayer to be. It is not petition, as we have seen, but metaphysical meditation continued until one sees the unity of all things, or, what is the same thing in Neoplatonism and Christian Science, until he himself swings into harmony with the universal order. So Proclus, using language a little different but meaning the same, says: "The salvation of all things is through the participation of it (First Cause)."² A thinking being participates in the first cause of all, or deity, by means of the activ-

¹ On *Tim.* Bk. 2. (Vol. I. pp. 176 and 178.)

² *Nat. of Evil.* 2. (p. 97.)

ity of the understanding. Spinoza says: "My understanding is too small to determine all the means, whereby God leads men to the love of himself, that is, to salvation."¹ The love here referred to is that love which we have seen to be identical with intellectual understanding.²

As to the experience of regeneration Spinoza has this explanation: "When we now perceive such activities, then can we in truth also say, that we are born again; for our first birth occurred, when we were united with the body, through which such activities and movements of the spirit arise. But this, our other or second birth will take place, when we take notice of altogether different activities in us, namely, activities of love, corresponding to the knowledge of immaterial objects, between which activities there is as great a difference as there is between the material and the immaterial, flesh and spirit. And this can with even more right and truth be called the second birth, because there follows first out of this love and union an eternal and unchangeable existence, as we will show."³

That Spinoza in this language explains the second birth or regeneration as Mrs. Eddy does is evident without comment.

In the highest form of blessedness or the doctrine of the *greatest good* we find another parallel between Neoplatonism and Christian Science. It

¹ *Letter*, 34. cf. *Eth.* 5. 36. Note.

² Cf. *Eth.* 5. 33.

³ *Kurz. Abh.* 2. 22. (p. 98.) Trans. from the German Version.

should be considered first that the state of blessedness is found in a condition of mind and secondly that the special force of the parallel lies in the fact that both systems place it in the same special kind of mind-state.

Explained in the simplest language the writer can command the position is as follows: All reality is one; and the realization of this in thought is the highest possible attainment. When we are cognizant of limitations of time and sense, of physical conditions, of anything finite or even of ourselves as something other than deity or mind or universal reality or as some finite limitation of it we are in an imperfect state of mind or of character. Therefore, freeing ourselves from these notions or delusion and understanding the unity, infinity and identity of reality, ourselves included, is the highest blessedness, the greatest good, the end of existence.

Mrs. Eddy says: "To reach heaven, the harmony of being, we must understand the divine principle of being;"¹ "To be present with the Lord is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in Christian Science;"² "Spiritual sense is a conscious, constant capacity to understand God;"³ "Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own iden-

¹ *S. and H.* p. 6.

² *S. and H.* p. 14.

³ *S. and H.* p. 209. cf. p. 258.

tity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being;"¹ "Every step towards goodness is a departure from materiality;"² "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent;"³ "Mortality will cease when man beholds himself God's reflection, even as man sees his reflection in a glass;"⁴ "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind."⁵

At the risk of a wearying repetition I remind the student that in these sentences Mrs. Eddy teaches that heaven is a state of intellectuality; that we approach it as we free ourselves from the mutations and limitations of time and sense; that man and God are one principle and that man approaches perfection or blessedness as he realizes this fact; that man is related to God as the image in the mirror is to the form it reflects and in so far as we realize this truth we escape from mortality or imperfection.

Now let us hear the Neoplatonists.

Plotinus says: "With respect to the *good*, either the knowledge of, or contact with it, is the greatest of things;"⁶ "Perfect and true life flour-

¹ *S. and S.* p. 261. cf. p. 265.

² *S. and H.* p. 213.

³ *S. and H.* p. 467.

⁴ *S. and H.* p. 126. cf. *Retros. and Intros.* p. 99. cf. *S. and H.*

⁵ *S. and H.* p. 336.

[p. 515f.

⁶ 6. 7. 36.

ishes in an intellectual nature;"¹ "It is requisite, that the soul of him who ascends to the *good*, should then become intellect, and that he should commit his soul to, and establish it in intellect."²

Proclus says: "He therefore who lives according to the will of the father (the Demiurgus or Intellect) and preserves the intellectual nature, which was imparted to him from thence immutable, is happy and blessed;"³ "Souls of a fortunate destiny, giving themselves to intellect * * * are permanently established in good; and no evil is present with them, nor ever will be."⁴

The first source of this speculation, it seems, is to be found in Aristotle's doctrine of divine contemplation, as a rational activity, in which is "eternal blessedness."⁵

The Neoplatonists, like Mrs. Eddy, regard all so-called material knowledge and all limitation of time and sense as not only not a help but a hindrance to the attainment of this blessed state.

Plotinus says: "Since the soul is in an evil condition when mingled with the body, becoming similarly passive and concurring in opinion with it in all things, it will be good and possess virtue, if it neither consents with the body, but energizes alone (and this is to perceive intellectually and to be wise), nor is similarly passive with it."⁶ He

¹ 1. 4. 3.

² 6. 9. 3.

³ On *Tim.* Bk. 3. (Vol. II. p. 9.)

⁴ *Nat. of Evil.* 2. (p. 92.)

⁵ Cf. Windelband's *Hist. of Phil.* 1. 3. 13. 15 and 2. 2. 18. 6.

⁶ 1. 2. 3. cf. 2. 9. 6.; 1. 1. 10.; 6. 4. 8.; 6. 4. 16.; 4. 7. 15.

holds that one may have an immediate vision of God, in which the intellectual principle alone is active; and he exhorts the worshipper or thinker "to retire within himself," to possess a soul "converted to itself" or "converted to intellect," to be oblivious of external conditions, to command the body and all influences, that bear upon the mind through it and from without, to be quiescent;¹ all which rhetoric means simply that we should banish all finite notions from our mind and think metaphysically in order to rise to real worship and that to do so is to worship.

Reasoning in the same way Porphyry considers the imagination as a veil to our apprehension of an eternal essence;² since the imagination is knowledge that arises from without. Olympiodorus applies the principle to "enthusiasm" or the process of becoming God-like, which is the attainment of the highest good.³ Spinoza has the same theory.⁴

Now what particular intellectual conception is it that brings us to the state of highest blessedness or rather is the state of highest blessedness? It is the conception of the worshipper or thinker that all reality is God; that all creation, including himself, is but the reflection of God, that God and his reflection, like the form and its image in the mirror, are one principle. Recall especially Mrs. Eddy's sentence: "Mortality will cease

¹ Cf. 4. 7. 15.; 5. 1. 10.; 6. 9. 7.

² *Aux.* 41.

³ Cf. *Platonist.* Vol. IV. No. 1 (p. 31.)

⁴ Cf. *Letter*, 60; *Eth.* 5. 39. Note and 1. 15. Note

when man beholds himself God's reflection, even as man sees his reflection in a glass." The "ceasing of mortality" is of course the coming of life and blessedness and this comes as one beholds himself related to God as the image in the mirror is related to the body or form which it reflects. Hold fast this reasoning and this illustration. Recall that Plotinus uses the same illustration for the relation of creation to the creator. The former is related to the latter as "an image in water, in mirrors, or in shadows"¹ to the object producing it, he thinks.

Describing the greatest and sublimest act of the soul Plotinus says: "Whoever is a spectator of this (divine) world, becomes at one and the same time both the spectator and the spectacle. For he both surveys himself and other things; and becoming essence, intellect and all-perfect animal (or life) he no longer beholds this intelligible world externally, but now being the same with it, he approaches to the *good*;"² "Perhaps, however, neither must it be said that he sees, but that he is the thing seen; if it is necessary to call these two things, i. e., the perceiver and the thing perceived. But both are one."³

Notice simply that in the act of the soul in which one approaches the good and becomes identified with it he is as a spectator beholding so intently the object of his vision and becoming there-

¹ 6. 4. 10.

² 6. 7. 36. cf. 6. 7. 34.

³ 6. 9. 10. cf. 5. 1. 6.; 5. 3. 5.

by so entranced that he forgets that he is something different from it. His soul flows as it were into union with it. The seeing agent and the seen object blend into one. This is the highest blessedness said Plotinus sixteen centuries before Mrs. Eddy began to think his thoughts after him.

Proclus reaffirms the doctrine.¹

Spinoza also, as we are prepared to believe, repeats it. He says that the true good, or perfect character, consists in "the knowledge of the union existing between the mind and the whole of nature."² The "whole of nature" is a synonym with him, as we have seen, for God. So he thinks that the greatest good consists in one's knowing that he and God, the image and the form that it reflects, are one. Spinoza served as a good medium for the passage of Neoplatonism to Mrs. Eddy. Now, when we remember that he identifies love with the understanding, this language also becomes intelligible: "The intellectual love of the mind towards God is that very love of God whereby God loves himself"³ and "the love of God towards men and the intellectual love of the mind towards God are identical."⁴

The doctrine we have been considering is the so-called "deification of man."⁵ It is that the aim of existence and its highest happiness con-

¹ Cf. *Nat. of Evil*. 3. (p. 111.) and *On Tim.* Bk. 5. (Vol. II. p. 431.)

² *Imp. of the Und.* p. 6.

³ *Eth.* 5. 36.

⁴ *Eth.* 5. 36. Corol.

⁵ Cf. Windelband's *Hist. of Phil.* 2. 2. 18. 6.

sist in identification with God and, since man's essence is his understanding, the consciousness of that truth.

Will the reader see how the doctrine of human blessedness which we have been tracing is in logical harmony with the doctrines of the nature of man, of error and evil, of the trinity and many others that we have considered?

It follows logically from such an explanation of human blessedness that it is found in the fading out of personality. We have seen that Mrs. Eddy's god is not a person but a principle. Since man should become like her god then he should lose his individuality and personality. Mrs. Eddy fights against this inference as did the Neoplatonists¹ but her weapons of defense are weak. She can do nothing but baldly to deny it.² She cannot disprove it. In the first edition of *Science and Health*, in which she was not so shrewd in hiding this deadly defect of non-personality, both with reference to God and to man, as she was in the late editions of the work, though it is not at all eliminated from these, she says: "Personality will be swallowed up in the boundless Love that shadows forth man; and beauty, immortality, and blessedness, be the glorious proof of existence you recognize. This is not losing man nor robbing God but finding yourself more blessed, as Principle than person, as God than man."³

¹ Cf. *Plotinus*, 4. 3. 5. and Spinoza in *Eth.* 5. 22. and 5. 23.

² Cf. *S. and H.* p. 259.

³ p. 227.

With the passing of one's finiteness or otherness than God must pass his personality. It is the wave of the sea sinking back again into the water of the sea and thereby ceasing to be. The individual in order to reach eternal blessedness must, like everything else of value, be pressed through the Christian Science funnel and made to come out as principle; his personality must be squeezed out of him in order to get him to heaven. The heaven of Christian Science is about the same as the Nirvana of Buddhism.

A wave that started from Alexandria in the third century hit the shores of New England in the nineteenth century and by a strange and wicked tempest of wind received a new impetus and momentum. That wave we are confident ought to and will sink back into a calm sea.

We are reminded of Sidney Smith's sarcastic saying that "the ancients have stolen all our best thoughts"; which put in plainer prose is that some moderns steal the thoughts of the ancients, both their best and their worst. If Mary Baker G. Eddy ever had an original idea she failed to give expression to it.

And here, patient reader, I may rest my case. We have perhaps pursued our investigation as far as it is necessary. I have been anxious for you to know the character of Christian Science. If you have followed me through carefully and comprehended the arguments, you now understand it. In doing this you have also obtained some insight into the treasury of worldly wisdom, the worth of

which you are now the better prepared to estimate properly. The blessing of knowledge is then with you.

There is one thing that I command thee: that thou tell the truth about this book. And then thou shalt have also the blessing of the truth. I do not pronounce that blessing out he who sees your mind and hears your criticism will pronounce it or withhold it. He is not the dumb deity of the pantheist but the Christian's personal and holy God who knows a lie.

Keep thyself from the idol, or escape quickly from its embrace. "Touch not the unclean thing." We shall meet before the throne of him before whose face of fire this refuge of learned lies shall be burned up. Peace be unto thee then and now.

BIBLIOGRAPHY.

I. The writings of the author of Christian Science that are quoted from are as follows:

Science and Health with Key to the Scriptures. Edition of 1911. This edition is the one referred to in the footnotes unless some other is designated.

Science and Health. Edition of 1875. This was the first edition of the work.

Unity of Good. Edition of 1906.

Christian Science Versus Pantheism. 19th edition, 1908.

No and Yes. 61st edition.

Retrospection and Introspection. 36th thousand, 1907.

Manual of the Mother Church. 55th edition.

II. The works of the Neoplatonists that are quoted from are the following:

The *Enneads* of Plotinus. Of these there are six and each one contains nine books. The *Ennead*, the book and the section of the book in order, are designated in the footnotes simply by Arabic numerals.

Many of these books were translated from the Greek into English about a century ago by Thomas Taylor, the enthusiastic English Platonist and deist. When not otherwise indicated his translation is used.

Prof. Chas. M. Bakewell in his *Source Book of Ancient Philosophy* gives us many passages, most excellently translated by Dr. B. A. G. Fuller.

Hon. Thomas M. Johnson of Osceola, Mo., has translated with discriminating insight a few of these books.

Nearly every passage quoted from Plotinus has been studied in the original Greek and also in the German in which there is a most discerning translation of his complete works by Hermann Friedrich Muller.

Auxiliaries to the Perception of Intelligible Natures by Porphyry. Thomas Taylor's translation, revised by Thomas M. Johnson in *Platonist*, Vol. 4; Nos. 1 and 2. The language of the English translation was compared with that of the original Greek.

Four works of Proclus: *Theological Elements*, *Commentaries on the Timaeus of Plato*, *T'en Doubts Concerning Providence* and *The Nature of Evil*.

The new translation of the first work by Thomas M. Johnson under the title, *Proclus' Metaphysical Elements*, was used. The translations of the others by Thomas Taylor were used. The *Commentaries* in translation are in two large volumes. London, 1820. The original Greek consists of five books. The last two works in translation are in one volume entitled, *Two Treatises of Proclus*. London, 1833.

In case of the first two works the language in the original Greek was studied. In case of the

last two, the Greek not being extant, the Latin version of Cousin's edition of these works was consulted.

Synesius *On Dreams*. The quotations from this work were translated from the Greek by the author and his colleague, Prof. R. B. Semple.

Citations to all the above Neoplatonic works are by numerals where possible. Otherwise the page is specified.

III. The complete works of Spinoza are:

1. *Principles of Descartes' Philosophy*.
2. *Cogitata Metaphysica*.
3. *Theologico-Political Treatise*.
4. *Political Treatise*.
5. *Improvement of the Understanding*.
6. *Ethics*.
7. *Correspondence*.
8. *Kurzgefaste Abhandlung von Gott, Dem Menschen und Dessen Gluckseligkeit*.

The translation by R. H. M. Elwes of the most important of these works, Nos. 3-7, is the one used unless there be specification to the contrary.

The Latin original has been carefully studied, especially in the case of the *Ethics*, his principal work.

The German translation of Spinoza's complete works by Kirchmann, Schaarschmidt and Baensch has been used; the last mentioned work, No. 8, being furnished in this translation but not in a Latin edition at hand.

Citations to Spinoza's works also are given in numerals when possible; when not, the page is specified.

One work of general reference should receive special mention: Windelband's *History of Philosophy*. It too is cited by means of numerals.

The citations in general are so made for the convenience of looking up the reference in any language and in any edition.

The other books used, and specified in the footnotes, need no mention here.

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