

**COMPLETE EXPOSURE OF
EDDYISM OR CHRISTIAN
SCIENCE. THE PLAIN TRUTH IN
PLAIN TERMS REGARDING MARY
BAKER G. EDDY**

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Complete Exposure of Eddyism or Christian Science. The plain Truth in Plain Terms regarding Mary Baker G. Eddy by Frederick W. Peabody

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FREDERICK W. PEABODY

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By **FREDERICK W. PEABODY**

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THE PLAIN TRUTH IN PLAIN TERMS

REGARDING

MARY BAKER G. EDDY

INTRODUCTORY NOTE

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

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

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 Eddy has neither afforded opportunity for proof, nor attempted disproof, and every statement of fact, as originally made, unchallenged and unshaken stands.

FREDERICK W. PEABODY.

BOSTON, DEC. 1ST, 1904

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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