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PROPAGANDA METHODS
OF SUPER-BELIEF CULTS
EVALUATED FOR PRACTICAL USE

By

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A Thesis

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To
My Mother
who first planted in my heart
the desire for an education

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CHAPTER ONE
INTRODUCTION

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INTRODUCTION

I. The Problem.

The term "super-belief cult" is one which requires definition. There is no better method of explaining this terminology than by contrasting it with the idea of "sub-belief". The former holds to a belief that is more than the truth, while the latter believes less than the truth. This contrast is very accurately phrased by Dr. Wyckoff. He says fittingly: "Sub-believers are those who believe less than normal, and super-believers are those who believe more than normal."¹ It is with the Christian Science super-belief cult² that this thesis is primarily concerned. However, the study will deal in a limited way with Mormonism, Spiritism, and Theosophy.

The problem which is attempted in this study is to examine the pivotal beliefs, practices, and major features of the organization of the selected super-belief cults to which reference has just been made, with major emphasis on Christian Science. In addition the organization functioning in the winning of followers and the cardinal psychological appeals of Christian Science, Mormonism, Spirit-

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1. Wyckoff, A. C., Acute and Chronic Unbelief, p. 69.
2. "Super-belief cults" and "cults" are used synonymously in this study.

ism, and Theosophy will be undertaken. The study is motivated by the desire to gain information which will, it is hoped, be of service to historic Protestantism.

II. Justification of the Present Study.

What justification is there for undertaking this investigation? This question is answered fully when one considers the almost phenomenal growth and rapid spread of super-belief cults during the last three threescore years. Spectacular increases in membership have occurred during this period in all four of the selected cults, but Christian Science and Mormonism are by far the most outstanding in this particular. In answering the foregoing question it is very necessary to ask another. What is there in the possession of these cults which enables them, in some instances, to outstrip in numbers the religious denominations? Mormonism has done this. This cult has had about eighty years of history. Today its membership is well over 600,000 while the membership of The Evangelical Church, founded in 1800 and similar to the Methodist Episcopal Church in polity, can boast only 232,105.¹ Mormonism is fairly representative in this respect of the selected super-belief cults.² Ostensibly there are reasons for this growth which the historic Protestant

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1. Cf., The Year Book, Evangelical Church, 1935, p. 81.
2. La Rue, W. E., The Foundations of Mormonism, p. 158.

churches might profitable consider.

Further justification for this study is found in the marked development of religious cults and movements which for the most part are outside the scope of historic Christianity. There are few communities which have not been touched by the cults. Every ministerial student, most likely within a very short time, will find himself trying to help some individual who has come under the influence of one of the cults. A familiarity with the major super-belief cults will be a real asset in dealing with these people.

III. The Subject Delimited.

It is unnecessary in this study to give a full account of the history and characteristics of any of the cults under investigation, for this has already been done by students in the field. Further, it will not be practical to deal so much in detail with Mormonism, Theosophy, and Spiritism¹ as with Christian Science since the methods of the latter are generally embraced by those of the others. For this study Christian Science will receive chief emphasis because it presents a practical problem to the writer in his pastoral activities and it is more effectively organized for propaganda purposes than either of the other cults. These cults will be referred to only as they contribute specifically to the development of the thesis.

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1. The words "Spiritism" and "Spiritualism" are synonymms.

IV. The Sources and Method of Procedure.

The main sources which will form the basis of this thesis are:

1. Science and Health With Key to The Scriptures by Mary B. G. Eddy.
2. Church Manual of The First Church of Christ, Scientist, In Boston, Mass., by Mary B. G. Eddy.
3. The Non-Sense of Christian Science by A. C. Wyckoff.
4. The Truth About Christian Science by J. H. Snowden.

The method of procedure is as follows: The study will be approached by considering the major beliefs, some of the practices and the organization of the Christian Science Church. In the third chapter attention will be given to the way in which the organization of Christian Science, supplemented by reference to other cults, functions in the winning of adherents. Chapter four will be concerned with the cardinal psychological appeals of Christian Science and other cults. With this foundation laid chapter five will evaluate the survey for the purpose of gaining facts which may be used in the service of Protestantism. Finally, an endeavour will be made to summarize the findings of the study and from the facts presented draw a list of conclusion.

CHAPTER TWO
THE BELIEFS, THE PRACTICES, AND THE
ORGANIZATION OF CHRISTIAN
SCIENCE

- I. The Beliefs of Christian Science.
 - A. The Conception of God.
 - B. The Conception of Christ.
 - C. The Bible.
 - D. The Belief About Sin.
 - E. The Resurrection.

- II. Some Practices of Christian Science.
 - A. The Eucharist.
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- III. Organization of the Christian Science Church.
 - A. The Organization of the Mother Church.
 - 1. Mrs. Eddy and the Mother Church.
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THE BELIEFS, THE PRACTICES, AND THE
ORGANIZATION OF CHRISTIAN
SCIENCE

The task immediately before us is to become acquainted with the Church of Christ Scientist (popularly know as the Christian Science Church). By investigating the beliefs, the practices, and the organization of the church, we shall be in possession of adequate data on which to base conclusions concerning Christian Science.

At the beginning it is well to make at least a brief examination of the origin of the church being studied. It was in the stirring days following the American Civil War that Christian Science had its inception. Mrs. Mary Baker Glover Eddy was the founder of the church, the claimed discoverer of Christian Science. This church is wholly indigenous. It is a product of America, and particularly of New England. In the words of Mrs. Eddy we have confirmation of this fact. She wrote concerning the beginning of the church of her instigation as follows: "It was in Massachusetts, in Feb., 1866,... that I discovered the Science of divine metaphysical healing which I afterwards named Christian Science."¹

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1. Eddy, Mrs. M. B. G., Retrospection and Introspection, p. 24.

This, then, is the vaunted claim of Mrs. Eddy, founder of Christian Science.

From her specious claim of discovery emerges the church designated Christian Science. Interestingly enough this institution is growing. In 1928 there were scattered over the earth 2,351 branch or local churches of this church. A substantial and almost phenomenal growth has occurred during this period of about sixty years.

Mrs. Eddy, as we have noticed, named her church "Church of Christ Scientist". The name of Christ is employed to describe her church. "Science" is a safe and convenient word under which to stand in these days. The name of "Christian Science" appeals to those who chance to hold sacred the name of Christ. It also finds a hospitable reception in the minds and hearts of those who have faith in science. Not a little wisdom is in evidence in the selection of this title. But as we follow this study, further light on the practical wisdom of Mrs. Eddy will break upon our vision.

I. The Beliefs of Christian Science.

A careful study of some of the salient beliefs of any church is one of the surest doors through which one may gain entrance into a comprehension of its mainspring of action. Christian Science is no exception in this particular. It is perceived in studying and examining their beliefs, just what it is that distinguishes this church from all others among Protestantism.

Let us contrast the major beliefs of the Christian Science movement with those of a Protestant denomination, the Methodist Episcopal Church. The contrast will be made only as it will serve the purpose of clarification. Such procedure will more clearly indicate the deviation of Christian Science from all Protestantism and also Catholicism. This divergence will become evident by an examination of the following five cardinal beliefs.

A. The Conception of God.

After having gained an understanding of the conception of the God of Christian Science, we have gone a long way on the road to an understanding of this church. No more fundamental phase of their beliefs could be considered. This is pivotal, central, and all-important. Mrs. Eddy, the one who formulated this church's beliefs, holds that God is Principle. In her conception of God, it is ascertained that such words as divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love are freely and abundantly used in defining God. That Christian Science firmly believes God to be Principle and impersonal is cogently expressed by its Spokeswoman. She wrote: "When understood, Principle is found to be the only term that fully conveys the ideas of God."¹

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1. Eddy, Mrs., M. B. G., No and Yes, p. 20.

To make positively sure that not a vestige of personality is found in this conception of God, Mrs. Eddy says, "a better understanding of God as divine Principle, Love, rather than personality is required."¹ This terminology obviously excludes the Fatherhood of God and makes Him an impersonal Principle. Appropriate and fitting is the observation of Dr. Albert Clarke Wyckoff on this vital point. He states: "It denies the personality of God...."² Need additional be stated as to Christian Science's conception of God? Is it not unmistakably clear that all traces of personality are removed from the God of this church? All they have left is a Principle.

How utterly different is the conception of God in the mind of the Christian Scientist from that which is held by Protestants. May we note the conception of God which is adhered to by the Methodist Episcopal Church. In defining God they say in their Discipline, "And in unity of this Godhead there are three persons, of one substance, power, and eternity--the Father, the Son, and the Holy Ghost."³ There is, therefore, no room left to doubt that Christian Science and Protestantism as expressed in the Methodist Episcopal Church are far apart in their beliefs about God. Christian

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1. Eddy, Mrs. B. G., Science and Health, p. 473.
2. Wyckoff, A. C., The Non-Science of Christian Science, p. 71.
3. Discipline, Methodist Episcopal Church, p. 23-24.

Science, on one hand, contends that God is a mere Principle, while Protestantism affirms God to be a personality.

B. The Conception of Christ.

The attitude of any church toward Christ is significant indeed. A church gives the student a key to an important compartment of its theology in its attitude toward the Christ. Of course we approach this phase of the beliefs of Christian Science with interest but prepared for a shock and surprise. What is the teaching of this institution as to the nature of Christ? As we endeavour to answer this question it will become increasingly plain that we shall have to deal with the same vocabulary that Mrs. Eddy used in defining God. Christ to the Christian Science Church is the Spirit of God, of Truth, Life, and Love. He is the truth which heals mentally. On this vital point we shall consult the spokeswoman of Christian Science, Mrs. Mary Baker Glover Eddy. She asserted: "The Messiah is ... Christ, the Spirit of God, of Truth, Life, and Love, which heals mentally."¹ From our results of this brief consideration of the Christ of Christian Science, it is evident that this church has only a truth which heals mentally rather than the Jesus of Nazareth, the risen Christ, the ascended Saviour.

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1. Eddy, Mrs. M. B. G., Science and Health with Key to the Scriptures, p. 137.

Are we not again assured that this church has a strange and foreign Christ, one essentially different from the accepted Biblical representation?

C. The Bible.

Apparently Christian Science takes a most acceptable attitude toward Holy Writ. This is our first impression. This impression is strengthened by Mrs. Eddy's statement: "The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue."¹ In their church services the Bible is read along with Science and Health with Key to the Scriptures. Thus to the uncritical and untrained student it would appear that Christian Science gives the Bible a worthy place in its life. But upon careful scrutiny one detects the fallacy of this hasty conclusion.

Although Mrs. Eddy claims she made the Bible her textbook, she also affirms the Scriptures furnish no scientific basis for demonstrating the spiritual Principle of healing. This was disclosed through Science and Health. Is this not an indication that she assigns her book, at least in this particular, a place superior to the Bible? As we diligently follow the author of the text just mentioned, it

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1. Eddy, Mrs. M. B. G., Retrospection and Introspection, p. 25.

becomes increasingly evident that the Bible is no more than a defense mechanism. It is again Dr. Wyckoff who speaks applicable words concerning this point. He writes: "She is not in the least interested in teaching the truth of Scripture, but is mightily interested in trying to make the Scripture teach the truth of Christian Science."¹ Instead of letting the Bible speak to the souls of men, Mrs. Eddy has foisted her interpretation upon her followers. Apparently she thought the Word of God incapable of making its own impression without assistance from her specious book, Science and Health with Key to the Scriptures. Let us think of what the Bible means to the well trained and adequately informed Protestant.

Historic Protestantism holds, with slight variations among the denominations, that Holy Writ contains the will of God for man. In the Scriptures we find all that is necessary for us to know to live life among our fellows and to gain life eternal. No key from the hands of Mary Baker Glover Eddys is required in order to understand the Bible.

D. The Belief About Sin.

Every branch of historic Christianity has a definite view of sin. While there is not appreciable variation of

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1. Wyckoff, A. C., The Non-Sense of Christian Science, p. 65.

the fundamental essentials of the conception sin, yet there are differing opinions. This has been true since the days of Pentecost, and the apostolic times. The manner in which the churches deal with sin is largely dependent upon their basic philosophy concerning it. Coming to the conception of sin adhered to by the Christian Scientist, we shall note that this is the case. This church assumes the attitude of negation of sin. Mrs. Eddy writing in Science and Health advocates that the teachers of Christian Science expose, denounce, and disclaim the fact of sin, while denying its reality. This is the method of dealing with sin which this church practices. It is negation. With marked accuracy Mrs. Eddy has epitomized their position in the following words: "To put down the claim of sin, point out the illusion, and thus get victory over sin and so prove its unreality."¹ The unquestioned intimation is that there is no such thing as sin. The people are possessed by an illusory idea. We see nothing in sin as understood by the Christian Science Church which in the slightest resembles the sin from which Christ came to set men free.

Christian Science finds sin to be an illusion. Consequently, there is no depravity of human nature, no going

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1. Eddy, Mrs. M. B. G., Science and Health, p. 447.

away from original righteousness, and no inclination of man to sin continually.¹ Our examination of the conception of sin which is held by this cult shows again a striking difference from both Catholicism and Protestantism.

E. The Resurrection.

The March issue of Christian Herald makes an announcement of the series of articles by Frank S. Mead on "The Ten Decisive Battles of Christianity." The first of this series is to appear in the Easter number of this magazine. In selecting the ten battles questionnaires were sent out to college presidents, outstanding ministers, lay leaders, and well known bishops irrespective of denominational lines. Of the sixteen individuals who complied with the request the magazine states: "All sixteen authorities agreed on the Resurrection as the starting point. Had Jesus stayed in the tomb, there would be no Church, no Christianity today."³ The Resurrection is the Church's birth. As to the importance of the triumph there is no divergence of opinion among members of the historic Christian churches. But is Christian Science in harmony with this position?

God has been dubbed a Principle, Christ a Principle which heals mentally, the Bible assigned an inferior

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1. Cf., Discipline, Methodist Episcopal Church, p. 26.
2. Christian Herald, March, 1936, p. 25.

place to Science and Health, and sin called an illusion. What may be anticipated as to the Resurrection? In keeping with their negation of sin, the Resurrection is denied. To the Christian Scientist there is no death. It like sin is an illusion. Without death ostensibly there can be no resurrection. Listen to the enlightening words of Mrs. Mary Baker Glover Eddy. She justifies the above contentions in these words relative to the time Christ spent in the tomb: ~~She says:~~ "His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense."¹ What the author is saying is that Christ was in the tomb alive proving her specious theory of Christian Science. By denying the death and the resurrection of Christ from the grave, Christian Scientists set themselves directly in opposition to the historic Christianity.

II. Some Practices of Christian Science.

Another phase of Christian Science which interests us immediately is an evaluation of a few of their practices. For our purposes it is not necessary to enter into a lengthy discussion of the numerous observances. Let it suffice to

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1. Eddy, Mrs. M. B. G., Science and Health with Key to the Scriptures, p. 44.

mention two which are held sacred by all denominations, Eucharist and Baptism.

A. The Eucharist.

Twenty centuries have elapsed since Christ celebrated the first Eucharist with the Twelve in the Upper Room. Many changes have taken place in the Church of His founding. There have been divisions within and persecution from without. But neither time nor any other influence seems able to erase from the mind of Christians those words recorded by Luke. He records the brief admonition of Christ, "this do in remembrance of me."¹ One naturally, then, expects all who lift his holy name over their lives to adhere in word and deed to his injunction. Again Christian Science dares to be individualistic and to contravene Christ's commands.

The spokeswoman of Christian Science contends that the bread and wine tendered to his disciples was not really material. Christ was withdrawing from the material senses to view spiritual vistas. If the wine and bread are made essential to the sacrament the spiritual signification is lost entirely for this church.² Instead the place of this holy sacrament is instituted the breakfast which Jesus

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1. Luke 22: 19, King James Version.

2. Cf., Eddy, Mrs. M. B. G., Science and Health, p. 32.

served to seven disciples on the shores of Galilee. Science and Health reiterates this truth thus: "This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate."¹ Here this church further goes asunder from from historic Christianity. There is apparently nothing left in this sacrament which resembles the body and blood of Christ.²

B. Baptism, Their Attitude toward it.

Baptism is the second of the sacraments adhered to by all Protestant churches. Like the previously named sacrament it is enjoined by Scripture. And not only so but baptism was received by Jesus at the very beginning of His ministry from the hands of John the Baptist. The Twelve and Paul practiced and taught the value of this sacrament. Like the Lord's Supper, Baptism has been practiced from one century to another by the Church. Only the quick to forget could be surprised at any position taken by Christian Science on Baptism. In fact we learn after some study that since baptism indicates a washing away of sins, and since it employs material water, Mrs. Eddy's Church forbids its having a place among their practices.³

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1. Eddy, Mrs. M. B. G., Science and Health, p. 35.
2. Cf., Discipline, Methodist Episcopal Church, p. 28.
3. Cf., Wyckoff, A. C., The Non-Sense of Christian Science, p. 98.

This examination of some of the salient beliefs and practices of Christian Science points unmistakably to the divergence from historic Protestantism. There is no common ground. However, the name of the former suggest a similarity with the latter, even though they are diametrically opposed. They are as totally different as light and darkness. This will be more convincingly elaborated on in the perusal of the next section of this chapter.

III. The Organization of the Christian Science Church.

The year 1866 marks the date of Mrs. Mary Baker G. Eddy's discovery of divine healing, later called Christian Science. About twelve years more passed before this discoverer organized her church without creeds, called "Church of Christ, Scientist." The nature of the charter members is presented as follows: "They were members of evangelical churches, and students of Mrs. Mary Baker Eddy in Christian Science, and were known as 'Christian Scientists'"¹ This organization failed to meet the needs of its founder, hence the reorganization which took place in September, 1892. The product Mrs. Mary Baker Glover Eddy's reorganization received the title of "The First Church of Christ, Scientist." Of course the

1. Eddy, Mrs. M. B. G., The Mother Church Manual, p. 17.

purpose, at least the purpose Mrs. Eddy gave, is found to be: "To organize a church designed to commemorate the word and works of our Master, which should reinstate Primitive Christianity and its lost element of healing."¹ As progress in this study is made some idea will be gained as to what extent Primitive Christianity is restored by Christian Science.

It is with this organization that we are concerned at present. Inasmuch as America is known throughout the world for her democratic form of government, one might logically anticipate this church, springing from American soil, as having a similar type. The following investigation will determine whether or not this is true. We shall first deal with The Mother Church, Boston, Massachusetts, the organization of which took form in 1893 under the founder of the church. After considering at length The Mother Church we shall spend some time with the local or branch churches, noting their organization and relation to The Mother Church.

A. The Organization of The Mother Church.

Possibly one of the most distinguishing features of The Mother Church organization is its complete domination by Mrs. Eddy. Since the previous organization failed to

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1. Ibid., p. 17.

accomplish ends desired by the founder, The Mother Church organization was brought into existence. Certain weaknesses of the former were eliminated in the latter. About twenty years of experience served the organization well in this achievement. All the marks of this achievement are left indelibly on the present church. The most conspicuous of these will be noted in the following paragraphs.

1. Mrs. Mary B. G. Eddy and The Mother Church.

With the organization of The Mother Church in her own hands Mrs. Eddy proceeded to give herself a very inconspicuous role as a leader. Prior to this final setup she had encountered some trouble, caused by those who questioned her right to deprive them of their liberty. A fatal repetition of this bitter experience was not going to occur if Mrs. Eddy could prevent it. Accordingly, she gives virtually no authority to the members of The Mother Church. All the members had to be chosen or elected by the Board of Directors which was autocratically controlled by Mrs. Eddy. Pertinent are the words of Dr. Wyckoff here: "The members of the church have not the slightest voice in the conduct of its affairs, except when Mrs. Eddy temporarily delegates it to them."¹

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1. Wyckoff, Albert Clarke, The Non-Sense of Christian Science, p. 214.

From the evidence one is forced to conclude that she did not choose to delegate much to her followers in the way of voice in the affairs of the church. Dr. Wyckoff gives of the members of the reorganized church this relevant characterization: "She was no longer subject to the authority of the members of her church. They are subject to her authority."¹ The means of lodging in her hands this utter control and supreme authority was the little Manual called The Mother Church Manual. By the addition of one By-law after another all authority was given her. Mark Twain has summarized her powers. He says:

"We may now make a final footing-up of Mrs. Eddy, and see what she is in the fullness of her powers, She is,
The Massachusetts Metaphysical College;
Pastor Emeritus;
President;
Board of Directors;
Board of Education;
Board of Lecturerships;
Future Board of Trustees;
Proprietor of the Publishing-House and Periodicals;
Treasurer;
Clerk;
Proprietor of the Teachers;
Proprietor of the Missionaries;
Proprietor of the Readers;
Dictator of the Services; sole Voice of the Pulpit;
Proprietor of the Sanhedrin;
Sole Proprietor of the Creed; (Copyrighted)
Indisputable Autocrat of the Branch Churches, with
their life and death in her hands;
Sole Thinker for The First Church; (and others)

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1. Wyckoff, A. C., The Non-Sense of Christian Science,
p. 214.

Sole and Infallible Expounder of Doctrine, in life and death;
Sole Permissible Discoverer, Announcer, Judge, and Executioner of Ostensible Hypnotists;
Fifty-handed God of Excommunication--with a thunderbolt in every hand;
Appointer and Enstaller of the Pastor of all the churches;
The Perpetual Pastor-Universal, Science and Health, "The Comforter".
There she stands--painted by herself. No witness but herself is allowed to testify. She stands there painted by her acts and decorated by her word."¹

Not to the knowledge of the writer is there another person who commands such complete control of an institution in a democratic land. Need more be said about Mrs. Eddy's relation to The Mother Church and even to the branch churches of the denomination under her leadership? With authority which was unquestioned she dominated her church. The unhampered autocracy of Mrs. Eddy is distinctly more prominent when contrasted with the government of the Methodist Episcopal Church. In the former it is Mrs. Eddy who alone is at the pilot's wheel of the ship; while the latter institution has lodged its highest authority in a General Conference, composed of duly elected lay and ministerial delegates.²

2. The Mother Church Manual and The Mother Church.

Above reference has been made to Mrs. Eddy's wise use of The Mother Church Manual in her efforts to get the reins

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1. Twain, Mark, Christian Science, p. 259 ff.
2. Cf., Discipline, The Methodist Episcopal Church, pp. 39-49.

of the Christian Science Church into her hands. Sagacity is nowhere more in evidence in all her relations to her church than in the composition and use of the manual. This little book has only 138 pages. Every word was penned by Mrs. Eddy. Careful study convinces one that she was greatly successful in her desire to make herself the autocrat of Christian Science and to forever remove all possibility of any individual or group in the church usurping powers which she does not want them to have. This is achieved by making the manual ~~the applicable~~ only to The Mother Church in Boston.¹ On the occasion of purchasing my personal copy of the manual the saleswoman zestfully exclaimed to me: "There is enough power in that little book to change the world." At least Mrs. Eddy uses it to forever prevent anyone from changing one iota of the manual. Very fittingly she wrote: "This manual shall not be revised without the written consent of its author."² What is more binding is the reference to amendments and by-laws. Neither New tenets nor By-laws shall be adopted; they cannot be annulled or amended without the written consent of Mary Baker Eddy, the author of Science and Health.³ Thus Mrs. Eddy has admirably accomplished her purpose. She states her purpose and aims of

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1. Cf., Eddy, Mrs. M. B. G., The Mother Church Manual, p. 104.

2. Ibid., p. 104.

3. Cf., Eddy, M. B. G., The Mother Church Manual, p. 105.

the manual as follows: "It stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love."¹ The Mother Church Manual, then, hedges about the entire church for Mrs. Eddy. Christian Science is hedged about for time and eternity by this little brown volume.

It is Mark Twain who has given us a rather appropriate yet sarcastic exposition of the purpose and place of the manual in relation to The Mother Church. He asserts:

"In 1895, she wrote a little primer, a little body of autocratic laws, called the Manual of The First Church of Christ, Scientist, and put those laws in force, in permanence. Her government is all there; all in that deceptively innocent-looking little book, that cunning little devilish book, that slumbering little brown volcano, with hell in its bowels. In that book she planned out her system, and classified and defined its purposes and powers."²

From this brief survey of the relation of The Mother Church Manual to The Mother Church we see that it has an indispensable place. The manual is so woven into the fabric of the church that we shall encounter it later as we view the Board of Directors as related to the church.

3. The Board of Directors and The Mother Church.

Next to the unlimited power of Mrs. Eddy which she assured herself through the strategic use of the manual, the Board of Directors comes in authority and power. Of

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1. Eddy, Mrs. M. B. G., The Mother Church Manual, p. 104.
2. Twain, Mark, Christian Science, pp. 343, 344.

course there are officers of The Mother Church other than this board. For instance there is a President, a Clerk, a Treasurer, and a couple of Readers.¹ But our immediate interest is with the Board of Directors because of their significance as a governing body. As we have already implied the Board of Directors was under the complete control of the founder of the church during her life. Since her death in 1910 it has been involved with the Board of Trustees in considerable difficulty over the question of authority as to matters which do not concern us in this study. But it is the Board of Directors which has^{had} the right to the throne since 1910, and had great powers prior to this date. Let us look at some of its duties and obligations. They are all found in the manual. The Board always makes the following appointments and exercised its powers "subject to the approval of the Pastor Emeritus."²

First, the election of the officers of The Mother Church which were mentioned above.

Second, this powerful Board of Directors shall appoint annually the Finance Committee and the Committee on Business.

Third, it shall be the duty of this board to elect every third year the two Readers for The Mother Church.

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1. Cf., Eddy, Mrs. M. B. G., The Mother Church Manual, p. 25.
2. Eddy, M. B. G., The Mother Church Manual, p. 28.

Fourth, The Board of Directors has the power to drop any member who works against the cause of Christian Science.

Fifth, this powerful board has the authority to appoint vacancies in the Board of Trustees as well as to elect the members of said board.

Finally, this board has power to appoint editors, lecturers, managers, and all other employees.¹

Plainly enough we see that Mrs. Eddy delegated to this board a great deal of power. But let us not forget that everything was done subject to her approval. After Mrs. Eddy departed this life the Board of Directors naturally and logically were the hedged-in-rulers of the church. The board finds the Manual an asset in its all-important task of ruling the Christian Science realm. Our glance at the Board of Directors has enlightened us as to this body's powers. We have clearly seen that next to Mrs. Eddy herself in power is the Board of Directors.

B. The Organization of the Branch Churches.

The branch churches are organized according to the stipulations of The Mother Church Manual which we have already studied. But it appears that independent government is delegated to them. We are surprised to read that Dr. Snowden

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1. Cf., Snowden, J. H., The Truth About Christian Science, pp. 195-202.

quotes Mrs. Eddy as having said: "Each Church of Christ, Scientist, shall have its own form of government."¹ Not for a minute do we anticipate this wide departure from the general trend of organization and government which we studied about in The Mother Church. This bit of democracy is shocking to say the least. Upon close scrutiny our shock is all dissipated by the restoration of the hand of autocracy which is so characteristic of Christian Science.

The branch churches are very much under the thumb of the autocratic hand of The Mother Church. This relation is procured by means of The Mother Church Manual which Mrs. Eddy used so devastatingly on the branch churches. We note specifically that the Mother keeps control of the children churches by requiring sixteen members for the organization of a church, four of whom must be members of The Mother Church. All readers in the branch churches must be members of aforesaid church. The Board of Directors is empowered to drop forever any member who in any way works against the cause of Christian Science. This deadly weapon The Mother Church employs to dominate the local church. With these stringent provisions the branch church's organization and government is in the hands of The Mother Church indirectly, and in the hands of the directors directly. The efficacy

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1. Snowden, J. M., The Truth About Christian Science, p. 197.

of remote control through the facilities of the previously cited agencies is comprehensively and tersely put as follows:

"This provision by which the branch churches must have members and readers who are also members of The Mother Church is the centralizing agency and long and powerful arm and hand by which the branch churches are kept under control of the directors..."¹

Now the surmise that Christian Science branch churches are self governing is proved to be an illusion. It is evident that the branch units of this cult are used as vassals in the service of The Mother Church.

The local church has no freedom except as it is counted freedom to obey the dictates of the Board of Directors in the election of whom they have not the least voice. This freedom of government in the branch church is more definitely brought out and proved non-existent by comparison with the local church of the Methodist Episcopal denomination. It is true that the local church of the latter is under the guidance of the Annual Conference and then the General Conference. But both of these conferences receive their power from the governed, thus being democratic throughout. On the contrary the branch church of Christian Science has no voice as to how things are operated at the top but at the expense of self-government takes orders from The Mother Church as we have so clearly noted. The only conclusion

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1. Snowden, J. M., The Truth About Christian Science, p. 198.

is that Christian Science branch churches are autocratically ruled from above by The Mother Church whereas the Methodist Episcopal local church is democratically ruled.¹

IV. The Summary.

A study of carefully selected beliefs, practices, and essentials of government of Christian Science yield surprising conclusions. In the consideration of the beliefs of Christian Science, we discover that this church has nothing in common with historic Christianity. This is equally true as regards to the practices of this faith, if we may term it a faith. As to the organization of Christian Science nothing but subtle autocracy is pushed off on the adherents of that faith. Without fear of challenge or contradiction one can say that Christian Science had no common ground on these points with historic Protestantism; nor with Catholicism as far as the writer is able to determine.

Christian Science is utterly unique in its beliefs and practices and organization. It has been shown that doctrinally they have no right to make use of the term "Christian" in their church. Their name labels an article unlike any found on the counters of Christianity, either^{of} Protestantism or^{of} Catholicism.

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1. Cf., Discipline, The Methodist Episcopal Church, p. 37.

CHAPTER THREE
ORGANIZATION FOR PROPAGANDA

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ORGANIZATION FOR PROPAGANDA

- I. Christian Science's Organization for Propaganda.
 - A. The Christian Science Healer's Influence.
 - B. Christian Science Use of Literature.
 - C. Propaganda Through Professional Employees.
- II. Mormonism's Organization for Propaganda
- III. The Summary.

CHAPTER THREE

ORGANIZATION FOR PROPAGANDA

The unadulterated autocratic government and the Mrs. Mary Baker Glover Eddy-dominated organization of Christian Science passed before our inspection in the preceding chapter. It is now the purpose of this study to observe the organization of the Christian Science cult functioning in the art of winning adherents. In addition to our examination of efforts of the above mentioned cult's winning followers, reference will be made to the same phase of advancement in Mormonism, Spiritualism, and Theosophy. Too much space would be needed to deal in a thorough going fashion with each of the selected cults. But, it is our ambition to gain a comprehensive conception of the way Christian Science is organized for the purpose of propaganda.

I. Christian Science's Organization for Propaganda.

As we have already learned Christian Science is organized from the top down, Mrs. M. B. G. Eddy being at the top and the members of the branch churches at the other extreme. Orders are passed from the head of the church to the members. This feature has decided advantages. One of these is to be found in the opportunity for constant advertising of the cult as its founder sagaciously intended and saw fit. Of course, an autocracy is not the only organizational form of government which can advertise, but Christian Science is

well prepared to propagate its faith. Georgine Milmine sees the growth of this church dependent in the large upon the splendid scheme of organization which it possesses. She writes:

"The perfect system under which the church is organized provides for the constant advertising, by the Publication Committee, of the religion, of the church, and of Mrs. Eddy; and this has been perhaps the greatest factor in the growth of the church."¹

There is no doubt that this student of Christian Science has put her finger on one of the vital spots in the growth of this church. With this brief but general perspective of the organization of this cult, let us deal more specifically with the major advertising and follower-winning factors of the cult.

A. The Christian Science Healer's Propagating Influence.

It is unlikely that any other single agency in this movement exercises a more fruitful influence in the growth of church. While visiting the members and friends of the church which the writer serves as pastor, a prospective member of the Christian Science Church narrated his experience with this particular phase of the Christian Science appeal. He told how a functional disorder has harassed him for years. Much money and time had been spent in seeing Medical doctors. In desperation he yielded to the advice

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1. Milmine, Georgine, The Life of Mary Baker G. Eddy and The History of Christian Science, p. 481.

of his employer and went to a healer. He alleges a cure was wrought. According to Dr. A. C. Wyckoff this feature is the most effective advertisement which the cult presents. He says of this phase of Christian Science:

"And its present life and growth can be traced to this same feature of the movement. The great majority of its converts are won by its confident and sweeping promises of cures."¹

The question as to who is a healer in the cult under study naturally arises. The answer is that all members are healers. However, there are some who make more of a speciality of this than others. In The Mother Church Manual Mrs. Eddy admonishes all to live up to their highest possibility by healing the sick. She advises:

"I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."²

Every member is obligated to be a healer of the sick. All are to do the work of the church, which is primarily healing. Healing is the ultimate test of the genuineness of Christian Science as the author of The Mother Church has indicated above. We see from the foregoing facts one of the most efficacious agencies for propaganda of Christian Science is the healing ministry which is the work of office holders,

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1. Wyckoff, A. C., The Non-Sense of Christian Science, p. 109.
2. Eddy, Mrs. M. B. G., The Manual of The Mother Church, p. 92.

lecturers, teachers, librarians, and all others who take their stand under the church founded by Mrs. Mary Baker Glover Eddy,

No other historic church has so thoroughly organized and engaged all its constituency into an army of workers for the express purpose of winning church members. Neither Mormonism, Spiritualism, nor Theosophy has any thing to compare with it in the way of organization for the enlisting of adherents. Mormonism most nearly approaches Christian Science in this particular. The Mormon church has a most ambitious missionary program. This cult is strong on propagan-
ganda. It is Dr. La Rue who cites one of the distinguishing traits of this church. He writes: "The Mormons are great propagandists, the idea being inculcated in them from childhood."¹ The aggressiveness of their missionary policy is well known to the informed students of the subject.² Whereas the Scientist goes forth as a healer; the Mormons are preachers of the doctrines peculiar to their faith. After all is said and done, the Christian Science Church emerges with an unparalleled agency, for winning followers, in the hands of the healers of the cult. Next in importance in the spreading of propaganda is use made of literature by the cults, and particularly Christian Science.

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1. La Rue, W. E., The Foundations of Mormonism, p. 153.
2. Cf., Ibid., p. 15.

B. Christian Science's Use of Literature for Propaganda.

Contrasts are many and easily made between historic Protestant denominations and Christian Science. Here is undoubtedly one of the greatest contrasts. It is found in the matter of the use of literature. All too well do we know that the average church publication is frequently poorly written and very inefficient as to finding its way regularly into the hands of the denomination's membership.

Dr. Wyckoff has stated in this regard:

"Historic denominations have grown very lax upon the literature their adherents read. Mrs. Eddy realized that this is one of the mightiest influences in their lives."¹

This is a matter for deep concern. In our day all progressive church leaders are cognizant of this powerful agency, the press. Needless to reiterate that any denomination which neglects to use church periodicals as an agency for instructing its constituency is making a grave mistake. Again we quote Dr. Wyckoff. He says on the importance of denominational literature:

"The religious denomination that has no official periodicals, or whose periodicals do not find their way each week into every home, has short-circuited its high-powered line of communication, and lost one of the mightiest agencies of the denomination. Nothing can take its place."²

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1. Wyckoff, A. C., The Non-Sense of Christian Science, p. 232.
2. Wyckoff, A. C., The Non-Sense of Christian Science, p. 235.

At present denominations are not failing so much in the number or quality of their periodicals as in the matter of getting them into the hands of their people. Let us examine carefully the way in which Christian Science has outstripped so many denominations in getting her literature produced and circulated.

Denominations have been negligent in their use of the periodicals. Mrs. Eddy has reversed the usual and ordinary practice. The most able members of her church were assigned to the work of publishing her literature. High salaries have characterized the rewards for this superior talent which she sought for the publishing interests. Writing on this phase of Mrs. Eddy's work Dr. Wyckoff states:

"Mrs. Eddy reversed the common practice. She made this agency of her church the most important. Her ablest men and her highest salaries she turned to this department. And then she furnished them with sufficient money to put out high grade periodicals. This wisdom contrasts strikingly with the foolish neglect of most religious denominations."¹

It is noteworthy that this church produces a mass of literature for its constituency and prospective members. Of course Science and Health necessarily heads any list of their literature. This is Mrs. Eddy's main book on her cult. Indeed all the present periodicals of this cult were instituted by the author of Science and Health. Glancing at

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1. Ibid., p. 234.

the literature which pours forth from the Christian Science press, we observe, first of all, the daily paper, "The Christian Science Monitor". Second, "Christian Science Sentinel" is published weekly and brings the progress of the cult to all who care to scan its pages. In the third place, we observe "The Herald of Christian Science" which is published monthly. "The Christian Science Journal" is published monthly also. Not satisfied with a daily, a weekly, and two monthlies, Mrs. Eddy saw fit to edit a quarterly. It is termed "Christian Science Quarterly". And beyond all these periodicals are the standard works of Mrs. Eddy. It is seen that the Christian Scientist is copiously supplied with the fruits of the Christian Science Publishing Society.¹

The effective way in which the church has of getting this literature into the hands of the people is unparalleled by any religious denomination know to the writer. Mrs. Eddy realized that the people will read something. Therefore, she has seen to it that her literature, and not the dangerous literature inimical to Christian Science, gets into the hands of the members and prospective members of the cult. With autocratic authority over the entire church, Mrs. Eddy told the members what they should do in regard to the literature of the church. Each member is not only required to own

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1. Cf., Christian Science Sentinel, Aug., 3, 1935, p. 971.

a copy of Science and Health With The Key to The Scriptures but it is demanded that a copy of Mrs. Eddy's authorized life by Sibyl Wilbur be in the possession of all members.¹ Even this is not enough to satisfy the ambition of the founder of Christian Science, for she made it incumbent that every member do his or her share in subscribing to the periodicals. We find this obligation in a by-law: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church."² This by-law works perfectly. Christian Scientists accept this as coming from God. This is the means Christian Science employs to get its membership to take its periodicals. The religious denominations have not dared be so demanding.

While the average denomination among the Protestant churches would most likely be satisfied with like achievements to those made by Mrs. Eddy, she was eager to advance her cause and characteristically went a step further. She demands that each Christian Scientist shall do all he can to sell as many copies of Science and Health and her other works as possible. And further, it is usually understood that each member of the Christian Science Church endeavours to sell the periodicals when the opportunity presents itself.³ Very applicable indeed are the following sentences:

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1. Cf., Wyckoff, A. C., The Non-Sense of Christian Science, p. 234.
2. Eddy, Mrs. Mary B. G., The Mother Church Manual, p. 44.
3. Cf., Wyckoff, A. C. The Non-Sense of Christian Science, p. 229.

"By making her converts first customers, then agents, and Science and Health the indispensable possession of every Christian Scientist, she built up, not only a great demand for her product, but also the most wonderful advertising and selling system known."¹

Step by step Mrs. Eddy evolved her almost faultless selling system. Equipped with an abundance of books and periodicals, and even a daily, Christian Science demands that not only the individual members assume responsibility for the circulation of literature but that each local church maintain a literature committee for the purpose of seeing that the authorized books on Christian Science are furnished for the shelves of all public libraries. Christian Science periodicals are to be placed in reading rooms by said committee.²

In addition to the literature committee of the branch churches each unit of the Christian Science Church is to provide a reading room where the interested people may go to read the periodicals, the weekly lessons and any of the books of the founder of the church. Books and literature of Christian Science may be purchased there also, The Mother Church Manual gives authority for this statement in the following sentences:

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1. Ibid., p. 230.
2. Cf., Ibid., p. 235.

"Each church of the Christian Science denomination shall have a Reading Room, though two or more churches may unite in having Reading Room, provided these are well located."¹

These reading rooms are designed and arranged to give a very wholesome impression. The writer is favorably impressed by the reading rooms visited in New York City. Individuals quietly come into the well lighted and attractively furnished rooms and take their places around the tables which are provided with the Bible copies of "Science and Health With Key to The Scriptures" and a booklet of suggestions for readings from these two volumes. Fine order is maintained. People seem to enjoy coming to these reading rooms. The Librarian in charge must be an adherent of the church. Mrs. Eddy gives her requirements of a librarian as follows: "He or she shall have no bad habits, shall have had experience in the Field, shall be well educated, and a devout Christian Scientist."² Mrs. Eddy controls every detail of the entire church. She lets no literature but her own go into the reading rooms. After having used all the established agencies for the distribution of literature, this literature committee goes out into the byways to diligently seek out further opportunities to advertise Christian Science.

Three years have elapsed since the writer was stranded in a hamlet in southwestern North Dakota. Trying to be-

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1. Eddy, Mrs. M. G., The Mother Church Manual, p. 63.
2. Ibid., p. 64.

guile the slow and dreary hours, he chanced to stray into a forsaken and almost deserted railroad station. Behold, in this unlikely place where no other reading material was to be found, he saw a copy of the Christian Science Sentinel. As any other unoccupied person would have done, this magazine was taken and eagerly read. This single experience serves to indicate the length to which this literature committee of the branch churches will go to put literature into the hands of the public. It is Dr. Wyckoff who has very cogently and summarily spoken on this phase of the work of this committee. He writes:

"Having exhausted all the established channels of publicity, this indefatigable committee goes out into the byways and searches for stray public places where its literature may be placed. Public waiting rooms, railway stations, where there are no news stands, and where the weary traveller welcomes something to read, here this literature is thoughtfully placed. County Fairs, and general public gatherings where people are found in numbers are not forgotten. It is amazing how faithfully these channels of publicity are watched and used."¹

Christian Science is keenly conscious, it would seem, of the tremendous possibilities of the press. And accordingly, Mrs. Eddy has set about to produce an abundance of literature not only for her own people but for all who will read the material. The author quoted immediately above has given such an excellent epitome of the far-reaching influence of

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1. Wyckoff, A. C., The Non-Sense of Christian Science, p. 236.

the work of the literature committees of the branch church.

To quote:

"In no place does her good business sense shine more brilliantly than in her appreciation of the value of the press. She (Mrs. Eddy) realized the strategic position which it occupies. It reaches those who go to church and those who stay at home, those who believe and those who do not believe. It has a constituency that no local church can cover."¹

Need more be said to convince us that the Christian Science Church is organized and governed autocratically? What more is called for to indicate clearly that this autocracy expresses itself in the production and distribution of literature for the express purpose of winning new adherents and hedging in those already within the fold?

Mormonism, Spiritualism, and Theosophy all make use of the press to a good advantage. But since they fall so far behind Christian Science in this agency no time will be spent on them.

C. Propaganda Through Professional Employees.

Whereas the ordinary religious denomination has created only a very few positions the Christian Science Church has made many positions, most of which are professional in their nature and carry with them high salaries. Possibly about two or three at the most, is the number of paid employees in the average local church of a religious denomination.

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1. Wyckoff, A. C., The Non-Sense of Christian Science, p. 234.

There is the minister, the sexton and perhaps the organist. The case is wholly different with Christian Science. Mrs. Eddy's church demands a large number of the membership in the full time employment of the church. It is a profession with them, their sustenance depends on the progress and success of the church.

"Mrs. Eddy's system of government", writes Georgine Milmine, "was not devised in a month or a year, but grew, by-law on by-law, to meet new emergencies and situations. To attain the end she desired it was necessary to keep fifty or sixty thousand people working as if the church were the first object in their lives; to encourage hundreds of these to adopt church-work as their profession and make it their only chance of worldly success."¹

This is a great plan. The more whose salaries depend on the number of additional followers gained the better for the entire church. Men work for pay. Mrs. Eddy has again capitalized on one of the dominant motives of man. She has well utilized it for the furtherance of her cause, Christian Science. From the Board of Directors to the janitor in the branch church, handsome salaries are paid. For example, the manager of the Publication Committee is paid not less than \$5,000 per year.² Imagine a denomination with as small a membership (about 100,000) paying such an attractive sum. It just is not done. The more Christian Scientists, the more money comes

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1. Milmine, G., The Life of Mary Baker G. Eddy And The History of Christian Science, p. 460, 461.
2. Cf., Milmine, G. , The Life of Mary Baker G. Eddy And The History of Christian Science, p. 474.

in and the more books are sold, and higher salaries may be voted. No wonder they work hard. This is one reason why Christian Science is in the world today. This is one of the means by which new adherents are enlisted and held. This is the mainspring of a great deal of activity on the part of Christian Scientists.

II. Mormonism's Organization for Propaganda.

While it is true that Mormonism, like Christian Science, uses the press wisely and employs a comparatively large number of her members in full time work of the church, the most outstanding factor in the propaganda of this cult is the cunning way by which they are organized to appeal to the American tourists who visit Salt Lake City. Upon arrival we contacted the bureau of information which is maintained by the Mormon Church for the convenience of the visitors. Various groups were securing guides which the bureau is prepared to furnish. We soon detected that groups in which the men were predominant were given beautiful girls as guides and shrewd business men were guides for a group of female teachers. The guides are made attractive to the group. Now it is the task of these guides to keep the objectionable features of their church in the background and play up the desirable ones. This our guide cleverly did. He told us about the sufferings of the *pioneer; he related God's deliverance* Mormon by sending the myriads of sea gulls to devour the grasshoppers; he enthusiastically told of his own conversion

to Mormonism; and informed us as to how his church deals with the youth problems of today. After supplying us with literature and advising that we go to the Tabernacle for the afternoon organ recital, the guide took another group of tourists over the same road. Had I not been partially informed on points of Mormonism, this guide would, no doubt, have manouvered me into acceptance of this sales talk as the essence of genuine Christianity. Mrs. Hans P. Freece, an apostate Mormon, says in the following sentences what the writer has been trying to state:

"For the convenience of these many visitors the Mormon Church maintains a bureau of information on the Temple Square. Here the sightseers are met by old and young men and pretty girls, to suit the occasion, who receive the visitors with open arms and bland smiles, feed the gullible, and make themselves agreeable to the better informed. The finer points of Mormonism, which points are the palatable truths of Christianity appropriated from the Christian Church for the occasion are explained, but the real immoralities and indecencies are guardedly kept in the background."¹

When it is recognized that in 1909 about 200,00 American tourists visited Salt Lake City and the Mormon grounds, one begins to become aware of the far-reaching influence of this agency for propaganda.² Undoubtedly this is the greatest and most effective agency for propaganda

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1. Freece, Hans P., The Letters of an Apostate Mormon to his Son, p. 10.
2. Cf., Ibid., p. 10.

in the hands of the Mormon Church. Again Mr. Freece very fittingly and summarily states:

"It is safe to state that the annual visiting tourists do more to spread a favorable view of the Mormon propaganda than the combined efforts of the 2,200 Mormon elders on the mission field to-day."¹

This author was writing almost thirty years ago. At the present time the increasingly large number of tourists makes the preceding author's statement of added significance. The sunny June day on which the writer was there saw literally thousands of tourists smiling approvingly, many of them, at the merits of Mormonism skillfully handed them by these guides who lead the gullible and uninformed tourists. Year by year this cult makes sympathetic friends by means of propaganda handed to the tourists. Thus the way is prepared to win these sympathetic friends as adherents to Mormon Church.

III. Summary.

To conclude as we began this chapter, how does the organization of Christian Science function in the art of propaganda? What is there in the organization of Theosophy, Mormonism, and Spiritualism which tend to enable them to ^{win} adherents? We have dealt at length with Christian Science but only incidental references have been made to the other cults, except in the case of Mormonism.

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1. Ibid., p. 11.

Christian Science's most useful tool in the quarry of human nature is the healer of the church. By going to an individual who has, like the woman in Mark's Gospel, "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse"¹, the cult is able to often enlist such, as members of the church. The organization is not only designed for this purpose but it has the ability to pass "good" literature to both Christian Scientist and prospective members. This church's propagating use of literature is unparalleled. The Protestant churches may blunder at this strategic point, but not so with this church. Mrs. Eddy's business sense does not stop here.

The church is so organized that an unusually large number of employees is necessary to do the work. Full time employment is furnished by the work of the church. Therefore, the progress of the church is in the hands of those whose professional future is dependent upon their success in the art of propaganda. This is true of the other three selected cults but not in so conspicuous a manner.

Mormonism has interested us with its strategic appeal to the American tourist by means of cunning guides and the assistance of their literature. We have seen that no other single agency serves this cult so effectively as does this propaganda among the sightseers.

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1. Mark, 5:26.

The organization, then, of Christian Science and the other selected super-belief cults allows for propaganda on a wide and successful scale. The agencies for Propaganda are far greater in the instance of Christian Science than all the others. Mormonism rates next to this cult, while Theosophy and Spiritualism have been comparatively neglectful of this aspect.

CHAPTER FOUR
SOME CARDINAL PSYCHOLOGICAL APPEALS
OF
SELECTED SUPER-BELIEF CULTS

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- I. The Appeals of Christian Science.
 - A. The Appeal of Health.
 - B. The Get-Truth-Quick Scheme Appeal.
 - C. The Appeal of Happiness.
 - D. The Social Appeal
 - E. The Appeal of Religion.
 - F. The Appeal of Idealism.
 - G. The Appeal of Comfort.
- II. Some Appeals Peculiar to Mormonism.
- III. The Summary.

CHAPTER FOUR
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SELECTED SUPER-BELIEF CULTS

Particularly during the last sixty years the growth of super-belief cults in America has been alarming to some students and at least a matter for deep concern to all who are cognizant of the inroads which the cults are making on historic Christianity. Therefore, no further reason need be offered for undertaking to acquaint ourselves with the appeals of these selected super-belief cults. At least a partial answer to their successful growth will be derived from the examination of their basic appeals. It is Christian Science, Mormonism, Theosophy, and Spiritualism which have been chosen for particular investigation. Justification of this choice has been given in a previous chapter.

The special appeals of super-belief cults in general do not definitely concern us. However, we are vitally interested as to the specific super-belief cults referred to above. Do they really fall among those that have caused students and friends of historic Christianity to sound the alarm? Christian Science is foremost in the variety and scope of its appeals. Some students of cults have thought that their appeal is universal. Mark Twain once asked the question, "And who are attracted by Christian Science?" Immediately he sets

about to answer his own interrogation. The answer is:

"There is no limit; its field is horizonless; its appeal is as universal as is the appeal of Christianity itself. It appeals to the rich, the poor, the high, the low, the cultured, the ignorant, the gifted, the stupid, the modest, the vain, the wise, the silly, the soldier, the civilian, the hero, the coward, the idler, the worker, the godly, the godless, the freeman, the slave, the adult, the child; they who are ailing in body, they who have friends that are ailing in body or mind, To mass it in a phrase, its clientage is the Human Race."¹

Those who are informed on this subject in 1936 see very plainly that this great writer was mistaken in his optimistic prophecy. His reach of imagination exceeded somewhat his intellectual comprehension of human psychology. Nevertheless, in this prophecy the essential factor for us is that Christian Science possesses appeals which offer great incentives to certain types of individuals.

Let us turn from Christian Science to Mormonism for a like consideration. This church has experienced almost phenomenal growth during the years 1890 to 1915. The increase in membership was virtually doubled during that period. This affirmation is substantiated by the results of Dr. La Rue's study. He summarily states:

"The membership of the Mormon Church now numbers, approximately, 600,000. Of this number about 100,000 are identified with the Reorganized Church. In the period of twenty-five years between 1890 and 1915, the Mormon Church gained in membership 230,875."²

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1. Twain, Mark, Christian Science, p. 52.
2. La Rue, Willian Earl, The Foundations of Mormonism, p. 158.

This author was writing in 1919. Later statistics fail to substantiate this growth as continuous. But abundant of suggestion is here to improve this super-belief cult's effective appeal. While Theosophy and Spiritualism are not considered individually, it is sufficient here to say that they have enjoyed a substantial growth in recent years, due for the most part to their appeal to certain types of individuals. Of super-belief cults in general Dr. Gaius Glenn Atkins, writing in the introduction of his book entitled, "Modern Religious Cults and Movements", makes a relevant statement. He says:

"The last thirty years (1900-1930), though as dates go this is only an approximation, have witnessed a marked development of religious cults and movements largely outside the lines of historic Catholicism and Protestantism. One of these cults is strongly organized and has for twenty years grown more rapidly in proportion than most of the Christian Communion. The influence of others, more loosely organized, is far reaching."¹

The effectiveness of the various appeals of the selected super-belief cults is more strikingly portrayed by contrasting Mormonism with the Evangelical Church. The former had its beginning in 1830 while the latter started in 1800, yet in a quarter of a century, dating from 1890 to 1915, its increase in membership equals approximately that of The Evangelical Church today.

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1. Atkins, G. G., Modern Religious Cults and Movements, p. 5.

Attention is now directed to the examination of the cardinal psychological appeals of these selected super-belief cults. Our plan is to deal more in detail with Christian Science, then, to show how the appeals of the other cults fall, or fail to fall, in the same classification. Christian Science is singled out for a more nearly comprehensive study because its appeals are more diversified than almost any other of our selected cults.

I. The Appeals of Christian Science.

Possibly one of the strongest contributory factors to the successful spread of this church are the attractions which it offers. Its appeals are directed primarily and most effectively toward those individuals who may be classed as subnormals. In reference to this phase of the cult Dr. Wyckoff very fittingly says, "This introduces the last important factor which has contributed to the success of Christian Science."¹ There is no doubt but what their appeal has been the reason for their growth, at least in a large measure. Christian Science, as is above intimated, is attractive to those who are intellectually, spiritually, or physically subnormal. Dr. Wyckoff says in this regard:

"Now Christian Science is calculated to appeal to any one of the three possible types of subnormals, the intellectual, the spiritual, the physical. If it finds one under the weather in any of these particulars it has something handsome to offer."²

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1. Wyckoff, A. C., *The Non-Sense of Christian Science*, p. 246.
2. Wyckoff, A. C., *The Non-Sense of Christian Science*, p. 207.

With this preliminary glance at the appeals of Christian Science, we turn our attention to a more definite study of the chief appeals which have given it impetus, progress, and prestige.

A. The Appeal of Health.

It goes without saying that health is one of the chief cornerstones of happiness. Certainly no one can function normally in society when the health is gone. Disease confronts man on every hand. The science of medicine has done much to prevent and considerable to cure diseases. But if, and when, an ill individual exhausts all the possibilities of cure which medicine offers and is still held in the throes of sickness, it is then that Christian Science makes its approach offering health for the asking if acceptance of Christian Science is linked with the request. This church offers to cure the patient quickly and easily.

In desperation, then, the ill in body grasps at every straw which offers life as does the drowning man. Medical science can dub Christian Science as a nostrum but this does not deter the desperate. "Christian Science promises this cure in a quick and easy way, and hence its great attraction to those in ill health and its special affinity for those of a nervous temperament."¹ This is the appraisal

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1. Snowden, J. H., The Truth About Christian Science, p. 260.

of Dr. James H. Snowden of the attraction of health offered by this cult. The findings and conclusion of another student of this subject is in agreement with the gist of the preceding quotation. "The Get-Health-Quick Scheme is the real attractive offer of Christian Science."¹ The foregoing conclusion is borne out by the growth and popularity of this cult in certain sections of the country.

Christian Science has flourished most prolifically in areas of America where nervous disorders are prevalent and life is lived at a high tension. Evidences of this fact are found in the statistics which show that Christian churches have only forty percent of their membership in cities of 25,000 and over, while the cult under study has eighty-two per cent in such cities. This church is very strong in southern California, Massachusetts and other places where groups of invalids and semi-invalids are gathered.² This church is alone among these selected cults in this appeal of health, and in this appeal Christian Science possesses an attraction which is peculiar to it.

B. The Get-Truth-Quick Scheme Appeal.

The normal mind functioning naturally and effectively in the midst of the problems of life does not veer toward

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1. Wyckoff, A. C., The Non-Sense of Christian Science, p. 260.
2. Cf., Snowden, J. H., The Truth About Christian Science, p. 260.

the Christian Science Scheme of Get-Truth-Quick. The healthily minded individual accepts the challenge to embark on the quest for truth even though it is a long, hard, and diligent task. On the contrary, the subnormal mind only is lured to this easy plan offered by Mrs. Mary Baker Glover Eddy.¹

Christian Science, Mrs. Eddy's church, secures truth by direct contact with the 'divine Mind'. This is a substitution of the Get-Truth-Quick way for the regular means of prodding through fifteen years of academic training. In discussion of this point of Christian Science, Dr. Wyckoff states:

"Christian Scientists get understanding by direct contact with the divine Mind. This Get-Truth-Quick Scheme furnishes a complete substitute for special education. After twelve half days...spent in Massachusetts Metaphysical College, its graduates come forth, trained metaphysicians, Bible scholars, Theologians, physicians.. If this is not a Get-Truth-Quick Scheme, we do not know how to characterize it."²

To many individuals this appeal is captivating. There is the desire to appear learned on the part of some without the putting forth of effort necessary to gain an education. Christian Science meets this yearning.

This appeal of Get-Truth-Quick is not only a possession of the Christian Scientist, but is one of the appeals of Theosophy and Mormonism. However, in these this appeal is

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1. Cf., Wyckoff, A. C., The Non-Sense of Christian Science, p. 258

2. Wyckoff, A. C., The Non-Sense of Christian Science, p. 259-260

minor. Theosophy offers to enlarge one's outlook on life. There is the attraction of gaining a truer perspective which Theosophy purports to furnish to their followers to help them take a correct attitude toward race, sex, religious opinions, etc. We cite the following in support of this conclusion:

"It (Theosophy) gives the student a wider outlook on life. The vista of the ordinary man is necessarily sadly limited--limited by race, sex, religious opinions, or by the social caste to which he belongs."¹

Let us remember, however, that this outlook which truth furnishes may not come without some effort, and the acceptance of Theosophy. As to the appeal of truth-getting-quick in Mormonism, it has not so much to offer as Christian Science. In this respect it is similar to Theosophy. Mormonism has, or its specious claim is, that it has more to offer than does the Bible. In addition to the Scriptures they boast four other books. These were written on this continent for use here.² We see very plainly that this is not the appeal of Christian Science, the appeal of Get-Truth-Quick Scheme, but the offering of additional truth and further revelation. The difference between Mormonism and Christian Science is almost ⁱⁿ perceptible in this regard. With the exception, then, of Spiritism, all the cults of our study have the appeal of Get-Truth-Quick. However, this characteristic is not prominent in any except Christian Science.

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1. Leadbeater, C. W., The Advantages of Theosophy, p. 3.
2. Cf., Lamb, Rev. M. T., The Mormons and Their Bible, p. 16.

C. The Appeal of Happiness.

There are those individuals whose religious nature has been neglected; there are those who are spiritually out of the realm of health, and dissatisfied with their own spiritual condition. Christian Science has something very interesting to offer to this individual. It proffers spiritual happiness. The only requirement is to become a Christian Scientist. No repentance, no seeking forgiveness, no restitution, and no toll whatsoever. It is easy. Take it.¹

Theosophy is identical with Christian Science in that it demands nothing but the acceptance of its creed in order to procure happiness. According to this cult all man needs for a basis of happiness is to become aware of progressive evolution of which man is a part. As man grows gradually better, he becomes conscious of ^{the} fact that God wants all to be happy. Happiness is then a reality.²

Spiritualism has a most attractive proposition. It is designed for and presented to the bereaved. It goes to the sorrowing and assures them that their deceased loved one is living in another world. The Spiritualists claim to be able to communicate with the deceased. On this pertinent point, Dr. Shinn positively speaks:

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1. Cf., Wyckoff, A. C., The Non-Sense of Christian Science, pp 259-260.
2. Cf., Leadbeater, C. W., The Advantages of Theosophy, p. 8.

"Bewildered by sorrow, bowed down by grief, they eagerly listened to those who assured them that the dead were living in another sphere, and that the dead could speak to them from the other world."¹

This comfort-happiness is offered by Spiritualism. Needless to state that this is one of the main appeals of the cult. We now take into consideration an appeal which is common to all four of the selected cults, and which is very closely akin to the one with which we have just dealt. It is the appeal of social approval, or rather the social prestige concomitant upon affiliation with the cults.

D. The Social Appeal.

After having become familiar with these super-belief cults, Christian Science, Mormonism, Theosophy, and Spiritualism, it is obvious that the social appeal is not among the least of the cults' selling points. Take for example the lonely individual. Perhaps he or she is thus because of personality traits or lack of culture. This all is terminated as the doors of the cult swings open to admit them to the fellowship of like people. Drawn together by common interests, the members of the cult are no longer socially lonely. New duties are given them. As they work with others for the cult, a new zest is discovered. Since their cult demands it, they go out for their acquaintances who are

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1. Shinn, G. W., Some Modern Substitutes for Christianity, p. 51.

prospective members. For these otherwise lonely people the cults are not a little attractive.¹

E. The Appeal of Religion.

All of the super-belief cults under study are in the possession of the appeal of religion. Of course their religion does not square with that of the Bible. Let us at first examine what Christian Science has to offer in the way of religion. This church teaches the "allness" of God. This God, by his presence, fills man with good. Man is enclosed with the Spirit of God. All that is necessary on the part of man is to gain this consciousness through Science and Health With Key to The Scriptures, Mrs. Eddy's book around which the church is centered. Appropriate indeed are the ensuing descriptive sentences of the appeal of Christian Science by Dr. Snowden. He says:

"Mrs. Eddy teaches the 'allness' of God, the one and only Being that includes us all and in whom we live; and his very presence excludes evil and fills us with good. This brings God near and makes him warm, wraps us around with his Spirit and makes him all in all in our thoughts and lives. There is a great truth and immense help and attraction in this view of God, and next to the appeal of health, it is the chief value and asset of Christian Science."²

Now that we have witnessed the appeal of Christian Science as it appears in the religion of this church, we pass to the consideration of this same appeal which is in Theosophy.

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1. Wyckoff, A. C., In Conversation, March 17, 1936.

2. Snowden, J. H., The Truth About Christian Science, p. 272.

It is the "Wisdom-Religion", Theosophy, which points devoutly seeking souls to the world's great religious teachers. Even though Theosophy purposes only to study these great leaders of religion, whether Christ or Buddha, for each contributes to their knowledge, it amounts to a religion for the average Theosophist. On this issue it is Alexander Fullerton who states the essence of this truth. He writes: "Whether teacher be named Jesus or Buddha, Confucius or Zoraster, there pours through him the Divine light and the fraternal warmth conferred through Theosophy, the Wisdom-Religion."¹ With this medley of religion the Theosophical movement presents an attractive appeal to the untrained and unthinking individuals.

As we approach Mormonism it is soon discovered that this church bases its religion on the revelations of God to Joseph Smith, the "Boy Prophet", and, the founder of this cult. Its articles of faith are many but it will be adequate for our purpose to mention only one: "Article III. We believe in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost."² This is enough to demonstrate that Mormonism is a religion with the religious appeal. In addition to this appeal, this cult has several others which have proved to be very rewarding and effective in the art of proselyting.

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1. Fullerton, A., Theosophy The Religion of Jesus, p. 16.
2. Kinney, Bruce, Mormonism The Islam of America, p. 103.

Spiritualism is not regarded as a religion by some.

J. Arthur Hill disagrees with this contention. He says
Firmly:

"Some critics have denied its right even to the title
of religion: but this is a mistake. It is a religion
to those who sincerely say it is, and these are many."¹

For the purpose of removing all lingering traces of doubt
as to whether this cult is a religion or not, we cite the
seven principles of Spiritualism by Hanson G. Hey which are
quoted by J. Authur Hill. They are as follows:

1. The Fatherhood of God.
2. The brotherhood of man.
3. Continuous existence.
4. Communion of spirits and ministry of angels.
5. Personal responsibility.
6. Compensation and retribution hereafter for good
or ill done on earth.
7. A path of endless progression."²

From these seven principles of Spiritualism and what J.
Arthur Hill has declared, one cannot easily escape con-
cluding that it is a religion. Since Spiritualism is a
religion it has the appeal of religion. These different
selected cults, then, have the appeal of religion, though
in varying degrees and with difference as to the efficacy
of this special attraction.

F. The Appeal of Idealism.

Idealism attracts. Its appeal is effectual to a

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1. Hill, J. Arthur, Spiritualism; Its History Phenomena
and Doctrine, p. 179.
2. Hill, J. Arthur, Spiritualism; Its History Phenomena
and Doctrine, p. 180.

certain class in any age and place. Philosophical idealism in Christian Science is somewhat vague and indefinite, but it is idealism nevertheless. Perhaps this cult's idealism finds most hospitable reception in man's reaction to the materialism of this age. An outstanding student of this cult makes of its appeal of idealism this illuminative and slightly condemnatory statement:

"But with all its inconsistencies and impossibilities, Christian Science strikes the high note of idealism, and this appeals to this age, if only in reaction to its materialism. This is one of its attractions and virtues and must be set down to its credit, though it must also be corrected."¹

Like Christian Science Mormonism, Theosophy, and Spiritualism, make their appeals to the public on the grounds of idealism.

Possibly the most idealistic note struck in Spiritualism is to be found in their belief in the brotherhood of man.² This appeal is most apt to find a response in the hearts of countless individuals. As to Mormonism's appeal to this side of man's nature, idealism is inherent in the creed of the cult. Yet we should be overstating the truth to promote the impression that Mormonism uses this as one of its strong appeals. Theosophy along with the preceding cult strike the note of idealism rather feebly. The most obvious appeal of this cult to the ideal is to be found in

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1. Snowden, J. H., The Truth About Christian Science, p. 267.
2. Cf., Hill, J. A., Spiritualism Its History, Phenomena And Doctrine, p. 180.

this challenge to members to propagate the cult. The appeal is as follows: "It is a glorious work, a unique opportunity and a solemn responsibility."¹ The call is to go out to tell the uninformed world of the wonders of Theosophy. Again we have ascertained that all four super-belief cults are in possession of this common appeal, namely, idealism.

G. The Appeal of Comfort.

Since to-day the entire world is in search for comfort, one naturally expects the appeal of comfort to get a hearing. Among the other appeals of Christian Science this one must be granted^a not an inconspicuous rating. The existence of evil, sin, death, likewise, are denied by Christian Science. This negation is followed by the offer of comfort. It is an unworthy type of comfort for it gives this appeal at the expense of forgetting the discomfort of others. Dr. Snowden candidly voices his estimation of the comfort-appeal of this cult. "Christian Science," he says, "may promise and does give a kind of comfort, but it is an ignoble kind. Its comfort is self-centered and selfish."²

This cult maintains no hospitals. It has no social service program and no institutions of a nature common to most of the well known denominations of America. Dr. Snowden quotes

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1. Theosophical Correspondence School (1924-25) p. 4.
2. Snowden, J. H., The Truth About Christian Science, p. 263.

Frank Podmore who is in agreement with this conclusion. Writing in his book entitled "Mesmerism and Christian Science" he says:

"There are no charities or institutions of any kind for social service in connection with Christian Science churches....Poverty and sin, like sickness, are illusions, errors of 'mortal mind', and cannot be alleviated by material methods. If a man is sick, he does not need drugs; if poor, he has no need of money; if suffering, of material help or even sympathy. For the cure in all cases must be sought within."¹

Among the cardinal appeals of Christian Science comfort is entitled to a place. The other super-belief cults under investigation do not have this attraction explicitly. However the appeal is woven into the very fabric of Theosophy, Mormonism, and Spiritualism. They have the appeal of comfort implicit. After having carefully noted the several attractions of Christian Science, and almost without exception Mormonism, Theosophy, and Spiritualism have possessed the same appeals, let us consider the special appeals which have not been included above.

II. Some Appeals Peculiar to Mormonism.

Mormonism is very many-sided in its appeals to the public. To the sympathetic and uninformed Christian, Mormonism brings the story of persecution and suffering in the pursuit of preaching the gospel of Christ. The writer

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1. Snowden, J. H., The Truth About Christian Science, p. 264.

chanced to contact a most devout Christian woman in Le Mars, Iowa, who had been completely convinced by a couple of the travelling missionaries of this cult, of their orthodoxy. This is their avenue of approach. They recounted their hardships in preaching. Needless to say the sympathetic woman gave them lodging for several days and a perpetual place in her affections. The group in Protestantism which is inclined to dissatisfaction and unrest is given a welcoming hand by the Mormons. The plea is to accept the faith of this cult; incidentally Mormonism claims to have more revelation from God than the well known denominations of Protestantism. To the sensual in mind polygamy makes an attractive offer. Those who are covetous are won by the special financial advantages, as the Mormons are supposedly rich in this world's goods. Finally, this super-belief cult appeals to the evangelical church members who are looking for positions of honor. This system offers the prospects of political and ecclesiastical positions and advancement. In a recent report which was presented one out of twelve of the men membership of this church belonged to some order of their priesthood.¹

Under the appeals of Christian Science with which we dealt above, the attractions of Spiritualism and Theosophy

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1. Cf., La Rue, W. M., The Foundations of Mormonism, P. 154.

were considered fully. Therefore, no further space is required for their discussion. Our task now is to survey the ground which we have traversed in this part of the study.

III. The Summary.

Our study of the appeals of Christian Science has brought out the attractive offers of this church. Health, Get-Truth-Quick Scheme, Happiness, Social environment, Religion, Idealisms, and Comfort are the outstanding appeals of Christian Science. We have placed Mormonism, Theosophy, and Spiritualism under the various appeals of Christian Science when either or all of them had the appeal being considered.

The appeal of Health is peculiar to Christian Science. As to the Get-Truth-Quick Scheme of Christian Science, all the other cults are in possession of this offer except Spiritualism, and it has this appeal implicit. We note that all four of the super-belief cults attract followers with the appeal of happiness. Another important appeal in common is the lure of a congenial social environment. Religion constitutes an effective appeal for Christian Science, Mormonism, Theosophy, and Spiritualism. Idealism again unites the cults under consideration on common ground. It is only implicitly that we find the appeal of comfort in the cults except in the case of Christian Science in which it is quite strong.

Clearly, we see Christian Science is in possession of a more diversified appeal than either of the other cults. Lest we forget, may we give attention to Mormonism which is in possession of appeals which fall outside of the cardinal attractions of Christian Science. They are the appeals to the religiously sympathetic, to the sensual in mind, to the covetous, to the selfish, and to the ambitious. We are ready to conclude that while Christian Science has stronger appeals, Mormonism has a larger number. However, all the cults with which we are dealing have attractive offers to the intellectually, spiritually, and physically subnormals. Now that the effectiveness of these appeals has been presented, it is fitting to undertake a study of the organization of Christian Science, expecting to gain further knowledge of the secret of this and other cults' success in winning followers.

CHAPTER FIVE
THE STUDY EVALUATED
FOR USE IN PROTESTANTISM

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- I. Evaluation of the Beliefs, Practices, and Organization of Christian Science.
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CHAPTER FIVE
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FOR USE IN PROTESTANTISM

Before going directly into the consideration of an evaluation of the super-belief cults for historic Protestantism, it is well to get the correct perspective. With this prerequisite further investigation will be greatly facilitated. No better way of getting accurate bearings in this new endeavor is known to the writer than asking what are the characteristic appeals of Christianity as conceived by Protestantism. Christianity, unlike profit motivated institutions and many super-belief cults which uphold glamorous appeals, follows the road of self-sacrifice and service. It is Christianity that appeals to the higher motives of men. Christ had something better to offer men. It was He, the Head of the Church, who called men who were fishers to become fishers of men, something greater than they were. At the very outset of Christ's ministry He said:

"If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."¹

Thus it becomes increasingly evident that the Protestant Church cannot serve two masters. It cannot serve God and

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1. Mark 8: 34-35. The American Revised Version.

Mammon. Therefore, there is no place for compromise.¹ To say that the historic Protestant churches cannot afford to compromise with the world is not to forestall the possibility of learning valuable lessons irrespective of the source. It is now time to confront the task of reviewing the study of super-belief cults with an intent of evaluating them for use by the historic Protestant churches.

I. An Evaluation of the Beliefs, Practices, and Organization of Christian Science.

A. The Beliefs.

It became evident in the previous study of the beliefs of Christian Science that Protestantism has nothing in common with this cult. This conclusion is based on the findings relative to the beliefs of Christian Science. This cult, as we learned, conceives God as being best defined by the term Principle. Christ, according to the Christian Scientist, is no more than the truth which heals mentally. The Bible is likewise assigned an inferior place. Sin, which has always rightfully been given an important place in the theology of Protestantism, is relegated to the Mrs. Eddy-created-land of non-existence and negation. Perhaps the most startling belief of Christian Science is to be found in her conception of the Resurrection. Christian

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1. Cf., Wyckoff, A. C., Acute and Chronic Unbelief, p. 161.

Science holds that Christ never died and there could be, therefore, no real resurrection. The Beliefs of Christian Science on vital theological issues are poles apart from what the Protestant churches hold. It is absolutely impossible for this phase of the study of this cult to contribute anything of worth to Protestantism.

B. The Consideration of Some Practices.

While only a few of the practices of Christian Science are considered, the trend of this cult on this phase is clearly indicated. There is no more important factor in the practices of Protestantism than the observance of the Eucharist and Baptism. In the place of the Lord's Supper the Christian Scientists have put the breakfast which Christ, they claim, instituted on the shores of Galilee with seven disciples. The cult under investigation confronts a second rite, which all the Protestant churches observe to this day, in the same revolutionary manner. Baptism is not allowed because material water is used symbolically to wash away sins, both of which they deny ~~the actualities of~~. What is the common ground of this cult and Protestantism as to the practices considered? There is none. What is the lesson which Protestantism may learn from this cult's practices? No lesson. Compromise here would be tragic.

C. The Organization.

While examining the organization of Christian Science it became obvious that this department of the cult, like all others, has been left entirely to the scheming mind of Mrs. Eddy. Out of the quarry of much and bitter experience she brought forth a perfectly wrought autocratic organization-stone. This stone she used to crush her foes and forever make certain that no one usurp her throne from which she wielded the scepter. All of this in a democratic country. The lesson for Protestantism is negative. If Protestant churches remain democratic, and most of them are, no appropriations from Mrs. Eddy's autocracy is possible. However, there is one exception.

The average Protestant church spends months and often years in procuring legislation which is sorely needed. In passing the orders down from the supreme authority in the denomination much valuable time is often lost. Frequently the local church is indifferent to the wishes of the supreme authority of the denomination, and the command is only partially successful. From the previous study of the way the Christian Science organization functions this delay of time is not possible, and the lack of co-operation by the branch church is unheard of. The Protestant churches will do well for themselves to remedy this shortcoming. Perhaps some denominations could delegate some existing committee the additional task of seeing that all the units of the denomi-

nation co-operate in the work to which they have already actively given their approval.

II. An Evaluation of Organization for Propaganda.

A. The Healer's Propagating Influence.

Christian Science is most efficaciously organized for the purpose of propaganda. As it has been ascertained, the healers which the organization provides are a great asset in the winning of adherents for this cult. These healers promise to heal the sick regardless of the disease or condition. There are however, certain diseases which they do not treat in recent years. If some ill individuals are furnished with sweeping promises of immediate cure, no further inducement is necessary to enlist them under the high sounding name of Christian Science. Again, the pertinent question is, what does Protestantism have to learn from this phase of Christian Science? Of course Protestant churches do not and cannot promise to cure all the ailing individuals, but she can and ought to take advantage of the opportunities which sickness offers. Christian Scientist send flowers to prospective members who are in hospitals and in other ways strive to win them to Christian Science. Protestantism is awaking in recent years to the challenging opportunities of service which she may render to the ill. People aided in a moment of need never forget it. May the churches whose origin dates back to the stirring seventeenth century arise and

accept their call to serve by using every strategic opportunity to serve humanity. Thus, by capitalizing on these opportunities, a great propagating agency will be in the hands of the churches who are endeavouring to do the will of the Great Physician.

B. The Use of Literature in Propaganda.

Not only Christian Science but Mormonism, Theosophy, and Spiritualism make excellent use of literature in the art of winning followers. The first of these employs it in a most effective manner. Their use of it is facilitated by the autocratic organization. Orders are handed down through the by-laws of The Mother Church Manual. Interestingly and strangely enough they are faithfully obeyed. It is seen how an abundance of "good" literature is produced by Christian Science; all members are purchasers and agents for the sale of the literature; and the literature committee of the branch church circulates the literature in every possible way. Christian Science actually is effective in its use of literature.¹ Its reading material reaches both members and non-members.

After having glanced at the perfect machinery of this cult, Christian Science, for the production and circulation

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1. Cf., Wyckoff, A. C., The Non-Sense of Christian Science, p. 234.

of its literature, one immediately and inevitably grows aware of the weakness of the average religious denomination on this vital point. Attention was given in dealing with this particular agency of propaganda in a previous chapter. Now the challenge is to undertake to find out what Protestantism can gain by the example of Christian Science's use of literature.

Attacking this problem of ascertaining the procedure which religious denominations can take in making better use of the press, it is well to imitate Christian Science in their almost unparalleled custom of providing sufficient funds for this significant work. This is the initial step. The next step in procedure might well be to establish a denominational committee whose task it is to see that regional and local units are organized and properly co-ordinated to circulate this literature. This is the place where the average religious denomination makes its greatest blunder. Literature is printed but there exists no successful means for getting it into the hands of the church constituency. With this remedied, attention should be turned toward those who are without the fold.

The Christian Science Church goes into every possible place with its flood of literature. Why not so organize in the Protestant churches for doing the same? This important use of literature made by the Christian Scientists might well be suggestive to all Protestantism. As it has

been seen the problem for the Protestant church is twofold; the production and circulation of literature. In the latter greatest weakness is in evidence.

C. The Use of Professional Employees.

The large number of professions created by Mrs. Eddy for the full time employment of members is one of the most valuable agencies for propaganda. Each employee's livelihood is directly dependent upon the growth of the cult. With this dominant appeal the full time workers of the cult is intensely interested in the furtherance of the cause of Christian Science. Protestantism's genius is far from coinciding with this scheme of things. Unless wide departures were made no possible good could be obtained by imitating this characteristic of Christian Science.

D. An Evaluation of Mormonism's Propaganda Among Tourists.

The strategic location of the Temple and Tabernacle in Salt Lake City, Utah, and the organization of this cult makes possible the most far reaching program of propaganda among American tourists who flock to the seat of Mormonism by the hundreds of thousands annually. Attention was paid to the subtle manner in which the Mormon is prepared to handle the sightseer. Back of their entire plan for accommodating the tourist is the aim of making more Mormons. Perhaps one of the by-products which is valuable and not overlooked is the denominational consciousness which is given to the

membership itself.

This agency of propaganda has a lesson for the religious denominations. Most denominations are not organized to proclaim their distinctive features to the uninformed public. No doubt, therefore, great profit and progress in the number of adherents would be the reward of such an effort. This is the resulting challenge to Protestantism. Acceptance of this summon will undoubtedly create a denominational consciousness which is sadly lacking among some churches.

III. An Evaluation of the Cardinal Appeals.

At the very outset of this chapter mention was made of the fact that the church which is truly Christian cannot for a moment compromise and still remain true to her mission. This truth holds as we approach the cardinal appeals of the super-belief cults. Virtually all of them appeal to the self-interest of the individual. There is the appeal of health, the appeal of Get-Truth-Quick Scheme, the appeal of happiness, the appeal of happy social status, the appeal of religion, the appeal of idealism, the appeal of comfort, and the selfish appeals peculiar to Mormonism, nearly all of which have no unadulterated Christian appeal of service and sacrifice. Since this is true no pertinent lesson can be gained for Protestantism from the appeals of these super-belief cults under study.

However, there is implicit in one and all of these super-belief cults' attractions which are aimed directly at the imagination rather than the will. This is the point at which religious denominations will do well to take note. Many of the historic Protestant churches direct their appeals to the will instead of to the imagination. The latter is far more effective. What is the use to will to do something when a voice within tells you that you cannot do it? The battle between the will and imagination is most often won by the latter. Dr. Leslie D. Weatherhead makes a very fitting statement on this point. He writes:

"It is not that the will is to be descried as useless. Without it we should do nothing. It is that other energies of the mind, if they are working in an opposite direction, nullify its force. They need to work in the same direction and empower the will. It is not much good trying to push the mill-wheel of the will round with one's hands when the stream of feeling or imagination is flowing the opposite way. The wheel of the will is of tremendous importance and value. The miller can't grind his corn with the stream alone. But will and imagination must go the same way. If not, the imagination is likely to win in the conflict."¹

The implication for the religious denominations is clear. Appealing to the imagination, as do the super-belief cults, is plainly the method of Jesus and Paul. Christ enjoined the use of the imagination when he said to his followers: "Therefore I say unto you, all things whatsoever ye pray

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1. Weatherhead, L. D., Psychology and Life, p. 84.

and ask for, believe that ye receive them, and ye shall have them."¹ Paul asserted: "I can do all things in him that strengtheneth me."² Without this appeal to the imagination religious denominations are only imperfectly prepared to serve their Master. Every minister would profit by learning this lesson from the super-belief cults or from some other source, just so he learns it.

IV. The Summary.

During the evaluation of the thesis for Protestantism the results have been both negative and positive. The review of the beliefs and practices of Christian Science has yielded nothing by chaff. Christianity would deny Christ by imitating this cult in these particulars. About all that is recoverable by Protestantism from a study of the organization is the possibility of speeding up the execution of orders which are handed down by the supreme authority of the religious denominations.

As to the organization for propaganda, Protestantism will do well to follow the example which Christian Scientists are prepared to do, and do, in relation for those who are ill. The Christian Science Church sets a commendable example, in her wise use of literature, for religious denominations. Coming to the professional use which this cult,

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1. Mark: 11: 24, American Revised Version.
2. Philippians 4: 13, American Revised Version.

Christian Science makes, one encounters the negative side of the results of this study of evaluation.

With the exception of the appeals of religion and idealism all the cults selected present attractions which are designed to interest the selfish side of man rather than the unselfish and sacrificial. Historic Protestantism cannot possibly take over these attractions, for this would result in departure from the Scripture conception of our religion. In the Scriptures sufficient appeals are found which meet the needs of Protestantism. But is is the implicit rather than the explicit of the appeals of these cults which has the invaluable lesson for religious denominations. The lesson is to direct the appeal not only to the will but also ^{to} the imagination.

CHAPTER SIX

CONCLUSION

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I. Summary.

The study thus far in this thesis has taken us through the following aspects and yielded the following results: in the introduction to the thesis definition of terms was necessary and a statement of the problem confronted was considered imperative. The next needful step centered around a justification of the present study, attempting to show that acquaintance with the super-belief cults, Christian Science, Mormonism, Theosophy, and Spiritism, would yield results which would be serviceable to Protestantism. Moreover, the writer tried to indicate, by way of justification of the present study, that the amazing spread of the cults in this era is an additional factor which makes this investigation pertinent. Delimitation of the subject was the third consideration in the introduction. Careful attention marked the efforts of the writer as it was averred absolutely necessary to give major attention to Christian Science, and making use of the other selected super-belief cults whenever they promise to contribute to the purpose of the thesis. A list of the main sources which forms the basis of this study, and an indication of the method of procedure brought this section to a close.

Christian Science's beliefs and practices and organization were studied in chapter two with the aim of ascer-

taining the real nature of this important cult. The discoveries were interesting and at times shocking. The beliefs studied proved to diametrically opposite to those of historic Protestantism. In the case of the practices of this cult the same divergence from Protestantism is in evidence. The third phase of this investigation, in chapter two, revealed an organization which has all the earmarks of an autocracy. Mrs. Eddy lodged the scepter of Christian Science in her own hands. In keeping with the spirit of an autocratic organization, the branch churches possess virtually no traces of self-government, all their instructions, ~~these~~ those of importance, are handed down from above. All of this occurs in democratic America. This phase of the thesis was concluded by the contention that this cult is neither democratic in government nor Christian in beliefs and practices. Christian Science is, therefore, a misnomer.

Organization for Propaganda was the center of investigation in chapter three. Christian Science, Mormonism, Theosophy, and Spiritism are all excellently organized for the work of propaganda, but this is pre-eminently true of the Christian Science cult. Among this cult's agencies for propaganda are the healers, the strategic use of literature, and the large number of full time employees. These are the most effective agencies of propaganda in the possession of Christian Science. In the case of Mormonism the use of guides and literature, in combination, for the sightseers

in Salt Lake City, Utah, is beyond doubt their most potent propagating agency.

Some cardinal psychological appeals of the selected super-belief cults were considered in chapter four. The appeals of the cults, with the exception of idealism and religion, are wholly unchristian, appealing to the self-interest of the individuals. In this instance another divergence from historic Protestantism occurs. Of all the cults under consideration Christian Science and Mormonism have the largest number of attractions.

An attempt was made in chapter five to evaluate the study of the super-belief cults for historic Protestantism. The results were both negative and positive. The unchristian beliefs and practices and autocratic organization yielded only negative results for the most part. The organization of Christian Science possibly has a positive bearing on Protestantism. This lesson is found in the perfect way in which orders are carried out by the branch churches. The Protestant churches would do well to somehow organize for more efficient execution of church legislation. The far reaching and sagacious use to which the cults, and pre-eminently Christian Science, make of literature condemns the almost ^{supine} attitude of religious denominations of our day. Again the negative results emerge in the instance of full time employees of Christian Science. The writer is convinced

that an indirect lesson for Protestantism is found in the Mormon's propaganda among the American tourists in Salt Lake City, Utah. Each of the denominations might well give more attention to the task of creating denominational consciousness and to the rewarding work of bringing about a more receptive attitude on the part of the general public toward the denomination. Evaluation of the cardinal appeals of the cults led to the conclusion that the imagination rather than the will is the object of the attractions. The appeal to the imagination is stronger and more fruitful psychologically. The inference is religious denominations could profit by following this example of the cults. This would have to be done with caution or violence would result.

II. The Conclusions.

From the facts presented in this thesis a number of conclusions regarding the super-belief cults, Christian Science, Mormonism, Theosophy, and Spiritism, can be drawn. The following conclusions appear to the writer as being either implicit or explicit:

1. During the last threescore years upset conditions in general have contributed to the difficulty of meeting successfully the intellectual, psychological and ethical problems of life. Neurosis has been the result for too many. This condition has proved fruitful soil in which the cults have flourished prolifically.
2. The Christian Science Cult is unlike historic Protestantism in its beliefs, practices, and is autocratic in government in a democratic country.

3. While Christian Science makes specious claims to its right to be termed "christian" the writer finds not the slightest justification for this.
4. Most all of these cults have appropriated and corrupted the fundamental teachings of Christianity.
5. Each of the cults considered is admirably organized for the purpose of propaganda.
6. Unlike historic Protestantism the great majority of the attractions of the super-belief cults are directed to the self-interest of man.
7. Wide and effective use of literature is made by one and all of the cults in their program of propaganda.
8. Little is demanded of candidates for membership in the cults as to the seeking of forgiveness through repentance.
9. The spread of the cults is due to the existence of a certain type of individual who is subnormal intellectually, spiritually, or physically, the new hope which they offer for the mere asking, and the technique of propaganda.
10. Historic Protestantism would do the cause of Christianity great good by learning the following lessons from Christian Science, Mormonism, Theosophy, and Spiritualism:
 - a. The creation of a more united head executive.
 - b. By taking advantage of the physical, psychological, and economic needs of people.
 - c. By the production and circulation of literature.
 - d. By capitalizing on the opportunities for instilling of Protestant and denominational consciousness.
 - e. By appealing to the emotions and imagination rather than to the will and intellect.
11. The value of this study is found in the familiarity with the cults which enables one to cope with them with a greater degree of success.

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