Where Christian Science Fails

By Stephen Paget, F. R. C. S., in the London Daily Mail.

To understand the failures of Christian Science we must understand the state of her mind. Spirit, she says, is all; matter is nothing. Diseases are an error, illusion, or dream of mortal mind; they are real "on our mortal plane," but they are not really real, they are not really there. Once we are sure that they are not really there they cease to be there.

It follows that she denies the reality of all germs and of all internal parasites. Mortal mind imagines that mosquitoes, tsetse flies, fleas, and oysters are able to convey to man the germs which in him are malaria, yellow fever, sleeping sickness, plague, and typhoid fever. Christian Science says that the symptoms of these diseases are the work of mortal mind; we believe that we are ill, and we are healed by convincing ourselves that the whole thing is an illusion.

But what about the diseases of animals? What of the millions and millions of worms, fishes, reptiles, birds, mammals dying of this or that disease? Is tubercle in a monkey's lungs an error of mortal mind or of monkey mind? Is lockjaw in a horse an error of equine mind? Or is the error in us? In that case the horse is under no illusion. Therefore it is not suffering. But here it is dead. Well, says Christian Science, death itself is an illusion. But the horse was not a Christian Scientist; it had no opinion one way or the other touching the reality of death. Therefore, is it, or is it not, really dead? Was it in real pain, in real convulsions? Was that pain a dream in us or in it? If the error was in us, why did Christian Science give "absent treatment" to Mr. Holland Hibbert's broken-winded mare? Why did she give it, all the way from New York, to a pet dog at Bayreuth if the dog's illness was all in the owner's mind and none in the dog's mind? If pain, disease, and death, rending all creation, are an illusion of human minds, then no animal is really in pain, disease, or dead. But what of the millions of millions of animals that perished before mortal mind appeared on this earth? On the other hand, if the pain, disease, and death of animals are not in us, but in the animals, where they certainly seem to be, then they must be really real; for it is impossible that canine mind should share the high illusions of human mind. All those diseases, therefore, which are transmissible between animals and us—glanders, anthrax, lockjaw, tubercle, etc.—must be accounted as real in the animals but not in us.

FORGETTING THE ANIMAL WORLD.

The fact is that Christian Science left out of her universe all creatures except us. She was so busy making a god of man that she forgot the animals. And now, if you ask her about the pain, disease, and death of these fellow-creatures of ours, she says, "Animals, like human beings, are suffering from the belief in the power of evil which constitutes mortal mind; and can be, and are being, cured in the same way." In plain words, the diseases of animals are an illusion in us. She forgets that the brute creation was here, suffering and dying, for countless ages before the creation of man. She sticks to it that rats die of plague and guinea-pigs of phthisis because we dream of the germs of these diseases.

As she thinks of animals, so she thinks of babies. Over babies, at their birth, or soon after, she loves to "voice the truth" or to "enjoy a pleasing demonstration;" and some of her results in this line might well engage the attention of the society for the prevention of cruelty to children.

She defends her "failures" by this argument, that mistakes, failures, and disasters occur in medical and surgical practise; and she says that some surgeons are too fond of operating. This argument neither shortens the list of those who die of Christian Science nor alters the fact that she sits, day after day, by cases of diphtheria, hemorrhage, cancer, strangulated hernia, intestinal obstruction, abscess, or abnormal labor, and never stirs a finger to help them; and will, at the last, utter this brutal insult over the dead—that they died of want of faith. As for her statement about operating, I have not yet heard of a single case of appendix-abscess, in Christian Science, where the patient did not die; whereas the operation for the removal of the appendix, to prevent the risk of an abscess, has a mortality of about 1 per cent.

Anyhow, we cannot liken what happens in medical and sugical practise to what happens in Christian Science. First, because in London, for instance, there are nearly 7,000 doctors, and only 70 Scientist healers. Next, because, as Dr. Cabot has pointed out, a patient suffering from organic disease is less likely to go to these healers than a patient suffering from functional disease; thus, Christian Science thinks that she gets the same proportion of organic cases as you get in a general hospital, whereas she gets an excessive proportion of purely functional cases.

"ERRORS OF MORTAL MIND."

Next, because she treats all diseases alike as "errors of mortal mind," and refuses to see any real difference between indigestion and gastric ulcer, between pain in the breast and cancer of the breast, between ordinary backache and spinal caries, between ordinary headache and cerebral tumor, between weak eyes and optic neuritis, between nervous inability to walk and degeneration of the spinal cord, between "palpitations" and valvular disease of the heart. Next, because she forbids the use of drugs; she robs the epileptic of their bromide, the anginа cases of their amyl nitrite, the heart cases of their digitalis, and the rheumatic-fever cases of their salicylate.

Finally, because she never examines a patient, takes a temperature, reads a medical book, enters a museum, dissects a specimen, makes a chemical test, listens to the lungs, feels the pulse, or looks down a microscope. She sends out her healers absolutely ignorant of the very elements of anatomy, physiology, pathology, medicine, surgery, and midwifery.

Thus, when people die of Christian Science, it is not "failure;" it is the complete logical success of her methods. No mistake was made in diagnosis, for no diagnosis was made. Nothing was wrong in the treatment; they went on demonstrating and voicing the truth, just as they ought, to the very last moment. Nothing failed but the patient's faith. Everything that ought to be done was done. It was not the healer who failed, it was the victim.

We all know that Christian Science does heal many cases. She does enable a multitude of invalids to forget their ailments, to cease from watching and remembering the infirmities of the body. She does enable many people to leave off smoking, drinking, and even the drug habit. She does often enable those whom we call neurotic or neurasthenic to regain confidence, activity, and health. We do not know how many of these patients relapse, nor do we know the proportion of the healed to the not-healed. All the same, it is certain that she heals by suggestion a very great number of people whose extreme sensitiveness made their lives a burden to themselves or to their friends. In brief, she can heal such cases as have been healed age after age in the temples of Aesculapius, in the presence of a relic, at the touch of a mesmerist, or by a fright, or a legacy, or marriage, or by the stronger will of a doctor, a nurse, a candid friend; she is a new way of that old "influence of the mind over the body," which began with the very beginning of our race.

HIDING FAILURES.

She is not content with that; she must heal all diseases. Dr. Cabot, Dr. Moll, Dr. Huber, Mr. Purrington, and others have carefully investigated her reputed cures of the great organic diseases. They are, as Dr. Huber says, "pitifully without foundation." He was told that she had healed cases of yellow fever, phthisis, cancer, locomotor ataxy, "but truth compels the statement that my efforts to examine these cases were defeated by the cheapest sort of subterfuge and elusion." She is desperately secret over these lost legions. "None of their failures," says Dr. Buckley, "are mentioned by the healers, and few by living victims, who are usually silenced by shame. One I met in an insane asylum, muttering all day long, 'God can never be sick.'"

To see the works of Christian Science as they really are one must read, not the vague and imaginative testimonials which she weekly publishes, but that list that she conceals of the long trail of pain, misery, and death left behind her in all parts of the world, as it were on purpose.

SOCIAL AND PERSONAL

A pretty wedding of Wednesday was that of Miss Leone Edmonds and Alfred Bohling, the marriage having taken place in the temple and a reception following in the evening at the home of the bride's parents, Mr. and Mrs. Alfred Edmonds. The rooms were prettily decorated for the occasion, the parlor, in which the bride and groom stood, being in white and green, chrysanthemums, roses and carnations being used with charming effect. Red was the color scheme in the library, where punch was served by Miss Goldie Warburton. The diningroom was in pink, streamers of ribbon being hung from the chandelier to the four corners of the table and carnations forming the centerpiece. The diningroom was presided over by the Misses Stella Edmonds and Keren Skidmore. The bride wore a dainty gown of white messaline with trimmings of real lace, and carried brides' roses. She was attended by Miss Enid Edmonds, who wore a gown of pink messaline and carried pink roses. Mr. Joseph Boud acted as best man. Mr. and Mrs. Edmonds were assisted in receiving by Mr. and Mrs. Bohling, Mrs. Haslam, Mrs. Pitts and Miss Nora Warburton.

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Mr. and Mrs. H. Vance will entertain at a dinner this evening.

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Mrs. W. H. Weyher entertains at dinner tonight in honor of Mr. Arnold, her father.

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The girls of the university gave their first annual dance last night at Museum hall, the walls being draped with flags, and cosy corners arranged all about the room. About 400 students were present and in the grand march a picture was taken which will be framed and hung at the university.

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Mrs. W. H. Ellingson was hostess at a card party yesterday, the decorations being in pink roses and about five tables played. Prizes were awarded Mrs. C. A. Wherry and Mrs. W. W. P. Hawks, and assisting the hostess were Mrs. George Withington Eldredge, Mrs. Horace P. Saunders, and Miss Olive Gray.

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Miss Florence Campbell entertained the J. O. Y. club at her home yesterday, the rooms being prettily draped in flags, red tulle, red hearts and chrysanthemums, and nine guests being present.

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Mrs. James E. Jennings entertained at a bridge tea yesterday, the rooms being beautifully descorated in chrysanthemums and eight tables played, the hostess being assisted by Mrs. George T. Badger, Mrs. John N. Sharp and Mrs. G. H. Smith, and the prizes going to Mrs. J. J. Campbell, Mrs. Richard Stingley, Mrs. W. V. Rice, Mrs. Thomas Kearns, Mrs. L. C. Robinson, Mrs. J. B. Risque and Miss Kate Williams.

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Mrs. John J. Daly gives a matinee party at the Colonial this afternoon for Mrs. E. A. Wall and daughters, who leave shortly for a trip abroad.

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Miss Catherine Williamson is the guest of honor at a matinee party at the Orpheum this afternoon given by Miss Lydia Smithen.

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The regular hop will be given at the post tonight.

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Mrs. C. L. Rood entertained delightfully yesterday in honor of Mrs. Brinker and Mrs. J. F. Evans.

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Miss Ivy Knight entertained on Thursday evening for Miss Vera and Miss Ivah Klingman, who leave shortly for California.

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Mr. and Mrs. Lewis T. Cannon were guests of honor last night at a card party given at the home of Mr. and Mrs. Harry Kimball by the Sewing club, of which Mrs. Cannon is a member, the amusement being 500 and the prize won by Mrs. L. T. Whitney and W. P. Piper. Mr. and Mrs Cannon leave shortly to spend the winter in Logan.

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On Thursday afternoon Mrs. Cannon was entertained at cards by Mrs. A. H. Irvine, the rooms being prettily decorated in chrysanthemums, and the prize in the contest won by Mrs. Carol Cannon, while a prize went to the guest of honor.

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The Reaper's Social will meet with Mrs. E. B. Wells on Monday afternoon at 2 o'clock at her office in the Templeton, and all members are urged to be present.

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An interesting social event of next week will be the dancing party on Tuesday night at the Twentieth ward amusement hall, to be chaperoned by a number of well known people, including Mr. and Mrs. O. D. Romney, Mr. and Mrs. O. C. Beebe, Mr. and Mrs. Henry McEwan, Mr. and Mrs. D. R. Lyon, Mr. and Mrs. John Russell, Mr. and Mrs. W. A. Servis, Mr. and Mrs. Lynn Simmons.

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The Salt Lake City No. 73, Brotherhood of Railway Clerks, gave their grand ball at Odeon hall last night, and a large number were in attendance to enjoy the event, which was one of the most successful yet given by the popular brotherhood.

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A delightful surprise and bundle shower was given last night at the home of Mrs. Emily Holling in honor of Louise Wolley. A delightful musical program was given during the evening by Mrs. Lizzie T. Edward, Miss Mabel cooper, Mrs. E. Cooper, Miss Bessie Smith and Louise Wolley. A recitation was cleverly given by Mrs. Holling. Those present were Mrs. Lizzie T. Edward, Mrs. J. C. Haesch, Mrs. E. Cooper, Miss Mabel Cooper, Mrs. J. G. Budd, Mrs. E. Shingleton, Mrs. J. H. Thorne, Mrs. T. R. Alder, Mrs. T. J. Jones, Miss Bessie Smith, Kate Holiday, Priscilla Davis, Lena Bergner, Myrile Knight, Mrs. F. Hatch, Mrs. M. Manson, Janie Knight, Mrs. I. Glover and Miss M. Ansell.

Marriage Licenses.

Marriage licenses were issued to the following persons during the week by the county clerk:

J. O. Ashcraft of St. Anthony, Ida., and Cora Wilkinson, Hoytsville, Utah.

Jesse Earl of Lehi and Lysle Boyle of Payson.

J. L. Davy of Hailey, Ida., and Caroline L. Manning of Salt Lake.

Isaac Isaacson and Matilda Anderson of Goshen.

J. H. Frahm and Inez Holderness of Murray.

T. E. Fowler of Murray and Amy Bennion of Taylorsville.

Edmund Ludlow and Ella Christensen of Salt Lake.

A. F. Mantey and Clare Marrick of Hailey, Ida.

W. A. Dahlquist and Florence Adams of Oakley, Ida.

J. A. Brodeback of Raymond, Canada, and Adelaide Wine of Lehi.

Nathaniel O'Conner of Knoxville, Tenn., and Ollie Bendixen of South Cottonwood.

J. S. Huskinson and Della Dunton of St. Anthony, Ida.

W. D. Hammond and Elsie Somerville of Moab.

H. R. Mounteer of Union and Maude I. Marriott of Sandy.

W. C. Holtgreve of Salt Lake and Calla Hagge of Alva, Okla.

J. B. Litizzetti of Helper and Lottie Snyder of Wellington.

R. Walker Salisbury and Genevieve M. McCornick of Salt Lake.

F. E. Mann and Edna M. Williams of Salt Lake.

H. E. Rampton and Hazel Dinmer of Salt Lake.

Joseph Cook of Bountiful and Julia Nelson of Salt Lake.

Reuben Cowlishaw and Mabel Staker of Ogden.

Albert Perrett and Clara M. Kiddle of Sterling, Canada.

John Mallas and Zina Cookayne of Midvale.

E. E. Byer and Verdi C. Beebe of Salt Lake.

A. B. Rohling and Leone Edmonds of Salt Lake.

James Gillespie and Mary E. Shurtleff, Murray.

G. E. Kane, Salt Lake, and Maud Olmstead, Lehi.

Elias Miki and Alna Stronen, Bingham.

Andrew Ericson and Wendla Ericson, Bingham.

W. O. Forgie, Milford, and Mary C. Pederson, Sandy.

Joe Bokvecah and Reti Bloosevich, Midvale.

Robert Smith, Canyon View, Ida., and Edith Shaw, Ogden.

J. B. Carlisle, Murray and Mary T. Turpin, Granger.

Gus Martinson and Ann Mattson, Bingham.

C. R. Hakes, Blue Water, N. M., and Mary A. Osborne, Forest Dale.

S. F. Dalton, Cowley, Wyo., and Vilda Christensen, Murray.

J. A. Trottier and Eliza P. Trottier, Salt Lake.

Niels Anderson and Sigrid Johanson, Salt Lake.

P. P. Jensen, Chesterfield, Ida., and Florence R. Campbell, Riverdale, Utah.

A. E. Smith and Olive H. Littlewood, Salt Lake.

A. G. Stone, Salem and Lucy T. McKell, Spanish Fork.

R. G. Powis and Ethel L. Nebley, Salt Lake.

Joseph E. Love and Catherine M. Welsh, Salt Lake.

Robert Eustis and Jessie Houston, Salt Lake.

F. G. Stevens and Anna L. Hardy, Salt Lake.

Frederick G. Johnson and Myrtle Steed, Farmington.

H. L. Chickering, Boston and Charlotte Burnham, Woods Cross.

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