have tried to find this Ultimate Unity in an Element, Number, or Idea.

But the only deduction Mrs. Eddy can make from this great principle is that, "God, Spirit being all," there is no such thing as matter.

The great invention of Christian Science is "mortal mind." By this phrase Mrs. Eddy means something untrue, unreal, something which has no existence. She calls "sickness and sinful humanity mortal mind—meaning by this term, the Flesh opposed to Spirit." The ills of the flesh, which are part of matter or "mortal mind," and as such are merely false ideas and non-existent, must be annihilated by the Divine Spirit, not by means of medicines presented by physicians. Healing will be accomplished by the "Supreme and only reality," for "the realm of the real is Spirit."

What a contrast to the Christian creed of the Creation is the World as described by the founder of so-called Christian Science! When darkness was upon the face of the deep and the Spirit moved upon the face of the waters the word went forth, "Let there be light and there was light"; and it was seen that the light was good, and was divided from the darkness. But when the author of *Science and Health, with Key to the Scriptures*, attempts to throw light upon the dark places of science and religion, she cannot supply us with even a glowworm luminosity.

Portia, when returning home to Belmont, after getting justice done to Antonio by outwitting Shylock, seeing a light burning in the hall of her house, exclaimed:

How far that little candle throws his beams,
So shines a good deed in a naughty world.

But Nerissa remarked in response:

When the moon shone we did not see the candle.

And Portia answered:

So doth the greater glory dim the less:
A substitute shines brightly as a king
Until a king be by.

From Mrs. Eddy's work no light is emitted. Her treatment of "The Fundamental Principle," "The Unity," is too bewilderingly unintelligible. Her vagueness and misconceptions exclude all daylight from her writings, and her philosophy affords no kind of illumination.

When common sense, not to say logical reasoning, steps in, it acts on Mrs. Eddy's metaphysics like Nerissa's moonshine or Portia's little candle, like the king on his substitute.

"Faith Abounds without the Aid of Christian Science."

It is not within my purpose here to dilate upon the spiritual service which Christian Science is said to have rendered many souls by engendering within them the virtues of faith, fortitude, endurance, and self-control.

In any case, we have to set over against such service the terrible and fatal disservice Christian Science has dispensed in multitudinous instances by its cruel and heartless treatment of physical suffering and disease.

If Christian Science has done good in a spiritual manner to any one by arousing or increasing faith—and I am not prepared to deny that it has done this—so much the better, as this is at least something towards counterbalancing the enormous evils of its mistaken and criminally erroneous treatment of the body. But it is harmful to do evil even though some good may come out of it.

Fortunately, however, it has been permitted to us to learn the value, the comfort, and the helpfulness of faith without having to condone or acquiesce in the danger and absurdity of faith healing in its Christian Science garb.

Faith, indeed, is much; perhaps it is really everything to man. Happily, it was given to him ages before the atrocities of Christian Science were dreamed of.

A far better and truer way of explaining its action in mental affliction and bodily suffering may be gleaned from the following extract from Carlyle, with which I must bring to an end this lengthy but imperfect article:

"An inward force has been given to man whereby he is enabled to withstand the pressure of things outward. Obstruction abounded; but Faith also was not wanting. It is by Faith that man removes mountains: while he had Faith, his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peace-

able and resolved. In the thickest gloom there burnt a lamp to guide him. If he struggled and suffered, he felt that it even should be so; knew for what he was suffering and struggling. Faith gave him an inward Willingness, a world of Strength wherewith to front a world of Difficulty. The true wretchedness lies here; that the Difficulty remain and the Strength be lost; that Pain cannot relieve itself in free effort; that we have the Labour and want the Willingness. Faith strengthens us, enlightens us, for all endeavours and endurances; with Faith we can do all, and dare all, and life itself has a thousand times been joyfully given away."^{1,2}

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¹ *Europe*, vol. ix, pp. 79, 80. ² Carlyle: *Characteristics, Essays*, vol. iii, p. 22.

REMARKS ON SPIRITUAL HEALING.

BY

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THE cases of two patients from my private practice, who have been mixed up with faith healers, have come to the notice of the British Medical Association,* and that, I think, has led the Editor of the JOURNAL to imagine that I have had a much larger experience of faith healers than really is the case. I only remember one other of my patients who belonged to a sect of faith healers (Note I), and I have not met with any number of persons, so far as I am aware, on whom the agency of faith has been employed for the cure of their disease.

On the other hand, I have always had an indirect interest in spiritual healing, for a member of my family is said to have the gift of healing by faith. We have supplied quite a number of clergymen to the Church of England, most of them of the very low Church. Many years ago I was informed by letter that one of these clergymen was endowed with such great and lively faith that he was able to cure the sick, and that he had actually cured two of his own household by anointing them and praying over them. I was asked to express my opinion on this very important matter, and I am sure it was expected that I should remonstrate and say it was nonsense or the effect of imagination. But I did not do so. I at once wrote to offer my congratulations and to express my pleasure, and to say that I saw many persons whom I could not cure, particularly persons afflicted with cancer, and that I should be delighted if my relative, the clergyman, would take over and cure the cases which were beyond my art. My disappointment may be imagined when I received a letter informing me that it was not given to him to cure other persons than those who also believed. From this I perceived that mutual faith was necessary, and, as I could not feel confident that I should be able to provide patients of so strong a faith as this, no further negotiations took place. I have, however, at rare intervals, held conversations with this clergyman on healing by faith, and the matter has often been before my mind, although I have never, until now, spoken or written on it.

It has always seemed to me that our profession has been disposed to take too narrow a view of spiritual healing. In the opinion of many medical men the cures are only effected on impostors who permit themselves to be cured, and on neuro-mimetics, who are cured of maladies which they have never had; and the persons who proclaim these cures, for the most part ecclesiastics, are either too ignorant to distinguish between real and feigned conditions of disease, or are themselves impostors, sometimes sometimes banded together deliberately to deceive the public, either for their own individual ends or for the benefit of the religious community to which they belong. In some of these communities the ecclesiastic is himself the healer, the only intermediary between the Almighty and the patient; in other communities the intermediary is a saint or virgin, and the ecclesiastic assists and encourages the patient to approach the intermediary

* BRITISH MEDICAL JOURNAL, 1909, vol. i., p. 1253. This case formed the substance of a leading article. The second case has not been published, but has been referred to a Committee of the Association. The patient died of cancer of the larynx in spite of an attempt at cure by spiritual means.

And, sometimes, the place of the ecclesiastic is occupied by a lay person of great faith and influence. Undoubtedly there are impostors and wicked persons among faith healers as there are among all other kinds of human beings, but I am sure there is not the least reason or excuse for branding every person who assists in spiritual healing, whether as patient or as intermediary, as a fool or a rogue.

In the first place, a little reflection will discover that there is a very wide and abundant material for spiritual healing. It is possible, with little difficulty, to mark out several groups of patients who may be cured by faith. In addition to the impostors and neuro-mimetics, there occur to me at least four other groups. Let me enumerate them all, and give an example under each heading.

I.

First, there are the deliberate impostors, who sometimes simulate disease so closely that they take the cleverest of us in. Of such a kind was a young lady whose stomach I opened some years ago for gastric ulcer. Not only had she suffered terrible pain and grown pale and meagre, but she had brought up blood on several occasions, once in the presence of a medical man, when she brought up a large quantity of it, and fell on the ground in a kind of swoon. The stomach was quite healthy, but her symptoms ceased from the time of the operation. I afterwards learnt that, some time previously, albuminuria had been suspected on account of certain symptoms which she presented. Specimens of her urine were examined. The quantity of albumen was so remarkable as to arouse the suspicion of the medical attendant, who had some of the urine brought him unknown to the patient. There was no albumen in it, and he also found that on the occasions when a large quantity of albumen had been present the patient had fetched an egg out of the kitchen. As such patients are believed to feign disease in order to secure sympathy, there is nothing more likely than that they should permit themselves to be suddenly cured by a miracle in order to secure still greater sympathy.

II.

Second, there is the large army of "sofa saints," (Note II), neurotics, and neuro-mimetics of every degree and kind. How easily some of these people lend themselves to a cure by faith! Many years ago I found a young woman in Mr. Callender's ward who was suffering from paralysis of one arm from a lightning stroke six months previously. The limb was well nourished, and had never been burnt. The window at which she was sitting watching the thunderstorm was closed and had not been broken, while the door of the room was shut. A single application of the battery after confidence had been imparted to her by the surgeon sufficed to immediately cure her paralysis. What an excellent case for cure by faith!

III.

Loss of function of nerves from shock and other influences. An old lady whom I saw some years ago told me that she had become stone deaf from the sudden horror of seeing her grandson fall in front of a passing train just as her own train was starting from the platform. It was not until some hours later that the boy was found to have escaped by having fallen between the metals. But she did not recover her hearing on the news. Six months later, however, it came back as suddenly as it had left her. Had she been on a pilgrimage to Lourdes at the time, what a splendid example of spiritual healing hers would have furnished!

IV.

Then there are the so-called reflex conditions of disease, such as asthma—true sickness for the sufferers, making life almost unbearable. Some of them are never cured and are scarcely relieved by any treatment. But there are cases having all the characters of severe asthma which are cured or relieved by a single application of the galvano-cautery to the nose or by the use of an inhaler for a few days. When a medical man claims to have cured nearly 200 cases of asthma out of 400 which he treated by the application of the galvano-cautery to an apparently sound mucous membrane, it is only reasonable to expect that some of these sufferers might have been cured as completely by faith without the cautery as by faith in addition to the cautery.

V.

Stiffness and serious impairment of power after accident. Such was the case of Anatole Desailly, a coalminer, who was seriously injured in April, 1898. When he arrived in Lourdes in August, 1899, he could scarcely drag himself along with the aid of crutches. He was being conveyed to the hospital in a little cart, when he suddenly leapt out of the cart, crying "Ça y est," and began to walk without crutches. A few days later he returned to his work as a coalminer. There seems not the least reason to doubt that, had any other strong influence than faith possessed him, he might have done what he actually did at Lourdes perhaps a year earlier, and have been at work within a few weeks or months of his accident. We are familiar with similar cases and cures, particularly after railway accidents. The impression produced on all observers when such a cure is instantaneous, and takes place in a town charged with the electricity of religious emotion, cannot be over-estimated.

VI.

The disappearance of tumours, particularly of internal tumours. Such tumours disappear in persons who have not been treated by faith, but who have been condemned to death by the most capable surgeons. As a rule, the cure is slow, but, as we occasionally know to our chagrin, abdominal tumours disappear as if by magic. Here, again, is a case from Lourdes. Mlle. Victoire Bonnet, aged 30, brought a medical certificate to the effect that she was suffering from a tumour apparently situated at the level of the pylorus, which the doctor believed to be cancerous and, accordingly, incurable. At the tenth immersion in the pool she was suddenly freed from all discomfort, the tumour disappeared, and from that moment she remained cured of all her troubles. Three years later she presented herself at the Bureau des Constatactions Médicales, to show that the cure was permanent.

Here, then, are four groups of cases, in addition to the impostors and neuro-mimetics, which afford material for any number of marvellous cures and miracles. The halt and maim walk, the deaf hear, the sick are made whole, and the cure is often instantaneous.

If the diseased condition has been simulated, it has been so skillfully done that we ourselves might have been deceived into believing it to be true disease. And in the other groups, in which there has not been what we regard as organic disease, the patient has been sick or in pain or disabled, and has, perhaps, been treated by many physicians in many lands without relief, when suddenly, or rapidly, complete relief has resulted under the influence of faith. When such cures take place in the presence of vast masses of people, although it may be possible to explain all the steps through which the emotion has produced the "cure," how can we be surprised that the people fall on their knees before God and bless His holy name for the miracle which He has wrought?

I defy any one to read Zola's story of the cure of Marie le Guersaint, written by a sceptic (Zola's *Lourdes*), without being moved by it and without feeling convinced that all the true Catholics who were present, priests and people, with the unhappy exception of the Abbé Pierre Froment, truly believed that Almighty God had been moved by the intercession of Our Lady of the Immaculate Conception to display His divine power by instantaneously restoring the health of the poor girl who had lain paralysed upon a couch for seven years. In the eyes of all who witnessed it, it was a miracle, for every medical man who had seen her had, with one exception, believed her to be suffering from a damaged spinal cord. There is therefore no excuse, in such a case as this or in ninety-nine out of one hundred cases which are cured by faith, to impute dishonesty and deliberate deception to the priests and people who proclaim such cures to be the work of God. From the little I have seen of the priests actively engaged in the grotto at Lourdes, I can feel no doubt that the most of them honestly believe that the cures which they have seen are genuine. I would no more think of accusing them of deliberate deception than I would accuse my own relative of it.

And, knowing his life as I have known it for nearly fifty years, I would as soon believe him to be guilty of forgery

or murder as of an attempt to impose on me by falsely representing the circumstances of a case in which he believes that he cured disease by faith. If he tells me that he has cured cases by prayer and anointing, I am quite certain that he thoroughly believes that he has done so.

It will be seen that only the sixth of the foregoing groups contains cases in which organic disease is likely to have been present. The large abdominal tumours which have been known to clear up either under the influence of faith or without it, are presumably inflammatory, not malignant; but they are solid masses, and may be classed as conditions of organic disease, although they belong to a class which may get well under many diverse treatments.

VII.

But I am prepared to go one step farther, and to suggest that every now and again a case of true organic disease may, perhaps, be cured by faith. I would base my argument on the knowledge we have gained from cancer research. We have learnt that certain mice are immune to cancer, and that mice which are susceptible to cancer may be rendered immune to cancer. We have learnt that cancer may disappear spontaneously in mice which are not immune; and we have learnt that mice may be so treated as to enable them to get rid of their cancerous tumours in the same manner as other mice get rid of them spontaneously. Our cancer researchers are striving to discover what there is in some mice which renders them naturally immune to cancer and what there is in other mice which enables them to get rid of their cancerous tumours. At present the investigations have not yielded any other result than a growing belief that the chemical constitution of the blood or lymph, or of the tissues of the body of mice which are immune to cancer, or spontaneously get well of it, differs in some unknown manner from the chemical constitution of the blood or lymph or tissues of the body of mice which are susceptible to cancer.

Of human beings we are not in a position to affirm that there are any individuals who are immune to cancer, although we do believe that this is so. On the other hand, there are individuals who spontaneously get rid of tumours which are authenticated cancers. Many such cases are on record, and I might quote them from medical literature, but I prefer to take one from my own practice.

Early in 1903 a gentleman, 75 years old, had an epithelioma of the lower lip removed in New Zealand. It recurred, and a second operation was performed six months later. Again the disease recurred, and the glands on the same side of the neck became enlarged. The lip and glands were removed in February, 1904. In the summer of that year he left New Zealand, came to England, and consulted me in September. There was no sign of recurrence. But in November the glands beneath the angle of the jaw at the extreme end of the scar were enlarged. I removed the contents of the anterior triangle of the neck, in which there were glands which were on the point of breaking down. In the following July (1905) there was disease on the posterior border of the sterno-mastoid muscle. With the assistance of Mr. Harold Simmons of Bournemouth I cleared out the posterior triangle, cutting away the muscle and most of the soft structures of the neck. But the disease was on the point of breaking down, and was adherent to the surrounding structures and even to the bone, so that I had to leave lumps of it here and there and to close the wound with the certainty that the patient could not live more than a few months. The wound healed by the first intention. Within a short time all that side of the neck down to the clavicle became swollen, full, and very hard. Dr. Simmons suggested that one more attempt should be made to clear away the remainder of the disease. But I would not consent, and pointed out to him that we had run very close to killing the old man at the last operation, and that the present conditions were much more unfavourable than those which we had dealt with. (This was in October, three months after the operation.) From that time matters began to improve. The induration gradually cleared up until not a trace of disease could be felt. And at this present time, nearly five years after the last operation, the patient is in perfect health. In this case there was no attempt at treatment, whether local, general, or by the influence of the mind.

One naturally asks, then, what change took place in that man, and why did the change take place in him which rendered his body not only resistant to further extension of the growth, but even enabled him to get rid of the disease which had been left behind?

To those questions we have no answer ready. But it does seem certain that, after the last operation, the patient acquired a power of resistance which he had not previously possessed. And now I would ask whether it is not possible that such a power of resistance may, once in many thousand cases, be acquired under the influence of a mental condition such as strong faith? When we see the extraordinary influence which is exerted on the body, on its blood and tissues, by fear, by hope, by love—how, on the one hand, the individual fades and wastes and even dies; how, on the other hand, appetite is restored, sleep returns, the blood grows richer and redder, and a kind of resurrection of the body is effected—is it unreasonable to assume that this resurrected body may sometimes differ from the former body in some fine chemical changes which science is not yet able to measure or even to discern? And, if this can be induced by other states of the mind, why not by faith?

I have attempted to formulate this idea, not only to explain the occasional cure of organic disease under the influence of faith, but to explain the cases which are now and again cured by remedies which come into fashion for awhile, then lose their support and are lost sight of (Note III). How many of these remedies I have seen for cancer in the course of the last thirty-five years. Chian turpentine, thyroid extract, cinnamon, trypsin, electricity, Count Mattei's treatment, and I know not how many more. The renown of more than one of them has depended on the cure of a single case of cancer which had, perhaps, been diagnosed by an eminent surgeon. In my earlier days I formed the opinion at once that the eminent surgeon had been mistaken in his diagnosis. And that may have been so in some of the cases. But in other cases the diagnosis has been proved by microscopical examination, and by general conditions which have left no room for doubt. Upon that the same treatment is tried again and again, by many persons, including the one person who had the successful case. But the remedy seems to have lost its charm; there is no repetition of success, and the cancer cure sinks slowly into oblivion. But how is the one successful case to be explained? Did the remedy chance to produce that change in the body of the patient the nature of which our cancer investigators are trying to discover, which rendered it capable of resorbing its cancer and made it immune to another attack of the same variety of cancer? For the present the question must remain unanswered.

It will be inferred, from what I have said, that I believe in spiritual healing; or, to put it in other words, that people are cured by faith. But I am not an advocate for the treatment. It is too capricious, too uncertain. I do not know whether there are any statistics of the proportion of the cured to those who attempt to be cured by faith. I scarcely think there can be. From our point of view, they would not be very reliable, and, from the public point of view, I have an impression they would be very disappointing. At the present moment, in the Western world, the great centre of spiritual healing is in France, at the town of Lourdes. Immense numbers of pilgrims, well and sick, sound and unsound in body or mind, flock to the town in the Pyrenees every year. Lourdes is the metropolis of spiritual healing, and has maintained its supremacy for more than fifty years. So far as I can judge, the results, whether estimated in quantity or quality, are cruelly inadequate. The doctor at the Bureaux des Constatations Médicales informed the Abbé Pierre in Zola's *Lourdes* that the proportion of cured to uncured is about 10 per cent. I suspected that Zola would be more likely to represent a low proportion than a high one. But I doubt if he has not overrated it. For in the Chanoine Roussell's *The Glories of Lourdes*, published last year,* he says that "on an average, 1,500 cures are entered annually in the Register of the Bureau." There must surely be many more than 15,000 persons who visit Lourdes each year in search of healing.

So far as quality is concerned, the most celebrated case is

* Translated by the Rev. Joseph Murray, p. 259. Washbourne, Ltd.

still that of Pierre de Rudder (Note IV), which occurred five-and-thirty years ago, but which was again the subject of an inquiry in 1907-8, made for the purpose of establishing it on a firm base as a miracle. If this be one of the most convincing cases, and the proportion of cures as small as would appear from the Catholic publications, it is certain that a modern hospital which could not make a better showing would not be able to live if it depended on its success for its voluntary contributions.

Why is it, then, that the belief in spiritual healing continues to be so strong in the face of such depressing results? There are many reasons.

To believe is to exhibit great faith; great faith is not common, and those who have it not respect and admire those who do possess it. It is a sign of sanctity, certainly not a sentiment for a religious person to be ashamed of.

Spiritual healing offers a hope to the people whom we are not able to heal. And if one of these people by chance recovers, there is naturally much joy at our expense.

The facts relating to the proportion of those who are cured by faith are not known to those who might be interested in them.

People "love," as my master Sir James Paget said, "to be cured with a wonder."¹ And he pointed out that the cured case is noised abroad, while the persons who have not been cured are not disposed to publish their misfortune or their folly.²

Our diagnoses are often distorted, not intentionally, but from ignorance, so that the cure of an incurable or scarcely curable disease may be recorded under an error. We all of us know from statements which patients make to us of what has been said to them by other medical men, or even by ourselves, what absurd ideas may result from the impression which our diagnosis may make upon them. The case related in our JOURNAL is an example of an error of this kind. And here is another example. It has happened to me twice, certainly, to operate for tumour of the breast on a nun in a Roman Catholic convent. In one of those cases I could not be quite sure of the diagnosis, but I said that I believed that the disease was not malignant. Now, during the operation the Mother Superior and one of the nuns remained in the operating room and prayed earnestly all the time. When I told them that the disease was a deep-seated cyst and was not malignant, they cried out with joy and thanked the Almighty that He had heard their prayers. And I have no doubt, whatever I might say to the contrary, that these devout ladies think that the disease, owing to their prayers, was transformed from malignant into innocent during the actual performance of the operation. And I have no doubt that this is the view which the convent held, and that it was taught to all the young ladies who were educated by the nuns.

I could give many other reasons for the popularity of spiritual healing, such as the relief from the necessity of dieting and medicines and local applications; the possibility of a sudden cure and instant relief from all discomfort; the pleasure of acting in opposition to the orders of our profession, which is apt to be a little dictatorial at times. But I have already given far more reasons than are necessary, and I would only point out one advantage which the faithful have over our profession. We can explain, and do explain, many of the spiritual cures, but we cannot explain them all. No doubt, there is an explanation for every one of them, but we are sometimes at a loss to find the explanation of the individual case. Nor is this surprising. For every medical man of large and long experience must have seen patients recover who, according to our laws and theories, ought not to have recovered, and he often finds it quite impossible to explain, even to himself, the reason. There has been no change of treatment, no question of faith, but when matters seemed at their worst and everyone had given up hope, the patient has slowly or suddenly begun to mend and continued to do so to complete recovery. We can no more explain such cases than we can explain some of the cases of spiritual healing. We are obliged to accept them as facts, but we are unable to explain them. The faith healer is under no difficulty in the presence of such cases. He not only accepts the fact, but has a ready explanation of it—that it is an evidence of the existence of a superior being, and is a manifestation of a power and wisdom infinitely superior to our own. The stranger and more improbable the cure, so much the greater glory to God.

And now I ask myself whether I am to join a crusade against spiritual healing, whether I am to sally forth, armed cap-à-pie with the armour of science and reason, to suppress belief in cures by faith. I think not. If the question were whether the world is to be guided by reason or by faith, and I had to make the choice, I should certainly throw in my lot with reason. Or, if I thought the world would be better for the destruction of the Christian religion, I should cry "Away with miracles and cures by faith." Or, if the belief in miracles and cures by faith were an essential part of the Christian religion, I should protest against such tyranny. But it certainly is not so in the Protestant Church. And an Italian lady, a Roman Catholic, whose sister is the Mother Superior of a convent, has often told me that belief in the miracles and cures of the Middle Ages and of modern times is not essential. It is good for those who have it, but the absence of it does not imperil the salvation of the soul. Knowing as I do how the belief in cures by faith is bound up with religious belief in the minds of many truly devout and excellent persons, and that the breaking or the shaking of it might weaken the very foundation of their belief in God, I am not disposed to war against it, but to let it be, believing that the world is none the worse, but distinctly the better, for religious beliefs which tend to make men and women kinder, less careful for themselves and more thoughtful for others—which make them, in truth, better men and women than they otherwise would be.

NOTES.

NOTE I.—This case is worth recording, to show how strong the belief in spiritual means is imbedded in the minds of some persons. Some years ago one of my medical friends told me that I should probably be consulted by a lady who was one of his connexions, and who was a member of the Christian Science sect. I had not heard of the sect before, and questioned him regarding it. Two days later a tall, well-looking, and elegantly-dressed woman came to see me. When she removed her hat and turned back the locks which hung down over her forehead, I was shocked and disgusted to see that she was suffering from tertiary ulceration, that there was no dressing on the sores, and that her hair was actually matted with the foul discharge. There was similar ulceration of the scalp. When I had examined her, we both sat silent. She was the first to break the silence, saying, "Well, I was quite sure, before I came here, that you would not be able to cure me. What they have not been able to do in Wales and in America (where she had been) you will not be able to do." I replied, "You are quite right. I cannot cure you. For, knowing what I do of you, I am sure you will not do what I tell you." "If I did," she said, "it would be all the same." "No," was my reply, "for I can certainly cure you if you will do what I tell you to do." She considered for a moment, then accepted the challenge.

A fortnight's course of potassium iodide and a simple application to the sores made a different woman of her. She persevered in the treatment until she was quite well, and I thought she had learned her lesson so that she would have the good sense in future to try orthodox treatment, in the first place at least. It must have been between two and three years later that I learned that she was lying very ill in the house of a friend some twenty miles from London. I was told that she dragged one leg, was very weak, frequently sick and suffering from severe giddiness. But with the onset of her illness she had again placed herself under the care of some of the leading persons of the Christian Science sect. I was asked to go down and see her, but there was grave doubt whether she would consent to see me. As a matter of fact she was delighted to see me, and once more recovered under large doses of potassium iodide.

NOTE II.—"Sofa saints." I do not know who invented this name for some of the neuro-mimetic patients, but the first time I heard it used was at the Children's Hospital. I was registrar, and Mr. (Sir Thomas) Smith was surgeon to the hospital. When he came into the female ward one morning he found there a girl, about 9 years of age, who was lying on her back apparently fast asleep. I told him she had been lying thus, with her eyes closed, so far as I could ascertain, for a period of two years, and that she could not be wakened. After examining her attentively for some minutes, he drew me away from the bed, and

laughing after his fashion, said, "Why, Butlin, she's a sofa saint."

NOTE III.—Two cases are worthy of mention under this paragraph. A great many years ago, during the enthusiasm in favour of Chian turpentine as a cure for cancer, I was consulted by a gentleman who was nearly cured of a cancer on each border of the tongue. The disease had been diagnosed by Sir James Paget and other distinguished surgeons of the day. He had placed himself under the care of Dr. Clay, and he told me he had taken Chian turpentine and Canada balsam until his feet and hands and face swelled, and he was stupefied. The swelling of his feet was such that he could not put on his boots. In fact, he seemed from his description to have suffered from a temporary condition resembling myxoedema. But the ulcers of his tongue began slowly to mend under the treatment, and, when I saw them, they were on the road to rapid recovery. And this patient did recover. Of course, the diagnosis of cancer may have been erroneous.

The other case was that of a lady whom I never saw myself, but an account was given me of it by an old friend in general practice. It was in the days when thyroid extract was in favour, and he tried it in a case of recurrent cancer of the breast, where there were ulcerated plaques in the skin, and the diagnosis had been confirmed by microscopical examination. He pushed the administration of thyroid extract until the patient was so ill from it that he feared that she might die. But when she had reached that state her cancer began to get well, and continued to do so under less vigorous doses of thyroid until she quite recovered.

It will be observed that in both these cases the medicine was pushed until it produced a very extraordinary effect upon the health of the patient. A repetition of the same tactics has not been attended with success in the case of either remedy. Certainly not with thyroid, for I have pushed it in the treatment of hospital patients (where I could be sure that what was ordered was taken) as far as the safety of the patient would permit.

NOTE IV.—Pierre de Rudder suffered from inability to rest his weight upon his leg and from necrosis and discharging sinuses, following upon a compound fracture sustained in the year 1867. He was treated by various medical men in the course of the next eight years, but the sinuses remained still unhealed and he was not able to use his leg to much purpose. In the year 1875 he went, not to Lourdes itself, but to the Sanctuary of Notre-Dame de Lourdes at Oostacker-lez-Gand, where he bathed. Suppuration is said to have ceased at once, the wounds suddenly closed, two cicatrices formed, bony consolidation was performed without the formation of a callus and without shortening or vertical deviation. Even if this case were accepted, it is but a poor exhibition compared with what might have been expected. One cannot but ask whether this is the best which so powerful an intercessor as Notre-Dame de Lourdes can show in the course of half a century. Its importance in the minds of the faithful is shown by the appointment of a Commission in 1907 for the purpose of sifting the evidence, and by the fact that the canon judgment of the Bishop of Bruges (Monsignor Waffelaert) declared to the world in 1908 that the cure was "miraculous." The case is all published in the *Journal de la Grotte* (Dimanche, Août, 1908), during a visit which the Bishop was making to Lourdes, and the faithful were, I know, very much rejoiced at the decision. I would almost desire to believe the miracle myself, but there are certainly two grave defects in the evidence. There is no evidence to show whether the bones united in the first months after the accident; all that is said is that Pierre could not bear upon the leg. And the last medical examination of his leg was made nearly three months before the cure took place. Had there been clear evidence of non-union of the fracture up to the time of that examination, or had the limb been examined by an impartial medical witness within two or three days of the cure, the case would bear a very different aspect.

In the *Journal de la Grotte* this case is spoken of as "la plus célèbre de toutes les guérisons dues à l'intercession de Notre-Dame de Lourdes."

REFERENCES.

¹ *Clinical Lectures and Essays*, second edition, p. 98. London, 1879.

² *Ibid.*, p. 88.

THE FAITH THAT HEALS.

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NOTHING in life is more wonderful than faith—the one great moving force which we can neither weigh in the balance nor test in the crucible. Intangible as the ether, ineluctable as gravitation, the radium of the moral and mental spheres, mysterious, indefinable, known only by its effects, faith pours out an unfailing stream of energy while abating nor jot nor tittle of its potency. Well indeed did St. Paul break out into the well-known glorious panegyric, but even this scarcely does justice to the Hertha of the psychical world, distributing force as from a great storage battery, without money and without price to the children of men.

Three of its relations concern us here. The most active manifestations are in the countless affiliations which man in his evolution has worked out with the unseen, with the invisible powers, whether of light or of darkness, to which from time immemorial he has erected altars and shrines. To each one of the religions, past or present, faith has been the Jacob's ladder. Creeds pass; an inexhaustible supply of faith remains, with which man proceeds to rebuild temples, churches, chapels, and shrines. As Swinburne says in that wonderful poem, *The Altar of Righteousness*:

God by God flits past in thunder, till his glories turn to shades:

God to God bears wondering witness how his gospel flames and fades.

More was each of these, while yet they were, than man their servant seemed:

Dead are all of these, and man survives who made them while he dreamed.

And all this has been done by faith, and faith alone. Christendom lives on it, and countless thousands are happy in the possession of that most touching of all confessions, "Lord! I believe; help Thou my unbelief." But, with its Greek infection, the Western mind is a poor transmitter of faith, the apotheosis of which must be sought in the religions of the East. The Nemesis of faith is that neither in its intensity nor in its effects does man find any warrant of the worthiness of the object on which it is lavished—the followers of Joe Smith, the Mormon, are as earnest and believing as are those of Confucius!

Again, faith is the cement which binds man to man in every relation in life. Without faith in the Editor of the *JOURNAL* I would not have accepted his invitation to write this brief note, and he had confidence that I would not write rubbish. Personally I have battered on it these thirty-six years, ever since the McGill Medical Faculty gave me my first mount. I have had faith in the profession, the most unbounded confidence in it as one of the great factors in the progress of humanity; and one of the special satisfactions of my life has been that my brethren have in many practical ways shown faith in me, often much more than (as I know in my heart of hearts) I have deserved. I take this illustration of the practical value of the faith that worketh confidence, but there is not a human relationship which could not be used for the same purpose.

And a third aspect is one of very great importance to the question in hand—a man must have faith in himself to be of any use in the world. There may be very little on which to base it—no matter, but faith in one's powers, in one's mission is essential to success. Confidence once won, the rest follows naturally; and with a strong faith in himself a man becomes a local centre for its radiation. St. Francis, St. Theresa, Ignatius Loyola, Florence Nightingale, the originator of every cult or sect or profession, has possessed this infective faith. And in the ordinary everyday work of the doctor, confidence, assurance (in the proper sense of the word) is an asset without which it is very difficult to succeed. How often does one hear the remark, "Oh! he does not inspire confidence," or the reverse! How true it is, as wise old Burton says: "That the patient must have a sure hope in his physician. Damascus, the Arabian, requires likewise in the physician himself that he be confident he can cure him, otherwise his