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Healing by faith and by miracles, 1930.

.....
"HEALING BY FAITH AND MIRACLES."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

JANUARY 12, 1930, CLEVELAND, O.
.....



Recently there have been a series of miraculous cures reported to have taken place in the town of Malden, near Boston, at the grave of a priest, Patrick J. Powers, who has been dead these sixty years. A million people in the space of a few days visited his grave, and over a hundred cures of all kinds were reported. How this came about, this sudden interest in the grave of this priest, dead these many years, is told by investigators, that a Reverend Patrick J. Walsh, in one of the churches of Malden, in the course of one of his sermons made the statement that reports of healings at the grave of Father Power had been brought to him, and in the congregation listening to Father Walsh was a newspaper man, who saw in it a good story, a good "copy," and he at once set about investigating the cases of the one or two in the town of Malden that had been reported as having been cured, and he wrote a story, which was published in the Boston Record, and of course immediately following that the great stampede to the grave of Father Powers began. From all parts of the country people of all ages rushed to that cemetery to be healed.

The situation became so grave that the Archbishop of Boston ordered that the cemetery be closed, the object being, of course, to investigate these reputed cures. If they are found to be authentic, the likelihood

is that a new shrine will be built in this country over the grave of this neglected priest, and for centuries to come men and women seeking healing will make pilgrimages to this shrine.

This story of the Holy Cross cemetery at Malden is of course not unique in the annals of the church. About 200 years ago there was a similar series of miraculous cures reported in the cemetery of St. Medard, in Paris, at the grave of the young Jansenist priest, Francois de Paris. Most astounding cures were said to have been performed there. The situation there became so tense that the French Government ordered the cemetery to be closed.

The reports of these cures spread throughout Europe, so much so that the great historian and political economist, David Hugh, in England, felt called upon to write an essay on miracles, proving conclusively that miracles cannot happen,--at least, proving conclusively to his satisfaction. And of course we are all familiar with the healing shrine of Lourdes, down in the southwestern part of France, where in 1858 the Virgin was said to have appeared to a young person, Bernadette Soubiroux. Since that time the place has become a holy place of pilgrimage, of people seeking cures, and annually over six hundred thousand people visit this shrine, the Lady of Lourdes. And in Quebec we have the famous shrine of

St. Anne de Beaupre, a shrine almost 200 years old, to which the afflicted from all parts come, and where you will see displayed whole piles of crutches left there by the maimed and the halt and the paralyzed, who were helped at this shrine. On the annual Feast Day, July 26th, of every year, some thirty thousand pilgrims visit this shrine.

Healing, my friends, in one form or another, has always been identified with religion. In fact, medical science began as a function and department of religion. The first physicians were the medicine men and the priests. In the Bible healing is looked upon as one of the duties and functions of the priestly task. In the Book of Leviticus the supervision of certain ailments, such as leprosy, was left entirely to the priest. Like so many other arts and sciences, therapeutics,-medicine, has its origin in religion.

Sickness, pain, death, have always been with the human race, and man has always, since the beginning of time, tried to circumvent them. Each age employed that amount of knowledge which it had in its effort to circumvent these bitter and tragic experiences of human life, and we are still doing it today; and we succeed today only in a very limited degree, there are still so many diseases before which the most skilful and erudite physician of today stands absolutely helpless. In spite of our tens of thousands of clinics and hospitals and medical schools and

research laboratories, there are still so many vast afflictions of the human race which ravage and desolate and cause pain and suffering, which are still beyond the control of medical science. In fact, the science of medicine seems to have made much less progress in the last generation than almost any other human science, and we seem to know less about the human body than we know about the machine, which the human hand and the human mind manufactures.

In this day, in this era of enlightenment, how much more so is this evidenced, because in olden days and primitive times people knew practically nothing about the organization, composition and chemistry of the human body, and knew practically nothing about the origin of cures of human disease. And yet there they were, torturing the human race, and the human race had to find some strategy by which to meet that situation.

Primitive man assumed that all disease is caused by an evil spirit, or by the evil magic of his enemy, or by the wrath of some deity or departed ghost and spirit; and his only salvation was then to exorcise this evil spirit which had entered the body and was troubling it, or to break the spell of this evil magic which had been practiced upon him, or to appease the wrath of the god or the ghost through prayer or through sacrifices. And primitive man employed all three of these

methods in his effort to meet the situation of sickness and suffering. Early man was amazingly susceptible, amazingly open to suggestion. Many natives today, in many parts of the world, as soon as a man is told that someone has cast a spell over him, that someone has practiced magic on him, that individual will go home and refuse food and just pine away; and conversely, as soon as that individual is made to believe that that magic spell has been broken, either by some holy man or by some shrine, or by some relic, or by some incantation, he is at once restored to vigor and to health.

One can readily understand, therefore, why so many healing cults and healing shrines and healing deities existed among all people universally, almost from the beginning of time. Among the Babylonians there were many healing gods and healing temples, the most efficacious god being Ea, of Iridu, and to his temple would come the suffering from all parts of the empire, and through incantation in the temple area they would be helped and cured.

There were such gods among the Egyptians, and frequently the Egyptians would employ the images of their deities in the form of human beings or of animals to effect cures. The great cult of Aesculapius spread through the Graeco-Roman world. We know of over four hundred localities where the healing god Aesculapius was

worshipped, his principal shrine being at Epidaurus; and the emblem of this healing god,--the rod entwined by the curling snake, is still the symbol of medicine today.

And the Old Testament and the New Testament are replete with instances of healing performed by holy people, by prophets, by saints, or in sacred places; and in post-biblical times our own people has quite an unbroken record of miraculous cures, from Talmudic times to the present times. We know among the Chassidim the

7 were famed far and wide because of their prowess in healing. And the Christian Church, of course, from the days of the apostles down to the present time has an unbroken list of healing miracles, of religious cures. And that is true also of Islam, of Hinduism, of Buddhism and of other religions.

Now to call all this superstition is to take a rather dogmatic and uncritical position; to deny these multitudinous reports of cures on the basis of some abstract rationalism, namely, that these things cannot be, is to adopt a very unscientific point of view. It is undoubtedly true that many people in every age have been healed at shrines, or through relics, or through ministrations of saints and holy people, or through prayer, and the business of critical research is to seek the cause of these cures after the cures have been authenticated, after their authority has been definitely established.

Unfortunately, we have very little data on hand; very little scientific investigation has been made of these reported cures. Science is rather supercilious about the whole matter, and brushes all these aside as so much folk lore and legend and superstition; and the orthodox religions, of course, look upon these cures as miracles, and the miracle needs no investigation. A miracle cannot be explained, because the moment you explain a miracle it is no longer a miracle. But wherever investigation has been made, it has been found that the maladies which yield to healing through such instrumentality are, in almost every instance, not of an organic character but of a functional character, that is, diseases which manifest themselves in some disorder in the functioning of the organ, of the tissues, where no lesion or no change in structure is discovered.

An investigation made by the professor of psychology of Tufts College, of these cases at Malden, led to this statement by Professor Givler: "The perplexing thing about all these 'shrine cures' is that the only symptoms that ever get relieved are those which are also symptoms of hysteria,--a disease in which some bodily ailment becomes the devilishly subtle disguise for a profound mental aberration. Such things as depressed fractures and tuberculosis are not conspicuous among the things reported as cured."

Now these functional disorders may manifest themselves in blindness, or defects of dumbness, or paralysis; in fact, they take on almost every form that an organic disease will take on. Some psychic disturbance, some psychic mal-adjustment of which the individual may not at all be aware, snarls up the psychophysical life of that individual, creates an hysteric contracture of some kind which manifests itself in some physical disorder of the body.

Now science has demonstrated almost clinically that such functional disturbance can in many instances be cured; and not by drugs and not by surgery. Some overpowering suggestion which stimulates the imagination or the emotions of the sufferer, the dynamic impulse of a great hope, the inrush of a great faith, suddenly will release the tension of that hysteric contracture and will enable the individual to be restored to normal health. And that stimulus, that impulse, can come from a thousand and one things. It may come from the doctor himself. A doctor possessing a strong personality in which the patient has tremendous confidence may do the trick; or a shrine, or a relic, or a saint, living or dead, or a mystic theosophy like Christian Science, or prayer, or a temple service.

It is not the thing itself which effects the cure, but the belief of the thing, the tremendous faith

in the curative, the restorative power of the thing, whatever it happens to be,--it is that which releases that snarled up, that tangled web of psycho-physical things in the individual and makes possible normal living. It is of course a truism known to everybody today that the emotions have a tremendous effect upon the body; that emotional states, for example, actually affect certain glands of the body, causing a variation in the substances which these glands pour into the bloodstream, and will definitely affect the health.

Mind and body are not in two separated compartments. Physiology and psychology interact and interplay in each one of us; in fact, they are one. So that many of these psychoses and neuroses are definitely curable through these stimulations of confidence and faith and ideas which some people choose to call miracles.

Now, it is remarkable how many of the ailments which come under the notice of a physician are just of this functional character. Professor Morton Prince, Professor of Abnormal and Dynamic Psychology, of Harvard University, says: "It has been estimated that 50% to 75% of the cases that the general practitioner meets are of this class, and they include nearly every form of bodily and mental disturbance of major and minor degree. Indeed, the symptoms of nearly every organic disease, barring infectious diseases, may be mimicked by a purely functional

disease. The organic diseases that may be mimicked may be those of the heart, lungs, the gastro-intestinal tract, kidneys, and even tumors of the brain and the abdomen. Diabetes, Bright's disease, asthma, and hay-fever are frequently mimicked. In the surgical field the various joint diseases of the spine and limbs, including even atrophy of the muscles, are classically known to be imitated by functional diseases, and pseudo-appendicitis of a neurotic character is quite common. Many are the cases of such neurosis, mistakenly diagnoses as true appendicitis, that have been operated upon, only to find a normal appendix; and the same is true of other organs. In the nervous system every sort of organic disease may be mimicked. Even functional epilepsy occurs, and may be very difficult to distinguish from true epilepsy. The examples of functional diseases of all the various organs of the body mimicking true organic disease that I have seen in the course of a long period of general and neurological practice have been many.

"Then we have the great field of psycho-neuroses, in which are included so-called traumatic neurosis, 'shell-shock,' neurasthenia, hysteria, and psychasthenia, expressing themselves in inability to adapt to the environment and demands of life.

"Many are the cases which have been treated with drugs, and other forms of physical therapy, and banal

advice without of course the slightest beneficial results, when a real understanding of the case and the proper therapy ^{easily} needed would/have restored the patient to health. And too often it is only after their bank accounts have dwindled to nothing, and they have become incapacitated for their life's occupation that they have turned at last to the specialist."

Now, if shrines and relics and saints actually can perform the service of healing for an individual, ought we to go back to them? Ought we need to go back to the Middle Ages? Fortunately, or unfortunately, that is no longer possible. Our scientific training will not permit us to have that overwhelming faith in these days, and unless there is the overwhelming faith they are absolutely valueless. To the ignorant, to the illiterate, to the man who has had no scientific training, these things are still possible. To the educated, to the scientifically trained, these things are no longer possible.

What remains for such people is psychiatry,-- that new science of helping the individual who is troubled with such functional disorders, to help himself, by probing and laying bare his subconscious life. And what remains for modern man is faith in God, if he can have that faith. The man of today will no longer believe in the efficacy of a shrine or a relic, but he can believe absolutely that

"The Lord is my shepherd, I shall not want." "Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me." He can still believe that this beneficent Intelligence which is the Word, this dynamic life energy which is God, may touch his life and help him.

That is possible to those of great faith. That is not possible to those of little faith. The modern man will not be beguiled or persuaded by any mystical philosophy to believe that there is no reality to matter, or pain, or evil; that all disease, functional and organic, are the result of false thinking, and that all ailments can be cured by driving out the so-called mortal mind. Undoubtedly, this type of thinking has helped many people. I don't question it. But here again the evidence of healing is no proof of the innate truth of the doctrine, any more than the evidence of healing at St. Anne de Beaupre or at Malden is evidence of the miraculous power of those places' cure, and it is the individual's belief and faith in the idea, in the philosophy, in the object, in the saint, and in the thing itself that effects the desired cure.

Modern man lives in a world of matter, and pain, and evil; he will try to surmount them, but he is unable to deny them. The most serious thing in all this matter of faith cures, to my mind, is this, my friends:

that it confuses faith healing and religion; that it has a tendency to make people look upon religion as a healing cult, as a thing for sick people. Religion is meant as much for the normal and the healthy as it is for the abnormal and the sick. The minute a church becomes an adjunct of the Battle Creek Sanitarium, it is no longer a church. Religion has to do with the relation of man to God, of man to his fellowmen. Religion has to do with human conduct, with human social relationship, with questions of right and truth and goodness and holiness.

The whole business of religion, as I see it, is to teach people to transcend themselves, their deficiencies, their ailments, their wants, and to think of other things besides themselves and their immediate wants. The whole business of religion is to teach people to strive after ideals, even at the cost of pain. The task of religion, my friends, is to drive out those vices which make life mean and ugly, which have nothing to do with our physiology,--greed, selfishness, cruelty, hate, jealousy,--those vices which keep us from building upon this earth the Kingdom of God. Those religions which lay all emphasis upon maladies and their cure, distort this picture, and unconsciously undermine the real effectiveness of the moral social message of religion.

When the great prophet Micah defined religion he did it not in terms of physical therapeutics,

but in terms of moral and spiritual values. "Thou hast been told, O man, what is good and what the Lord doth require of thee: only to do justly, and to love mercy, and to walk humbly with thy God." And when the great Hillel was asked to sum up in one pithy phrase the whole of his religion, he too did it not in terms of health and sickness, of bodily strength or bodily weakness, but in terms of a tremendous ethical mandate,--which has nothing to do with the afflictions to which the human body is heir. "Love thy neighbor as thyself. This is the whole of the law; the rest is commentary. Proceed and study."

So that when people come to me, my friends, and tell me that this one has been cured at this shrine, and this one has been cured at that shrine or church, frankly, I am not impressed. I am happy for that person, but that is all. I am concerned with religion primarily, and not with medicine. I am concerned with giving people a way of life in terms of ideals, in terms of moral conduct, in terms of fine social aspirations. That is my religion. The rest I am quite content to leave to those who, in this age of ours, are entrusted with the prime responsibility of investigating sickness and of finding cures for them,--our physicians; those who study the human body, and those who study the human psychosis. Real healing must come from them, and they perhaps are performing as greatly a religious service as those who proclaim mystical doctrines about the unreality of sickness, when sickness is rampant and devastating.

From Rabbi Silver's address

ABSTRACT OF THE ADDRESS
"HEALING BY FAITH AND MIRACLES"

BY
RABBI ABBA HILLEL SILVER
THE TEMPLE, JAN. 12th, 1930

Sermon 316

Faith-cures are among the oldest phenomena of mankind. ~~Healing cults, shrines and deities existed universally among all peoples and nations.~~ Every historic religion boasts of its temples, relics or saints who performed miraculous healing.

To call all reported instances of faith-cures in the past and present, superstition is to take a dogmatic and uncritical position. ~~To deny all the reported cures categorically on the basis of rationalism is to approach the subject unscientifically.~~ There is no doubt in the world that many have been cured by faith. It is the task of critical research to discover the causes of these cures when they have been found, upon investigation, to be authentic. ~~Not much scientific data is as yet available on the subject.~~ Science has felt superior to it, and orthodox religions have simply called the phenomena miracles.

Wherever investigation is made of the maladies which yield to faith-cures it is found that in almost every instance they are not organic but functional. Some psychic disturbance or maladjustment in an individual produces an hysteric contracture which manifests itself in some functional disorder. These disorders may take the form of deafness, dumbness, blindness or paralysis. They may resemble almost any organic disease.

It has been demonstrated that such functional maladies are curable without drugs or surgery. This is the underlying thesis of modern psycho-therapy. An overpowering suggestion, the dynamic impulse of a new hope or the sudden inrush of a great faith, will release the tension which has snarled up the psycho-physical life of the individual and will restore him to normal health. The agency which causes this curative stimulation is quite immaterial, just so the subject has an overwhelming faith in it. It may be a shrine, a relic, a living or a dead saint, a

mystic theosophy or the strong personality of a physician. It is not the ~~object or~~ ^{agency} which cures but the faith in ~~them~~ *it*.

and therapies

- 2 -

For the modern educated man, faith in the healing power of relics, shrines, ~~and~~ saints is quite impossible. His scientific training is against it. His mind will not give that unquestioning assent ~~which~~ which makes a faith-cure possible. What remains for the modern man as the most promising source of healing in the realm of functional disorders is psychiatry and those mental sciences which try to get at the root of disturbances through the scientific technique of probing and laying bare the sub-conscious life of the individual where the roots of much of the trouble lie. Beyond that there is nothing but implicit faith in God.

One should not, however, confuse religion with the art of healing. Religion is intended as much for the normal ~~and physically sound~~ ^{sick.} as for the abnormal and ~~ill~~. Religion is a way of life and has to do with problems of human conduct. The primary function of religion is to teach men how to conquer those vices which are common to all ~~normal~~ people - selfishness, greed, ^{lust} hate and bigotry. Were all men physically sound, religion would still have its chief objectives to attain. A church is not a sanitarium. It is a place of ethical guidance and inspiration. ~~for all men.~~

The Golden Rule, The Ten Commandments, the Law of Holiness and the Sermon on the Mount have nothing to say about medicine or physical therapeutics but they are at the heart of all great religion.

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Kernon 316

1. Holy Cross Cemetery - Malden - Patrick J. Power - 60 yrs dead - 1 million - 120 -
How it happened - Rev. Patrick J. Walsh
- Reporter - Boston Record - Stampede.
- Archbishop closes cemetery

2. Cemetery of St. Medard - Paris - 1728 -
Francis de Paris - Jansenist -
Grave closed - David Hume

3. Lourdes - S.W. France - 1858 Virgin to
Bernadette Soubirous, 600,000

4. Saint Ann ^{Index} 200 yrs. Mother of Virgin -
Feast day, July 26 - 30,000

5. Healing always identified with religion -
- Sc. & Med. began -
- First Physicians -
- In the Bible - Leviticus
- like so many other arts & sciences

6. Sections, pain, death - circumvent -
- with their knowledge - still do it -
little success -

7. How much more so primitive man -
- attributed all disease - evil spirit -
- amazingly open to suggestion
-

8. One can readily understand why so many
^{healing} cults, shrines, foods existed -
- Ea & Enkidu - incubation
- Egyptian - images
- Asklepios - Hundreds - Epidaurus -
400 - emblem -
- O.T. & N.T. - post Saints & Rebels
- Islam, Buddhism, Hinduism
-

9. To call it all superstition - To deny.
- No doubt - Bus. of critical research
- not much data -
-

10. Whereas investigated - not organic but
functional - (Dust)
- Such functional - blindness -
- Some psychic disturbance -
- Unsubstantiated clinically - Underlying -
- An overpowering suggestion -
- A doctor -
- Truism -

11. It should be recommended that page 90
(note)

12. Ought to go back to Middle Ages -
Santayana - Psychiatry - for
L. N. P. R.

13. Modern man will not be persuaded,
Chr. te = undoubtedly many cured
than lives with madness

14. Confusing this with religion

- (1) New > Healing -
- (2) In normal
- (3) Relat. s. man to God of Jehovah
- (4) glorified Battle-Crest
- (5) The whole mission - transcend -
- (6) Rel. wants drive out vice

15) Mucha -

- Holy Cross Cemetery
1. Malden, near Boston - 1 million - to grave of priest, Patrick J. Power ³¹⁶
- (chalice) placed in the tombstone -
Archbishop of Boston orders cemetery closed.

How it began

Rev. Patrick J. Walsh, pastor of St. Joseph's Church in Malden
announced in course of sermon that strange cures at the grave
of this Power, had been called ^{name 2 young} ~~this~~ ^{attracted} ~~attracted~~. A reporter
of a Boston paper present - trying to "beat in" as a newspaperman
- Smelled news element. Interviewed them - cured, deafness
- made on her face. - (Boston Record) - Stamped -
paralyzed - blind - 120 reported cures - Some suffered
relapses

Not unique - almost duplicated - by in Paris

2. Cemetery of St. Etienne, (1728) Tomb of Francis de Paris.
a young Jesuit cleric of singularly holy life - Series
of astonishing ^{mostly of nervous diseases} cures. In 1732 first closed cemetery
- Remembrance, miracles, - called forth an essay "On Miracles"
from celebrated Eng. phil. poet, John Keats

3. Lourdes ^{Sw. France} Vision of Virgin by Bernadette Soubirous,
1858. - Instantaneous cures - 600,000 yearly visitors

4. Near Durham, Shrine of Saint Ann de Beaupre - 200 yrs - Mother of the Virgin.
may - piles & crutches - And on Feast day - July 26 - 30,000
pilgrims

5. Every country has its shrines of Healing -

6. Healing has always been identified with religion - Sc. & medicine began as a rel. function - Early physicians were the medicine-men and priests. In the Bible the priest is charged with therapeutic duties. - Leviticus supervision was cases of leprosy entrusted to priestly caste - how so many other arts & sc. medicine was secularized very late; and ~~still~~ healing is still not altogether divorced from religion.

7. Sickness, pain and death were ~~the~~ with the human race always - and men tried to circumvent them from earliest times. all age employed ~~at~~ all the knowledge then available to relieve their bitter experience of human life. We are still doing it - and with only a small measure of success. There are still so many diseases which baffle us. Few papers - in other fields - we know far less about the human body & all machinery - In spite of 10,000 chemists etc. - the most learned physicians stand helpless before a host of varying diseases which defy treatment & defy mankind. -

How much more was this the case with the generations of early man - who knew practically nothing about the chemistry of the human body; nor the nature and cause of disease. Primitive man attributed all diseases either to evil spirit or to magic & an enemy or to the wrath of some ghost or deity. His only help when troubled by sickness was: to exorcise the evil spirit, to break the magic spell by counter charms, & to propitiate the deity or deity spirit with prayer or sacrifices - It is amazing to realize how exceedingly open to suggestion primitive man was - If he believed that magic had been practiced on him - he would simply "lie down, refuse to move & pine away" - Curiously - spell to break magic per -

power by some agent present, ~~and~~ ^{on} at same sacred shrine, would stimulate him anew to vigor & health -

One can readily understand why so many healing cults, healing shrines and healing deities existed universally among all peoples & all faiths & why they continue to this day. Babyl. had their healing deity En of Eridu - and men would visit Temples, sleep in them and be cured. So also ^{images of gods used to cure} Egyptians & Astlepios - supreme healing deity & Jesus. Roman world. Hundreds of shrines, chief of these at Epidaurus Ascl. worshipped in over 400 localities - and his emblem the snake-coiled rod remains to this day the specific symbol of medicine.

Old & New Test. replete with miracles of healing. Script. Ant. Jew. & Chris. history abounds with them. The Church records a continuous list, from Jesus to modern times. Among Jew. people they are ~~not~~ ^{also} known from Talmudic times to the present. Saints were noted for their powers at therapy and the Arabic Pellic's miraculous healing Charadim was ~~known~~ ^{praised} for their gift of miraculous healing. Islam, Buddhism and Hinduism have their multitudes of healing legends.

8. To call it all superstitions is to take a dogmatic and unscientific position. To deny all the reported cures categorically on the ~~basis~~ ^{length} of an abstract rationalism is to approach subject unscientifically. There is no doubt in the world that many have been cured at shrines & Temples, thru ministrations of relics, saints, or prayers. It is the business of critical research to discover the reason for such cures, when the cure is found to be upon these investigations authentic.

and then in turn affect health - Mind & body, physiology & psych.
interact & with play constantly - in fact an ox -



12) ~~As time goes on, and~~ That does not, of course mean, That
we ought to go back to the middle ages and reeducate
ourselves to believe in relics & miracles & saints. For modern
man this is no longer possible. His sci. training will not
permit him. And when the mind ~~comes from~~ ^{comes from} ~~unquestioning~~
~~assent~~, the faith-cure is ^{Santayana - who says -} ~~impossible~~. What remains for
modern man is the ~~science~~ ^{science} ~~process~~ ^{process} of ~~psycho-physiology~~
which ~~then~~ tries to get at the root of psycho-phys. disturbances.
then ~~as~~ ^{as} ~~sc.~~ technique of probing and laying bare the ~~inner~~ ^{subconscious}
life of the individual. Beyond that there is nothing - but
Faith in God. ~~Ex. 23-10~~ ^{Ex. 23-10} - Ps. 23-10 ^{10/5/10}

13) Modern man will not be persuaded, as Chr. Sc. works to
persuade him that there is no reality to matter, or pain,
that ~~all~~ ^{optimum of functional auto} ~~the result~~ ^{false thinking}, and that healing
of disease is possible by casting out the so-called "morbid
mind." Undoubtedly you have been helped by this
mystic philosophy. But, as I indicated a recent
exp. results in this realm do not demonstrate the
truth, the phil. ~~any more~~ ^{by experiment} ~~than~~ ^{miraculous} ~~character~~
of the relic or the shrine. It is ~~faith~~ ^{in the person, thing or idea} ~~which has cured~~
not the ~~person~~ ^{person} ~~or the thing or idea~~. And there is of course
a decided limitation to the field in which faith
can cure. Man lives with matter & pain & evil. He can surmount
them. He cannot deny them.

14) Comparing this with religion. ① Rel. is > healing. ② It is not
intended for sick & abnormal only - but for normal & well.
③ Rel. ul. is meant to get this fellowman ④ Rel. has to do with
human social conduct, with right, truth, goodness, & spirituality
It is a way of life - When a church becomes a glass plate

Walter Dietz, anatomist - it is no huge achievement - (5)
The whole mission, Reb. is to teach men not to think so
much, humility, his phys. handicaps & troubles - but rise
superior to them - and carry on bravely. If necessary
to endure pain for ideal's sake. Reb. wants to drive out
those vices which are with wealthy, sensual people - selfishness, jealousy,
greed, bigotry, hate, war.
15). Micah -



Sermon 316

Handwritten scribbles and a circled number '2'.

The

TEMPLE BULLETIN



THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, JANUARY 12TH

RABBI SILVER

will speak on

"HEALING BY FAITH AND MIRACLES"

Friday Evening Services
5:30 to 6:10

Sabbath Morning Services
11:20 to 12:00

PLEASE READ YOUR BULLETIN REGULARLY

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

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Music for Sunday,

January 12th

Organ

Prelude (10:15 A. M.)

Scherzo-Pastorale Federlein

Adagio Cantabile Nardini

Melody Puccini

Postlude

March Faulkes

Paul Allen Beymer

Anthem

Praise the Lord Randegger

Contralto Solo

From the Depths Campana

Alice Shaw Duggan

This Sunday

Rabbi Silver will discuss this Sunday the subject of miraculous cures and Faith Healing. The theme is suggested by the recent reports of miracle-cures at Malden.

Union of American Hebrew Congregations

The office of the Union of American Hebrew Congregations in Cincinnati has mailed to all members of our Temple bills for their 1930 dues to the Union. We hope that our members will make prompt remittances.

The Union makes possible the main-

tenance of the great institution for the training of Liberal Rabbis—the Hebrew Union College. It also supports a department of Synagogue and School Extension which carries the message of Liberal Judaism to all the outlying centers of our country, trains religious teachers, publishes text books, fosters Jewish cultural and religious activities among college men and women and in many other ways propagates our faith among the rising generation of Jews in America.

Temple Women's Association

The last of three Friday afternoon teas, arranged by the Temple Women's Association to enable its members to become better acquainted, will be held on Friday, Jan. 24th, at 4:00 P. M., in the Assembly Room of the Temple.

An attractive program has been arranged. Invitations are being mailed this week to those members who have not participated in the first two afternoons.

Jewish Education

The Bureau of Jewish Education is this week requesting its friends and supporters to renew their contributions for the year 1930. The Bureau maintains twelve Sunday Schools and Hebrew Schools for the teaching of Judaism to thousands of boys and girls in our community whose parents are unable to pay for their tuition. Without the services of the Bureau these children would grow up without any knowledge of the religion and history of their people and without consistent training in character and citizenship.

We trust that our members will renew their generous support of this most important community service.

you are welcome

A YOUTH FORUM
under the auspices of
THE TEMPLE ALUMNI ASSOCIATION
"YOUTH AND THE MODERN WORLD"

A series of four lectures by competent authorities, which will aim to present problems of vital importance to young people today and which will attempt to define in a clear and stimulating manner the relationship of youth to four important aspects of modern life. The first Forum will be held

This Sunday Afternoon
January 12th—4 P. M.

Dr. A. Eustace Haydon, Professor of Comparative Religion at the University of Chicago—one of America's foremost authorities on the History of Religion—a brilliant and eloquent lecturer, will discuss "Youth and Morals."



THE FORUM IS OPEN TO ALL OUR YOUNG PEOPLE
WHO MAY BRING THEIR FRIENDS

The lecture will be followed by a social hour and refreshments.

Parent-Teachers Reception

Under the auspices of the Religious School Committee, the second Parent-Teachers Reception of the year is being arranged for Sunday afternoon, Jan. 26th. The parents of children in the Junior High School will be invited to this reception.

Temple Religious School Report for the Week

Total enrollment, including the High School, 1303.

Number of pupils, kindergarten through 9th grade, 1152.

Average attendance for the week, 94½%.

The following classes had 100% attendance: 2D, Miss Wertheimer; 3A, 3E, Miss Baum; 3D, Miss Savlan; 5A, Mr. Kane; 5C, Mr. Rich; 5E, Mrs. Coblitz; 8B, Miss Gans; 8D, Mrs. Rettenberg; 8E, Miss Hausman; 9C, Miss Krause, 9F, Miss Rubin.

Sunshine Fund

The collection of the Sunshine Fund for the week amounted to \$30.76.

The Temple Gratefully Acknowledges the Following Contributions:

To the Floral Fund

Mr. and Mrs. M. P. Altschul
Mrs. Ella Richberger and Mrs.
S. Newman
Mrs. Selma Abel and sons

Mrs. Birdie Daniels

Mrs. Jack Siegel
Joseph Sampliner

In memory of Mrs. Lena S. Friedman

In memory of brother, Max Hoenig
In memory of Mr. Fred Abel and Mrs. Betty
Hoffman

In memory of husband, Myer Daniels and
Mrs. Lena S. Friedman

In memory of grandmother, Mrs. Leah Wise
In memory of wife's birthday

To the Library Fund

Lester and Kenneth Kohn
Mr. and Mrs. Wm. Lichtig, Mr.
and Mrs. Edw. T. Lichtig,
Mr. and Mrs. H. Herz, Mr.
Will Weisberger, Mr. Harry
Weisberger, Mrs. Laura Neu-
man, Mr. and Mrs. Louis M.
Greene, Mr. and Mrs. Sidney
Weitz, Miss Mary B. Gross-
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Isadore Bloom, Mr. and Mrs.
Sam Weitz, Mrs. M. Glicks-
man, Mrs. A. Schmidt, Mrs. I.
Fried, Mrs. Emma Feldman,
Mrs. Ray Berger, Mrs. Rose
Glick, Mrs. Jappe, Al Jappe,
Mrs. Anna Green

In memory of mother, Mrs. Constance Kohn

In memory of Jerome T. Lichtig

To the Scholarship Fund

Mrs. Tobias L. Felber
Mrs. Sol Strauss, Jean Strauss
and Ethel Strauss
Miss Lillie Rosenthal

Mr. and Mrs. Benjamin
Lowenstein
Mrs. Eli Goulder

Mrs. Rose Roman and sons

In memory of Mrs. Franklin Fuld of Albany

In memory of Mr. Sol Strauss
In memory of mother, Fannie Rosenthal and
nephew, Joseph Politzer

In memory of Mr. Julius Guggenheim
In memory of birthday anniversary of
mother, Minnie B. Fishel

In memory of husband and father, A. J.
Roman

In Memoriam

We record with deep sorrow the death of MRS. GERTRUDE LOWEN-
STEIN MILLER during the past week and extend the condolences of the
Congregation to the bereaved family.

MIRACLES AND MEDICINE



Simeon Carlyle Allen, M. D.
BOSTON

International Series No. 101

15c a Copy

MIRACLES
AND
MEDICINE

By

SIMEON CARLYLE ALLEN, S. B., M. D.

*Neurologist and Psychiatrist
Medicolegal Consultant*

BOSTON

Massachusetts Institute of Technology. Tufts College Medical School, University of Vienna Medical School, Individual Psychology Society. Author, "Traumatic Neuroses," "Automobile Compensation Cases," "Treatment of Functional Diseases," etc.

**INTERNATIONAL PRESS
BOSTON**

"The Age of Miracles is Past.

The Age of Miracles is Forever Here."

THOMAS CARLYLE

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SIMEON CARLYLE ALLEN, M. D., BOSTON

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MIRACLES AND MEDICINE

A PATIENT asked me the other day, "Doctor, do you believe in miracles?" I smiled and said "Yes . . . and . . . no . . . it all depends." And the patient remarked "Well, I think so too." What economy of words, and, . . . thought! Later I opened my dictionary.

What is a Miracle?

The Standard Dictionary told me that 'miracle' means (1) Any event apparently transcending the power of ordinary natural agencies; an event not attributable to known natural powers. (2) An event in the natural world but out of the established order, and possible only by the intervention and exertion of divine power.

What is a Religious Miracle?

As the latter is theologic, I referred to an authority in that field, for a more complete definition. In Hodge's 'Outline of Theology' a miracle is (1) an event occurring in the physical world capable of being discerned and discriminated, by the bodily senses of human witnesses, (2) of such character that it can be rationally referred to no other cause than the immediate volition of God, (3) accompanying a religious teacher, and designed to authenticate his divine commission and the truth of His message.

A Great Cardinal on Miracles

Then to Cardinal Newman and his very interesting religious autobiography, *Apologia pro vita sua*:

"Now as to miracles. Catholics believe they happen in any age of the Church, though not for the same purposes, in the same number, or with the same evidence as in apostolic times. . . . Since generally they are granted to faith and prayer, therefore in a country in which faith and prayer abound, they will be more likely to occur than where and when faith and prayer are not: so that their occurrence is irregular. And further, as faith and prayer obtain miracles, so still more commonly do they gain from above the ordinary interventions of Providence; and, as it is often very difficult to distinguish between providence and a miracle, and there will be more providences than miracles, hence

it will happen that many occurrences will be called miraculous, which strictly speaking, are not such, and not more than providential 'graces.' "

Evidence Cardinal Requires

The Cardinal continues: "Persons who believe all this in accordance with Catholic teachings, as I did and do, they, on the report of a miracle, will of necessity, and the necessity of good logic, be led to say, first, 'It may be,' and secondly, 'but I must have good evidence in order to believe.' It may be, because miracles take place in all ages; it must be clearly proved, because after all it may be only providential mercy, or an exaggeration, or a mistake, or an imposture...."

The natural tendency of his mind is often spoken of as skeptical. He held that, apart from an interior and unreasoned conviction there is no cogent proof of God. He had the necessary interior conviction. But so far as the rest of the world is concerned, his teachings amount to this: that the man who has not this interior conviction has no choice, but to remain an agnostic, while the man who has it is bound to sooner or later become a Roman Catholic.

Sir Oliver Lodge's Beliefs

In this connection it is interesting to note the belief of a recognized great English scientist, Sir Oliver Lodge, that life cannot be explained by force. "Life may be something immaterial, something outside our present categories of matter and energy; as real as they are, but different, and utilizing them for its own purpose."

I then consulted critical minds, both in and out of the church, who had labored with the problem. For example. . . but I had better let these men talk for themselves:

John Stuart Mill on Miracles

John Stuart Mill, English philosopher and economist says: "to constitute a miracle, a phenomenon must take place without having been preceded by any antecedent phenomenal conditions, sufficient again to reproduce it . . . The test of a miracle is, were there present in the case, such external conditions, such secondary causes we may call them, that whenever these conditions, or causes reappear, the event will be reproduced. If there were, it is not a miracle; if there were not, it is."

Spinoza, Einstein, and Miracles

When the existence of God is denied (atheism), or His nature is declared to be unknowable (agnosticism) or He is identified with nature itself (pantheism), or He is so distinguished from the world, that His action is excluded from the course of nature (deism), miracle is necessarily denied. Thus Spinoza, (and Einstein) identifying God and nature, declares that "nothing happens in nature which is in contradiction with its universal laws." It is only the theistic view of God, as personal power, that is as free will, ever present and ever active in the world, which leaves room for miracles.

Huxley versus Hume

Thomas Henry Huxley the English biologist, (with Charles Darwin (Theory of Evolution) probably the leading scientists of the nineteenth century), was a Fellow of the Royal College of Surgeons, Geologist, Naturalist. He served on ten Royal Commissions, dealing in every case with subjects of great importance, in many, of the gravest moment to the community. He held and filled with invariable dignity and distinction, more public positions than have perhaps ever fallen to the lot of a scientific man in England. He had not the smallest respect for authority as a basis for belief, scientific or otherwise.

Huxley, Miracles, and Prayer

Hume, the English philosopher had defined a miracle as "a violation of the law of nature." Huxley refused to accept this. He asserts that "the conception of the constancy of the order of nature has become the dominant idea of modern thought. . . . Whatever may be man's speculative doctrines, it is quite certain that every intelligent person guides his life and risks his fortune upon the belief that the order of nature is constant, and that the chain of natural causation is never broken." He adds however, "it by no means necessarily follows, that we are justified in expanding this generalization into the infinite past." While on the one hand, he insists that "the whole fabric of practical life is built upon our faith in its continuity," on the other hand "nobody can presume to say what the order of nature must be:" this "knocks the bottom out of all 'a priori' objections either to ordinary 'miracles' or to the efficacy of prayer."

"If by the term miracles, we mean extremely wonderful events, there can be no just ground for denying the possibility of that occurrence." Assuming the chemical elements to be aggregates of uniform primitive matter, he saw no more theoretical difficulty in water being turned to alcohol, in the miracle at Cana, than in sugar undergoing a similar conversion. The credibility of miracles with Huxley is a question of evidence. He was cautious in expressing himself, when others so often confidently denied the possibility of miracles: "If a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that these laws, even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only on grounds of more or less justifiable expectation."

"It may be remarked, that a scientific explanation is destructive of the supernatural character of a miracle, and that the demand for evidence may be so framed, and conditioned, as to preclude the credibility of *any historical event*."

Hume on Miracles

David Hume, English philosopher, historian, and political economist, in his essay *On Miracles*, has been the standard authority of those denying the occurrence of miracles. Regardless of one's views, it is a remarkable document. Quoting does it an injustice. It will well repay reading. It is interesting, for in his own lifetime there occurred in the city of Paris, a series of miracles, in which he could put his theories to the test. In the cemetery of St. Medard, in Paris, was buried a young Jansenist deacon, of singularly holy life, Francois de Paris. All sorts of miraculous cures were reported to have been worked at his tomb.

Hume and Priest's Tomb

Quoting Hume: "There surely never was a greater number of miracles ascribed to one person, than those which were lately said to have been wrought in France upon the tomb of Abbe Paris, the famous Jansenist, with whose sanctity the people were so long deluded. The curing of the sick, giving hearing to the deaf, and sight to the blind, were everywhere talked of as the usual effects of the holy sepulchre. But what is more extraordinary, many of the miracles were immediately proved on the spot, before judges of unquestioned integrity, attested by witnesses of credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is that

all; a relation of them was published and dispersed everywhere; nor were learned bodies, supported by the civil magistrates, and determined enemies to those opinions in whose favour the miracles were said to have been wrought, ever able to distinctly refute them. Where shall we find such a number of circumstances agreeing to the corroboration of one fact?" (These occurred about 1737).

Through Book to Dungeon

The evidence Hume quotes, is from a book about which he remarks: "This book was writ by Mons. Montgeron, counsellor or judge of the parliament of Paris, a man of figure and character, who also was a martyr to the cause, and is now said to be somewhere in a dungeon on account of his book." "Many of the miracles of Abbe Paris were proved immediately, by witnesses before the officiality or bishop's court, at Paris, under the eye of Cardinal Noailles, whose character for integrity and capacity was never contested even by his enemies." "His successor in the archbishopric was an enemy of the Jansenists, and for that reason promoted to the See, by the Court. Yet twenty-two rectors, of Paris, with infinite earnestness press him to examine the miracles, which they assert to be known to the whole world, and indisputably certain; but he wisely forbore."

Politics versus Miracles

The political party in control "tried to discredit these witnesses. . . But, besides that their proceedings were in many respects the most irregular in the world, particularly in citing only a few of the Jansenist witnesses, whom they tampered with; besides this. . . they soon found themselves overwhelmed by a cloud of new witnesses, one hundred and twenty of them, most of them persons of credit and substance in Paris, who gave credit for the miracle."

French Police Investigate

"All who have been in France about that time have heard of the reputation of Mons. Herault, the Lieutenant of Police, whose vigilance, penetration, activity, and extensive intelligence, have been much talked of. This magistrate, who by the nature of his office, is almost absolute, was invested with full powers, on purpose, to suppress or discredit these miracles, and he frequently seized immediately, and examined witnesses and subjects of them; but never could reach anything satisfactory against them."

Mlle. Thibaut versus De Sylva, M. D.

"In the Case of Mademoiselle Thibaut, he sent the famous De Sylva to examine her, whose evidence is very curious. The physician declares that it was impossible she could have been so ill, as proved by witnesses; because it was impossible she could, in so short a time, have recovered so perfectly as he found her. He reasoned, like a man of sense, from natural causes; but the opposite party told him, that the whole was a miracle, and that his evidence was the very best proof of it." The party in power "were in a sad dilemma. They durst not assert the absolute insufficiency of human evidence to prove a miracle. They were obliged to say, that these miracles were wrought by witchcraft and the devil."

King and Queen Foiled

In one instance the "Queen Regent of France who was extremely prejudiced. . . sent her own physician to examine the miracle, who returned, an absolute convert . . ." "had it been a cheat, it had certainly been detected by such sagacious and powerful antagonists." "The church yard was shut by the king's edict."

Hume says "And what have we to oppose to such a cloud of witnesses, but the absolute impossibility or miraculous nature of the events of which they relate?"

Macaulay versus Hume

Those who fear being convinced by a reading of Hume, will be doubly warned, by the following estimate of this great man, by that notable English historian, and essayist, Macaulay: "Hume is an accomplished advocate. . . Everything that is offered on the other side is scrutinized with the utmost severity; every suspicious circumstance is ground for argument and invective; what cannot be denied is extenuated, or passed by without notice; concessions are even sometimes made; but this insidious candour only increases the effect of the vast mass of sophistry."

Alias "Functional Disease"

Many physicians when confronted with evidence of real cures, through 'faith', remark, "Well it was only a functional disease." A functional disease, according to the medical dictionary, is a disease manifested by disorder in the functions of

the several organs or tissues, but in which no lesion or change in structure can be determined. A striking example would be the paralysis of a limb in a person that on superficial examination, may or may not seem hysterical; with bone, muscle, tendon, blood vessels, and nerves, seemingly unchanged, yet the patient is crippled. For practical purposes, the cripple uses the same kind of crutch, whether or not the disease is called 'functional.'

The opinions of medical authorities on 'functional diseases' and their cure is interesting:

Neurologic Society Head Admits Cures

FRANCIS X. DERCUM, A.M., M.D., Ph. D., Professor of Nervous and Mental Diseases, Jefferson Medical College, Philadelphia, Ex-President of American Neurological Society, Member of the Neurological Societies of Paris, Vienna, etc. Neurologist, Philadelphia General Hospital.

"In the faith cure the essential feature is the suggestion to the patient, or by the patient himself, of the absence of various symptoms, which he presents." The technical name, rather forbidding, is "negative hallucination." "That powerful results . . . can . . . be induced . . . we have already seen." "Numerous cases of striking results achieved by faith . . . are upon record . . . deafness, dumbness, traumatic paralysis . . ."

Psychologists and Cured Cripples

PIERRE JANET, M.D. Professor of Psychology in the College de France, Director of the Psychological Laboratory in the Clinic of the Saltpetriere. In his lectures on hysteria, a functional disease, given by invitation at Harvard Medical School says: "the production of a contracture requires . . . some emotion . . . It is the same with the cure of these contractures; in certain cases they persist indefinitely. I have two cases which lasted for thirty years. In other cases, they are suddenly cured through influences that are incomprehensible, if one does not take into account imagination and emotion."

"These diseases are among those which make the fortune of religious relics and miraculous springs. When you hear a story about a cripple with hard shrivelled legs, twisted body, who rolled to the spring in a low carriage, and got up again, bearing away his carriage on his shoulders, you need not have the least hesitation in pronouncing the case one of hysteric contractures."

" . . . I recommend you to read the admirable book of Carre de Montgeron on the miracles wrought in the cemetery of Saint Medard on the tomb of Deacon Paris, 1737."

Sacred Spot and Professor of Psychiatry

SMITH ELY JELLIFFE, M.D., Ph. D., Formerly Professor of Psychiatry, Fordham University, Formerly Professor of Diseases of Mind and Nervous System, New York Post Graduate School and Hospital. Editor of Journal of Nervous and Mental Disease. Referring to the treatment of the functional disease, hysteria, he says: "Its dynamic nature, as that is understood today, explains also the method of sensational, "miraculous" cure which has not yet passed out of possibility. Anything that will slowly or suddenly alter the form of the striving for the active cravings and through confidence, "faith", open the personality into outgoing channels, such as a trusted or loved object offers to every human being, can make an occasion for a cure."

" . . . suggestion, the presence of a "divine" person or a sacred spot, or the sudden event . . . are all only opportunities for this personality to assert itself in new ways, which better fit the demands of the real world upon the personality."

A Danger in Cures

"There exists a danger in all these methods . . . A seeming cure may be effected in regard to a portion of the personality . . . with later new symptoms or groups of symptoms. This is particularly evidenced in "brutality" or "third degree" methods. . . These medieval and barbaric ways of "chasing the devil" out of the patient by command, harshness vile medicines, electrical tortures, etc. . . really do not cure the patient; they drive the disorder, into other more settled forms. They are stupid procedures, emanating from stupid and cruel personalities."

Osler on Confession and Miracles

SIR WILLIAM OSLER, Bt., M.D., F.R.S., Fellow of the Royal College of Physicians, Professor at Oxford University, John Hopkins University, etc., whose text book, Practice of Medicine, is one of the most widely used books in medical schools. A Life of Osler, by Harvey Cushing, famed in brain surgery, Professor of Surgery, at Harvard, received the Pulitzer Prize.

Discussing certain functional diseases Osler says: "The use of religious ideas and practices has come into vogue in various forms, as Christian Science, Mental Healing, etc. It is an old story. In all ages, and in all lands, the prayer of faith, to use the words of St. James, has healed the sick; and we must remember that amid the Aesculapian cult, the most elaborate and beautiful system of faith healing the world has seen, scientific medicine took its rise. As a profession, consciously or unconsciously, more often the latter, faith has been one of our most valuable assets, and Galen expressed a great truth when he said "He cures most successfully in whom the people have the greatest confidence." It is in these cases of neurasthenia, psychasthenia, the weak brothers, and weaker sisters, that the personal character of the physician comes into play, and once let him gain the confidence of the patient, he can work the same miracles as Our Lady of Lourdes, or Ste. Anne de Beaupre. Three elements are necessary: first, a strong personality in whom the individual has faith: Christ, Buddah, Aesculapius (in the days of Greece), one of the saints, or what has served the common humanity very well, a physician. Secondly, certain accessories: a shrine, a sanctuary, the services of a temple, or for us, a hospital or its equivalent, with a skillfull nurse. Thirdly, suggestion, either, of the "only believe," "feel it," "will it" attitude of mind, which is the essence of every cult and creed, or the active belief in the assurance of the physician that health is within reach."

"... giving vent to one's secrets and confessions are well known abreactions."

Crowd Psychology and Jesus

The suggestibility of large crowds is markedly greater than that of individuals, and to this and the greater faith, must be attributed the greater successes of the fashionable places of pilgrimage. The bible student will recall a confirmation of this, from the bible. Two notable cures are credited to Jesus, on the western side of the lake. In each of these cures, prominence is given to the requirement and reward of faith—that is to say, of personal confidence in the Healer: "Thy faith hath made thee whole." and "Fear not, only believe." After this Jesus passed away from the enthusiastic crowd by the lake to visit His own little town, Nazareth, and to find there a natural incredulity, in regard to one whom they knew as the carpenter. Once more we come across a mysterious limitation of His powers: "He could not do there any miracle," save the cure of a few sick; and he marvelled because of their want of faith.

"Functional Disease" — Neglected Orphan

MORTON PRINCE, A.B., M.D., LL. D., Professor Emeritus of Nervous Diseases, Tufts College Medical School. Professor of Abnormal and Dynamic Psychology, Harvard University, whose contributions to science are noted in the Encyclopedia Britannica, wrote a paper not long ago, on the need for instruction in functional diseases in medical schools:

"It is curious that few, if any, medical schools include systematic instruction in the functional diseases in their curriculum . . . It has been estimated, that from 50% to 75% of the cases that the general practitioner meets, are of this class and they include nearly every form of bodily and mental disturbances, of major and minor degree. Indeed the symptoms of nearly every organic disease, barring infectious diseases, may be mimicked by a purely functional disease" . . .

"Of course, within certain limits, in each branch of organic medicine, the functional disturbances, as of the heart and lungs, is dwelt upon to a greater or lesser extent, but the systematic instruction in the functional disturbances of the whole organism, it must be recognized, is entirely neglected."

"Only" A Functional Disease

"The organic diseases that may be mimicked, may be those of the heart, lungs, the gastro-intestinal tract, kidneys, and even tumors of the brain and the abdomen. Diabetes, Bright's disease, asthma, and hay-fever are frequently mimicked. In the surgical field the various joint diseases of the spine and limbs, including even atrophy of the muscles, are classically known to be imitated by functional diseases, and pseudo-appendicitis of a neurotic character is quite common. Many are the cases of such neurosis, mistakenly diagnosed as true appendicitis, that have been operated upon, only to find a normal appendix; and the same is true of other organs. In the nervous system, every sort of organic disease may be mimicked. Even functional epilepsy occurs, and may be very difficult to distinguish from true epilepsy. The examples of functional diseases of all the various organs of the body mimicking true organic disease that I have seen in the course of a long period of general and neurological practice . . . have been many" . . .

"Then we have the great field of the psycho-neuroses, in which are included so-called traumatic neuroses, "shell-shock," neurasthenia, hysteria, and psychasthenia, expressing themselves in . . . inability to adapt to the environment and demands of life."

"Again there are the multiform heterogenous disturbances of functions, without name, which every practitioner meets in practice. Many of these are of minor character, it is true; but they are incapacitating just the same."

The Harvard Professor's Secret

"Pain of various kinds, imitating that of organic disease but of a purely functional character is particularly common and misleading. The same is true of digestive and intestinal disturbances. A former professor of the Harvard Medical School who specialized in the field, and had an enormous practice, admitted to me after several years of experience, that 95 % of his patients suffered from purely functional disturbances of the gastro-intestinal tract" . . .

"All these functional disturbances have proved a gold mine to . . . so called practitioners of the irregular schools." . . .

Too Late — Too Late

"Many are the cases which have been treated with drugs, and other forms of physical therapy, and banal advice without of course the slightest beneficial results, when a real understanding of the case and the proper therapy needed, would have easily restored the patient to health. And too often it is only after their bank accounts have dwindled to nothing, and they have become incapacitated for their life's occupation that they have turned at last to the specialist." . . .

Father Powers — "Feeling Better"

I have studied carefully, the cases of several individuals, alleged to have been 'miraculously' cured at the grave of Father Powers, at the Holy Cross Cemetery in Malden. I satisfied myself that striking recoveries were effected. When one notes the occasional striking cure, one cannot logically deny the possibility of an improvement of lesser degree. When therefore, a faithful pilgrim reports "feeling better," there may be no occasion for sophisticated indulgent smiling.

Negative Evidence

On the other hand there is offered as proof against any 'cures', the evidence of "an exaggeration, or a mistake, or an imposture." This possibility is admitted, in fact is the very language quoted above, from Cardinal Newman. But such cases are negative evidence, and do not contradict actual 'cures.'

Even in the field of science one finds occasional faulty use of negative evidence. In general paralysis of the insane, not a rare disease, it had been long suspected, that the brain was affected by the germ or spirochete of syphilis. Scientists the world over, had trained their microscopes, on the brains of victims, dead of this dread disease. And without result. At such a time it was not difficult to find an individual who was quite positive the spirochete was not present in the brain. He could offer the evidence of all the most eminent, that they had examined, by all the known methods of science, and had not found it. Then up spoke a little Jap, "I have found the spirochete in the brain." Not only did he assert, but he showed others how they themselves, could see. The negative evidence of four dozen or four thousand, who failed to see, carries no weight, against one Noguchi, who succeeded, in seeing, and proved it.

More Negative Evidence

A few years ago, I worked under a neurologist and psychiatrist, who for almost forty years, had been developing and testing an idea. He was a poor, modest, devout Catholic of Vienna. I heard his wife complain of their genteel poverty. While he labored, generation after generation of physicians, had been taught, that general paralysis of the insane, was incurable. Treatment after treatment, had failed. A hundred thousand brains, rotting in asylums, a hundred thousand graves, noisily and mutely, testified to it's incurability. One day, I congratulated my chief. His treatment, that actually staves the course of general paralysis of the insane, had won for him the Nobel Prize. The negative evidence of all the failures, carries no weight in judging the successful Wagner-Jauregg.

Faith and Organic Disease

As to the value of faith as an aid to medicine in the cure of diseases that are not functional, one need not quote all the great men in medicine from Galen to Osler. One need only refer

to one's family physician in his handling, let us say, of some acute infectious diseases. He values the cheerful optimism of the helpful nurse, and deplors that of the depressing. In a critical stage, with the flame of life burning low, all done that medicine can do, he does not ignore the value of faith and hope. He can not measure its value as he would a drug. But he knows that in many such cases, his mere unspoken expression of despair, read by the patient, might snuff that patient's life. Whereas, his confidence, caught by the patient, and through faith in him, become hope, may win the fight. In these two situations, the patients have each received all the benefits of medicine, yet, . . . one dies. . . one lives. So that, in these two similar cases, faith or lack of faith, must be considered the deciding influence between life and death.

How Miracles Work

How this miracle is wrought; how the emotions can affect the health; how certain mental conditions affect certain glands of the body, so that they vary the substances poured into the blood stream; how these in turn affect health. These are among the problems now being studied by men in different fields of science, such for example as Alfred Adler, the psychologist of Vienna, and Professor Cannon, the physiologist, of Harvard. And the farther the trail is followed, the more miraculous the wonders that come to view.

Useless Advice

Folks remark, "These people visiting shrines, could be very well cared for by physicians." Most physicians would admit, that even with the wonderful hospitals existing today, the staffs of the hospitals might be hard put, to make the painstaking studies, and treat effectively, all the persons suffering from functional diseases. In the Journal of Medicine and Surgery, the Chief of Social Service, of one of the best hospitals in Boston (a city seemingly well supplied with hospitals) writes, in referring to just one group of functional diseases: "Increased facilities for medical care of these cases is the obvious conclusion, and physicians have clamored for hospitals . . ."

When Miracle Fails

As to being treated privately, the patient might, if well informed, visit some neurologist and psychiatrist. Most cases require a thorough medical examination as part of the specialist's examination, and a sympathetic, psychologic study and treatment, of the whole individual. If the specialist is a very busy man, he can not devote the time and energy often required, to effect a cure.

Physicians at Shrine

Most of the sick who visit a shrine to obtain a cure, have had the benefit of a recent medical examination. But there are many who have not been so favored, or who have not had the advantage of a specialist's examination, that their case may need. To help these, it would seem a work of charity to provide, as I am told is done at Ste. Anne de Beaupre, a preliminary medical examination. With such an arrangement the patient might avoid neglecting some condition that might very well be helped by medical science.

There would be no weakening of faith. Medical science is not all powerful. Medical examinations should be in charge of physicians, who have a sympathetic understanding of human nature. Such men know the value of faith in aiding cures. Wisely, they will not, in their medical ministrations, weaken the faith of the patient, without supplying a better substitute. Such physicians, will at the same time, not let the patient's faith, leave neglected, the aid that answers the scientific prayers of physician, pharmacist, hospital, and nurse.

No Conflict

With the great men of science admitting there is no incompatibility between science and the essentials of religion. With the leaders in medicine admitting the power of faith to effect particular cures. With the great Huxley, cautiously, not denying the possibility of miracles, but calling for the evidence. With Cardinal Newman also, requiring for belief, "good evidence." It seems, there is no conflict between miracles and medicine. To believe or not believe in miracles, is a matter of definition and evidence.

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Born in Boston.

English High School, Boston, graduated 1900, Franklin Medal.
English High School, Boston, Assistant, Chemistry and Physics.
Mass. Institute of Technology, 1906, degree S.B. Scholarship 4 years.
Special Work, Foods and Drugs, Mass. Institute of Technology.
Biologic Chemical Research Work, 1906-1923.
Consulting Expert, President Taft's Commission,
U.S. Pharmacopeia Standards for Medicinal Whiskey.
Research Work, with Professor of Neurology, 1925, 1926, 1927,
Tufts College Medical School, Boston City Hospital, Boston State Hosp.
Assistant to Professor, Biologic Chemistry,
Tufts College Medical School, 1925, 1926, 1927.
Medicolegal Examinations, Boston, 1925, 1926, 1927.
Harvard Blood Research Laboratory, in
Thorndike Memorial Hospital, Boston (Epilepsy)
Nerve Service, Boston City Hospital, with Professors of Neurology,
Tufts College Medical School, and Harvard Medical School.
Tufts College Medical School, 1927, degree, M.D.
Hospitante, Wagner-Jauregg Hospital for Nervous Diseases, Vienna
under Prof. Wagner-Jauregg (awarded Nobel Prize, 1928, Psychiatry).
University of Vienna Medical School, Post Graduate Work, 1927, 1928.
Award University of Vienna Key. Work in Neurology and Psychiatry.
Diplomas, University of Vienna, in Neurology and Psychiatry.
Hospitante, under Prof. Oppenheim, Leintz Hospital for
Chronic Nervous Diseases, Vienna.
Neurologic Work under Prof. Marburg, Director of the
Neurologic Institute of Vienna.
Private Practice of Psychiatry, Vienna.
Psychiatric Work with Dr. Alfred Adler, expounder of Inferiority
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Assistant, special cases, Boston, to Dr. Alfred Adler of Vienna
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Boston Psychopathic Hospital, Staff Conferences and Ward Rounds.
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