

THE HIGHER MEDICINE

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“Colour in Mourning: A Plea for a Great Reform”

“The Trend of Modern Medicine”

“The Reformed Diet and its Effects.”

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PREFACE

THIS work is an amplification and an elaboration of a little pamphlet published by me last year entitled "The Trend of Modern Medicine." That pamphlet merely purported to be, as its sub-title indicated, notes on the decadence of drugging, and the employment in Medicine of the finer forces generally. It was too brief to claim much recognition from reviewers, too unimportant altogether to attract much public notice, and too condensed to satisfy the aims of its author. Several readers, however, wrote to the latter stating they entirely agreed with the views therein expressed; while a few—quite justly—gave it as their opinion that a very apparent fault was its brevity. But one—and he still remains unknown to me—took the trouble to criticise it at any length; to this kind critic the Author is under a debt of gratitude; for, having some of the shortcomings of the little brochure thus candidly placed before him; he hopes to avoid similar errors in this, the more extended and ambitious work.

On the other hand, it should be distinctly understood that the book in no way pretends to include

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anything approaching a full description of the various methods of treatment mentioned, or of their particular merits ; such a scheme would be the work of years, and would necessitate the writing, not of one, but of many volumes. The immediate object is but to endeavour to shadow forth the trend of modern Medicine, and with that object in view, to touch upon such methods—in some cases quite superficially—as seem to the author to be pronounced factors in the realm of the Medicine of to-day. That this trending is upwards towards higher forces and forwards to better ones he fervently believes, and as fervently hopes to convince his readers.

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CHAPTER I

INTRODUCTION

IT must be apparent to all observers of the trend of modern things—indeed, even he who runs quite fast may read—that our day is one full of evolutionary changes under most aspects, and in nearly all conditions of life. In the reign of commerce, following upon a more active and a more intense exercise of the inventive faculties of man, there have arisen new industries and newer methods of conducting the older ones. In our religious life, the changes are still more wide-spread and significant; more and more are the nations resistant to the yoke of mere dogma; more and more are they chafing under the limitations of mere creeds, man-made doctrines, and the altogether unwarrantable interpretations of the Scriptures.

Thirty years ago, Professor Draper wrote in that wonderful work of his, "History of the Conflict between Science and Religion," "Whoever has had an opportunity of becoming acquainted with the mental condition of the intelligent classes in Europe and America, must have perceived that there is a great and rapidly increasing departure from the public

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religious faith, and that while among the more frank this divergence is not concealed there is a far more extensive and far more dangerous secession, private and unacknowledged." If this statement were true then, how much more so is it at the present day! Again, with regard to our social life, the whole fabric of it is now constructed upon different principles to those say of a quarter of a century ago. There has been of recent years much veering of the vane in our political, social and religious life: as to the ultimate results of these many veerings, it must naturally remain a question of individual opinion as to whether good or ill will gain the day. The pessimist and the iconoclast, gazing only at the still huge mass of evil and suffering, will continue to growl out their lugubrious opinions and melancholy forecasts, while the optimist and idealist—and these are the truer prophets—will remain firm to the faith that the vanes of all our lives will sooner or later be steadied down and point to fairer and to brighter days:

With all these eddying changes, advances, developments, and improvements in many ways and in various activities, it would indeed be strange if the numerous methods of Medicine did not change with the other changing movements of the present day. We have only to take a casual look at the "science" and art of Medicine during the last, say sixty or seventy years, to at once acknowledge that it has shifted its grounds with almost every decade. Now

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let us ask ourselves the reason of these rapid changes ; not only in the range of Medicine, but in other conditions of life. Why are we not satisfied with existing things? Why not, to use a common expression, "rest on our oars," why not be satisfied with our past great advances and our recent notable achievements in the arts and sciences generally? Why be always attempting to improve the improvements? Personally, I regard the situation from the optimist's point of view, and should say that all this unrest and dissatisfaction merely indicates a desire to reach perfection. That is the ultimate towards which we are pressing whether we are objectively conscious of it or not. That is the goal towards which humanity is surely, though it may be, slowly and sorely, struggling.

Particularly is this so in the case of Medicine ; here we are looking for and striving after something definite. We are seeking laws and axioms upon which we can absolutely rely. We are anxious for fixities. We are hungering after ultimates.

Within the past seventy years or so we have seen many "systems" come and go. "These little systems have their day, they have their day and cease to be" might well be sung of many of them : we have seen bleeding, cupping, violent purging by mercury, come into and go out of fashion. Mesmerism has had its rise and its fall ; though as regards this agent, it has again come into vogue under a more

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scientific name. The mighty forces of light and electricity have been seized upon, harnessed, and made ancillary to suffering humanity.

Much of the crude drugging of late years has been allowed to lapse, or has been pushed aside by the many preparations of Medicine of a more elegant and compressed form.

The serum treatment has come in as it were, upon the shoulders of great men and still appears to find favour among a large class of practitioners. The rage for physical culture is increasing; the all-important question of diet is being studied more intelligently than ever before and by a greater number of us.

“Nature Cures” are all in fashion, and even medical men are preaching—and a few of them living up to—the “Simple Life.”

But we shall have to consider these forces and systems seriatim however briefly, their influence upon the general health of the nation, how far they have justified their claims, and above all, whether they are not precursors to a more exact and a more unified system of Medicine—for, as stated above, we are as yet much in need of fixed laws in Medicine. We want anchorage. Too long has the art been drifting in an ocean of uncertainty; at times indeed, as witness for example the case of the Sanatorium treatment of phthisis, we seemed to have touched a firm and unshifting shore, but alas! we have found that the

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shore was not so firm as we could have wished. We are indeed still floundering, still seeking fixity ; still attempting bravely to get order out of chaos ; still exercising our minds vigorously and that with but partial success, to find a cure for this disease and another cure for that one.

I am of course well aware that the prevention of disease is at the present day taxing the time and the ingenuity of our ablest medical men ; of our philanthropists and of our scientists, but whilst the nation is overrun with diseased people calling for our help, we must naturally attempt some sort of treatment in order if possible to give immediate aid to those in need of it ; they who are outside the pale of health should, and must be, helped at once and to the best of our ability. It is useless to talk to the already afflicted ones of prevention.

The tens, nay, hundreds of thousands who are flocking to our hospitals for treatment are absorbing the gifts of the generous-hearted ones to an incredible degree. Millions of pounds every year are flowing into the treasuries of our hospitals. The expenses of keeping up these institutions are fabulous. What is the concrete result? How many really organic diseases can we cure by the ordinary methods? Supposing structural alteration of any organ has actually occurred, what drug is a specific say in Bright's disease, Hodgkin's disease, phthisis, cancer, tumours, diabetes and a long array of other

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affections? How hopeless before them we stand when trusting to the pharmacopœia alone!

When discussing these points some years ago with a medical confrère, one who was at that time in the ruddiest health and strength and in the prime of life, he remarked, "Well, after all, we must go back to the pharmacopœia." Two years subsequently I learned with a great shock that he had died of cancer. Alas! the pharmacopœia, in his own illness had been as useless to him as a yesterday's sunset. And if, in spite of our increased knowledge in regard to the pathology of disease, we still stand so helpless in the face of it all; if we still have to confess that so many complaints are "incurable"; if our ordinary systems give such meagre results, are we not justified, nay, are we not morally bound, in the name of humanity and of progress, to investigate and apply other means which promise to give a larger outflow of health to our supplicating sufferers?

Are we any longer to stand by and be satisfied with seeing hundreds of thousands going to their death prematurely for the reason that our fixed ideas make us averse to give a trial to other methods?

It is perfectly true that from their point of view, the large array of cultured and able medical men are endeavouring to combat disease in every possible way; the whole army of our eminent hospital doctors who give their valuable time and experience without a single pound's pay are struggling hard to understand

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better the laws of disease and its cure; but anxious as they are to make men whole, and in spite of the enormous amount of intellectual labour expended on the problem, it yet appears to me that the results are quite incommensurate with the efforts put forth in the matter. The reason of all this will be evident to the reader of this work as he proceeds in its perusal, and, it may be that the boldness also, if not the actual arrogance of the author will be likewise evident as he proceeds to hint at other agencies which might be of use, but which have not as yet been acknowledged to be of any therapeutic value by the profession generally! In other words, it may perhaps savour of conceit and audacity on the part of the writer of this book to advance opinions and to put forth theories which upon the whole are contrary to the accepted canons of the medical knowledge and opposed to the medical systems of the present day.

However, I ask no pardon and I fear no ridicule for publicly expressing such opinions. The future is with me, and history will be on my side.

Individuality of thought is a priceless gem, and if we set any value on it at all we must allow it to manifest itself. We must learn to live our own lives, to propound our own theories, and to promulgate our own ideas and that just in our own way. If our opinions happen to differ from those of the rest of mankind we have nothing to do with that; the fact

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should cause us not a moment's unrest of mind, not a minute's fear of criticism: we are to blame only in proportion as we do not live up to our firm convictions. We sin only in being cowards in our own esteem.

Let my readers bear in mind that in this volume I am dealing merely with the medical aspect of the subject. No one knows better than myself, or would acknowledge sooner, the magnificent advances which Surgery has made during the last twenty or thirty years. Surgeons have indeed much to be proud of; operations are performed nowadays the mere mention of which would have dumbfounded surgeons of earlier days; they are, many of them "brilliant" indeed, and show a resource, a nerve, and ability beyond all praise.

Operations are multiplying fast; their numbers now are enormously in excess of what they were even ten years ago.

The better known surgeons are enjoying halcyon days; the knife is to the fore and accounts of "brilliant" operations are heard o'er the land!

Now let us ask ourselves the reason of this great increase of surgery? Why do we hear so often nowadays of the pure physician calling in the aid of the pure surgeon? Perhaps because, owing to the splendid training in this branch which it is now the privilege of the medical student to enjoy, he becomes more daring, more resourceful, more expeditious, and altogether better equipped for the

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work, and therefore, when qualified and in practise, he is inclined to advise and to undertake operations more readily than his predecessors would have done. But surely another reason for this increase of surgery at the present time is owing to the fact that we are beginning to realise more fully the inutility of drugs as a whole. Indeed just in proportion as we have succeeded in Surgery so we have failed in Medicine. As I have written elsewhere: The Success of Surgery is the Failure of Medicine. We can see for ourselves specific results in Surgery; in Medicine we are still groping in the mist of uncertainties, and only see through a glass very darkly.

Surgery is exact and definite: Medicine is inexact, indefinite.

Let us take, in order to illustrate my meaning, the case of gallstones. If Medicine in the abstract were of more definite use here, such concretions would never attain to a size which makes surgical interference the only thing left. Again, let us look at appendicitis; if the people at large lived according to the best teaching of prominent dieteticians—if, in other words, they fed carefully and upon a reformed dietary, this disease would never be anything but rare, and Surgery with regard to it would be shorn of much of its work.

Yes, it is because mere drugging is often so powerless than Surgery has to come to the aid of Medicine so frequently. There will be far less surgery when

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we live more hygienically, with a due regard especially to what we eat and drink. When we have learnt to diet ourselves rationally and scientifically there will be much less heard of gallstones, Bright's disease, calculus, stomach and bowel complaints, etc.

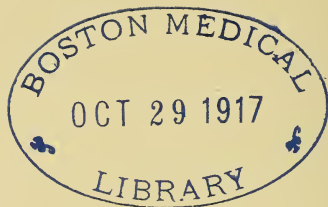
It will be necessary in order to fully carry out the ideas and the scheme of this book, to consider, as I have above hinted, the various—or at least the most important—methods of dealing with sick humanity which are in evidence at the present day, and also to retrace our steps somewhat in order to indicate what has been of late years the trend of Medicine. I think we shall then be compelled in honesty to admit that we have been gradually but surely emerging from cruder methods to more refined ones. We have been trending from coarse lines of treatment to finer ones. We have of late more and more been employing the higher forces in the place of coarser and more material ones, and my contention is that by the very failures of our former methods we shall be compelled to believe in and adopt the principle, that the finer the force the more potent for good is it.

Medicine indeed is but partaking of that general refinement upon which I shall dwell later. It will be necessary then, in order to make my contention good, that we must, however briefly, scan these influences which have been at work in refining, as I maintain they have been, our nation as a whole; by these analogies we may gain confidence in the present and

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hope for the future—for I do not by any means believe that the refining process is at an end; indeed the whole purport of this volume is to endeavour to demonstrate that there are still finer forces which are at our very hands, but which, in our mad haste and madder materialism, have been denied, ridiculed, and neglected; forces, that is, that will be beneficent not only in all the activities of life generally, but will essentially be an infinitely more predominant factor in our fight against disease; which fight is to be fought more keenly and more strenuously than hitherto, and that with cleaner and better weapons than have ever before been employed.

We cannot remain satisfied whilst we still so little understand the basic laws of health and ill-health. We cannot be quiescent while disease is sweeping its millions into premature graves. If our present systems of dealing with it are proved to be of little value, they must go—to be replaced by others having promises in them of better things.



CHAPTER II

REFINING INFLUENCES IN LIFE GENERALLY

A SMALL volume could be written upon this interesting subject, but it can only be treated here briefly and to an extent which will suffice to support the one contention of the book, viz., that Medicine is now undergoing strangely refining influences; that it must inevitably share in those refining processes of life generally which are so apparent in our midst. It will be impossible, however, to mention anything like all these processes which are existent at the present day. I can only touch upon a few of them. Let us for instance, in the first place, take a glance at the question of sports and pastimes.

Surely none will deny that there have been forces at work within the last twenty or thirty years which have resulted in abolishing much coarseness and brutality in sport, and even where these forces have

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not succeeded in ending, they have at least been instrumental in modifying and lessening, much of the former concomitant cruelty.

It is true that man has still in his nature some remnant of the savageness of his ancestors, and therefore still goes out with his gun to kill something—to use an expression I have somewhere read—*notwithstanding* this, however, the more cruel and unmanly sports, such as pigeon shooting, are gradually losing their hold upon the people; are being attacked successfully with pressure from humanitarians generally—in any case it is the tendency to a higher culture amongst more of the people which accounts for the fact. To illustrate the point in question: But recently (February, 1906) I read the following in the daily papers, and it bears upon the argument so closely, indicates the trend of thought in this respect so clearly, and corroborates my opinions so fully, that I must be pardoned for quoting all that part of the account which is germane to the immediate subject.

“ PIGEONS SAFE AT HURLINGHAM.

“ Action Against the Party of Humanity Dismissed.

“ The pigeon shooters at Hurlingham have failed in their action to have the resolution passed by a majority of the members abolishing the ‘sport,’ declared null and void. In dismissing the action in the Chancery Court yesterday, Mr. Justice Joyce said :

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' In 1868, when the club was formed, he supposed that the practice of shooting pigeons from traps was considered a manly sport fit for gentlemen. Since then times and manners have changed. People were certainly more humane, and now, many not altogether irrational persons, rightly or wrongly as to which he would say nothing, considered that the practice of shooting pigeons from traps, as practised at that club, to be a barbarous pastime, and if legal, was not at all events, a very creditable one to the club. Consequently, no one was surprised to learn that in the summer a resolution was passed by the requisite two-thirds majority, directing that pigeon shooting should be discontinued.' "

Badger and otter hunting are pursued less now ; not so much because the animals themselves are more scarce, but because men are satisfied with less brutal forms of sport generally ; fewer men nowadays would be found advocating or caring for such " sport." Going still further back with regard to the subject, we all know that cock-fighting was quite a favourite amusement with our forefathers ; such " sport " could never be revived ; it would now be regarded as extremely brutal and brutalising. Fighting itself—in England at all events—between two men has been shorn of its very roughest aspect by the law compelling " gloves " to be worn in the contest. I believe it is illegal to fight without these accessories ; while a significant piece of news was but recently to

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be seen in the papers that a cinematograph display of a celebrated fight was received by the audience with apparent apathy and utter lack of enthusiasm. Apart from any police regulations, I do not believe that fights between men with ungloved hands would nowadays be supported or countenanced to any extent by the people themselves ; not at all events in Great Britain.

So in regard to the " Rugby " football ; it is now mostly replaced by the less rough and certainly the less dangerous " Association " game.

Once more ; in regard to our recreations in the dramatic art. We should neither patronise nor countenance the coarse productions of the theatre and music-halls of two or three decades ago. Here again, I am fully corroborated in my opinion by those who are in a manifestly good position to judge of the matter. In the " Daily Telegraph " (August, 1905) I read in an article dealing with dramatic amusements for the public " How to cater for him and for her is an exceedingly knotty problem, and one requiring great circumspection. One thing is certain—that public taste is constantly moving upward, and that the spread of education and better feeling is imposing a higher code of refinement than we knew ten or even five years ago." My readers must pardon me for thus dwelling on points which may appear irrelevant to the main argument of this work, but I think they will subsequently admit that I have been all the while

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leading up to certain definite issues, and to do this effectually it will naturally be necessary to prove my position point by point as it unfolds itself.

Again, we have only to cast a glance at the subject of our present illuminants in order to at once perceive that here there has been a steadily continuous refinement in their mechanism, and in the agents employed ; we are now using much more subtle forms of lighting for all purposes. It was an advance in refinement of lighting when oil lamps were substituted for the old rushlight ; the former in their turn were replaced by gas, and the latter where at all practicable, has had to make way for the more subtle and more refined force of electricity.

So with regard to the all-important question of diet ; none will deny that here there have of late been marked advancements. Our own English people at all events do not eat so grossly as formerly ; certainly there is nothing approaching the coarse intemperance in eating and drinking so prevalent in the " good old days."

It is true there is still amongst us the glutton and the wine bibber, but there is also an ever-increasing number who are seeking after, and fortunately attaining to, more refined methods of satisfying natural hunger.

Whilst a few of us have been preaching and teaching for years that ninety-nine people out of every hundred consume far more food than is needful for

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them, our voices have been as those crying in the wilderness, but now that world-known medical men are giving and advising attention to the matter, there is apparently some hope of awaking a much larger section of the public to a sense of its sins of commission in this respect.

Especially since the advent of the so-called Reformed Diet, and the wide attention of late paid to the subject of "The Simple Life," we cannot surely be blind to the fact that we meet with a much greater number of people who bear upon their features the stamp of refinement; and the increasing number of those who are thus adopting the principles of this "Simple Life" and the "Reformed Diet" together with the striking success which has attended the opening of so-called vegetarian and fruitarian restaurants all point to a desire on the part of many to relinquish the coarser methods of dieting.

The small—and pure feeders are the winners in the race of life; they can hold out longer than the big and coarse eaters; they even find that their mentation is quickened; they are not so receptive to infectious disease, and when it does attack them they recover more easily; they are altogether better physically. The effects, then, of the more refined feeding spoken of are very apparent; there is an all-round improvement—physically, morally, mentally and spiritually.

Yet again, in regard to our means and ways of

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intercommunication and travelling: The old semaphores have given way to the telegraph, and the old coachès to the modern elegant electric car, while the subtle power of the telephone is more and more being utilised. Wireless telegraphy is a marvellous advance in the use of subtle means of communication. A still subtler power, viz., Thought Transference, is now being acknowledged by most psychic researchers of the day. Having been at one period of my life a fairly good thought reader, and being acquainted with the necessary conditions for the success of the phenomenon, I may perhaps be excused for interpolating here my own opinion upon the matter, which is, that in proportion as we refine our organisations in their entirety, so shall we the more easily become thought readers; at present, in the case of most people, the faculty has not the opportunity of manifesting itself to any great extent owing to the still wide prevalence of materialism, and to the eager, restless, striving lives lived by the great majority of the nation. In my own case, the pressure of other work compelled me to leave off my experiments in this line, but there are very many nowadays who are most accurate mind readers.

Thought transference is indeed infinitely more common than is generally supposed—that is to say unconscious thought transference. It so often happens in the history of invention, the arts, literature, science, etc., that two individuals will simultaneously

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hit upon the same idea—the explanation of this is that given two minds living much in the same world of thought the idea of one of them is often instantaneously transferred to the sensorium of the other, which happens to be keenly receptive at the time to all and any thoughts which are cognate to its own thinkings.

If we purposely direct our thoughts to any one in an audience we can often by thus concentrating them upon a certain individual compel him to look our way. This is a common experience.

Further, we shall have to admit that as a nation, even our physical bodies are not so coarsely built as were those of our forefathers. We are moulded on a finer pattern. This be it said is not necessarily due to the so-called “physical degeneration,” but more to a whole congeries of refining forces, some of which I have attempted to describe.

Our physical organisations are finer simply because more of us are living up to, and within the zone of, one or more of the impelling influences now under consideration.

Brute strength, in spite of the present day worship of physical development is not the power that is going to lift us on to the most advanced planes of our being. Muscle culture may indeed make us as bullocks, but mental and spirit culture will make us as gods. Even as it has been said that the pen is mightier than the sword, so, with equal truth it may

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be averred that mind is stronger than muscle, and spirit than both, because it controls and directs both.

We must, for what has been well called "The Completion of the Individual" ("Harmonics of Evolution") be something more than strong animals; physical culture may be right and proper up to a certain point, but we must not omit to also develop our mental and spiritual faculties to their highest reaches. And as in the process of time, we shall become more and more engaged in the arts, sciences and peaceful industries of life, and less with warfare; and as labour itself will be refined owing to the increasing employment of machinery, mere brute strength will be at a discount; in that happier day, more and more time and energy will be given to the learning and understanding of the subtler laws of our being by applying which laws we shall all be able to enter into newer and surer arenas of knowledge concerning the true nature of man and his glorious destiny—a knowledge not misty and uncertain as it is now, but as clear as morning dew, and as definite as any known laws of mathematics.

Surely we cannot be oblivious to the fact that already the spiritual is ousting the material; there are indications of this almost on every hand; the increased hungering after the more spiritual and the simpler life; more love of peace, more hatred of war; more thought-compelling literature; far less drunkenness; less coarse living indeed altogether; all such

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and many more sweet and ennobling and upraising influences are telling their own tale and working to their own end upon the physical frames, as also upon the mental and spiritual development, of mankind generally.

Since writing the above sentences I have been perusing a most telling and highly conceived little work (which all my readers would do well to read) by a poet who fortunately is still with us—I allude to "The Higher Love," by Mr. George Barlow. The author fully and exactly corroborates my views as regards the increasing tendency to sensitivity and refinement of our organisation. In one place he says: "What is really taking place, I believe, is this. In the course of human evolution, we have arrived at a point when it is possible, owing to increased delicacy and sensitiveness of the human brain and nervous system, for higher influences to convey to our minds many ideas which they were not previously able to grasp and assimilate."

And to me also it appears inevitable that as we proceed in our gradual refining processes, we shall as a people become more and more receptive to those soundless whisperings which seem to emerge from our Higher Consciousness; from the deeper spheres of Being, and of which hitherto the poet and the seer only have been cognisant. As in our earnest search after the great verities of existence, and our ever deepening desire to plumb the mighty mysteries of

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both life and death we shall go back to Nature and to Nature's ways, so by coming into closer and yet closer contact with her, we shall assuredly have the chinks of our souls opened wider and wider until that Higher Consciousness mentioned will receive the shadowing forth of truths which will stagger the mind of collective humanity more than have the most wonderful scientific discoveries of modern times, This is in complete accord with all that Mr. Barlow writes. In another chapter, "The Transfiguration of Matter," Mr. Barlow, after quoting Rossetti's poem "The Stream's Secret," says "There is nothing of this sort in Shakespeare's sonnets, nor, I think, anywhere in Shakespeare (The "Husband, I come!" of Cleopatra would perhaps be nearest in spirit to Rossetti's thought), the simple reason being that in his day the inner soul had not come near enough to the surface to make its influence strongly felt, even among poets. At Shakespeare's epoch, the human nervous system was undoubtedly a far rougher and less developed thing than it is among the most sensitive organisms of to-day. It could not receive and register impressions which are to-day received and registered, not in one instance but in many."

In yet another place Mr. Barlow writes: "The matter is of immense ethical importance, for if I am right, our present nerve structure and our present senses are actually angelic senses in the germ. I need hardly point out how completely this reverses

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the monkish and ascetic view, which if rigidly carried out, would set in movement a wholly retrograde process, and would lead to the coarsening of material structures which are, on the contrary, intended to be indefinitely refined." And in the chapter on "The Feminine Element of Deity" the author writes thus: "We can conceive of the gradual spiritualisation of the whole of our humanity, of the gradual uplifting of that portion of our nature which the mystics call 'the animal soul' by the 'human soul,' and again, of the exaltation of these two 'souls' or principles in conjunction by a third still higher principle: the 'spiritual soul' which may itself be in connection with a still loftier medium, actual 'spirit.'"

"If this line of thought be the true line, if the body is indeed "the temple of the Holy Ghost," our whole method of regarding physical things will have to be amended and reconsidered. Battlefields, hospitals, starving or plague-stricken myriads—the mind can hardly bear to dwell upon the thoughts connected with these, when it once realises the unutterable holiness which, from the highest point of view, is resident in the bodily frame of man. Defiled and desecrated as it is, it still stands forth as, potentially the vehicle of spirit, the one and only means by which soul; and the yearnings of soul, may find conscious outlet."

Further, it must be apparent that there is in our nation a growing increase in the love of art and of nature; to realise this we have only to look at the

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statistics respecting the numbers who visit our art galleries and museums, etc. There is an ever increasing number of Londoners of all classes who delight in taking advantage in their recreative hours of the beauties to be seen at Kew, Golder's Hill, Hampstead, the various parks, etc. All these facts are significant to the one who watches the trend of modern things.

And though it may be true that volumes of poetry now find but a limited market, yet it is quite true also that a greater number are being interested in clean, wholesome, and refined literature—much of which indeed is poetical though it is prose writing.

Nor does this refinement in our organisations presuppose or necessitate a condition of effeminacy. On the contrary, the desire for a higher culture superinduces steadier nerves, much more control over one's emotions, and a gradual falling off of many phases of character partaking of unmanliness; in addition, it induces a calm strength, imperturbable serenity, higher intuitions; and these forces, working together, will bring about the truest and best forms of manliness.

Maintaining, then, that, as a people, our organisations are refining themselves gradually but surely, this of course necessarily postulates that medical men—as an integral part of the nation—must share in the refining process.

Let me try to prove my point; we shall then be justified in drawing certain conclusions. No one will

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expect to see doctors of the "Bob Sawyer's" type nowadays. No one indeed would now tolerate such roughness of speech as is ascribed for instance to Abernethy and one or two others, great men though they might be. The coarse, swearing, drinking doctor has practically passed out of existence.

I well remember—for it made a great impression on me at the time—when quite a young man, asking a village doctor if he went out at night much; the answer was "No, if anyone rings me up in the night and wants me to go out, I say to them 'I'm d——d if I do, go to h——,' and shut the window down"! No, the doctor in our day is, in ninety cases out of a hundred, a refined, cultured English gentleman, earnest in his work and unblamable in his life.

From his earliest student days, with few exceptions, the embryo doctor now takes life more culturedly and more earnestly. What a different moral atmosphere pervades the dissecting room precincts now compared to that as I knew it in the early seventies! I can well remember how, if any new student found himself perchance in a certain little room near to the dissecting room, he had to pay his footing in beer! The porter would be sent out for a shilling's worth of this liquor, and the name of the payee would be duly chalked up on the wall!

Then there was often a free fight between students—I have seen this even in the lecture room. Occasionally also a student would be seen within the

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precincts of the hospital the worse for drink, and the less said about the tales told round the dissecting room stove the better! It is a long time since I have seen anything of student life at a hospital, but I am quite sure that such coarseness and such rowdyism has practically disappeared; and in his recreative life the medical student is now no worse—if he ever were—than any other young man of the day. So that we may fairly conclude that even from the start in life, the doctor nowadays is more cultured, he is better educated, and certainly fitted in a much higher degree to take his place both at the bedsides of his patients and in society generally. And it is just here that we have reached an important point in our argument. As the members of the medical profession in the concrete, partaking of the general cultural advance reach a higher altitude of living altogether, so will they become more and more intuitional; their sense of perception will be keener; they will learn to cultivate and to trust to, what is commonly called “intuitions.” Every now and then we hear of such and such a doctor that he knows “intuitively” as to the nature of a complaint in a particular individual. This means that such a one has unconsciously developed more or less his own inner perception; in most cases he is one who is invariably calm and self-controlled; even in the midst of the roar and rattle of life he maintains a stillness of soul, and it is out of that stillness that the voice of intuition is heard, and

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the man jumps at a correct diagnosis, or rather, it just comes to him, while his busy confrères may still be hanging round the bedside of the patient with their stethoscope, clinical thermometer, etc. We shall hear of more such medical men in the future.

This "intuition" "cometh not with observation," but is one of the soul-forces inherent potentially in all, and it is this power which, in time to come, a greater number of medical men will exercise, because it will be a commoner property generally. In that day, which I grant may not be yet awhile, we shall not need the innumerable instruments—very ingenious though they are—for diagnostic purposes. A few of the more finely organised amongst the profession are even now quite capable of forming an absolutely correct diagnosis of any given case by this means; outside the profession there are many who can thus sense any interior condition of a patient; the evidence for this is overwhelming, though naturally the bulk of the profession, all too conservative as they are still in any realm which they would denominate speculative and condemn as occult, would deny even the existence of such soul-force. But I know of what I am writing, and I know, too, dangerous as it may appear to prophesy, that sooner or later we shall trust largely to the exercise of this power, even as we shall trust largely to other "gifts of the Spirit."

I have thus been endeavouring to lead my readers

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up to the point of being compelled to acknowledge the existence of many refining influences in several directions ; the fact of innumerable changes in our various modes of thought and in our living generally is of course patent to all.

The next step is one of easy transition ; it is to get people to admit that with all these changing forces at work, the nature of disease in many instances at all events, has also changed. In the case of several well-known complaints, they have been altered in their characteristics ; they have become modified. Typhoid fever, small-pox, are neither of them so virulent as they were twenty years ago. It may be argued that we diagnose such cases sooner nowadays, and that therefore greater care is taken of the patient from the outset ; that our hygienic arrangements are so improved ; that our methods of treatment are more exact and of themselves show better results ; in a word, that the disease is modified by treatment ; but apart from all this, I feel quite convinced that many diseases are not quite the same thing as they were even half a century ago or less.

It was not so long since that I heard an eminent man in the profession say that typhoid fever was not the same disease as it was some thirty years back.

Especially is this change true of small-pox. It has modified itself in the course of time. I know that it is often brought forward as an important argument on the vaccination side that we do not in the present

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day meet with those cases in anything like the number as formerly where great disfigurement of the face has resulted from the affection. Whether, however, this happier condition of things is in reality due to vaccination is a question—it may be it is on account of the modification spoken of in the disease itself together with the greater care taken of the invalid from the first; this is, however, not the place to discuss these points.

Again, I have been endeavouring to lead up to one of my crowning and vital contentions, viz., that in proportion as we have refined our lives and our physical organisations, and considering that many diseases themselves now pass through less coarse phases, so it is incumbent on us, and indeed it should follow quite naturally, that we should employ more refined forces when disease does attack us; to meet the altered condition of things we should surely apply altered methods—yes, and also newer ones if the older ones have been tried and found distinctly wanting.

Surely we must bring forces to bear upon disease which have some relation to our newer kind of organisation?

You would not in any case give the same coarse dose of medicine to the burly butcher as you would to one endowed with a refined and delicate constitution—such a dose would be as much out of place as would be a poet in a pigstye! The nation then, as a whole,

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being less gross in the organisation of its individuals, it is essential that we meet the more refined conditions with more refined methods when in contact with sickness. We must seek for things of finer essence because the grosser ones are no longer applicable, especially as we have to so painfully acknowledge that the usefulness of these coarse methods has been at the best very limited, for, with all the experience we have had of them, we cannot point to but few cures by their agency—certainly not in the case of organic affections. It will now be necessary to ask the reader to consider a brief exposition of some of the methods which have from time to time been placed before sick humanity in the hope of healing it; this is essential in order to substantiate my arguments, as well as to demonstrate the present trend of Medicine, and from this present trend, to draw if possible some conclusions as to what the whole science and art of Medicine is likely to resolve itself into in the near future.

CHAPTER III

THE DECLINE OF DRUGGING

IN the face of the enormous amount of quackery rampant at the present day, and the stupendous numbers of advertisements promising health and long life to those who will but try Smith's pills, or Jones's Mixture, or somebody else's elixir, it might at first sight appear that there is no warrant for the above heading. Undoubtedly a large section of the public is inclined nowadays to give a trial to "home treatment" and "simple measures" before applying to the family medical attendant in the case of sickness; this tendency may, I think, be accounted for partly by the public becoming more acquainted with the action of drugs—or their supposed action—owing to the very extensive publication of medical matters generally by a ubiquitous press; and partly by the perusal on the part of the public of the almost numberless books dealing with things medical and bordering on the medical; books written by those outside, as well as by those inside, the profession. Now what does the fact of this great flood of literature

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relating to Medicine and its cognate subjects denote, many of the books be it remembered, being written by "unqualified" men? There can be but one answer, viz., that the public create a demand for such books because they are dissatisfied with the results obtained by the more orthodox drugging. We medical men have not held the field; we have played into the hands of quackery—then complained. We have lost the game to a great extent, and I fear it is largely our own fault. We have, I am afraid, been too self-satisfied and too conservative. We have resented the employment of newer methods—nay, in some instances have fought strenuously against their introduction—unless these methods have happened to have been under the ægis of our own well-known men. We have stood by whilst the public have of their own accord taken up this and that "system."

And after all it is profoundly natural that a patient should wish to try every possible means of regaining lost health; educated people at all events will not nowadays rest satisfied by one doctor telling them their case is incurable; time was when patients would quietly acquiesce in the verdict and resign themselves to the grave; not so now; a specialist must be called in, or, some friend suggests that the —— system be tried; another friend begs him or her to try —— healing and so on. And very often the advice is acted on. Again, hundreds of thousands of the populace must of necessity be giving a trial to the

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various remedies so extensively advertised, otherwise the advertisements would not be continued. No; it is quite evident that innumerable invalids try quack remedies before sending for a doctor. No medical man who has seen much practise would deny this.

A good deal of merriment was recently caused in a Court of Justice from the fact that a man who traded in medicine bottles explained that his financial difficulties were due to the lessened demand for his bottles! Even this one little incident tended to show the trend of things as regards the practice of Medicine. Further, if enquiry be made of the wholesale druggists who supply the medical men and the chemists with the ordinary medicines as to the condition of the drug trade now compared to what it was say twenty years ago, they will inform you, if they are candid about the matter, that the demand for mere drugs has fallen off tremendously in the time named.

People are being educated out of the idea of looking for the former inevitable bottle of medicine and box of pills to follow the doctor's visit. Nowadays, if medicine is to be given it must take an "elegant" form; it must glide over the palate easily; it must leave no nauseous taste in the mouth; it must be a capsule, or a tabloid; a tablette, a pilule or what not.

These facts support my contention that the public is taking less medicine from the doctor, and that what is ordered, patients demand that it be in a more refined form.

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The invalid in this our more enlightened day does not look for so much medicine to be given him. A few years back a doctor would indeed not be thought much of if he did not prescribe some sort of "physick"; only a "big" man in the profession could withhold a prescription, and even in this case considerable surprise would be caused by such a negative procedure.

I remember, when a student, taking a relative to one of London's great (medical) guns—he is now Sir ———. After a careful examination of the case and the giving of a somewhat unfavourable prognosis, the great man remarked, "Well, now, I suppose you want some Medicine?" Imagine the astonishment of the patient! He had come thirty miles in order to obtain some wonderful prescription, some marvellous medicine that would cure him! He was delusively depending on this great man to give him some curative drug that his common or garden medical man knew not of! The remark above quoted was the subject of conversation among the patient's friends in his little town for some time afterwards: "And he said, 'Well, now, I suppose you want some medicine'"! The saying was repeated in the street, in the drawing room, in the office, and indeed was the subject of much wonder to all! And the patient had replied to the effect that he *would* like some medicine, and so he had the satisfaction of taking home with him a prescription, and he felt then he had obtained some-

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thing besides advice for his guinea. It is true that what had been prescribed was only a little laudanum and sulphuric acid to ease the cough, but a fee had been paid for the prescription, and it may be, that owing to its having been obtained from so great an authority, the laudanum and sulphuric acid in this particular case had more virtue in them than ordinarily!

It is within my memory also that when quite young and passing through the now (unfortunately) extinct pupilage, it was part of my duty to make pills by the thousand a week! My lot was then cast in a busy mining district and the patients mostly clamoured for "strong physic." It was a usual thing then to direct that both mixture and pills be taken within the same twelve hours; further, the mixture would have been brought back with contempt had it been clear and unclouded; no, there must be a good sediment, such as for instance is produced by powdered rhubarb and carbonate of soda; it was appreciated in proportion to its nastiness; it was believed in in accordance with its nauseousness.

I expect that even miners have now attained to something beyond that crude state of belief and knowledge. At all events, it will be readily conceded that since those days—I have been writing of the early seventies—no educated people would expect, or be induced to undergo, such coarse drugging.

The following is in such complete accord with my

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own views on the point that I must quote the sentence in full. It is from Dr. Marques's same article from which I have already quoted. "Allopathy, however, has certainly undergone some improvement during the Nineteenth Century, and shows signs of trying to respond to the spirit of the times by growing less material; it has dropped bleeding and purging, but its innovations have otherwise been principally in leaving the domains of natural drugs, especially the medicines of a vegetable origin, to take up artificial substances due to the ingenuity of modern chemistry, thus only changing the nature of its materiality."

One more phase of drugging must be considered. It is at once a weak point in, and a strong point against, the ordinary "Allopathy" that it treats only symptoms; in other words it attacks from the periphery instead of from the centre; to get rid of a symptom is not by any means necessarily to get rid of the malady which produced the symptom. Take, for instance, the case of pneumonia; we give antipyrin to get the temperature down; the latter is very high, and must be got down at all hazards, so we give this antipyretic or some other one—a newer one perhaps with a fine; and it may be even a sesquipedalian name, and true enough, the temperature is brought down somewhat, and we incontinently congratulate ourselves and the patient, but the drug has only lowered the temperature—it has done nothing else, unless it be to lower also the vitality of the patient; we also prescribe

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something for the cough (and I grant that this may be necessary to give temporary relief) but the medicine does not unsolidify the lung ; and when indeed this something consists of a preparation of opium it is worse than giving nothing, checking expectoration and upsetting the system generally as it must necessarily do.

So with regard to neuralgia. We treat what is here a symptom only ; the same must be said of gout, diabetes, phthisis and a host of other diseases. How purely empiric is it all ! How helpless must we confess ourselves to be when trusting to mere Medicine at these times !

The reasons for this decline of coarse drugging are two-fold, if not more. In the first place physicians as a body are now beginning to see for themselves the uncertainty and inutility of most of the cruder preparations—especially the mineral ones—whilst the public on its part has lost faith in such medications. Then again, the latter has been replaced to some extent, as we shall see, by other forces and methods which have of late come into so much vogue.

It might be here mentioned that we appear to have lost sight of the virtue of many a simple herb and wayside flower ; the study of the virtues of these and the practical application of them in disease have been pushed altogether into the background by the rush of newer methods, and also by the fact of the manufacturing chemists filling our letter boxes with samples

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of, and literature explanatory of, innumerable new preparations, especially of the so-called "synthetic" remedies. It has always seemed to me that much of the life principle of plants has been lost by the time they have been manufactured into tinctures or compressed into pill or capsule form—and possibly kept a year or more before being used. But if medical men will not trouble themselves about the study of such simple remedies there are always those who will. I myself know of large towns—especially in the North of England—where so-called "herbalists" see patients and prescribe herbs for some forty or fifty of them a day while the medical men around complain that "there is nothing doing"! What does such a state of things indicate? It is true that one of the most successful of these "unqualified" men also conjoins "magnetism"—of which more anon—but there are a great number throughout the country, trusting to "herbs" alone to cure disease and who are reaping a financial harvest, besides much credit for themselves. Would the public in such numbers leave the orthodox doctor and place themselves under the care of the "herbalist" if occasionally, to say the least, a beneficent result did not accrue? And what about the giving of "simples" by the nuns and monks of former times "to all the country folk for miles around"? Experience alone had taught these dispensers of herbs which was good for that disease and which was good for that other. Surely there would not have been that

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continual and implicit trust in the method had not cures been effected sometimes? Yes, this beautiful, healing force—just at our feet as it were—has been sadly neglected, though, be it said in fairness to our present day manufacturing druggists, that some few of them are giving us the opportunity of testing the efficacy of liquid extracts of some of the simple plants and thus to meet the case as far as practicable. (Pages 232-3.)

I am not for one moment upholding practise by “unqualified” men and “herbalists,” but merely stating bold and bare facts, and hinting at the same time that there is virtue in the simplest remedies—remedies so simple that we medical men are apt to look with scorn upon them, and with ridicule upon those who dare to suggest their employment.

CHAPTER IV

THE RISE AND FALL OF MESMERISM

ALL students of the history of Modern Medicine will admit that at the time of the birth of Mesmerism the systems of treatment in vogue were essentially crude, and eminently unscientific. However, no doubt the wiseacres of those times fully imagined in their conceit and ignorance that the then "science" of Medicine had approached to something like finality; they neither perceived, nor could they realise, that in the very near future their methods would be utterly condemned and ruthlessly set aside; and, if the few seers and men of intuition of that day had dared to hint to practitioners that their coarse methods of treatment would, in a few years, be as things of the past, their indignation no doubt would have been considerably aroused.

At this period of time, the "systems" in operation consisted, generally speaking, of bleeding, cupping, and the giving of mercury and other powerful minerals. These methods, moreover, were carried out

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with little or no discrimination, and upon no fixed, let alone scientific, principles; it was indeed "empiricism pure and simple."

Naturally, therefore, as time went on and more enlightened days dawned, there was a reaction against these crude and dangerous systems (so called) of Medicine.

With this reactionary tendency there came into prominence what was known as Mesmerism, and, in spite of much accompanying charlatanry the movement enlisted the sympathy and claimed the attention of a large section of the more enlightened community; the sphere of its activity widened and grew, obviously on account of the many remarkable cures effected by the system, though it continued to meet with scathing scorn at the hands of the profession itself. Most educated people are now acquainted with the history of Mesmerism and of its founder, and it is not therefore necessary to dwell upon it here. It went through the stages of ridicule and discussion and is now in the process of re-adoption under other synonyms, though as yet to a limited extent only, and largely by those who are not "qualified" from the Medical Council's point of view.

We are not here concerned with the differentiation between Mesmerism and Hypnotism; the two however, it might be said, "have been rather hopelessly mixed up in the eyes of the public, and even some in the profession do not seem to realise that they are two

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separate and distinct forces.” (Author’s “Trend of Modern Medicine.”)

The idea of there being a “mesmeric fluid” passing between doctor and patient has been abandoned some years. In later years Mesmerism has again come into use, though very properly we do not now speak of the “fluid,” but rather of rays and emanations.

Suffice it to say here that the “system” when first introduced suffered much obloquy from the fact that the man who introduced it to the world as a distinct curative agency and practised it largely as such, was not above mixing up with it a certain amount of charlatanism—further, the time was not then ripe for a complete understanding of the principles it involved, nor apparently, for a scientific enunciator of its undoubted potentialities.

CHAPTER V

HOMEOPATHY

AS in the case of Mesmerism, the introduction of this system came partly at all events as a protest and a reaction against the coarse "physicking" then prevalent; it was evident to the more reflective minds of those days that the then existing system of ordinary drugging, bleeding, etc., was most unsatisfactory; that the deaths under such were innumerable, and the actual cures from them but few indeed. So with the hour came the man: Hahnemann appeared, and presented his system as something more efficacious, safer, and more likely to redound to the credit of Medicine—I was about to write the Science of Medicine, but my unknown critic mentioned in the Preface, says that Medicine is not a science at all, that it is empiricism from beginning to end.

Be that as it may, Hahnemann came along with his famous dictum of like curing like. He taught also that the "millionth dilution" of a drug was more effective against disease than the big doses then ordinarily given. Here again, in this teaching we see

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distinct signs of groping after more refined methods of curing. We are here not necessarily concerned in defending the principles of Homeopathy, but if we reflect for a moment we must admit that there was an important principle involved here, viz., that the finer the force the more powerful it is ; a principle which it is one of the chief purports of this work to demonstrate. I do not say that he invariably employed the right agencies, but he certainly pulled up as it were, the "regular" school as regards their very coarse drugging. Another direction in which Homeopathy was of profound use was that of diet and general hygienic measures in sickness. It is safe to say that at the advent of this system, very little importance was attached to the study of diet in the sick room, and what directions were given in regard to it were not on strictly scientific lines. But the Homeopaths attached great importance upon the feeding of the patient, and were exact in their orders as to the general management of the case.

I well remember hearing it said some forty years ago, "You see, the New School lays great stress upon the diet of the patient, and after all, the globules cannot do any harm even if they do no good ; they cannot rake the system about as do the big doses which the Allopaths give."

We may say then that the system of Homeopathy had certainly a share in altering the whole medical prescribing of the day, for those of the "regular"

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school as it was then called were perforce obliged in their own interests to modify their enormous doses and boluses because they found so many patients having heard of this pleasant way of drugging, demanded at least of their doctors less medicine, less nauseating remedies. With regard to its present position as a force in Medicine, I am inclined to think its adherents are falling off in number; certainly its followers are not so stringently carrying out the principles laid down by its founder; if it has modified the medicine-giving of the ordinary practitioner, it has at the same time adopted some of the remedies of the latter, and prescribed them in somewhat increased doses, whilst on the other hand, "Allopathy" has taken to itself from the Homeopathic pharmacopœia—legitimately, be it said—remedies which have undoubtedly therapeutic powers, *pulsatilla*, for instance; though in this case five drops of the tincture would be considered an ordinary dose by the "regular" practitioner, whilst the Homeopath still administers it in infinitesimal doses. Since thinking out the ideas embodied in this work, Dr. Marques, of Honolulu, has kindly sent me a journal in which is an essay by him entitled "The Medicine of the Future." In that essay there is so much with which I agree, so many principles which I, too, have thought out and indicated elsewhere, and shall indicate here also, that a less liberal minded man than he is might be tempted to accuse one of plagiarism, but he of all men will

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acknowledge that it is not an uncommon thing for two individuals, separated as they may be by wide oceans and continents, to be at one and the same time thinking on the same lines, and holding out the same flag of progress. How precisely we have thought alike will be apparent in the following and other quotations. Referring to Homeopathy he writes, "The next movement towards the 'dematerialisation' of therapeutics took place when Hahnemann introduced the so-called Homeopathic system, and substituted for the prescription of medicine, a constant law to the blundering empiricism of Allopathy by working on the principle that disease being only the effort of nature to throw off the disturbing element and restore the body to health, consequently the duty of the physician ought to be simply to try to assist the reaction—not to oppose it—by the administration of drugs producing an effect similar to the symptoms of the disease *similia similibus*."

"Hahnemann also led to the further etherialisation—the spiritualisation—of the methods of healing, by giving as little medicine as possible, and showing that the old massive, ponderous, doses of drugs could successfully be reduced through trituration and dilution to ideal proportions. Homeopathy thus did nobly to correct the abuses and the gross materiality of Allopathy, but even this was only a step on the ladder of progress, the key to which is found in the old law: 'Man, know Thyself'; and the *raison*

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d'être, the usefulness of even Homeopathy will also pass away, for we have already seen as the Nineteenth Century rolled on, that still higher agencies—whose sphere of action really belongs to the forthcoming century—and still higher methods have gradually been brought to light.”

These last words were prophetic, for since they were written a new century has dawned, and with it the adoption more and more of those “higher agencies” and “still higher methods.” No, Homeopathy is not to be the ultimate of medical treatment; it will have served its purpose by compelling men to acknowledge the power of finer things; it will have accomplished a mission as a stepping-stone to higher things. If the system sometimes fails, it has at all events pointed the way to that which is to be; if it can show no great cures in the truest sense of the word, it has at any rate helped towards the refining of Medicine generally, and for this alone, the world owes to the system some amount of gratitude.

Homeopathy taught us also the simplification of treatment; but one drug was given for each disease; this is in curious contrast with the practice of the members of the “regular” school of those days who would often prescribe eight or ten different drugs in the same mixture! What conflicts, what unruly contentions, what chemical battles, must have gone on in the “Little Marys” of those days! And though some physicians are still apt to try the effect

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of three or four ingredients at the same time, I think this is the exception ; they have learnt the lesson to some extent at all events, of simplification in prescribing.

Let us in any case, be large-minded enough not to eschew the employment of any one particular remedy because it happened to be introduced by Homeopathy, and above all, let us learn this lesson from the system, that as regards the use of such dangerous remedies as mercury, "Allopaths" have only the toothless jaws and ruined systems to point to after the "heroic" doses of this drug, with a tendency still left to a recurrence of disease any time after the symptoms have been got under ; such a condition is not a cure. Homeopathy, with its harmless doses, coupled with general hygienic and sanative measures, would be more promotive of an absolute cleansing of the human system and would therefore give more promise of non-recurrence of the disease.

CHAPTER VI

THE INCREASING GROWTH OF VEGETARIANISM

I HAVE said in a former chapter that we do not feed so grossly as did our forefathers. Perhaps the phrase requires some modification, especially as the anonymous critic of my little pamphlet referred to in the Preface states that the consumption of flesh food has of late years much increased, though I am glad that he adds that "people are just beginning to see their mistake."

We shall be safe, however, I think, to let my own statement as above stand as it is written, providing we only apply it to the United Kingdom, and not forgetting, when attempting to gauge the question of the numbers of flesh eaters the fact of the natural increase of the population; nay, perhaps after all, when one has taken this latter fact into consideration with regard to all nations who are flesh eaters, the increase in the consumption of animal food may be more apparent than real.

Be that as it may, it is impossible to ignore the accumulating evidence pointing clearly to the con-

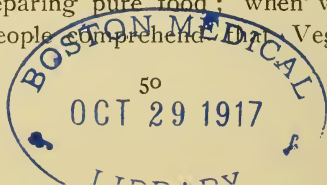
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clusion that a large number of people are now tiring of the various meat diets and are seeking to replace them by something more refined. Indeed, this is but a natural corroboration of the general statement before formulated, viz., that we are, as a nation, refining ourselves all along the line; one of the most potent and pertinent factors in this refining process is the continual growth in the numbers of those who are inculcating the principles of a reformed diet, and carrying out its precepts.

The movement was initiated among the middle class, but it has now permeated so-called "society," and we hear of many of the upper classes who have "taken up" Vegetarianism; perhaps in the first instance out of mere curiosity or the love of some little fresh excitement in life, but in most cases these converts remain in the movement.

The cause has not as yet taken hold of the poorer classes, simply because it has not been presented to them in its true light and in a practical form; the sooner this is done the better, for the vital question of economy is deeply involved here. The poor are still tempted to buy the uncertain sausage, or a pound of "scraps" and to pay for these (to be consumed in one meal) as much as would have supplied pure and wholesome nourishment for the whole day!

When we still better come to understand the best methods of preparing pure food; when we are able to make the people comprehend the value of Vegetarianism



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does not necessarily imply the living on vegetables only, but that we can obtain from the system, and that in a varied and pleasant form, all that is required for our healthy sustenance ; when we realise that the ingestion of pure food makes for pure living altogether, besides less illness, then the reformed diet will be more extensively promulgated and more widely adopted. It is a good sign of the times that medical men, as a body, are now realising the great importance of studying the whole question of diet in its relation to both health and disease ; they are so studying it to an extent they have never done heretofore ; it is encouraging to find the once much ridiculed cult of Vegetarianism advocated boldly (by one or two writers at any rate) even in the pages of the medical journals of the day !

The number of books on diet written by men in the medical profession is steadily on the increase. The whole method now of dieting a patient is eminently different to that which obtained even a few years ago—it is at any rate more detailed and more scientific, and for these small mercies in the way of progress we must be grateful. Even but a few years ago it was a favourite plan of the West End physicians to prescribe “an underdone mutton chop and a glass of good port wine” for lunch ; it was all wrong, all totally unscientific, but the fiat went forth with authority and the directions were carefully carried out until the patients too were also carefully carried out—in their

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coffins—their systems replete with the effete products of multiplied mutton chops.

Now, the fashionable physician and the diet specialist, more often—and rightly—counsel moderation in the amount, and a careful selection of, the purest food. He now knows that inasmuch as we can procure the necessary amount of proteid, salts, etc., in non-flesh foods, it is anything but essential that his patient should take meat at all.

But then, too, we cannot be blind to the fact that apart from the profession there has of late years come into existence quite a host of writers who have flooded the market with their books on the diet question; the sale of these works to the public is enormous; whether the supply has created the demand, or the demand has created the supply, I do not know, nor does it much matter; here is the fact, and there must be a reason for it; there are also very many journals at the present day running on these lines; they are supported—they must be—by a large portion of the public, who, shall we say, without intending any play upon the word, are hungering after better things?

It is not within the scope of this volume to give details of any specific treatment or method mentioned in it. Yet as many educated people still appear to hold such vague and different ideas as to what is meant by simple dieting, I venture to give the following sample of a day's diet as some sort of a

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guide with regard to the quantity and kind of food needful for those in ordinary good health and who are leading neither a too active nor a too sedentary life.

FOR SUMMER.

BREAKFAST:—

No. 1.—One egg.

Butter ($1\frac{1}{2}$ ozs. about).

Three fairly thick slices of bread (or toast).

$\frac{3}{4}$ pint of quite weak tea (standing for one minute only) with milk and sugar to taste.

Watercress, mustard and cress.

No. 2.—Scrambled eggs.

Cup of cocoa.

Some fresh fruit.

LIGHT MID-DAY MEAL:—

A dish of fresh seasonal fruits.

A few biscuits or piece of cake.

Or, compote of fruit with cream or ground walnuts, etc., sprinkled over it, and a few rusks or wholemeal scone, oaten cake, etc.

EARLY EVENING MEAL:—

No. 1.—Cold macaroni cheese with salad or tomatoes and potatoes. Wholemeal bread.

Stewed fruit and custard.

Lemonade, made with fresh lemons.

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- No. 2.—Cauliflower cheese with bread and potatoes.
Stewed fruit and milk pudding.
Salad.

FOR WINTER.

BREAKFAST :—

- No. 1.—Porridge or Quaker oats with cream or hot milk.
Bread and butter. Honey. Preserve.
“Honey and Nut Food.” (This is very nourishing and delicious.)
One cup of weak tea or a little more hot milk.
- No. 2.—Scrambled eggs.
Cup of cocoa.
Some fresh fruit, or that failing, stewed fruit.

MID-DAY “SNACK” :—

- A dish of hot stewed fruit (such as prunes or figs) with a hot milk pudding.

EVENING MEAL :—

- No. 1.—Well-thickened soup, such as pea, lentil, potato, tomato, etc.
Fried meatose and onions, and another vegetable.
Stewed fruit or light pudding—or both.
Hot lemonade or plain hot water in moderate quantity.

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No. 2.—Soup, as before.

Curried eggs, with rice and onions, or
lentil rissoles with vegetables.

Lemon pudding or fritters of orange,
apple, etc.

Apple or pineapple.

Cheese straws.

Hot lemonade.

Many people do well on only the breakfast and evening meal. I myself can now go very easily from breakfast to 5 or 5.30 o'clock, I then take a cup of tea (sometimes!) and, later, have some such meal as described above. Others, on the other hand, find themselves better on the "no breakfast plan," eating nothing till mid-day, and having but one more meal after that. The old saying, "Eat to live, and do not live to eat," should always be remembered and acted upon, and I would add, whatever you do eat let the food be pure, wholesome and simple.

CHAPTER VII

HYDROTHERAPEUTICS

FROM very early times water has been used as a therapeutic agent, but it is only of recent years that its action on disease has been studied scientifically and systematically. Hydropathic Institutions have sprung up within the last thirty or forty years all over the country, this fact seems again to indicate a tendency on the part of the general public to seek for natural methods of cure. The system is now merged into part of the more comprehensive "Nature Cure."

Many men of great acumen have studied on determinate lines the effect of water in disease both as an internal and an external reagent, and as they and others gained practical experience in the application of the method it was soon obvious that here was an agent of paramount virtue in many abnormal conditions of health.

It has been long ascertained that water was an eliminative of decided value; that the treatment

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enabled the whole superficies to be used to its full extent as an excretory organ in throwing off impurities ; the fact of its acting also as a powerful derivative has been again and again corroborated, and is well known and admitted.

Applied in suitable cases, and with a scientific appreciation of its action we thus have in plain simple water alone an undoubtedly powerful therapeutic agent.

And be it remembered that this again is a *finer* force than any crude drug, especially the mineral preparations, the giving of which it was hoped by the modern hydrotherapist would be thus replaced to a great extent ; for those who prosecuted this system were (and are) more or less medical reformers with especial dislike of, and disbelief in, much drugging of any sort. The system, however, cannot be employed fully and satisfactorily in the home, certainly not in the homes of the poor and middle class ; this is one of its drawbacks as regards its employment by the many. However, most beneficial results, indeed, remarkable cures have been effected by hydropathic treatment thoroughly and properly carried out in those places, especially equipped for the system ; even in its partial practice in the private house or in the ordinary hospital, the treatment has done much good, though it has fallen to its share to have been in a way, and to some extent, crowded out by the still persistent advocacy of medicine giving in

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many quarters—for this reason alone it has not been so universally used as its merits demand, the bulk of the medical profession still withholding from prescribing it to any large extent owing to this lingering love of the mere drugging system.

CHAPTER VIII

THE LIGHT AND ELECTRICITY CURE

JOHN WESLEY is reported to have said: "Electricity is the Medicine of the Future." Up to a certain point this good man, like other prophets, had been told "of things to come"; he sensed the advancing changes in Medicine, and foresaw that in electricity lay a dominant power in the future for the treatment of disease. It is, however, only of recent years that a more succinct and a higher knowledge of this force as applicable to disease has been obtained.

That knowledge has now been concreted and sublimated by very many different workers in very many different books, lectures, etc., thus rendering a scientific application of this and cognate forces in Medicine fairly easy to those who have the desire and the opportunity to learn such methods. The power of the X ray came as a revelation to the physician and surgeon. It was at once seen to be a tremendous force in actual treatment, and a definite one for diagnostic purposes; high hopes were entertained of it for the cure of cancer, lupus, and ulcerous conditions

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generally ; there was an unlimited field for its operations ; in other words, there were innumerable complaints over which mere medicine had no control.

It seemed such a fascinating, such a beautiful thing ; so subtle ; so wonderful ; it held out such hopes for the thousands who were suffering from cancer especially.

When first introduced we stood before its wonders almost with awe ; there was something almost weird about its application ; that those invisible rays from a foot or more away should be able to penetrate through the tissues to the bones ; that they could heal up ulcers of years standing ! That, by the help with it of a suitable " screen," we could obtain a shadow-graph of the bones and of the more solid tissues ! Surely we had reached the omega of the finer forces !

But even with this mighty agent we were doomed to some amount of disappointment ; though superficial ulcers and cancers were evidently often cured by it—I myself have had striking proof of this—still, when we treated the more deeply seated cancers we were but too often obliged to confess that once more we had been beaten in our fight against this terrible malady ; powerful as it was, it was not powerful enough ; subtle as it was, it was not subtle enough.

And about the same period came a remarkable revival in the use of electricity in the domain of Medicine ; the knowledge of the various currents and of their therapeutic effects was much increased ; their

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action on the human body began to be more closely studied, and therefore soon came to be better understood. Quacks and "outsiders" had quietly been reaping fortunes for years simply by the aid of a battery with the combined faradaic and galvanic currents. But now this great force of nature had a re-birth, as it were, in professional circles; other electrical currents were introduced as therapeutic agents; there was a boom for instance in high frequency currents; the patient stood aghast when he was informed that, may be, a million or so volts were passing through him and that without the slightest danger—always of course providing the doctor had technical knowledge of his machine; the current then might be said to be harmless. But let us ever remember that high as the voltage is, the current *is a fine one*; it is important for the reader to hold this in mind because the fact bears closely, and, as I think, significantly, upon the whole contention and arguments of this book. I shall attempt to show that there is a current of yet higher potential, and it may be of equal, if not greater, beneficence. Again, with regard to static electricity. This agent is quite rightly being employed to a very large extent by medical men at the present day in most countries, more particularly in the United States, where I am informed there are many thousands of static machines now in use. Here again, though we have a high voltage, the amperage is low; in other words, the current is a fine

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one, and being of such low amperage it is indeed even less capable of harmful effect than the "high frequency"—certainly less capable of causing injury than the strong, irritating, coarse, doses of mineral medicines.

Undoubtedly these finer currents of electricity are a power for good against a certain class of disease. I myself have seen cases of nervous affection of years standing cured by such means—and where, be it remembered the patient had had administered to him every possible drug which was supposed to have an action upon "nerves." Later on I shall intimate that there is, however, in the eyes of some medical men, more than one factor at work in the cure by these agencies.

With respect to that wonderful curative agent, light, this has now been focussed and harnessed for our medical use; some of the most intelligent minds of the century have been occupied in endeavouring to extend the use of this force in Medicine; most ingenious mechanisms have been invented to get the best possible results from it, and to concentrate it for employment in many affections. It is essentially one of nature's own curative powers, and as such, appeals strongly to the reason of that large class of people who nowadays have more faith in "natural" means of healing than in drugs, which are often but manufactured compounds.

Finsen himself said once, "The sun was my first

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teacher. I was sick as a child, sometimes sick unto death, but I always kept careful watch over myself and noticed the unmistakable healing influence of sunlight upon the whole of my organism. I tried to find the explanation of this fact in scientific works, but failed. Then I thought that either I or the scientific works must lack something, and thus I was gradually led back to the study of the chemical influence of rays of light." And further, on talking of light baths, he says: "There are illimitable possibilities in the future when the scientific basis and the full chemical nature of rays of light are fully known. But we know already that not only are light baths good for local treatment, but they have a healing effect upon the whole body."

It is no wonder then that this method of treatment was eagerly seized upon by both the profession and the public; the concentrated chemical rays in the form of the arc light locally applied has cured many thousands of cases of lupus; the drawback to it is that it is very slow in action, and, like nearly all other remedies, it will sometimes fail us in the hour of need.

Neither is it to be surprised at that the electric light baths have come much into favour, both in the treatment of disease and as an occasional refreshing tonic; here are rays identical with those of the sun itself being focussed upon the exposed surface of the whole body; the patient is bathed in this artificial sunlight; in the best constructed ones light is poured

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over him, nay, and *into* him, to the extent of many thousands of candle power. As Finsen says, it stimulates the whole body ; further, it eliminates uric acid and effete *materies-morbi* from the system generally ; when the treatment fails it often does so because the patient still continues breaking the laws of health by dieting wrongly, or living on erroneous lines, in other ways.

However, this is not the place to enter upon a eulogy of this particular treatment ; my object, as before predicated, is to show the trend of Modern Medicine, and if possible also to point it out as regards the near future. It is for this reason that I have to reiterate the fact that the employment of all these finer forces is much on the increase ; it seems to me that we may fairly and logically conclude as to the direction the pursuit of Medicine will take in the near future by thus succinctly stating its drift in the present.

CHAPTER IX

THE " NATURE CURE "

A BRIEF consideration of this must necessarily be included in dealing with the principles of the Higher Medicine, implying as it does the employment of such purely natural forces as sunlight, air, water, etc., in their relation to health and disease. The subject, however, will not require more than a short notice in these pages, as in the course of them we have in the proper places touched upon the value of the said agencies in disease. Undoubtedly this particular system is appealing with great force to us at the present day. And no wonder that this is so ; we appreciate and understand now as we never have before the profound and beneficent influences upon us of sunlight, fresh and pure air, perfect hygienic surroundings, etc. Moreover, the associations connected with the tréatment in such a place being so pleasant, naturally add to the efficacy of the cure. The open-air life, the sleeping in " huts " built for the purpose, the wholesome and correct dietary, the

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congenial surroundings ; all these factors give a certain charm to the process, and a zest to the life of the days spent where such treatment is carried on.

And, fortunately, English people need not now go to the Continent in search of such places ; there need be no long, expensive and tiring journey, for there exists more than one such establishment not far from London, beautifully placed amidst healthy and quite rural surroundings. Among such known to myself there is one at Chesham, on the Chiltern Hills ; there is another at Medstead, in the heart of Kent ; and yet another at Boar's Hill. Indeed, many are now dotted about the country within quite easy distance of London, some of them modest in their menage, yet delightfully situated as regards healthy surroundings, and well equipped to carry out the idea of the " Nature Cure." Others more pretentious, are being opened in commanding situations, catering for those who prefer a little more life and society ; and such places can be visited with advantage more or less all the year round. At some of these newer ones the full hydropathic treatment can in addition be secured, besides other progressive methods of treatment.

At the present time more than ever are patients taking long journeys to the Continent to undergo various " cures." Less than ever is this necessary. Such patients could now obtain in various places throughout England and Wales all the advantages of Continental " Nature Cure " establishments.

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And more than ever do business men and busy "society" people require an occasional holiday under restful conditions. Indeed, it would be much more advantageous, if instead of having one long break in the year, and that taken up in tiring travel and sight-seeing, business people would take more breaks in their work, but these breaks to be of shorter duration.

However this may be, the treatment by "Nature Cure" methods is palpably destined to occupy a still more prominent position in the domain of Medicine.

CHAPTER X

MESSAGE : ORDINARY, ELECTRIC, VIBRATORY, PSYCHIC, ETC.

MASSAGE has been used with much success in the treatment of disease from time immemorial. The Chinese 3,000 B.C. employed it. Hippocrates, 380 B.C., wrote: "The physician must be experienced in many things, but assuredly also in rubbing. For rubbing can bind a joint that is too loose, and loosen a joint that is too rigid. And again, rubbing can bind and loosen, can make flesh and cause parts to waste. Hard rubbing binds; soft rubbing loosens; much rubbing causes the parts to waste; moderate rubbing makes them grow."

Dr. Stretch Dowse, to whom we owe so much for placing this therapeutic agent on a scientific basis, reminds us in his exhaustive work, "Massage and Electricity," that "In India, as in ancient Greece, it is common for the groom to rub his horse with his own naked hand, in consequence of which it is said the horses have a much finer coat than the English

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horses, which receive so much attention from the curry-comb and brush." This is perfectly natural and easily understood ; the wonder is that massage is not more often prescribed for horses than it is by our veterinary surgeons.

Ordinary massage is now being prescribed to a very large extent ; it is being more and more recognised by an increasing number of medical men as a very powerful agent in many abnormal conditions. Its efficacy in numerous diseases is undoubted. It is a powerful force for the changing of tissue by exciting action and reaction of the circulatory and nervous systems ; it will certainly accomplish much more than ever medicine alone could ; but although used so extensively, there is still further room for its employment. I feel confident, that systematically and persistently employed, it would be of great benefit in many diseases in which it is as yet never prescribed, such as diabetes, Hodgkin's disease, asthma, anæmia, heart complaints, etc. For all those who lead a sedentary life, and cannot obtain walking or other outdoor exercise, massage would be of great help, while for children it is an inestimable good. All those who have the care of children should receive some instruction in the art. Again quoting Dr. Dowse, he writes : " Every nurse should understand massage, and every child's limbs should be manipulated for a quarter of an hour night and morning with unswerving punctuality. If this were done we should

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become a finer, a harder, a more enduring and a more intellectual race than we are at present, and we should hear much less of nervous diseases in the after stages of our existence.”

For business men and busy society women who but seldom take much exercise, a general massage once or twice a week would act as a fine tonic and tend to keep such in health. Indeed for many of us this should form a routine thing.

Electric Massage.—Electricity as an adjunct to massage is coming much into favour at the present time. In many nervous diseases it is exceedingly useful, and in so-called “functional” cases, the patient would be particularly likely to be aided by it as there would be an additional force at work in the personal magnetism of the operator, besides the mere rubbing and manipulations.

Vibratory Massage.—This is a purely mechanical process; in its best form, the application is made by running a round ball or other convenient appliance over the part to be massaged, or the said appliance is rubbed over the surface of the body generally, the vibratory action being brought into play by an electric current worked by a motor. Several of my medical friends in London are doing good work with this form of electrical massage.

Psychic Massage.—This is the name I give to the rubbing when it is done with the avowed admission that we are not only in this case employing massage

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as ordinarily understood, causing physical changes in the nerves, blood-vessels, and muscles—in other words producing metamorphosis of tissue—but also, that we are bringing into play an unseen psychic force as well, and it implies the admission also that this force is emanating from us during the whole time of our manipulations and has in it the potentiality of good. The result of the treatment would thus depend largely upon the character of the psychic emanations from the operator. This is an important point and explains at once the success of one masseur or masseuse, and the failure of another, though both may have made use of the same movements and pressures. It will also explain the sentence before quoted from M. A. Ellison's "Manual of Massage," viz., "That subtle inter-communication between operator and patient, which undoubtedly takes place, but can hardly be described."

In a good masseur or masseuse, there should be the power of feeling and evincing sympathy with the patient; a genuine desire to help; if possible, a slight acquaintance with psychic laws, and a belief that the massage is something more than a mere mechanical process. The operator, in other words, must put *soul* into the work, and if he or she can in addition, create a large amount of faith in the patient and make him or her realise that the remedy is sure to accomplish much good, the result will be infinitely more satisfactory.

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Necessarily the hands of the operator must be fitted for the task. In the course of teaching massage, I have come across some hands entirely unfit for the work, and it is unfair to take the owners of such hands as pupils. I have, too, seen now and then masseuses who have been at their work for years, but who had most indifferent hands for massage, to say nothing of a lack of other points in character and constitution, which I for one should consider necessary qualifications for the work.

Psychic massage can be carried out either by doctor, nurse, or friend, providing always they have a clear idea of the principles involved; no great physical strength is required for this; the gentler movements of effleurage, tapping, etc., are the ones most to be recommended in this particular method of massage.

Thus employed by one well qualified in every respect for the work, we have here an agent of undoubted value; this I can avouch for personally.

We have also the water massage, the manipulation being performed while a spray of water is being played over the patient. (Aix system.)

A NEW VIBRATION OR STIMULATION TREATMENT.

Since writing the foregoing chapter a novelty in the form of a brush vibrator or stimulator has been brought to my notice. I can at once see that practically all the claims advanced for it by its inventor can be substantiated; indeed it appears to me that no more efficacious mode of vibration treatment could be easily

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devised ; I feel sure that the instrument will prove an instant and a great success, and I have no hesitation in recommending it as yet another substitute for those coarse medications which are so rapidly passing out of fashion. It consists essentially of a brush of strong bristles fixed upon a framework of iron, the latter being fastened to the wall of the bedroom or dressing room by three screws. The brush can be set into action by turning a small wheel, a child can accomplish this ; the effect is both soothing and invigorating, the sensation of the rotating brush passing over the surface of the skin being very delightful ; a rapid rate of vibration causes stimulation, and consequently a reddening of the skin. In this treatment, as in all massage and manipulative movements, the beneficial effects are brought about by stimulating the nerve-endings ; this stimulating effect is carried to the deeper nerves, and thus ultimately as I think, influencing the nervous system generally, in this way is brought about quickened vibrations of the nerve cells which in reality means change of tissue.

I have little doubt that the instrument will find its way into most institutions and establishments where mechanical and electrical treatment is carried on, besides into many consulting rooms of my confrères, where it should be found to be a valuable and useful asset.

Further, this instrument appeals to me as a useful

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adjunct in the equipment of any bathroom ; the treatment producing a good tonic effect after a bath, especially when one is fatigued or run down. Another strong point in its favour is the fact that no motor or electric current is needed for its employment. The apparatus is supplied by the Hygienic Spinal Brush Company, 77 Milton Street, E.C.

CHAPTER XI

COLOUR IN TREATMENT

THE combined and collected experience of many workers in the therapeutics of light and colour clearly point to the conclusion that many of the frequencies of the spectrum exert a specific influence upon the nervous and general organisation of man, and that this influence varies according to the special "frequency" employed. As regards the therapeutic value of colour it must be considered in its physical and its psychological aspect. Among the many who have been investigating the matter are Parville, Pansini, Olenikoff, Benet, and according to these, besides other authorities—as pointed out in Dr. Cleaves' "Light Energy"—the frequencies of the red for instance are to be regarded as a dynamic agent and more especially as an excitant to the nervous system in general; all the authorities agree that the latter is also strengthened by red energy—but we must generalise a little first.

Freund's experiments prove that blood absorbs light to a very considerable extent. Finsen has

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clearly shown the absorptive power of blood as far as the blue and violet rays are concerned.

We need not discuss here the question of the general absorption of light by the blood ; we have only to remind ourselves of the profound tissue changes caused for instance in lupus by absorption of the blue, violet, and ultra-violet rays ; no such marked changes as are produced by this treatment could occur unless it were through the absorption of these rays by the blood-vessels. We shall also at once concede that the absorption of light causes increased oxygenating power of the blood and oxidation of tissues ; this indeed is common medical knowledge.

When, however, we narrow the enquiry down to the practical point in question, viz., the influence of different colours in various diseases, I admit that we are still wanting in sufficient records of cases to speak with that exactitude which science demands, but that the rays of different hues can be absorbed into the blood-stream, without causing chemico-physical changes can scarcely be supposed. Not that I am altogether convinced that different hues from the clothing, for example, can be absorbed into the blood and so into the system generally, but I am quite sure that I have seen good effected upon my directing a lady patient to change the colour of her dress. I remember one patient who was suffering from alcoholism consulting me ; in this case there was considerable psychical disturbance as well as gastritis ;

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she was very partial to red, and almost invariably came to me in a dress of that colour. I requested her to change it for a grey one ; a decrease in the mental excitement and nervous tremors was very soon apparent ; whether this beneficial result was due to " suggestion " or, whether a calming influence was thus exerted upon the cortex of the brain through the channel of the optical apparatus, I am not prepared to say, but the result was rather striking ; conversely, I have occasionally in other cases had to suggest a change from a sombre to a brighter hue.

It appears to me that if we can thus effect therapeutic changes by employing different colours in dress, it would not be unreasonable to expect good results from the employment of colours in the electric light bath ; in the latter case, if it once could be shown that improvement thus occurred, the result could not be fairly ascribed to " suggestion," seeing that in most of the electric light baths the head is outside the bath, and therefore the rays, whatever their colour, would not be seen by the patient ; on the other hand, it is just conceivable—so subtle is the power of " suggestion,"—if the patient were informed beforehand that, say a red or blue bath was what was required in his or her case, that statement in itself might suffice to raise faith in the treatment, and so initiate a favourable result.

Finsen demonstrated years ago the value of red in small-pox ; in other words, that the actinic rays were

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harmful, so he cut them off by employing red glass in the windows of the rooms where the small-pox patients were being treated.

It may be that the actinic rays will one day be found to be as harmful to the erysipelatous patient as to the small-pox one ; the same in all probability applies to any inflammatory affection of the skin.

Further experience on these points is required ; the records of cases treated on these principles would be both interesting and instructive. In the meantime I would suggest that general practitioners should give a trial to, say, the red rays in a case of erysipelas ; a red veil could be used on the face, red curtains to the windows ; red lampshades, etc. Gout, according to more than one authority is benefited by a red-ray electric light bath. My own records of cases corroborate these statements.

It is more than probable that the red-ray light bath would also prove highly beneficial in the case of scarlet fever. In 1904, I suggested, through the columns of "The Lancet," the electric light baths should form part of the equipment of every hospital, and especially in the case of our large fever hospitals; I contended that such treatment would cut short the illness, and would be especially beneficial where the rash was more or less "suppressed." I pointed out that a visit to many hospitals and electric light institutions in Germany had convinced me that in this respect we were behind our German confrères, though even the latter have

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not employed colour in their light baths to the extent which, with advantage, it might be.

Pansini's experiments demonstrated that blue light exerted a favourable influence upon muscular effort, increasing its energy, and that on the other hand, red diminished muscular activity though it stimulated the nervous system; these experiments are fully reported upon in Cleaves' "Light Energy." It is not to be surprised that Pansini found that red was a stimulant to the nerves; this entirely corroborates what I have myself observed; sometimes indeed it is too exciting to the nervous system, as in the case of my patient mentioned above. We all of us know the cheering, brightening influence of red flowers, red upholstered dining room chairs, etc. etc. Coming back to the consideration of the blue rays, much interest has of late been aroused by statements in several lay and professional journals that blue rays of light have an anæsthetising effect; extraction of teeth and minor surgical operations are reported to have been effected without pain under their influence, and neuralgias are said to have been cured by the application of blue rays.

There have, however, been earlier researches into the question of chromopathy than those named, and and it is only just to the memory of Dr. Babbitt to say here that for many years he carefully investigated the properties of coloured light in the treatment of disease; his conclusions are fully stated in his work,

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“Principles of Light and Colour,” and though it might appear to some that this book contains some fanciful theories and statements, yet he quotes so many cases where benefit was effected by colour treatment, that his testimony cannot be passed over in silence.

He claims to have cured paralysis, anæmia, neuralgias, rheumatism, etc., by means of his chromo lenses and his thermolunes.

The following, bearing on the question of chromopathy, is an extract copied from “Science Siftings” of October 10th, 1902:—

“‘Is Sunstroke a photographic effect?’ If we consider the fact that no one gets heat stroke from the heat of furnace in an arsenal, we readily arrive at the conclusion that not the heat rays of the sun but the actinic rays are the cause of the evil. Hence if we treat the body as a photographer treats his plates, and envelope it in orange, using always an orange shirt, and lining the coat and hat with flannel of the same colour, we are likely to suffer no bad effects from the sun. Acting on this, officers in India who have to perform a march in the hot weather use an orange-yellow shirt and line the helmet with orange-yellow flannel, and have a pad of the same colour stitched into the khaki coat down the back. As a further precaution, the helmet might be lined with a layer of tinfoil.”

Only a few days before perusing the above, an

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officer patient who had been through the South African campaign had informed me of the same fact, viz., that in a very warm country they were realising the good effects of wearing orange-coloured clothes during the hot weather.

If we are thus beginning to learn which particular solar rays are inimical to our health under certain conditions, we shall soon be on the track of that knowledge which will indicate to us the beneficent effect also of the various rays under the differing physical states generally.

In a recent article in "The Practitioner," Dr. Mangat suggests that the clothing of consumptive patients should be of a nature to allow the sun's rays to reach the body—that is, the whole superficies of the skin—with the minimum of resistance; naturally, material of white is that most favoured in this respect, allowing as it does of the larger number of the chemical rays to pass through. Materials of black, red, yellow or green are not to be recommended, as they stop the passage of those rays which possess any bactericidal power, or, in other and more popular words, which can "kill the germs."

Of course I heartily endorse all this, but I would go further, and say, Prevention being better than Cure, it would be a very wise plan if we all took to wearing white flannels, or white clothes in hot weather; the ridiculous custom which still obtains of wearing heavy black silk hats and dark clothes, no matter what the

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temperature is, will, I presume, die out, when more wisdom is borne in upon us. As for the entirely black clothes, I have written of the generally pernicious and bad hygienic effects of wearing these, in my little work, "Colour in Mourning," so that I need not dwell upon this point here, suffice it to say that when we obtain sufficient moral courage to exert our own individuality and cast off conventionalities, then shall we also cast off black clothes, more particularly, of course, in summer. As it is, we are absolute slaves to custom and traditions, while all the time boasting of our liberty of opinions and of our freedom of thought! As a matter of fact, no nation is more chained and clogged around by the inane—and insane—fashions in clothing than are we English people.

But we must not feel discouraged. There is a boom in colour coming along. But recently (June 4th, 1906) I read the following in the columns of "The Daily Express":—

" CONQUERED BY COLOUR.

" London Men Clothed in the Brightest of Hues.

" London men, encouraged by the tailors, shirt-makers, and hosiers are evincing a strong desire to forsake the customary greys and blacks of fashionable attire for bright colours.

" Some of the waistcoats, ties, shirts, and hats at Epsom and Kempton Park would have horrified even a stockbroker a few years ago. There were purples, greens, yellows, reds and blues in profusion.

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“ The latest revolution in hats is the felt in various shades of cream, dark green, or brown, shaped like the ordinary boater straw. They look curious at present, but they are extremely light and comfortable. There is no limit to the array of colours in pyjamas and underwear.

“ A West End hosier displayed in his windows on Saturday some startling pyjama suits of crimson silk flecked with minute white spots, and a row of waspish-looking socks of a bright yellow shade striped with black. The underwear was a delicate mauve striped with violet.”

The above is significant ; it is indicative of the increasing love of colour which is gradually but distinctively taking possession of the people ; though why the wearing of bright colours should be limited to the frequenters of race-courses I am unable to perceive.

We have only to glance at our largest shop-windows to be impressed by the wealth of colour used for making artificial flowers for hats ; in many cases these windows veritably glow and gleam with bright hues, and the demand for the flower-bedecked hats, etc., is, I presume, on the increase. All this is a healthy sign. A growing fondness for bright colours is a good sign in the individual and portends improvement and development of character. I think Ruskin has somewhere made a statement to this effect.

With regard to colour as a purely therapeutic agent

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in individual cases, one cannot but hope to see ere long, the whole subject of chromopathy placed upon a scientific basis; that there is a wide field for its application cannot be doubted. In the meanwhile we can assert with some degree of positivity the following:—

(1) Blue rays are soothing, and perhaps even exert an anæsthetising effect in neuralgia, toothache, sciatica, and other forms of neuritis; that in the blue rays of the electric light baths we have an efficient and pleasant treatment of the affections named.

The same rays are beneficial in excited nervous conditions, hysteria, etc.

(2) That in more pronounced cases of mania, purple rays should be employed in the form of wall-paper, curtains, clothing, etc.

(3) That the blue, violet and ultra-violet rays emanating from the electric arc are analgesic, bactericidal, and alterative in respect to oxygenation of the blood, and therefore must be indirectly metabolic in their action.

(4) That red rays in the form of a red-ray electric light bath are beneficial in gout, sub-acute rheumatism, etc., and probably would be found especially so in the early stages of small-pox, scarlet fever, etc. That they are useful in the form of the red-light bath in atonic dyspepsia, malnutrition, etc., I can personally bear testimony.

Red should be freely worn about the person

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and employed about the home in cases of depression, melancholia, etc.

(5) Green is soothing to the nervous system, the eye here being the medium of operation, the carrier to the brain of its calming qualities.

(6) Yellow is supposed by many authorities to be useful in sundry nervous affections, rousing the nerves into action, but I think the statements are merely hypotheses.

Many of the statements relating to the therapeutics of colour have been taken from the chapter in the Author's Miscellany of "Electric Light and Colour Baths."

CHAPTER XII

THE THERAPEUTICS OF MUSIC

I WOULD not limit here the interpretation of the word music to the harmonic sounds which man can educe from manufactured musical instruments. There must be a certain therapeutic value attached to all the divers and marvellous sounds which we find—say, in the heart of a wood ; on pine-clad hills ; by the seashore, or in the lapping of the water on the edge of a lake. His soul indeed must be dead which has not responded to the rustle of myriad leaves ; to the wash of waves on golden shores ; to the joyous outpouring of birds ; to the music of the running rivulet ; to the sougning of the wind ; to “ the sound of many waters ” as they rush over a moss-grown rock. All this is music, and much of it very wondrous and very beautiful music too.

Not only wondrous and beautiful, but also possessing healing virtues which have never been fully realised. Surely many who have escaped from the discordant roar and rattle of a large city, with agitated nerves and pulses over-throbbing, have felt the

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quieting influence of Nature's thousand sweet sounds and ever variant chords of truest harmony. And thus falling upon the physical ear, their influence is conveyed to the psychic sphere of hearing, whence a beneficent effected is translated to—or, in other words reacts upon—the purely physical organisation. So it is that through the subtle channel of the spiritual part of man, music becomes a force for good upon the physical organisation; the nerves are soothed; their vibrations are slowed down; they become keyed to the music around; the heart's beats are quieted, with the result that the circulation through the brain is moderated and the mind thus calmed; the general result being a feeling of renewed health and refreshment of spirit. Other factors perhaps have entered into the operation; the fresh air; the quietude; the entire change of surrounding; but apart from all this, the music of the birds, of the rustling leaves, etc., to be heard on meadow, hill and vale, has been absorbed more or less unconsciously though it might be into the man's inner being, and will express itself in his bodily frame as more rhythm and more concord.

And the music that is in the human voice, how grand, how potent it often is! How the notes that ring out from some prima donna's lips strike upon our ears, bringing a sense of pleasure, of exhilaration; or it may be of calm joy and peace. With what approval does an audience catch the first bars of the accompaniment when, in response to an encore, the

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singer is to give such familiar songs as "Home, sweet Home" and "Robin Adair"; it is not only through the association of ideas that we love to listen to these old songs, no, there is a certain rhythm and a certain inexpressible something more in them which supplies a need in us—though it may be that we are not aware of it—and we come away, not only uplifted in spirit, but also refreshed in body. Yes, the sound waves have had a physical as well as a moral and spiritual effect on us. And when the music of the mother's voice falls upon the ear of her child, this clearly must also have a physical effect if thereby, as we know is the case, it soothes the little one to sleep. Physical changes must of necessity have taken place in the child's system ere the wakeful condition can have been altered to one of sleep.

Even mental singing has its own particular virtue. And this is not to be surprised at, since we now know what a power for good is exerted by the mind upon the physical part of us. If anyone for instance, is feeling rather depressed, let him try humming or singing mentally to himself such an air as "Rule Britannia" or "The Marseillaise"; he will be surprised at the result.

Mr. Eustace Miles in his book, "Avenues to Health," says, "Mental singing is an art which few of us cultivate, yet it is not to be neglected. Those who have never tried it have little idea of the effect which one can produce on one's mind by humming to

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oneself (not out loud) a quieting piece of music. This method has a great future before it, a future perhaps almost as important in its narrower sphere as the future of suggestion and self-suggestion."

Sometimes, as I have mentioned above, we require the use of bracing-up tunes, not quieting ones—the latter are, however, essentially of great value in over-excited conditions of mind. And now with regard to the therapeutics of instrumental music. From very ancient times this power in sickness has been known, but its employment as a therapeutic agent, like that of several other natural forces, has never been followed up systematically to any extent.

"And it came to pass, when the evil spirit from God was upon Saul, that David took a harp and played with his hand, so Saul was refreshed, *and was well*, and the evil spirit departed from him."

"To restore perfect equilibrium of body, soul, and spirit is the aim of all who would heal, whether physician or metaphysician, and music can often be made of service in restoring harmony (thus harmony in music can bring about harmony in ourselves). Musical vibrations are far more than an anodyne; they are a great universal force. When employed by one enlightened with an understanding of the divine healing power of the spirit, knowing how to diagnose mental conditions and how to harmonise them, it finds its highest expression."—Eva A. Vescelius.

In "Good Health" (January, 1897) and "Health

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Culture" (July, 1900), we find the following as quoted by Mr. Eustace Miles:—

"Pythagoras thought music very valuable in the treatment of many disorders, and Plato and Aristotle regarded it as a valuable prophylactic. As a regular treatment in modern times, it was first used in the asylums of France as early as 1809. Florence Nightingale employed music, as well as colour, to calm excitement, or to revive hope and joy.

"The London Guild of St. Cecilia has organised a permanent choir for use in hospitals. The effects of music on the insane at Brockwell's Island, New York, were very marked; both the temperature and the pulse-rate were notably diminished."

The Egyptian priests combined music and medicine. Cheiron, so the legend says, was instructed to use music as a means of cure, by Apollo, the healer.

The rate of the heart's action and the force of the circulation are influenced by the pitch and intensity of sound. The blood pressure may be increased. The nerves may be affected as by a sedative, or by a stimulant. Pain may be alleviated, calmness and sleep may be induced; inspiring and exciting music may put fatigue to flight. In hysteria, insomnia, and melancholia its value is wonderful.

Experiments on dogs show that music can increase the consumption of oxygen by 20 per cent., and can increase the elimination of carbonic acid, and also the functional activity of the skin.

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But we need not go so far as the United States in order to find testimony as to the value of music in the treatment of the mentally afflicted. I have a friend whose work in life is to care for nervously and mentally unbalanced people; she employs this force of music in such cases and with decidedly good effects, aided as it undoubtedly is by a strong "personality." Naturally the air should be chosen to the requirements of the individual case. Acute mania should be met with by soft and soothing tunes. I once saw a very acute case of such; a man was in a "padded room" of one of our large asylums; he had divested himself of all his clothing; was foaming at the mouth, making inarticulate sounds while all the time constantly pacing backwards and forwards in his cage. A more pitiable sight could not well be imagined. In such a case it is my firm opinion that by the continuous playing of the softest strains, his attention would, sooner or later, have been drawn to the sounds, and thus the initial difficulty having been overcome there would have followed the full quieting influence of the music.

Again, in melancholia, could a patient long withstand some effect being produced by the playing of some stirring martial air? For melancholia, like all other disease, is at root vibrational abnormality, and if we can but correct this, in other words, harmonise the conditions, we shall start the cure.

We all know, too, how that stirring music will

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often make us forget our little aches and pains—will draw our attention away from such ; and we must always remember that this very fixing our attention powerfully on something else besides our pain is of itself a very laudable and effective procedure ; indeed we cannot properly be said to have any disease while we are not cognisant of it ; and I doubt not that if this state of non-consciousness of disease could be maintained indefinitely, the abnormality, being unfelt and uncognised by the mind, would sooner or later translate itself into nothingness ! We suffer and know only in proportion to what the mind knows and suffers. This is an acknowledged truth in metaphysics. It is said that when Philip of Spain was insane, the Queen ordered the best tenor singer in the country to the Court ; she directed him to sing some especially favourite songs of the King, and that persistently, with the result that His Majesty was finally cured. It is recorded that the King's son who was also insane, was cured by the same means.

Bardolet, in his history of music, writes of a woman insane restored to reason by a number of musicians playing at different times during the day for eighteen days.

“ Sending his thoughts out upon the sound waves as sonorous fluid, the operator cannot but exercise a healing influence through his music.”—Eva Vescelius.

To obtain any practical good in sickness from this agency, certain conditions would have to be complied

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with. The player should have an intellectual grasp of the case in order to know what particular form and style would best meet it ; the chords should be struck not only with the fingers, but from the soul—in other words they (the players) should be of a loving and of a sympathetic nature, and should undertake their task out of pure affection for their work, and with an earnest desire to help the invalid. There should be a strong thought-current for good accompanying the playing ; we have seen what a potent power thought is, so that besides waves of sound emanating from the instrument, there should also be well-directed waves of beneficent thought thrown out by the player for the good of the patient.

It may be in time to come we shall be able to demonstrate scientifically that some music has the power to allay inflammatory conditions ; that other forms of the same force will arouse certain torpid conditions of the system, and in this way—and others—we shall extend its usefulness beyond those cases in which it is now mostly employed and recommended, *viz.*, those of nervous and mental origin and expression.

I take the following statements from “ Popular Science Siftings ” :—

“ Dr. E. C. Dent has made experiments extending now over some years. Of one set of patients so treated he has reported the following observations :—

“ (1) Pulse, respiration, and bodily temperature usually increased in the majority of cases.

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“(2) Bodily nutrition greatly improved in nearly all cases ; three-fourths of them showing a marked increase in weight.

“(3) They were less disturbed through the night, showing that the calming effect was prolonged for some time.

“A recent newspaper item, writes a correspondent, tells of a curious phenomenon that quite disturbed a family. ‘A gas globe broke with an explosion while the piano was played. Each time it was replaced by a new one the same explosive crash occurred when the piano was played. Vibration explains all the mystery there is. When glass globes break from the vibration of their own keynote, what might we not expect from a human heart in which the life tide is at an ebb?’

“Music is to music lovers a panacea. A tortured mind or body will feel as if clean swept with sweet cool wind while Beethoven’s immortal symphonies fill the ear. To get intoxicated with Wagnerian opera is no uncommon experience, and such a ‘spree’ has cured many an incipient illness.

“An interesting demonstration of the exact effects of musical treatment has been made by Dr. S. Kennedy, who gives a chart showing its effects. The patient was described as only slightly musical. It will be observed in the accompanying reproduction of this chart, that, with the pulse at 80, the effect of ‘Solveig’s Song’ by Grieg, was to lower the pulse to 76, and when the

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'Traumerei' by Schumann was played, it dropped to 64, and then rose under the influence of 'The Little Romance,' by the same composer, to 70.

"The pulsations were accelerated and rose to 80 in response to the inspiring notes of 'The Invitation to the Dance' by Weber, and in the interval between the playing of this number and selections from the 'Oberon' which followed, the pulse dropped to 68, and then went up to 84 when the 'Fantasie' was played."

I can generally find something of interest in the little penny "Popular Science Siftings," but the above quotation is especially so.

As man gradually refines his organisation—as I have contended he is surely doing—Music will appeal more and more to him, and will exert a keener influence both upon his morals and upon his physical health.

I cannot do better in closing this chapter than to quote again Eva Vescelius, who thus writes:—"Let us hope that in the near future music fraught with healing power, sung by soft sweet voices blending and harmonising, and sweet-toned instruments, will be heard in our hospitals and sanitoriums; that the work will be systematised so that it will cease to be haphazard and the calling of the musical healers will be understood and appreciated. We do not hold it to be a cure-all, but it is an aid, and should have honoured place in our work.

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“ In this great metaphysical movement, music will yet find its highest service to humanity, for all life is vibratory, and harmony is the fundamental principle of being.”

CHAPTER XIII

THE MAN BEHIND THE METHOD

IT must be quite apparent to all who have had aught to do with illness, either as doctor, patient, or onlooker, that the course of a given malady is more or less modified by the "personality" of the physician in charge; this factor indeed is a most important element, especially in purely medical cases where the doctor is necessarily brought into intimate contact with his patient and that perhaps during a long illness almost daily. This "personality" can be seldom left out of account in the case of a general practitioner where a clique or a group of friends often advise a new-comer into their town or circle of friendship to send, in case of need, for Dr. ——— "Because you know, he has such a personality; there is something about him which gives us confidence," and so on. The said Dr. ——— may, as a matter of fact, be far behind many of his confrères in his actual knowledge of disease, and the most approved way of com-

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bating it. I have in my mind's eye at the present time two medical friends of a very different type and whose practices are as different as the men themselves. In the one case, the doctor is full of "magnetism"; strong, though with an animal strength merely. He comes into the house like a whirlwind; is always bright and cheery in the presence of the patients; he seems to bring power and hope in with him, and his visits are looked forward to by the household as a pleasure, as far indeed as pleasure can be experienced in a sickness-stricken house; he sits down by the bedside of the patient with a cheery "Well, how are you feeling to-day?" talks on hopefully, says he knows he can send him something which will do good, and every now and then a patient will say to him "Why, doctor, it's a funny thing perhaps, but I feel better since you've been here, and before the medicine comes!" But the medicine has been there all the while; the best medicine often—viz., hope, cheeriness, optimism; yes, and in addition to this, he has been transferring all this time from himself to the patient those vital radiations (considered elsewhere in this volume) which we know now to be always nascent and always operative whether we are conscious of the phenomenon or not. And it will be in all probability in the case we are considering, that the character of these emanations, speaking from the occult point of view, will be well-coloured and powerful ones, though perhaps somewhat animalistic in their real attributes.

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The harmony or disharmony as the case may be, between doctor and patient, undoubtedly exerts a profound influence upon the result of the case, and explains indeed why very often one doctor can do good, where another, with precisely the same remedies, fails. Take, for instance, the particular doctor of whom we have been writing. He will now and then come across a patient—usually a highly sensitive one—where his radiations are absolutely overpowering to the invalid, thus causing on the mental plane nothing but confusion and disharmony; even at times a sense of depletion.

Now let us bring together for the sake of argument another doctor and patient; immediately there is a something at work which we call “sympathy,” a friendship is established and a mutual liking and trust takes place; here also the same law is at work—the law of eternal energy in the shape of vibrations—but in this case the vibrations act in unison, and at once there is harmony between the two beings.

This law is operative then at the bed-side as well as everywhere else; thus it is we may now comprehend why Dr. X. may have a very different influence upon a certain patient—and consequently upon the course of the malady—than would Dr. Y. A delicate, sensitive, invalid would throw off a finer set of vibrations than those emanating from one—be he doctor or friend—whose chief characteristic was mere animality; therefore, one whose “atmosphere” was

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more harmonious would also be more congenial, more helpful to a patient ; he would penetrate the thought-world of the invalid more readily, and there would thus be two factors unified working for good, viz., the ordinary means employed and the “ personality ” of the doctor.

But let us now draw the reader’s attention to the second type of doctor.

I have outlined the personality of one friend. Now let me endeavour to sketch briefly the other friend I have in my mind’s eye.

He is not physically well-favoured by nature, being short of stature and plain of feature, but he is conscientious to the last degree ; he is always endeavouring to be up to date in his work ; in this, indeed, he is so earnest that, together with home anxieties, his face has grown prematurely old ; the skin has lost its tonicity and has become wrinkled ; in fact, he cannot be said in any way to be prepossessing in appearance, and one might—especially a casual observer—be inclined to say, he is wanting in “ personality.” He has been a student for long years and though now nearing fifty is still one in the best sense of the word ; he has through sheer hard work and ability gained the highest degrees in his profession ; he is in fact, a far more able man in all respects, and certainly far more reliable and thorough in his work than is my other friend described.

However, owing apparently to this want of

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“personality” my last-named friend, in spite of his high degrees and his conscientiousness, remains a poor man; he has a hard time of it to “make both ends meet,” whilst my strongly magnetic friend is “carrying all before him,” due not to the depth of his medical knowledge, but simply to this unseen, yet potent factor, vital magnetism.

Curiously enough, whilst perusing these pages I have come across a corroboration of all that I have stated with regard to the personal element in disease, in an article in the “British Medical Journal” (February 10th, 1906), on “Drug Idiosyncracies in Relation to Official Drugs,” by Dr. C. O. Hawthorne, an eminent oculist and physician. He states in that able article: “The personal factor provided by the individual patient forms an element in medical practice the range and command of which can hardly be over-estimated. It weighs largely in the choice of a physician and sometimes with equal unreason determines his dismissal; it modifies the expression of the processes of disease, and thus complicates the art of diagnosis, and last, but by no means least, it influences the action of medicine, and therefore demands an attempted estimate in the construction of a scheme of treatment.” Now, although the writer here is intending only to deal with the personal factor as far as relating to idiosyncracies in drug taking, yet we may fairly apply the statement in a wider sense. “It weighs largely in the choice of a physician, and

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sometimes with equal unreason determines his dismissal." I have been endeavouring myself to show in this chapter that it often is this personal factor which "weighs in the choice of a physician," though I can scarcely agree with this well-known writer when he states that the same factor has to do with the dismissal of the physician out of "pure unreason"; on the contrary, such dismissal is often due to "pure reason," as Kant called intuition, on the part of the patient: in other words, out of his deeper (or higher) self arose the idea that the medicines and the methods of another physician might suit his case better; he has therefore lost faith in doctor number one, and when doctor number two comes in there is more mental and sub-mental harmony at work in the case. I grant that in some cases the patient takes a dislike to a certain medical attendant apparently in "pure unreason," but as a rule, there will be some foundation for it, and so we have to revert to my idea as before expressed that there is at times and in some cases an actual absence of harmony between the vibrations of doctor and patient. Neither of them, perhaps, can account for this state of affairs, but there is, though unexpressed and unseen, antagonism between the two natures, in other words between the two sets of vibrations. Another medical attendant might at once get into more harmony with the patient and thus an important step in the process of recovery would be initiated.

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“ I do not like you, Dr. Fell,
The reason why, I cannot tell ;
But this I know, and know it well,
I do not like you, Dr. Fell.”

We shall all allow that we occasionally meet with people, with whom from the first we feel we can have no sympathy ; and that without being influenced from any previous knowledge of them ; we scarce know why, but at once we recognise that we are antithetical to them. Reason does not seem to have entered into the question ; the fact is there, however, and naturally there must be an explanation of it did we but know clearly all the forces at work in the matter. In the light of our present occult knowledge many would explain it by saying that the “ magnetism ” of the two individuals are so opposed to each other that instead of merging and mingling they resist each other, and disharmony is the result ; this of course would presuppose waves of magnetic currents passing and re-passing between individuals. However this may be, when sympathy is at once set up—as it often is—between a patient and a fresh doctor—it surely is not necessarily due in the first place to faith and confidence. The patient may have known but little previously of this medical man in question. It is true that faith is often soon induced by Dr. A., and not for a long time, if indeed ever, by Dr. B. ; but it would now be generally acknowledged—at all events

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by all who have studied psychic laws—that an initial step in the process is this question of the psychic emanations from the doctor's organism; it may indeed have been the "friendly emanations" referred to on page 135 which have thus brought harmony into the surroundings in the case where patient and doctor soon pull together.

The presence (and the power also) of this force will be acknowledged by most of those who are *au courant* with the trend of modern thought; it is, indeed, a wonderful force; an invisible bond that will every now and then bind doctor and patient together in a friendship which is often strengthened and cemented by time; it is veritably a transmitted wireless message which goes straight to the soul, and the soul receives it intelligently, deciphers it correctly, and acts upon it with unerring wisdom.

In corroboration of what I have now said, I must quote the eminent Dr. Schofield, who has written so much and so clearly upon this and other cognate points. In his book, "The Force of Mind," occurs this passage: "It is, I think, sufficiently clear that one great cause if not indeed the chief one, of the difference between a successful practitioner of similar attainments must lie in the contrast of their respective psychic qualities. A man's physique is something, even the dress and carriage are something, but neither is to be compared with the mind and character as elements of success.

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“ How often do we find ourselves puzzled to account for the phenomenal fame and rapid rise of some medical brother, which perhaps with that touch of professional jealousy rarely, alas ! wholly absent, we put down to his ‘ cheek ’ or ‘ push ’ or ‘ advertising ’ methods, all of which of course we scorn ; when the truth is that his success is due to the value of the mental factor in medicine, therapeutically used by him, consciously or unconsciously, in benefiting his patients’ bodies by influencing their minds. How many distinguished ornaments of our profession are wholly unconscious of the real agent which has placed them in their exalted position ! ”

We know, in fact, this same psychic force is exerted under nearly all conditions of medical practice.

Let us take, for another example, two specialists in electricity ; they use the same form of X ray coil, or the same kind of static machine as each other. Yet the results are often very different ; one of them cures patients where the other fails, and that when the said patients are being treated for precisely similar diseases. What is the explanation of this ? It means that in the case of one doctor there is “ personal magnetism,” or “ psychic force,” and that in the other it is wanting ; it means that in the one case there has been a subtle and mysterious *rapport* established between doctor and patient, and that in the other case it has been absent ; it means that from one

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doctor there has outflowed a personal element—a part of the man himself—which has aroused faith and confidence, and that with the other doctor this output has not taken place.

It is in this way that the cure of organic affections can sometimes be effected; a significant sentence occurs in what I have quoted (page 104) *re* the Sanatorium treatment of phthisis and which bears closely upon my present point. “He thought the personal factor had more to do with recovery than any special line of treatment.”—Dr. Macalister.

Yes, even in phthisis, one man will considerably improve or even cure his patient where another fails absolutely; and here I would like to say that a very grave responsibility rests upon those who have the electing of the medical officers to such institutions, and indeed to all institutions where the object is the care and the cure of invalids. The utterly wrong man is often thus placed in a position which is quite unfair both to himself and to the patients under him; he may be a “brilliant” man; he may be a splendid bacteriologist; he may be acquainted with the Christian and surname and the habitat of every microbe and bacillus which ever existed in fact or in imagination, yet he may be quite unfit to deal with a sick man as a whole. Medical officers to such institutions should be elected from the point of view of their “personality,” their code of ethics, their knowledge of human nature, their ideas as to how they would treat disease as a part of

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the man himself and not quite so much from the microbic point of view ; they should not only be men with a knowledge of Medicine, but with an understanding of the power of mind over matter, and possessing a knowledge of how to exercise that power. It is unjust towards patients to have set over them men with pessimistic opinions of things in general and uncertain as to their own powers over disease in particular ; medical officers to such institutions should be of an optimistic, sympathetic nature ; they should be of cheery disposition and always more ready to dwell upon ever such a little mark of improvement rather than upon one which is apparently retrogressive ; they should be " intuitional " and acquainted with the psychic, as well as the physical aspects of the case. No medical man in any given case of illness, will do all that he might do, unless he does so attend to the psychic side of human nature.

How vastly important, too—and how equally vastly neglected—is this question of " personality " and general characteristics in the case of Asylums for the mentally afflicted. It is but few out of the many chosen who are fitted to be placed in charge of lunatics. The psychic fitness of the candidate for such posts is practically ignored. We need something more than mere strong young men to be resident house physicians and house surgeons in these institutions, something more than hardy young materialists

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who are very often entirely ignorant of those subtle immaterial forces and influences which are ever playing round all of us, especially around those who are mentally afflicted, for, as I have endeavoured to show, these are more "negative" or receptive to the transference of thought-forms and personal influences generally.

In the report of a discussion on the sanatorium treatment of consumption, Dr. Macalister said "his experience of sanatorium treatment had been disappointing, for although many of the cases had been sent in the early stages of the disease, in nearly every instance a relapse had subsequently occurred." He commented upon the utter futility of treating the poor in sanatoriums, and pointed out that those patients who subsequently died of phthisis did so in much the same period as they would have done had they never been in one of these institutions. The death-rate from phthisis had not diminished to any great extent since the advent of the sanatorium treatment, and judging from the figures of those who kept careful records in the pre-sanatorium days, the recovery-rate and the death-rate of the disease were about the same as in patients treated in sanatoriums.

Dr. Macalister thought that many of the most successful sanatorium cases represented patients in whom a strong tendency to recover existed, and mentioned his experience with patients presenting this tendency. *He thought the personal factor had*

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more to do with recovery than any other line of treatment.

Dr. Ernest Nevins said "Many sanatorium enthusiasts had admitted that results were unsatisfactory, but the blame was thrown on the patients, who were 'unsuitable.' The conditions necessary to make a case 'suitable' were impossible for the vast majority of consumptives, and it was little or no use teaching a man a mode of life which his social circumstances would never allow him to carry out."

But we need not pursue the subject further. We are all cognisant of, and prepared to acknowledge, this factor of the personal element in the case of all those having to do with invalids. The pity is that the cultivation of this magnetism is not insisted on in the medical curricula alongside with the purely hard and dry facts of clinical teaching. No word of advice on this important matter is given to those who are by hundreds turned out annually from the schools and colleges as "qualified"; yet this "personal" element is one which in every practise undoubtedly influences the course of disease. Medical students should be made to study Man as well as Medicine! They should be taught to realise that they will be dealing, not with a cast-iron machine, but with a psychic, responsive, throbbing, living sentient being. They must be schooled to treat the Man in addition to the disease.

It is only fair to add here that, to my knowledge,

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there are some very able medical men in England superintending sanatoriums for phthisis who are eminently fitted from this "personal" point of view for their task ; and that with the aid of these qualities, together with the adoption of adjuncts in the form of electricity—including cataphoresis by special methods—they are doing good work in their speciality.

In selecting a sanatorium for any special case of phthisis almost if not quite as much consideration should be given as to the "personalities" of doctors, superintendents and nurses as to the particular locality. Given more regard to the "magnetic" qualities of the officials, less "stuffing"; an increased attention paid to the colour of the patient's clothes and other points too numerous to mention, the "open-air cure" would show much better results, and such criticisms as those quoted would be less deserved.

CHAPTER XIV

“ PSYCHO THERAPEUTICS ”

WE are fast approaching a point of time in Medicine when much more importance will be attached to the influence of the doctor's mind upon the mind of the patient, and therefore, indirectly upon the course of the disease itself.

I have written upon the purely personal factor of the medical attendant in the last chapter, “ The Man Behind the Method ”; this factor is often operative quite unconsciously; here I wish to consider the purposive, conscious, concentrated, influence of one mind upon another, especially where the derangement is mental, or, what is often called “merely functional”; not only this, but I must at this point also consider, though very briefly, the influence of mind upon matter; in other words, the influence of mind upon those cases where organic changes have actually occurred. I shall have to restrict in this chapter, the meaning of the word “ Psycho Therapeutics ”—whether that restriction is academically correct or not

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—to these influences. This will limit the interpretation of the term to those systems known as “ Suggestion Treatment ” and “ Hypnotism ” ; the two may be said to be distinct from each other in so far that we may employ the former method without inducing any so-called Hypnotic sleep ; when entered upon with a set purpose, with fixed ideas and with certain formulæ, this “ Suggestion ” treatment without hypnotic sleep can, and often does, effect much good. Of course, as we all know, we can seldom pass a day in our lives but that we either give suggestions or receive them from others ; in proportion to the power with which the suggestion is put forth so do we act up to it. A friend of “ strong personality,” of great persuasiveness, of powerful will, meets us and says with emphasis : “ Now, you will go for a change next week, won’t you ? I know you will, so that is settled—now I’m off. Good-bye, remember you must go.” His words have been so forcefully said, they sink into our sub-conscious mind, and “ next week ” sure enough, we find ourselves acting on the “ suggestion.” In the case of the doctor who gives this kind of treatment he naturally has this advantage, that the patient comes to him with (often) the previous knowledge that he is to be influenced by “ suggestion.” It may be that he is a neurasthenic who has been taking material remedies for years without receiving any benefit (there are any number of such patients about !), and having now heard of this “ Suggestion ”

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treatment he thinks he will try it as a last resource, and he therefore seeks a physician who employs the method. Now as to the result of the treatment, there are two important factors bearing upon the issue of the case, viz., the condition of mind of the patient in which he resorts to the doctor, and that condition of the mind of the doctor in which he meets the patient ; in other words, the element of faith must necessarily enter largely into the result of the treatment. The amount of confidence on the part of the patient in the doctor, and the measure of confidence of the doctor in himself, will play a most important part in the efficacy or otherwise of the treatment. Further, if our said patient has no faith in the procedure itself, but has simply been persuaded by a relation or friend to try it, then all will depend as to results upon the so-called “personality” of the doctor ; his will-power ; his natural capabilities of inducing at all events, a certain measure of faith ; and in proportion to that amount which the physician can arouse so will be the amount of good effected. In fact, in many cases it merely becomes a question of the one giving the treatment, directing the patient how best to arouse that faith within himself, thus showing him the way of becoming his own healer. In this particular method, viz., “Suggestion” without “Hypnosis,” the doctor, if he be wise, will make contact with his patient in order to get into sympathetic *rapproch* with him ; this he does by holding his hand for a time, or

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by making passes over him ; some who are in the habit of employing this method would not perhaps admit that by such procedure there was also the element of human radiation at work at the same time, but this human effluence as far as my own experience is concerned, is a definite factor in the case ; thus the physician will be, though it may be unconsciously, setting two principles to work, viz., the driving of his suggestions into the mind of the patient ; this he does consciously and more or less powerfully ; and secondly (unconsciously in the case of the unbeliever in human radiations) also pouring in his own magnetic rays.

The physician having thus got *en rapport* with the patient, endeavours further to get him into the stage of quiescence and passivity ; he then proceeds to make his " Suggestions " according to the nature of the particular case ; there are certain stages of " Suggestion " to be gone through ; certain formulæ to be used which are of profound value ; the chance and haphazard way often employed of giving " suggestions " can only end in disappointment to patient and doctor, and discredit to the system. Granted, however, an earnest physician, and a patient who comes to him with faith already existent, and the results sometimes are quite surprising, more especially I would add to those patients who have hitherto been ignorant of this force. " This is a revelation to me," once said a business gentleman to me, after an

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induction to him of these principles. The patient is also given certain directions for his own mental treatment at home ; he is told what books to read, and above all, what thoughts to think ; thus combining the “ Suggestion ” treatment with that known as “ Mental Science,” with the often very happy result which astounds himself and his friends. Our patient must be taught that “ As a man thinketh in his heart, so is he ” ; there was never profounder truth written than this, but the thinking *must* be from his *heart*, that is, from the very centre of his being ; the thought must be engraved and fixed in impermeable impression in the very core of his soul ; sooner or later, the thought will, by an immutable and irrefragable law, materialise upon his physical organisation. We become like that we think upon ; that is, if we perform the thinking ardently, persistently, and consistently enough ; it is often remarked that with regard to a couple who have been married a length of years, and who have always been in sympathy with one another, a resemblance of features, or at all events, of expression, takes place ; they have thought the same thoughts until this sameness of mental attitude to things in general is at length expressed upon their physiognomy by a certain “ likeness ” in their faces.

When people remark that so and so has “ altered somehow ” it would be quite correct to put the fact in other words, and to say that “ so and so has unconsciously moulded his face on different lines by an

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alteration in the current of his thoughts ” ; there has been, in other words, an actual change in size, direction, and rate of vibratory motion in the atoms which go to make up muscular and other tissue. (Vide: “ Harmonics of Evolution ”.) It might be stated here, by the way, that a careful system of right thinking is the very best facial beautifier and the best eradicator—as it is certainly the cheapest—of wrinkles of which it is possible to be possessed ! I once read of a young girl whose face was said to be most “ Christ-like ” ; after her death it was discovered that she had always worn upon her breast a small image of the Saviour, and better than this, or rather in addition to this, she had always had her thought upon the best pictured Christ ; she had thought herself into His likeness. This, and other like testimony conclusively demonstrates that actual physical alteration of feature follows upon the continued dwelling on certain spiritual concepts. Naturally, the opposite is equally true ; we all recognise that much thinking on coarse and sensual lines will make the features coarse and gross looking ; acknowledging this fact, it would be illogical to conclude that these marked physiognomical changes can take place through the power of thought, and yet deny that the same power can work changes in the deeper and hidden tissues ; indeed there is good reason to suppose that a forceful, well-directed current of thought can influence the circulation in any part or in any organ, and thus modify or

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rectify the nutritional changes in that organ, bringing about, sooner or later, absolute structural alteration and renovation.

We are naturally led here to consider for a moment the idea that all “Suggestion Treatment,” “Faith Healing,” etc., can only be of benefit in the so-called “functional” diseases. However, the accumulating testimony of unbiased observers would seem to contravert this idea; in any case, it would be wise for us to be slow in forming a definite judgment in the matter; if need be, to suspend that judgment altogether until such times as we can absolutely and specifically refute the evidence of those who claim that organic affections can thus be affected.

In dealing, however, with acute cases we shall often fail to make an impression by this thought treatment alone; in order to give relief as promptly as possible, we may have to resort to other and more material methods for the reason that we may be at the time dealing with a very marked material phenomenon, or, on the other hand, have not faith enough to trust to spiritual agencies alone.

Possibly also in these cases, the ever eddying currents of thought thrown out by those in the immediate environs of the patients would militate against the success of mere thought treatment of itself—indeed, unless all of these knew the law and co-operated powerfully for good, their presence might be actually retardative of the recovery of the patient.

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Apart from these conditions, let it ever be remembered that we are more than justified when dealing with chronic and more or less painless cases in adopting this purely psychic method ; it is at all events a harmless remedy ; there is no " severe reaction " such as we might get when using a serum or giving a pill ; and it might further justify us in resorting to this psychic power when we remember that in so many of these cases where actual organic change has occurred the ordinary medication will have no effect upon the disease. Let us take for example a typical case of Bright's disease ; here we have definite change of tissue, upon which not one of all the remedies of the pharmacopœia can have the slightest influence, and though by diet and recommending certain climates we may avert the fatal issue for a while, yet we are fully cognisant that that issue, sooner or later, must be fatal on the ordinary lines of treatment ; surely then we are, in such and similar cases, almost morally bound to look around and see if there be no other aid to which we can fly in our predicament. We admit that a careful, painstaking medical attendant may in such a case give medicines which will relieve symptoms and bring about a certain amount of comfort, but we cannot honestly assure ourselves or the patient that we are actually changing the tissue concerned from an unhealthy to a healthy one.

Now in regard to the treatment by Hypnotism pure and simple. Marvellous cures are claimed for the

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process ; complete failures also have to be acknowledged ; one cause of such failure is owing to the fact that the force is exerted only upon the mentality—sub-conscious mentality though it may be—the influence does not plumb the bed-rock of his being ; *his real soul forces are left untouched and unawakened*: the power has not penetrated into his very deepest self, which is soul, not merely mind. We should therefore make for the very centre of his being, and arouse into action that centre by which both the mental and physical functions are ultimately governed ; we should get behind and beyond even the sub-conscious mind, and awaken that spirit power which lies at the back of all and everything.

But it often happens that the mere hypnotist does not acknowledge, and therefore does not attempt, to draw forth this hidden force.

This method of awaking the soul force is naturally the antithesis of hypnotism, but it was necessary for me to mention it at this point ; it is the system which perforce arouses the man, the other (hypnotism) is essentially one in which the main—and indeed only—purpose is, to deaden all the patient's ordinary (objective) senses. Unquestionably when everything that is objective is in abeyance, the sub-conscious mind is especially patent and receptive to any suggestion ; herein may lie the means of doing good, but herein also must be tremendous potentialities of evil ; there is indeed an important moral and ethical

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side to this question—which by-the-bye has been most ably treated in “The Great Psychological Crime.” The author of this able work points out clearly and succinctly the dangers of hypnotism and of all the passive conditions generally of “control,” “trance,” etc. On the other hand, there have apparently been many cures of various neuroses, dyspsomania, etc., by means of hypnotism. Some of us, however, are now inclined to think that on the whole there is a more excellent way—as we shall soon be attempting to show in detail. In any case, as we have before mentioned, it is only necessary to get our patient into a fairly quiescent condition of mind in order to flood his sub-conscious mind with our suggestions; contact be it remembered, is not essential for the transmission of thought from one to the other, but it undoubtedly renders the process easier.

We have pre-supposed that telepathy is an established fact; but few who have given the matter any study would deny the phenomenon, and indeed none who have gone into the matter deeply. My own experiments in this line of psychical research have convinced me of the fact beyond any doubt whatever. It has been well said, “Thoughts are Things,” and indeed they are, and as such they are flying and darting all around us like flakes of snow in a violent snowstorm—though, unfortunately, they are not often by any means so white and pure! They are sprayed upon us from all points and from all people; were it

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possible to have the great immaterial world laid open to our gaze—as it is in some measure to a few people—we should see that it is crowded with thought-rays, crossing and re-crossing each other and playing against us all for good or for ill; our own set of thoughts would be seen as bombarding the minds of those in our surroundings, especially where directive power was employed; the air would be seen to be alive with untold myriads of thought-forms of all sorts—a good majority of them inane, inconsequent, vicious, black, muddy, weak, erring, stupid, crude, and some of them even murderous!

And they are poured out and thrown out thus from us all into the truly boundless ocean of invisible ether—to be submerged and destroyed there? Not at all, but to be absorbed by all more or less—especially by those who have the so-called “sensitive” organisation. But you may say that we are not conscious of these many streams of thought pouring into and eddying around us; that is not to the point; for though your ordinary “objective” mind is unconscious of the phenomenon, there is something else which is quite alive and receptive to the force; which is ever and always silently absorbing these thought-forms, and that something is your deeper or sub-conscious mind. We are told by scientists that matter is indestructible; I sometimes think that thought is indestructible also! If so, what a stupendous as well as eternal mode of energy is here!

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How the fact should give us pause! Even if only a transient force, of what profound importance it is that every single thought we think should be clear cut, good, and uplifting! These countless myriads of thoughts are all within that wondrous invisible world around us; "I believe in all things visible and *invisible*"; we are ever wading in, and through, a sea of them, and, unless we have learnt the law—and there is one fortunately, by which we can build a solid wall (metaphorically speaking) around us to keep them from penetrating our soul system—then the danger is no mean one; the pernicious ones may seize the very central citadel of our being and overwhelm us in a great mental, physical, and spiritual maelstrom. Thus it is that "suggestions" are eternally flying and coursing around us, and the "negative" or receptive individuals especially, absorb them, consciously or unconsciously, and that whether they be good or evil ones; by some indeed thoughts are absorbed almost as easily as water is by a sponge. Under all conditions this great force of thought transference is operative, but it is naturally in sickness, as we can now readily understand, that the mind of the patient becomes especially receptive (page 108), and indeed more and more so as his system gets depleted; he becomes "negative" when weak, and hence the power of the thoughts of those around him becomes accentuated.

How different should be the mental atmosphere around a patient to what it is alas! so frequently!

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In what a different frame of mind should we all approach an invalid did we realise this fact of thought transference, of thought absorption! Let us glance for a moment at the conditions of this said mental atmosphere which too often surrounds a bed-ridden patient. Doctor and nurse have their doubting thoughts; the friends and relations come with their harrowing thoughts; the poor patient is helpless against it all, and ignorant about it all, and therefore sucks in unconsciously all these depressing and depleting thoughts; this in its turn causes a lowering in tone of the nervous system, and thus a vital centre is weakened; this again reacts upon the general system causing, or at all events, keeping up, adverse physical conditions generally. The poor man has been all this while under “thought” treatment of a most pernicious kind! How different should it all be! The physician should be an optimist, overflowing with hope as well as with ideas; transferring his hopeful thoughts into the mind of the patient, even in the face of the gravest symptoms; the nurse, too, should also be of a bright and sanguine nature; no friends with long and sad faces should be allowed to enter; no false pity be allowed to express itself; only those indeed should be admitted into the sick-room who are healthful and buoyant, and united in a powerful desire to affect a change for the better in the patient’s condition. All this is indeed effective “suggestion” treatment.

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And thus we can surely comprehend the vast importance of the nature and control of our thoughts when, say, the unhappy neurasthenic comes to us for the so-called psychic treatment. The thoughts towards him should be of the clearest, most hopeful kind ; they should imply and include determination to help him, unbounded sympathy, whole heartedness ; in a word, the alpha and omega of thought for him—or rather poured into him—should be one of earnest desire and concentrated intention to aid him.

Whether we go to the length of hypnotising him, or merely get him into a passive, quiescent condition, all other thought but for his good must be rigorously excluded ; this is not easy of accomplishment ; but the power can be obtained by practice ; it implies entire concentration of mind upon the work in hand, and it will at once be admitted that in anything we undertake the measure of our success much depends upon this concentration. So it is with “ suggestion treatment ” ; the thoughts must be strong, clear, well-focussed ; thus carried out the treatment will indeed often produce astonishing results.

But the influence of the wise physician must not be allowed to wane as soon as the patient leaves him ; the whole mental atmosphere of the patient's home should be filled with thoughts of love and help, otherwise any good effected by the doctor at the time of the consultation will be more or less undone ; all in the house should in reality be taught on what lines

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to think. I venture to say that all “functional” diseases and many organic ones could be radically cured if upon coming home after such a “suggestion” treatment as has been outlined, all the inmates of the house would unite their powers of thought for good towards the invalid, and “wish him well,” indeed; force would be too powerful for the disease to withstand; the patient would absorb the good thoughts unconsciously and not one of them but would help towards recovery; if then—in sickness or in health—we only say “I wish you well,” and mean it, we are sending a golden shaft of thought with its message of good to the inmost being of our friend, and all silently, but none the less swiftly and surely, it will accomplish its merciful errand.

Dr. Lloyd Tuckey in his able work on “Hypnotism” says: “Sir T. Lauder Brunton gives several examples showing how vigorous belief on the part of a friend may avert what appears like inevitable death. For instance, when Melanchton was lying very ill, and apparently dying, Luther was sent for to see his friend. On his arrival he said: ‘You must not die, Philip; we cannot spare you.’ ‘Oh, let me die quietly,’ said poor Melanchton.

“‘No, Philip, you must not die,’ was the reply, followed by an impassioned prayer that Melanchton should live. The effect was soon apparent; the tide turned, and the sick man got well.”

Here we see also that the thought for good and the

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prayer was one and the same force ; Luther perhaps would not have acknowledged that his expressed thought was a prayer, but it could be no other ; such a thought as that went straight to the ears of God as did the sequential and more formal prayer ; both forms of entreaty were dynamic forces. Thus it is that especially in sickness—of ourselves or friends or patients—we should “ pray without ceasing,” prayer being, as we all know, but

“ The soul’s sincere desire
Uttered or unexpressed.”

Apropos of what we have been writing regarding the power of thought over diseased conditions, and how largely among lay people that power is now being acknowledged, as it is also largely written of in many lay journals, I cannot do better than quote in full from “ Popular Science Siftings.” This paper thus gives some details of “ How to give yourself Mental Treatment,” and I intend to give my readers the benefit of the prescription. “ There are thousands of people who, while believing in the power of thought and of mind over matter, never apply this belief as a remedy for the ills of daily life.

“ This is because they do not know how to go about it, and also because the science of mental healing has generally been enveloped in a jargon of catchwords and phrases that is rather apt to frighten off than attract the man and woman of ordinary common sense.

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“ Mental healing cannot to-day cure broken bones or dislocations, but can alleviate much physical pain and even more—mental suffering. The following treatment, states an expert, has been found the best for keeping away harmful diseases and harmful thoughts and worries.

“ Lie down upon bed or couch, and make yourself perfectly comfortable. Relax every nerve and muscle in your entire body until you are perfectly lax and passive ; the more deeply you relax the more quickly you will receive benefit. Do not be discouraged if at first you find this hard to do. You will accomplish it after a few trials. Now, beginning at the head, send your thoughts (not moving the lips) round the head through the brain, to the eyes, nose, mouth, chin, neck and throat ; through lungs, heart, stomach, spine, liver, bowels, bladder, hips, upper legs, knees, lower legs, ankles, feet and toes ; here rest a few minutes.

“ Then begin at the feet, go back to the head in the same way as you came down. You will feel a slight tingling sensation in different parts of the body, something like a slight current of electricity (in some this is felt more plainly than in others); this is when disease is separating itself from the tissues of your body. Spend from twenty to thirty minutes daily in this treatment ; when you retire at night is the best time.

“ Should you fall asleep at any time during the treatment the work will go on just the same, as when once

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started it will be carried on by the mind regardless of your will. You will soon find disease, continues our authority, leaving your body, and you will be strong both mentally and physically. Take this treatment very, very slowly, and dwell a little longer on any part where disease seems to be fastened. After you have undertaken it several months in this way, all you have to do will be to lie down, relax, and say to yourself: 'I will rest for twenty minutes.'

"Then with this thought in your mind, repeat to yourself: 'I wish that the health force go to every part of my body,' and you will immediately feel the work going on. It is not especially necessary for you to use the exact thoughts that are set out here. If you have any thought in your mind that seems fitted to your special case, use it, and the result will be as you wish."

In this quotation is shadowed forth an idea which must be for a moment not only considered, but taken well to heart, and that is that we have a self within us to which we can send messages and orders—we can, indeed, leave the latter with that self in the full expectation that they will be obeyed. Where the writer states: "Say to yourself," I should have preferred the expression "Say to your other self, your sub-conscious self," for that we have this other self within us all is now pretty generally conceded. To me, personally, it (this other or higher self) seems to be a disparate entity which can be questioned and treated

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indeed in all respects as a separate intelligence ; under certain conditions which can be easily and naturally induced, this seemingly disparate entity will speak to us with clearness and distinction in answer to earnest entreaty or prayer. Whether it be conscience, God, sub-conscious mind, or higher consciousness, it matters not, sure it is that it is not only receptive, but responsive to thought and prayer. We may trust its answerings in proportion as we become more and more “in tune with the Infinite” ; in its highest phases it will be a guiding lamp to our feet and a pole-star to our gaze ; will give us glimpses into the future as well as directions in the present.

And in the truest, most perfect and unalloyed “Allegiance to the higher self” (Sinnett’s phrase, in his “Growth of the Soul”) men become inspired and are as seers and prophets !

I may perhaps here be pardoned if I lay before my readers a personal experience ; that experience is so closely associated with the point under consideration that I hope I shall thus be excused for its intrusion. Soon after taking up my residence in London, I was foolish enough—not then understanding the laws of health as I hope I do now—to lay myself open to the right conditions for catching a severe cold ; this rapidly developed into broncho-pneumonia with some pleurisy. With cyanosed face, erratic (pyæmic) temperature, sordes on tongue and lips, and heart beating wildly and intermittently, I was as near death

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as one could possibly be and yet recover. By all the canons of medicine I ought to have died, but there were evidently certain tremendous forces at work which bound my spirit to earth; these I would tabulate as follows:—

(1) The constant and unwearied attention of medical friends of the highest standing in the profession.

(2) My own calmness and serenity of mind coupled with a quiet determination to recover.

(3) And not by any means the least important factor, the power of thought. Some twelve or fifteen friends kindly concentrated their thoughts in the silence on my behalf; further, I learnt afterwards that earnest prayer had been offered by a little gathering of poor people, amongst whom I had formerly worked. I most firmly believe that these thought currents had their due share in what appeared to all those attending on me an almost miraculous recovery.

It has been asserted most positively that powerfully concentrated thought has been so projected against certain individuals that death has resulted—the death that is to say of one or two persons who have been considered so obnoxious and so vicious that in the minds of the thought projectors it was good for the world that they should be out of it! Of course nothing can justify such actions, though such a power may be admitted. But in any case, well-aimed and concentrated thoughts of hatred can effect grave evil, but

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fortunately the converse also is true ; the thought of love, sympathy, help, are as readily absorbed as are the gentle showers of April by the thirsty land. I have heard it said more than once, “ I feel it good to be here,” or, “ I feel it is good to be with so and so ” —and the reason is that there has been a gentle breeze of thought from one to the other, carrying with it a desire to help, an ardent wish for good, a fervent out-pouring of love and sympathy.

Thus I have endeavoured to demonstrate that the truest, highest, and best form of “ Psycho Therapeutics ” should imply something more than merely the getting a patient to gaze at a disc, or a revolving mirror, and by so doing send him into a semi-trance condition, this to be followed by giving to his subjective mind various “ suggestions.” Such a view of this treatment is a very narrow one, and such a carrying out of it is a distinctly superficial and limited one. We should employ the method in a larger, fuller, and a more spiritual sense of the word. The doctor must work at it from his soul (psyche), and the patient, in order that any good should be derived from the process, must on his part, receive the suggestions into the realm of his soul, not merely, as is too often the case, into only the superficial strata of his subconscious mind. The doctor’s thoughts for his patient must be earnest, clear, and sincere ; in proportion to this, as well as in proportion to the receptivity of the patient will be the end achieved and the success obtained.

CHAPTER XV

MAGNETO THERAPEUTICS

“AND then again, the mind goes out in questionings as to the nature of nerve force, and its method of production, and we wonder whether perhaps some day, electrical and nervous energy will approach each other more closely; and we long for a jar of that magnetic vitality which one mind now and then unquestionably seems capable of diffusing into another—an influence, it seems to me, that has of late become more real and conceivable since wireless telegraphy has come within the range of investigation and experiments.” The above sentence I read somewhere a few years ago, but, unfortunately, I did not at the time take down the writer’s name, which has now slipped my memory. The words will serve as a text for what I have to say in this chapter.

In the first place with regard to the statement concerning the relation of electrical to nervous energy, it may be at once asked whether they are not indeed one and the same force?

It has been well said “Electricity is everything,

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and everything is Electric," and there is no reason whatever to deny the probability of the existence of a positive nerve force and a negative one; in other words that nerve force is endowed with polarity in the same way as is electricity. There are here two statements to be definitely postulated, viz. :—

- (1) That electricity has a therapeutic value.
- (2) That man is an emanator of electric currents.

The first we will take for granted; though a few eminent men in the profession have stated that this therapeutic value has been greatly exaggerated, and that whatever benefit has seemingly been derived from its currents has in reality been due to the power of "suggestion" accompanying the treatment. I think however that the fact of driving a current of this force through the sensitive, responsive, nervous system cannot but be accompanied by minute, though vital, changes in the nerve cells, and thus a sufficient impetus be given to initiate other more pronounced changes in tissues related to, and in connection with, those nerve cells.

We postulate that man emanates electricity. I do not suppose that anyone who is at all versed even in the elements of knowledge concerning radiation from man will deny this. The fact is well known that the human organism is nothing else but a station for generating this mode of energy; positive and negative currents are being generated every moment; attraction and repulsion in the minutest cells are

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indeed necessary in order that life should continue—positive and negative charges are incessantly flying towards each other, and when they meet an electric discharge is the result. Yes, indeed, “Electricity is everything, and everything is Electric.” It has been said by a very eminent electrician that not a ray of light falls upon the retina but that there is electrical action.

But can human electricity be demonstrated scientifically? My reply is, readily and easily, and that it was, as a matter of fact, so demonstrated as far back as the fifties. If any of my readers doubt this, or are sufficiently interested in the matter to pursue it further, I would advise them to consult Sherwood’s “The Motive Power in Man,” to be found in the library of the British Museum; in that work is depicted a little instrument by which was demonstrated the emission of electrical energy from the human organism. “Man emits rays as well as absorbs them,” says Dr. Margaret Cleaves in her most able and exhaustive work, “Light Energy.”

This particular point of human radiation is a most important one—a vitally important one indeed—and involves the consideration of the so-called “personal magnetism,” “personality,” “the laying on of hands,” nay, even the placing of a hand upon the head or shoulder of another; the discussion of the claims to “spiritual healing” in this day must include the mention of human radiations, their qualities and their import.

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The existence of this radiation from man has been known for thousands of years ; in a little work, " The Talk of the Hour, or Explanation of the Human Rays," the matter is gone into from the purely psychic and spiritual point of view. I have personally, in my lectures, writings, etc., often made use of one incident mentioned in that book ; the incident is so remarkable and so apropos of the subject that it is well worth quoting here.

In the great epic poem of Râmâyânâ (date about 2000 B.C.), occurs the following:—A king, passing through a forest with a band of his soldiers, came across a hermit in his solitary dwelling. The hermit gave the king such hospitality as the place afforded, and when the latter was on the point of departure, the hermit asked him, " Is there anything else I can give you, oh king? " To which the latter replied, " Nothing, unless it be the friendly emanations of thine eyes! " Nor was this a mere poetic expression. It was something else besides a pretty phrase ; it implied that the poet knew both of the existence of human rays and of their value ! They may have been true electrical rays, or they may have even included the " N " rays recently discovered !

Mr. Arthur Hallam has put the matter so clearly and concisely that I must quote him fully. In the " Psycho-Therapeutic Journal " he writes as follows:—" To doubt the reality and presence of this vital power is almost equal to disbelieving in one's

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own very existence, for without the one there would assuredly not be the other, and it is indeed strange, from one point of view, having regard to the innumerable well authenticated and remarkable cures effected by this power throughout all ages, not to mention those of Christ Himself, that the great majority of people should even to-day fail to realise the root principle thereof, and benefit therefrom accordingly, instead of attributing these cures to some supernatural or abnormal faculty possessed only by certain rare individuals. If all could only realise that they have latent within them the potentiality of obtaining and maintaining perfect health, combined with mental and bodily vigour, and that by the development and cultivation of their innate powers they may not only benefit themselves but those around them

“ After all, the ability of one person to project and to influence another person by his own vital power is not the difficult matter to prove that it used to be. Time was when one had only the cures effected to hold up as illustrations of the existence of this transmitted force, and it is well known that many were ready to explain away the results achieved as being due to entirely different causes, just as certain sections of the community to-day attempt to attribute all these cures to faith or the power of suggestion. But experience shows that many, if not the greater portion of the results accomplished cannot be accounted for either by faith, suggestion, or any of the other

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explanations offered. Behind these admittedly potent forces stands the great vital and health-procuring power of the operator, which is radiated forth by every healthy human being in exact proportion to the state of development, mentally, morally and physically, of the individual.”

Even in the scientific world, which has hitherto looked with suspicion and ridicule upon any effort to prove the reality of human radiations, recent events have had a very marked effect ; and we now find quite a noticeable change of attitude being adopted with regard to matter of this kind. It is natural that this power, of influencing the bodies and minds of others should have long attracted the notice of the few and been sought after for purposes of gain, or from a love of the marvellous, as for the cure of disease. Hence we find that whilst some have investigated the phenomena in a scientific spirit, more have done so as quacks and charlatans, who have thrown discredit on a department of the physiology and psychology of man of the deepest interest.

Recently, however, physiologists and physicians have taken to investigating the subject in a serious spirit ; and although with one or two exceptions those of English and German schools have not yet arrived at anything like satisfactory conclusions, their confrères on the Continent may be said to be on a fair way towards definitely proving the reality of this hitherto mysterious force, and of bringing it within

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the domain of exact science. Professor Blondlot's scientific demonstrations of the fact that the compressed muscles of the human body emit luminous rays, the detection of which is simple, and the effects exceedingly striking, has an important bearing upon the human magnetic theory, although it does not follow that the "N" rays, as M. Blondlot has designated them, are precisely akin to the curative radiations employed in healing. Indeed it has already been found as a result of these experiments that the phenomena will have to be sub-divided into many categories if clear and positive results are to be achieved, for whilst M. Blondlot has demonstrated the existence of rays which are generated or seem to be generated directly by the sun, and by animal compression and mineral crystallization, Professor Charpentier has gone further, and claims to be able to demonstrate that radiation is also produced by muscular energy and nerve strain.

Of these two distinct kinds of radiations from the human body, the Blondlot rays and the Charpentier rays, the latter would no doubt be of a more subtle kind, generated by the living essence, and would altogether cease at death; whilst the grosser rays of the Blondlot type would still issue forth from the decaying body.

Dr. Baraduc, another French physician, has also conducted a series of experiments, as a result of which he claims to be able to photograph the human

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emanations by means of a sensitised plate ; while Dr. Paul Joire has invented a simple appliance, the sthenometer, by means of which the emanations from the finger tips can be made to attract and repel a straw resting upon a central pivot, under conditions precluding all possibility of heat or atmospheric pressure being the motive force. All these experiments, though possibly inconclusive, are nevertheless tending in the right direction, and are arousing greater interest in the whole subject of human magnetism. But the further these investigations are carried the more do we realise that such early pioneers as Mesmer, Reichenbach, Gregory and Eliotson were not the deluded mortals they were supposed to be. It is particularly interesting to note here some of Baron von Reichenbach's remarks, made over half a century ago, and long before the scientific world dreamed of radio-activity. "Man," he said, "has fingers which he uses for many purposes. But have you ever seen, in broad daylight, anything coming out of them except the products of subcutaneous action? Then go into a semi-dark room, and place your hand before your eyes, having in front of you some black screen. Provided you are a sensitive, you will see a kind of vaporous, colourless and non-luminous efflux at the extremity of each finger. It is neither smoke nor steam. It appears like a restless flame, as an ascending current of vapour, but it is more subtle. We do not know its nature ; we can only surmise that we are

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in the presence of a dynamic agent, such as electricity, magnetism, light."

Reichenbach, by his discovery of these human emanations earned for himself the ridicule and contempt of the learned men of his time. Blondlot, sixty years later, for the demonstration of the same radio-activity, is decorated with signal honours! Such is the way of the world.

" I feel a higher life inspire my own,
And since that higher life I have been near,
Some aura, some mysterious effluence
Transcending all the scope of thought and sense
Surrounds me like a rarer atmosphere."

—Anne Lynch.

And so through all the historic years down to our own day there has been indisputable evidence of man being an emanator of rays ; this will account for the halo round the heads of the saints, in which case the rays have been so pronounced and bright as to become objective ; no longer consisting of invisible radiations.

In Dr. Buck's " Cosmic Consciousness " are given many instances where the rays were so powerful that they formed visible light around the face and head particularly. So in the case of those who were living extremely holy lives and spent much time in prayer and meditations—in other words, had come into the closest relation to God ; and to know Him henceforth ; in a word, to be united and merged into the

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Living God—this is what Dr. Buck speaks of as “entering into cosmic consciousness.” Perhaps the most significant example of all is that of the author of the book himself—a physician of the United States. He tells us that after spending a delightful evening with some choice friends, and discussing some of the writings of the most inspired poets, he was returning home late at night; he had gained a wonderful peace and serenity from the pleasant and congenial meeting; suddenly, whilst in the cab, he saw himself surrounded by a flame of fire as it were—it was so real that at first he thought it was due to a conflagration in the city, but he soon discovered that the wonderful phenomenon emanated from within himself, and he realised once for all the great fact of God and immortality; that God was in him and he in God—for ever.

Even quite recently—in 1904 or 1905—there were one or two instances of individuals sensing this marvellous light; records of this phenomenon were published in the columns of the “Daily News” at the time. Does it seem probable that all these instances right away from very early days down to our own time could have originated in mere hallucinations? For, let it be remembered, others present have in some cases been cognisant of this evidence of special radio-activity from these highly developed individuals. Have men through all the ages been permitted to have been so grossly deceived by their senses?

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Let us look for still further evidence of this remarkable radiation—evidence which can be culled from distant years down to the present time. The point is germane to the whole trend of this work.

The “friendly emanations” mentioned in the epic of Râmâyânâ; the “burning bush” of Moses; the rays which were evidently seen around Buddha—there is historic evidence of this to be seen this day in very ancient representations of Buddha; the light that shone around St. Paul as he journeyed to Damascus; “And they that were with him saw the light”; the halo which is always depicted as around Christ. And all through the middle ages, there were many saints who were surrounded with this wonderful effluence—it was said of St. John of Yerpes that others about him saw this light, especially as he came from his devotions; this and many other instances, both ancient and modern, are given in the work already referred to, Dr. Buck’s “Cosmic Consciousness”—and here perhaps a little digression may be allowed. In his, Dr. Buck’s own case, it will be remembered that the light he saw was as a flame—not a great white light. Now to all students of the occult this fact must surely be both interesting and significant.

Theosophists would, I presume, explain the phenomenon as the “aura” being so intense, became objectified in this particular case; that it partook of a flame colour because the one who radiated it had essentially human characteristics (a red or flame-

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coloured aura always indicating essentially human passions and affections); this American physician was no doubt a busy, practical man, and would probably be one of the last to lay claim to saintship. Indeed, those who knew him personally tell us that he was essentially human, and was not free from the little failings with which even the most advanced among humans have always been afflicted. Undoubtedly there was, however, much of the mystic about him. Hence then it might have been that this flame colour actually represented the doctor's own aura. It has been known from far back times that all men throw off radiations of special colours. Many theosophists have classified these colours according to the mental, spiritual and physical organisation of the individual, and the results which all have arrived at in their investigations show a remarkable agreement. That all of us cannot see these radiations is no argument whatever against their existence; our senses are not attuned to them, that is the all-sufficient explanation; there are certain sounds in the spheres which have too fine a vibration for us to hear, there are other vibrations of the ether so incalculably rapid, that they only manifest themselves as colour, that is to say, they thus manifest themselves to those who are endowed with a keener perception of vision than most people. Personally, when investigating these points, I went into the matter in a spirit of scepticism, but the results which I obtained were so extraordinary and tallied so closely with all other

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authorities that nothing remained but for me to accept what seemed to be absolute facts. And I found that in proportion as we improved our characters and spiritualised ourselves, so the hues of these radiations brightened and altered from dark to lighter shades.

It would seem at present to be impossible to demonstrate scientifically the presence of these coloured emanations, but we are getting on ; it is clear to most investigators that the so-called "Blondlot" or "N" rays are an actuality ; it is of course always difficult to demonstrate scientifically the presence of the finer material forces and the actual spirit forces—except by their result. Among the former, for instance, the "X" rays are invisible, but surely they are potent ! Had we however never attempted to experiment with them on the human body, though we might have believed in their presence, we should have found it difficult to otherwise actually demonstrate their potentialities.

It is said that in the case of that great teacher, Abbas Effendi, that to those who are endowed with a somewhat keener perception of vision than ordinarily, his face is at times quite lost in light. This information is from those who have had the privilege of coming into personal touch with him.

He is one of those who have "entered into Cosmic Consciousness." This wonderful spiritual effluence from this wonderfully spiritual man can thus be sensed

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by a number of people, for many I believe have testified to its presence. The discussion of these human radiations then is quite pertinent to our enquiry, for I have seen such evidence of their power in recent years that I have been compelled to come to the belief that in the case of many people they possess more or less curative value—whether the rays are *per se* therapeutic agents of value, or whether they are merely the channels through which flow the healing power of the spirit itself, we shall have to decide—if possible—later on ; in other words, granting for the moment their curative value, we must ask ourselves is the force a material part of the healer himself, or, does it merely act as the medium for yet another and a still finer power, that of Spirit?

The late Dr. Golding Bird in his “ Electricity and Galvanism ” says : “ Few subjects have more frequently or with greater interest from time to time, attracted the notice of the physician than the nature and applications of electricity, and its modifications to medicine and physiology. Too frequently, however, has the importance of this wonderful and ever-present agent been overlooked, and its application left to the empiric. Recent researches have invested this matter with the deepest interest, both to the physiologist, the chemist, and the man of general science ; more particularly, when from late investigations, it appears that we are constantly generating this agent (*vide* page 133) ; and that *quoad* the supply of electric

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matter, man far exceeds the torpedo or the electrical eel, and is only prevented from emitting a benumbing shock whenever he extends hands to greet his neighbour, from the absence of special organs for increasing its tension." With regard to the latter statement, this able scientist did not seem to be aware of the important fact that man indeed, by the exercise of his will, can increase the said tension ; and moreover, as electricity more easily collects itself at points, so it may be possible that in the case of human electricity it also flies to points—that is, to the finger ends, and in this way can be discharged thence at the will of the operator.

The question is one of the most profound importance to the whole of humanity. If it can be shown that men and women living merely an animal existence (that is, with the spiritual part of their nature as yet unawakened) can cure people by the imposition of hands, then naturally—as far as healing disease is concerned—saintliness of life is unnecessary. There are many living at the present day—indeed several are known to me personally—who have what is called “ a great deal of strong magnetism,” but who nevertheless are living purely on a material plane ; beef-eaters, beer-drinkers, smokers, pleasure-seekers ; and apparently this “ strong magnetism ” is efficacious in disease ; the patients express their sense of a current “ like electricity ” passing into them ; can this all be “ imagination ” ? Surely not, for some patients new

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to the method, are not expecting to feel such currents, and yet at once express the sense of its presence. Naturally, those members of the profession and others who have not studied the phenomena or watched the process would be inclined to attribute the effects to "suggestion"; it is quite true that the "magnetic healer" or the hypnotist, if before commencing the treatment, makes an emphatic statement to the patient that he will soon perceive a pricking sensation down the arm, such a phenomenon will sometimes occur—and I grant that in these cases it is often a subjective sensation, but when the patient is new to the treatment and yet experiences the peculiar sensation, then, I think we must admit that there is an actual efflux of some force from doctor or "healer" to patient, and possibly it would be quite correct to name that force as I have done, human electricity. And now again the point becomes insistent, is this stream of energy flowing from quite a grossly living individual equally efficacious as that emanating from one who is on a high plane of spiritual development? One cannot think so; one would not like to think so. Indeed, though this life force can undoubtedly be transmitted from one to another, I doubt whether the improvement induced is a permanent one, except in the case of the spiritual man. The power of relieving pain is undoubtedly possessed by many persons irrespective of their moral or spiritual development, but that is quite a different thing to making a man "whole," that is, wholly well. Speak-

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ing of relieving pain, a powerful "healer"—quite a man of the world—said to me but recently: "Of course it is only a temporary relief." Whilst at this stage of the consideration of the all-important point, I would indeed like to revert for a moment to the question of the quality of the rays we are pouring into our patient. As I have said, the force may be purely an electric one; at the same time, though this property (electricity) is common more or less to all of our organisations, there are other properties of this effluence; depending on the moral, physical and spiritual conditions of the emanator. The man who is "making passes" as a treatment is pouring into you the whole while his own thought-world and his own physical conditions. Now, everything in this world, visible and invisible, has both form and colour, and the physically ill man, or the debased in life, is transferring to the patient thoughts which have undesirable forms and undesirable colours! On the other hand, the one who comes to you with a pure mind and body will throw in to you the lighter and more desirable shades—I am aware of course that all these statements may give rise to much ridicule in some quarters—that would not alter the fact; it is so easy to say, "all these colours that you profess to see are imagination, are subjective sensations which cannot be proved scientifically, and therefore the statements concerning them cannot be accepted by intelligent people." Nevertheless, all

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the statements are true, and will be received with much more respect as we the better comprehend those wonderful phenomena which are ever transpiring just beyond the physical range of sight and sound ; and though at present it is only comparatively few who can sense these finer octaves of colour and sounds, yet as mankind becomes more sensitised generally, more and more will he realise that there are sounds beyond all sound and colours within all colour.

And have we not all at times seemed to be influenced for good or evil by the touch of a hand upon our head or shoulder?

I well remember when quite a child, my parents going to hear a very good man preach—one, too, who in his day was a power in his church. It was considered a privilege to shake hands with him, and parents took their children up to him after the services to be “blessed” by him.

I was taken up to him by my own devoted mother, and I quite remember the good man laying his hand on my head and saying, “God bless you, my boy.” Young as I was, the incident made a profound impression upon me, and it may be that if it had been possible for the good man to have repeated the process occasionally through later years, I might not have done so many things I ought not to have done, or left undone so many that I ought to have done! And thus it is that a kindly thought for health and welfare is easily transferred to the sub-conscious mind of the

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recipient by the touch of a good man's hand ; the thought (which is of course in the nature of a prayer) is sub-consciously absorbed, to germinate later as an objective reality.

Now, in order to settle this question as to whether the so-called "bad" man has an equal power of healing with the "good" man, we shall have to dip into the history of some of those who undoubtedly possessed the "gift." My object in attempting to come to a definite conclusion on this point will be apparent later on ; for the present, I would merely say that in the light of the present-day new movements for coping with disease, the matter is of the most profound and far-reaching import ; upon the answers we obtain from the enquiry will depend the direction of those newer activities, which in the near future will find a place when facing the apparently eternal, and certainly world-wide, problem of human suffering.

This last statement of course pre-supposes an agreement with my main contention, viz., that we have reached the day when we employ all the finer forces in Medicine to a greater extent than ever before, and that we shall further go on to acknowledge that there is yet a finer force still which we can cicurate in our fight against disease, and that that force is not one of matter, but of Spirit.

Naturally, when we speak of spiritual healing, our thoughts fly at once to the Divinest Healer that ever

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lived. We must admit in the first place that Christ was an historical character—with but the exception of a very few that much is granted at the present day ; next we must concede that there must have been some foundation in fact for all the apparent miracles of healing which are recorded in such numbers in the New Testament, and thirdly, we must allow that in most cases He laid hands on the sick, or at all events was brought into close personal contact with them ; in other words, that He was in the same magnetic area as those who came or were brought to Him with the object of being healthfully influenced by Him.

But even nowadays many so-called Christians will at once reply to this : “ Ah ! but you see, He was Divine ; He was God, and could work miracles, but miracles do not happen in these days.” To this one can reply : “ Yes, He was Divine, it is true ; but He was human also—he was splendidly human at times ! moreover, we cannot get away from His own recorded words—profoundly significant ones : ‘ Greater works than these ye shall do,’ and when you tell me that there are no miracles in this our day the actual and specific details of wonderful cures (well authenticated) by spirit power alone, refutes your statements.”

And this argument of yours having been met, you—or any other doubter—might perhaps say : “ Yes, but this power died with the Apostles.” You are again easily refuted by the bare facts of subsequent history.

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I take a good deal of my information at this point of enquiry from a book written by one who called himself "Dr. Mack," and published in 1879. In order to fully prove the argument, and as a saving of much labour, I shall quote freely from this work. "It is commonly taught that such power dies with the Apostles. The facts of history are against this theory. Irenæus, in the Second Century, affirms: 'That all who were truly disciples of Jesus, receiving grace from Him, wrought miracles in His name, for the good of mankind, according to the gift which each one had received; some cast out devils, so that those from whom they were ejected often turned believers, and continued in the church; others had the knowledge of future events, visions and prophetic events; *others healed the sick by the imposition of the hands*; and even the dead had been raised and lived afterwards many years among them (these were most likely cases of trance or coma); that it was impossible to reckon up all the mighty works which the church performed every day to the benefit of the nations; neither deceiving nor making a gain of any, but freely bestowing what she had received.' Whitby, in the preface of his 'Paraphrase, with Annotations on the Epistle to the Romans and other Books of the New Testament,' says: 'Let it then be considered that the Christians, for three whole centuries together, healed many myriads throughout the world, who laboured under those diseases incurable by all the

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arts of man and devils. That they made frequently the lame to walk, the deaf to hear, the blind to see,' etc.

“Origen, writing against Celsus, in the Third Century, declares ‘That the Christians of his day performed many cures. Some, in proof of a miraculous power, received through faith in Christ, heal the sick by invoking the name of God over them, and of Jesus with a recital of some story of His life. *I have myself seen many so healed in difficult cases* ; loss of senses, madness, innumerable other evils, which neither men nor demons could cure.’ In his work entitled ‘Magnetism: Historic, Curative and Legislative,’ Victor B. Idjies, after an exhaustive reference to persons who have at various times possessed and exercised the power of healing, gives the following list of authors who have dealt with the subject in their works. He says: ‘Pomponasius published his book “De Incantionum Occulta Potestate” ; Nicholas de Lucques wrote upon the magnetism of the blood ; Laurent Strauss upon magnetic sympathy ; Pierre Barel, physician to the King, upon sympathetic cures ; Goclenius, professor of medicine, published a long treatise upon the same magnetism on the human body : *Philosophica Maysaica* ; Van Helmont (1630) described magnetism as it is understood by magnetisers of the present day. Sanchoniaton, a very ancient author, Empedocles, Pythagoras, the celebrated Dr. Plodin, who was accused of sorcery, Ernest Burgrave, Rumalius, Pharamond, Digby,

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Barthollin, Plutarch, Tertullin, Porphyre,' etc. We may add the names of some modern authors, Ticin, Laplace, Ampere, Deslon, Bagros, Prevost, Dumas, Nysten, Rostan, Puysezer, Abercrombie, Cloquet, Itard, Kieser, Kluge, Fourier, Saint Simon, Marcus Broussair, Dupuytren, Ricard Astley Cooper, Conolly, Partel, Munsa Camper, Bertholet, Geoffrey St. Hilaire, etc. Despite what may now be said to the contrary, cures were undoubtedly effected by kings, who employed touching or laying on of hands. Lausent tells us one of the officers of Clevis was afflicted with scrofula ; the king felt much concern for him as the resources of medicine had been tried in vain. He dreamed one night that if he touched the officer's neck it would become well. He arose in the morning and did so ; and from that time the power remained in his family.

“ Marino Cavelli, ambassador to Venice from France, in 1546, thus describes the operation of touching for scrofula. After giving a description of the reigning monarch, ‘ Francis,’ he says, ‘ like all the monarchs of France, has received from heaven the singular gift of curing the evil. Even Spaniards flock hither to profit by this miraculous property. The ceremony takes place some solemn day, like Easter, or Christmas, or the festival of the Virgin ; the king just confesses and receives the sacrament, then makes the sign of the cross on the sick, saying, “ The king touches, may God cure thee ! ” If the

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sick were not restored, they would not doubtless flock hither so far. The power, however, it seemed, only remained with them while they were virtuous.' ” And then “ Dr. Mack ” goes on to describe the same power as existent in Edward the Confessor and other monarchs. And he proceeds, “ Apart from royal healers, individuals possessing the healing powers have appeared at various times.”

Dr. John B. Newman tells us that :—

“ In the Seventeenth century, there appeared in England a gardener, Levrett ; an Irish gentleman, Valentine Greatrakes ; and a Dr. Streper ; and in Italy, Fancisco Bayone, etc., all of whom possessed the power of curing diseases by touching, or stroking with the hand.”

Abundant evidence of spiritual healing is cited in this work of James Mack (“ Healing by Laying on of Hands ”) and it is significant that he always in the operation of healing, admitted and called for, the power of God, in the process. Even medical men of his day testified to his powers ! He is said to have been “ possessed of strong common sense and deep religious feeling, but without the slightest taint of superstition or fanaticism.” “ His love of solitude never left him.” This, too, is profoundly significant. It has been well said “ that to be alone in silence is to be alone with God,” and it has always seemed to me one of the most incontrovertible truths that we generally miss the richest and fullest manifestations of

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the Spirit, for the very reason that we so seldom turn aside from the rush and roar of life to that great deep silence where strength comes to the weak, repose takes the place of agitation, serenity of mind replaces nervous tension ; the failing faith is renewed as are the leaves in the springtime, and there sweetly flows through our souls such a sense of calmness and quiet which in itself alone means added strength and power ; truly, " In quietness and confidence shall be thy strength." " Dr. Mack " goes on to say, " No wonder then if this benevolent, meditative, spiritually-minded man was in close sympathy with and received direct inspiration and aid from the higher world ; no wonder that with mediumistic organisation, firm will, the single purpose of doing good, and with trust in God, and, may we add, with the co-operation of beneficent ' ministering spirits ' many and marvellous cures were performed by him—that in his case the promise was fulfilled, ' They will lay hands on the sick and they will recover.' "

Again, " Dr. Mack " describes the process of other well-known historical healers. Running through all the evidence he brings forward, there is admitted in most cases, the help of spirit power. Writing of one such healer—Gassner—he says, " By calling on the name of Jesus, and through the faith of the patient, he drove out the devil and the disease. But everyone that desired to be healed must believe," etc., here we have reiterated the condition laid down which has

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been found to be necessary in most cases *all through the ages* from the time of Christ Himself, when it was said "And he did not many miracles in that city because of their unbelief" down to the modern patient who exclaims, "I've no faith in Dr. ——." A physician of that day, acknowledging Gassner's powers, says significantly, "But he requires believing patients."

Coming down to later times, "Dr. Mack" instances the case of a Dr. Newton, an American physician, and gives a description of his power as published in the "Spiritual Magazine," of March, 1869, the article having been written by an English clergyman, the Rev. Frederick Rowland. This gentleman writes, "The moment Dr. Newton and I met, I found in his face and simple kindly manner a human image of the outside sunshine, and but a few words had been spoken when I was convinced that the errand upon which I had come would be fulfilled. He then faced me, and lifting both his hands towards heaven, he looked me hard in the face, saying 'Look at me. In the name of God, our Heavenly Father, and of the Lord Jesus Christ, the Great Healer, I bid this disease depart from this dear suffering brother and never more afflict him. It is gone—it is gone; it is gone for ever, my brother; rise up on your feet and be cured.' At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had

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entered upon an altogether new phase of existence. From that day to the present hour, July 13th, I have been entirely free from pain, and felt as well I should think, as it is possible for any human being to feel. Most of his cures are done without fee or reward. In one part of Dr. Newton's house there is a room of considerable size, full of crutches, sticks, spectacles, eye-shades, bandages, and other memorials of disease and sickness which have been left behind by patients as so many signs and trophies of their cures."

It is useless to proceed further in detailing the names of those recorded by history as possessing the divine power of healing; their name is legion, and the evidence of the existence of this beneficent power is conclusive and irrefutable—it runs through the years down to our own day.

It may be absolutely taken for granted that if that wonderful man before mentioned—Abbas Effendi—were to undertake the curing of disease he would shew miraculous powers over many disorders, but from all that I can gather he thinks his special work is in preaching and teaching, and in tending to the material wants of those who look to him for help.

But quite recently a clergyman of the Church of England whose name is well known throughout the length and breadth of the land, told me of a case in a country parish of a poor woman to whom he was called at night, and who had been given up by the local practitioner as beyond recovery, indeed it was

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believed that she would not live through the night. This reverent Father placed his hands on her chest and said, "Do you believe in the Lord Jesus Christ, and His power to save?"

"Yes, certainly," said the woman. "Then in His name (said the clergyman) be cured; get up soon and come to church and thank God for His mercy." And she grew rapidly better! There are many at the present time in England alone who are not in any way versed in Medicine, but yet who are exerting this power, some from a humanitarian motive entirely; others for purely financial ends; some are successful; many are failures.

This power will be admitted and acted upon to a greater extent in the New Age of Medicine which is surely coming in apace. Truth and the Higher Medicine will demand recognition. Even now all medical men, and indeed all educated people, are well aware how necessary it is to have good healthy nurses for the sick room, but do they realise why it is so? We all know, too, that it is pernicious for young children to sleep with old people; we know it very well and freely acknowledge it, but are we all prepared to admit that the reason of this is because the child is receptive to the actual emanations of the older person? I am not referring of course to the coarser emanations of the skin or of the breath, but to those invisible radiations which we are constantly throwing off for good or for ill, and

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which have been already referred to more than once before in this treatise. The point is essentially a practical one, and the question should always be asked when a nurse or attendant is engaged for a child or a sick person, not only what is the physical health of such a nurse, but also, is he or she a good-living person? Above all, he or she should be imbued with a real and earnest aspiration for all that is pure and holy.

It is true, as has been mentioned before, that one hears of apparently well-substantiated cases where this "magnetic" force has been used with very great benefit by some who at the same time are living gross and sensuous lives; apparently this is a paradox and an anomaly, but it is not so in reality, for, though undoubtedly in such cases mere material improvement may take place, it is very doubtful whether that actual renovation occurs which has in it the elements of permanency. On the other hand, the doctor, or "healer" who invokes the aid of the Higher Power, has a stronger weapon, for this is spirit power, the other, a material agent, and it cannot be questioned which, in its ultimate essence, and therefore in its final result, is the stronger, the spirit power which is eternal, or the material power which is but ephemeral, and cannot well be aught else. In the case of the mere materialist's emanations, fine though comparatively they may be, the operator, like the material doctor with his drugging, is attacking from the

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periphery, whilst the operator on purely spiritual lines commences at the very centre, and by appealing in all faith and trust to the very central source of all life, such currents of force are set into action as will eventuate sooner or later in beneficent changes upon the material part of the organisation. The force then which is more lasting is a spirit force, and must necessarily be stronger than the force which is derived from matter, for the latter is, can only be, transient in its operations. I almost wish that my readers could, like myself, sense the colours of the emanations of some of those who set themselves up as "Magnetic Healers," "Mental Scientist Healers," etc. To the psychometrist the man indeed *stands in his true colours* in every sense of the word. Their "magnetism" may be "strong" and "powerful"—so is black magic, but one is as undesirable as the other. Many times have I drawn attention to this all-important point of only having those round about a sick person who can indeed "come into court with clean hands"; we must remember that the sick, as before pointed out, are in a highly negative and receptive condition, and readily absorb the rays and the thoughts of all those present at the time with often disastrous results.

It may of course be of paramount necessity in the case of those who have neither faith in, nor knowledge of, spirit power, to resort to temporary material remedies to ease pain or avert an apparently fatal issue, but when time is of not so much consequence,

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and given a patient who has faith in the power of spirit, such a cure can be effected by this power, that not only will the afflictions of his body be eradicated, but the failings of his soul will also be erased, and he arises as a new man indeed ; such a one will be " born again," and there will come to him in proportion as he keeps in the new way of life, such intuitions and admonitions as will serve to guide him aright in his daily living ; so will he become less and less liable to sickness. This surely must be a better way than even the so-called " magnetic " healing, for that, of itself alone, though a fine force, has the material element in it, and therefore the results, like the results of cruder remedies, commence—and often end—on the mere material plane.

It should be postulated then that for the most successful results in this practice of laying on of hands, the operator should be one, who if not a saint, at all events should be leading a chaste and holy life, for it seems to me that, judging from all historical records of the curing of disease where ordinary methods had failed, the most pronounced and most lasting cures were wrought by those who were living saintly lives ; and I think we may safely conclude that in proportion to the saintliness of the " healer " so was the definiteness and permanence of the cure. The truly holy man renovates the whole life ; besides the temporary physical disturbance being assuaged, there is actually a renewing of life from the centre,

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and the entire man, that is in his spiritual as well as in his physical constitution, is "made whole."

"Pyrrhus, King of Epicus, cured persons by touching them slowly and for a long time on the painful side." And it appears from the evidence of the same author that the ancient Greeks derived their healing customs from India and Egypt.

But we can give much more modern and reliable evidence of this power. In a book on "Animal Magnetism," by E. Lee, we find these words: "Professor Orfila, Dean of the Parisian Faculty of Medicine, says, 'If the magnetic phenomena appear extraordinary the phenomena of electricity appeared equally marvellous at its origin. Whether magnetism be good or evil it is clearly a therapeutic agent, and it behoves both the honour and the dignity of the Academy to examine it.'"

With all the accumulated evidence of the past in favour of the healing power of this effluence from man, it would appear to me that we should be only exercising our wisdom and our fairness if we, as medical men, determined to sift the whole matter in an unbiased and open-minded manner. The claims for "spiritual healing" are growing more insistent; societies and guilds for the study and prosecution of these methods are being formed in our midst; these societies are so far (unfortunately) working independently of the medical profession, and in many cases are initiated by the clergy; a few only of us doctors have

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looked into the claims of the movement, and fewer still of us have attempted to practise such methods. So far as my own limited experience in the matter is concerned, and from all that I have heard from others on the point, I am well satisfied that the power is a real one, and that in suitable cases we may bring this spiritual dynamo to bear upon disease with more or less advantage.

Naturally the idea will meet with much scepticism and perhaps even scorn from the majority of the profession. John Stuart Mill wrote that whatever has God in it meets with three things, viz., ridicule, discussion, and finally, adoption. The ridicule is already assured; let us next have the discussion; we shall the sooner reach the stage of adoption.

It is inconceivable to imagine that patients kept flocking in their hundreds—and indeed in some cases thousands have been treated thus by these “healers”—unless some cures, or at all events, much relief, took place. It would be folly to imagine that all these cases were only “functional disorders.” Is the medical profession waiting to have the power of this force thrust upon it from “outsiders” ere it will acknowledge it? Are we to continue to thus close our eyes to what is going on in our midst? Let us at least look into the matter and see if there be in all that we hear of the movement any evidence of scientific value.

It is indeed curious to what extent at the present

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day the actual fact of this "magnetism" is tacitly acknowledged; we all grant it is an essential in the nurse; we are not at all surprised at the oft-quoted remark that he or she has so much "magnetism."

I am absolutely convinced that as regards massage a very important factor in the case is this outflow of personal rays. I am confirmed in this view by M. A. Ellison, who thus writes in her able "Manual of Massage": "Much importance is attached to a warm, sympathetic touch and a supple dexterity of movement which help to promote that subtle inter-communication between operator and patient which undoubtedly takes place, but can hardly be described."

Thus it is that we, as careful observers and chroniclers, must come to acknowledge that man in the making is far more than a built-up structure and compilation of bone, muscle and nerve; we must admit that he is ever immersed in mighty though unseen, cosmic currents; and more, that he is himself the generator, conscious or unconscious, of forces which, flowing from him in invisible streams, impinge upon those with whom he comes into contact, carrying with them the potencies of good or ill, health or sickness; and it would appear, in this our day of more enlightened psychic knowledge, that this stream of living energy is the vehicle or medium of our entire thought-world; thus surely we shall see the profound importance of keeping the rivulets of our thought-world pure and unsullied, even from their very source

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onward ; in this way shall we become a power for good in sickness and in all other distressful conditions of life ; in this way, will there well up from the deep Divine which is within us all, although latent in so many, currents of such high potential as will enable us to soften some suffering and assuage some grief ; to bring calm to the disturbed one ; peace to the peaceless, and health to the healthless.

CHAPTER XVI

THE POWER OF PRAYER IN SICKNESS

IN the case of every nation of which we hold any historic record, man has always acknowledged a Power supremer than himself. Further, in all his intensesst moments of life, whether of gladness or of sorrow, this extraneous Power has not only asserted itself but has made its presence markedly insistent. In any great and unexpected accession of joy, the cry, often involuntarily and unconsciously goes up, "Thank God," or "Thank Heaven." One hears the exclamation even from the lips of those who are—or erroneously imagine themselves to be—Atheists. Equally true is it—perhaps indeed more so—that in our moments of acutest suffering, we appeal, spontaneously and earnestly to this Supreme Power for help.

In times of severe pain we feel helpless of ourselves, we lose faith in the power of those around to aid us, and cry out in beseeching and impellent tones, "O God, help me!"

It has often been argued that the mere fact of this

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inherent tendency of looking to a Power other than ourselves, both in worship and in entreaty, presupposes of itself the existence of that Power ; that this universal craving of man would never have been implanted in him were there no God to respond to it. This is not, however, the place to discuss this interesting point. The question here to be considered is, granting the existence of an eternal and loving Father, are our physical ailments ever altered in their course by our appeals to Him? Or, on the other hand, shall we consider illnesses the result of an inexorable law ; the sequentia of ignorance on our part, or on the part of our forefathers and ancestors ; the natural and necessary result of breaking the laws of health and right living, and as such, must they perforce follow the irrefragable law of cause and effect and remain unaffected by any appeals to a supposed listening All Father?

Be this as it may, there are two main aspects from which we may approach this question as to whether God answers prayer in times of sickness—and two main views of the God to whom we appeal. In order if possible to arrive at a correct solution of the problem involved, we must first of all be quite clear in our minds as to what sort of a Being it is that we are appealing to ; if we assume that He does respond to our prayers, what then are the particular agencies and forces through which the beneficent effect is obtained?

With regard to the Power to Whom we appeal,

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there is first, our limited and childish view of Him. As children we have all, more or less, endeavoured to picture a wonderfully kind Person, localised somewhere among the clouds or in the deeps of the interstellar spaces ; a magnified man of beneficent aspect with ears bent down to earth in order to catch the drift of the prayers sent up from His earthly children all the world over. As quite a small boy I was accustomed in my innocent imaginings to visualise a sort of sanctified king who could answer any prayer whatsoever, and I well remember on one occasion how, having as we thought lost one of the younger members of the family in a crowded fair, I went down on my knees on the road, and in the agony of my young soul and in completest faith, prayed that the younger brother should be restored to us!

I think that I now understand better both what God is, and what prayer is.

My present idea of this force is that it should imply not a shouting of words with upstretched hands, not the shooting up of fireworks of phrases into the air, but, having gained first some measure of stillness of soul, to send forth (that is in the case of sickness) a thought of good to the sufferer ; not a repetition of vain words and distortion of body, but an absolute poise of soul as it were in the very heart of silence, and whilst in this condition of poise, to realise health to the healthless one ; not in wild outcryings to God to come down from on high to help, but in a great soul quietude

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to endeavour to actualise His helping presence ; not with agitated mind to beseech and implore in strident tones, but just to " be still, and know that He is God."

This, it seems to me, is prayer in its highest, truest, most scientific and most effective aspect. In this way are we the more likely to feel its influence and to gain its good, as also to be convinced that the force is a real and a great one. And in regard to ourselves when physically ill, it could well be, that in this lake-like calmness of soul, it might be possible to catch some Divine effluence from the Universal Spirit, having in it the element of healing power ; it is more than probable that we might thus render ourselves receptive to an inflowing stream of spiritual healing from the mighty cosmic currents of the Universal Force ; it might well be that in this ineffable soul-silence we could receive an inrush of the Divine Principle which should make us whole. Or is it after all, a mere mechanical process by which the good is brought about? May we shut out God altogether from the transaction and say, that with a calm and quiet mind the process of repair has a better chance ; that if we agitate ourselves it will increase temperature and what not, and that on the other hand if we keep calm and full of faith " Nature " will do the healing? It is true that " Nature " is ever trying to repair, but after all, what is " Nature " but God? There is infinite intelligence in every expression and working of " Nature " ; including every cell of our

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organism ; what but this Intelligence directs the cell to move in this direction and in that, all in order, all for a set purpose, all for a practical end. So that even granting that the cell change and metamorphosis requisite for renewed health is a purely mechanical process, we have yet to account for the force which starts these directive and purposive movements. And the central point in this especial enquiry is, can these cell changes, when they are adverse ones, be stayed? Can the current be reversed by direct appeals to some Power acting from without?

In one sense there is no power apart from that which is resident in ourselves, for God is within us, in every cell and atom ; we are full of Him ! We do not look up as we did in our childhood's days to find Him ; we do not look without ; we look Within—and there we find Him—in all His power and in all His Perfection. My answer then to the query as to whether we may expect response to prayer in sickness would be : Yes, if in absolute faith and confidence we appeal to Him—always be it remembered in quietness and calm—there will be response. Not invariably, of course. There is no answer often because we have not had faith enough ; or, because it was good for us to suffer yet a little longer, or, because indeed it were better that we should leave this sphere, our work here being finished, though not seemingly so to us or to our friends. We pray half-heartedly ; we pray doubtfully ; we do anything but pray as if we “ had

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already received " the answer ; we pray with our lips, not from our souls. It is the prayer of faith which will make us whole. It is this wondrous inner stillness spoken of which will in itself initiate certain subtle yet potent changes within us, and which in their turn will work upon the actual material atoms forming the tissues ; the primary changes will occur in the realm of the more subtle, ætheric plane of vibration, and this will reflect itself sooner or later—will superinduce a replica of itself—on the material plane of vibration. And, as we now know, it is this vibrational activity of the ultimate atoms of matter which is the causative force of all physical changes.

So that we arrive here—and by quite natural reasoning—to the principle now taught by so many of us, that in illness, as in many other conditions, we must work primarily from within instead of from without ; from the centre instead of from the periphery ; we must seek deep within our own selves for that Presence and that Power which in our ignorance we have been allocating to the skies. We have seen that our whole physical organism, be it in the healthy or sick condition, has its complete counterpart on the immaterial, ætheric, or spirit plane ; " there is a spiritual body and there is a natural body "—that is, an actual ætheric reflex of our whole body—even to the bones, which ætherial, shadowy, body of them can now apparently be seen surrounding these

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structures when examined by the X rays. The shadow of the "shadowgraph," what is it?

Pursuing this point a step further, we believe then that there is a dynamic force within us—the God within—which, concentratedly and faithfully, appealed to, is able to set up a different rate of vibration, and so to build up a different spirit body; that (as before mentioned) as this renewed spirit body forms, so is formed a new physical body, or part of a new physical body; the plan has been altered and the structure itself has been made to conform to the fresh plan. This appears to me to be a rational, and indeed scientific explanation of the undoubted marvellous recoveries which have taken place under the influence of, and in response to, prayer rightfully employed.

But all that has been said hitherto is in regard to the invalid himself praying for his own recovery. We must now consider the point as to how far, and to what extent, the prayers of others may have any effect upon the course of an illness. Is it true that in sickness "The prayer of a righteous man availeth much?" Is it true that the earnest, quiet prayer of a good man can alter the so-called decrees of God? We have seen in the chapter on Magneto Therapeutics, that there is ample evidence to warrant us in believing that in the laying on of hands by a godly living man there is a spiritual effluence at work; the very desire of one to help another is in itself a prayer without any outflow of so-called magnetism; all

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thought for others is prayer ; if when a patient comes to us we send forth a wish—whether that be expressed in words or not—to help him, that is prayer ; if we are always and everywhere wishing earnestly for the good of our fellows, that is “ prayer without ceasing.” But apart from that, can the fixed, determinate set of words sent from us in the form of prayer, bring order out of chaos, harmony out of disharmony, health out of sickness? Is there a direct influx of healing power into the patient out of the great cosmic universe? Is there a stream of health poured into the patient from the cosmic source of all regenerative life in response to the entreaty of the good friend or clergyman? We cannot imagine, as grown men and women, the aforesaid kindly disposed *personal* God dispensing out health whenever asked to do so, but we can imagine that if we once get our patient to realise that we are doing our very best for him, by uniting ourselves to the great principle of life and indeed merging ourselves and him in all that glowing and effulgent life which is in the great Everywhere, we can imagine, I say, in this case, given on his part a full and unbounded faith, that he may catch as it were some of this life principle and absorb it to himself. If our patient has this great faith in the proceeding he will be very sensible of a calming and quieting influence at work ; his mind will be soothed ; his nerves will be tranquillised, and possibly he will sleep, to wake refreshed and better.

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The silent concentration in thought by one or many—as mentioned in my own case—is, it seems to me, a prayer of the most potent kind. We send our thoughts into the patient, the thoughts are all for his good; they are goodness itself; they are God; hence we really send a healing power into our patient.

“ Let us then labour for an inward stillness—
An inward stillness and an inward healing.”

—Longfellow.

Prayer then seems to me a valuable specific for the mental and spiritual disturbances, which, after all, underlie all diseases.

“ I am aware that it is unusual to class the exercise of prayer among hygienic agencies, and medical science has not given it a place among their therapeutic devices. The influence of a calm trust and faith expressing itself in prayer, uttered or unexpressed, over the functions of organic life, cannot be overestimated. It is a spiritual and potential influence and force brought to bear upon the hidden springs of disease. It is one of the most potent prophylactic agencies against the inception and course of all morbid conditions.”—Evan’s “ Divine Law of Cure.” This author has made a profound study of the subject for more than twenty years, and the above is the opinion he has deliberately arrived at from his long study of the matter. Strictly speaking, of course, the expression “ extraneous God ” made use of above,

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is incorrect ; it partakes too much of the anthropomorphic idea of God. We now have come to realise that any God there may be cannot be localised ; that He is within us as well as immanent everywhere, and that we shall be more likely to find Him deep down in our own being than among the stars ; that is to say, when we want help we must look within, rather than without ; we must plumb right down to the depths of our soul rather than vaguely gaze upward with strained and stressed physical eyes. Few men have any cognizance of the wonderful, almighty power they carry about within them. Under all the thousand noises and jars, and rushings hither and thither of modern life, it, however, has no chance of finding expression. The power remains dormant. It is still a God, but a latent one ; He is crowded out of our life by the din and roar of too many activities.

But even among those whom one would expect to inculcate trust in spirit power in times of sickness there is apparently an inclination to lean to purely materialistic remedies, or at all events not to place any decided faith in the act of prayer when confronted with illness.

In an account of the annual medical service of the Guild of St. Luke, held at St. Paul's last October, upon which occasion a well-known clergyman preached the sermon, I note the following in the " British Medical Journal " (October 28th, 1905) :—
" He (the preacher) pointed out that the physician was

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the instrument of God. Referring to what is called Christian science, he emphatically denied that in sickness prayer could be successful without the added skill of the physician. While spiritual help was essential, nature demanded physical aid as well." This statement must have been very flattering and comforting to the congregation of medicos present, but it appears to me to controvert the principle that God is more powerful than man; it seems to imply that spirit power must stand aside, or at all events, take a second place in the hour of sickness. Apart from Christian science, surely there are in this age thousands of intelligent people who, maintaining that spirit is stronger than matter, would trust to it implicitly in times of illness. Moreover, would the reverend gentleman maintain that where no "added skill" was available prayer was futile, and therefore the recovery must be left to a blind chance? All through the ages the prayer of faith has made men whole, and that often without using any drug at all; indeed, we must remember that all the healing recorded in the pages of the New Testament, and much that occurred in all the centuries after, was effected without resorting to any other power but that of Spirit.

I believe Tyndall many years ago suggested that patients in some of the wards of our hospitals should be treated in the ordinary way, and patients in some of the other wards should have no medicine but

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prayer, and that the results should be watched and recorded. Such a proceeding, however, would be subversive of many of the principles involved in the "treatment" by prayer. To take a promiscuous set of patients in any one ward, with all their various religious ideas; with their ingrained trust in, and longing for, drugs to help them; with their differing measures of faith in God, etc., and then to pray for these *en bloc*, would indeed be futile. The best success could only be obtained by a hearty co-operation of the patient himself in the proceeding; absolute quietude must reign; chosen men—men that is, who were known to be deeply religious—must conduct the services, for the proceedings would have to take the form of services, however simple; there must be no antipathy, no disharmony, no scepticism; no adverse conditions; and would there not be such conditions amidst the noise, the turmoil, the feverish activities of a hospital? It is absurd not to suppose so. In the case of a ward full of patients, and that ward taken haphazard, many of the invalids would themselves frustrate any possible result of prayer by their very want of faith in it, and the disturbed conditions all around would render the atmosphere—psychically speaking—quite unfavourable for the workings of the spirit. No, to properly and conclusively test the matter, a hospital—or a house—would have to be set apart for the express and only purpose of employing this force of prayer for the patients thereto admitted.

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The invalids themselves must be endued with faith in prayer ; all concerned in carrying out the “ treatment ” must be holy men—the holier the better ; the house or hospital must be consecrated to Love ; a great and earnest longing to help their fellow men must be characteristic of the workers ; no question of money must enter into the transaction ; a great sense of calm and quiet must possess the place—must be so pronounced as to be *felt*. Given all these conditions the power of the Spirit over disease might indeed be effectually tested.

Bearing very closely on this subject are some statements in a most interesting and able lecture by Dr. Hill, the account of which I take from the “ British Medical Journal,” of October 12th, 1901. It is so pertinent to our enquiry that I make no apology for quoting from it rather fully. Dr. Hill is reported to have said : “ In more recent times waves of occultism have been marked by the appearance of mesmerism, homeopathy, spiritualism, theosophy, and lastly, various forms of faith-healing, with Christian science at the summit of this last eminence. Christian science cannot be dismissed without some examination in one of its aspects. I remember a recent conversation with an earnest believer in faith-healing, who was convinced when his family was sick that they would get much better treated and would get much better results from his own peculiar system of therapeutics than from ordinary medical practice ; and

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after listening patiently to my arguments which were directed to demonstrate that a belief in such a system was a return to the occultism of mediæval times, he asked me the very pertinent question whether I and the bulk of the medical men did not encourage or at all events countenance, not only prayers for the sick but prayers by the sick as a real and material aid in the treatment of disease ; and when I replied, in a sense it might be so, he demanded that I should explain how a belief in the possible inter-position of God in altering the course of disease could be regarded as anything else than a belief in the miraculous and the occult—a belief in something just as miraculous as would be the altering of stars in their courses. He proceeded to condemn medical men as themselves believing in and countenancing the occult in medicine, while they reprobated the doctrine of occultism as practised by others and outside their own narrow ring, and he pointed out that until medical men had extracted the beam from their own eye, they were scarcely competent to deal with the obliquity of vision of those who were in competition with them. We must face an argument of this sort. It is rather an accusation than an argument, which is freely levelled against us when we denounce the fads of the present day which come within the province of the miraculous and occult. The question is, do medical men believe in prayer as a therapeutic agent? If those in this room who believe generally in prayer were asked to

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stand up, it is probable that there would be few, if any, left seated. The moral and intellectual gain which accrues from that earnest introspection, meditation and examination, which is an essential process in efficient prayer, can be productive of nothing but good if rightly exercised. If asked, however, whether you believe in the efficacy of prayer in altering for the better the progress of real bodily disease, it is probable that in this mixed audience many would prefer not to give a direct answer of yes or no. We all know what our mothers would reply or would have replied to this question, for did they not in their simple faith instil into us the efficacy of prayer under all circumstances? This doctrine, though admirable in the cramped environment of the nursery, has, I imagine, appeared to require modification with the expansion of our physical and mental horizon. The specific question is, can a supernatural effect result from prayer under any circumstances in the course of sickness? If we are unable to face this question, we are unable to face the Christian scientist, and the faithhealers. My answer is this, that so far as I know, prayer, as an agent in the treatment of organic disease is neither taught nor even alluded to in the class-room or lecture theatre; it has no medical place in the wards. It is quite unlikely that there would be a conspiracy of silence in such an important matter, for if we believed even in the occasional possibility of Divine intervention, and were

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treating a case of say tuberculosis of the larynx, it would be the first therapeutic agent adopted rather than the last. Divine healing to-day is neither taught by nor known to, the orthodox medical profession. I am not aware that it is an article of faith absolutely demanded of the church, though it is doubtless held as a pious opinion, and possibly taught in some quarters by worthy persons; but it is an opinion which the bulk of the orthodox medical profession could only except after overwhelming evidence. Is there any evidence? The fact is, religion and theology have nothing to do with Medicine, and that is the strongest and shortest answer to the Christian Scientist. Theology has no more to do with medical science than it has to do with mathematics. The calling of the priest and the medical man, are now usually practised separately, and rightly so, as they are essentially distinct, and we must now admit unreservedly that all physical science, and therefore medical science has from a practical point of view, nothing whatever to do with theological beliefs."

Now in respect to this quotation I would first like to point out that Christian Scientists are but a very small fraction of the number of people who believe in the efficacy of prayer. Secondly, that as regards the word "supernatural," employed in one of the above phrases, many of us would say that it would be the most *natural* thing in the world to have our prayers answered. Again, to be logical, if we deny the

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efficacy of prayer in sickness, surely we must deny it also in every other trouble—why should we except its operation in sickness? The latter is the most prevalent of all our troubles, and an alteration in its condition would necessitate no more spirit power or suspension of God's laws than would alterations in many other undesirable conditions. When we, as little children, were taught to pray, "O God, bless father and mother, and make me a good boy (or girl)," surely it would imply that we pray for the material prosperity of our parents as much as for their physical health, and this might require a very great disturbance and alteration in their actual conditions of life—and certainly in the case of making some boys "good," nothing short of cataclysmic changes in their temperaments and leanings would be required! Further, in respect of the statement that theology and Medicine are distinct, this is quite true generally speaking, but at the present time, many worthy clergymen and others imbued with a most earnest desire to help in healing the sick are openly advocating the laying on of hands, the employment of prayer, and even the anointing with oil in the case of invalids. It is true that Medicine and Religion have been divorced—but there will be a re-union—it is impossible to doubt it. One will be the handmaiden of the other. I do not say that Religion will take the place of Medicine as such, but that it will go hand in hand with it to help in healing.

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Need we, whilst holding these opinions, withhold all material aid in the way of Medicine? By no means, but the physician can prescribe it with a different trend of thought than formerly, the nurse can administer it from a different point of view.

Years back I have often heard a good minister when praying for some particular invalid, say, "Bless the means, O God, that are being taken to heal our sick brother," or "our sick sister," and this was a right thing to pray for. It makes a vital difference with what thoughts a medicine is given, aye, or even the pillow of a patient turned. If every such act had a silent prayer behind it for the welfare of the patient, then every such act would be as a sacrament! The medicine becomes endowed with an added power and the touch of the nurse or friend becomes a holy and a helpful one! Evans, in his "Divine Law of Cure," put this well. He says: "There is in all created things (what shall I call it?) a Divine internal virtue or essence. All things go forth from God into an outward expression, but never break away from Him, or lose their connection with Him. Under this view of the Divine Being and His existence in nature, every common bush is ablaze with God, as was that of Horeb to Moses; every mountain is as holy as Sinai; every river as sacred as the Jordan; and the food we eat, the water we drink, the air we breathe, and the medicine we take have in them the sanctity and virtue of a sacrament, and

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be to us as a means of grace." I am not saying that the power of Spirit alone is not sufficient to change the course of the disease where it is good for us that it should be changed, but few of us have faith enough to trust to this Spirit power by itself, and therefore it is that we so often need the administration of something in which we do have faith ; but I would say to all who have to do with medicine giving, we should put God into the bottle as well as the drug ! With regard to the latter, the simpler form the better ; the more natural the remedy is the more good it is likely to accomplish ; in other words, we must trust to the Spirit largely, and if our patients still have faith in medicine, let this be given, providing it is a harmless one.

We need not be bigoted like the sect of "The Peculiar People" ; probably if the nature and the healing power of many of the herbs of the field had been better known and formulated in the days of early Christianity, such herbs would have been employed, though perhaps only as an adjunct to the wonderful Spirit power of healing possessed by Christ, His Apostles, and many of His followers.

And so we think that in the days which are ahead—days of more faith in the Spirit—Religion and Medicine will again be inseparable ; it will be acknowledged that disease is largely of psychic and spiritual origin, and therefore that psychic and spiritual forces must be employed to attack it.

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The best results in treatment will never occur until Spirit Power is acknowledged by the attendant physician. The latter will be a very different individual in the next generation. He will admit and act upon the idea that healing is a sacred thing, and that holiness in himself is essential for its best manifestations. I may not be believed in this, but perhaps the words of a prophet—for all great men are more or less prophets—will be accepted with more respect. Therefore I copy the following letter from the “British Medical Journal,” it was written when acknowledging the receipt of a book entitled “The Healing Art the Right Hand of the Church.” The letter is so pertinent to my contentions that I give it in full:—

“Chelsea, 25th February, 1859.

“Dear Sir,—I have received your book, which you were kind enough to send me, and I beg to return you thanks for the same. It is a book (unlike many that come to me here) of a serious nature, the fruit of long study, meditation, inquiry, and evidently of perfect conviction on your part.

“I believe, and have long believed, the essential idea it sets forth to be not only true, but of the very highest importance to mankind, namely, that the physician must first of all be a priest (that is to say, a man of pious nobleness, devoted to the service of the Highest, and prepared to endure and endeavour for that same, taking no counsel of flesh and blood, as the theory of priests is)—first of all, a real priest, and

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then that the whole world should take supreme counsel of him, as it does of its real or imaginary priests or pontiffs this long while back, and follow said counsel as the actual will of God—which it would be were the physician what I say.

“It is curious to remark that *Heilig* in our old Teutonic speech is both holy and also healthy; that the words holy and healthy, as our antique fathers understood them, are one and the same. A thousand times has that etymology risen sorrowfully upon me, in looking at the present distracted position of affairs, which is horrible to think of, if we look earnestly into it, and which cannot well be spoken of at all. We, sure enough, have completely contrived to divorce holiness (as we call it) from health, and have been reaping the fruits very plentifully during these fifteen hundred years.

“The notion of bringing our present distracted anomaly of a physician into union with our ditto ditto of a priest, and making them identical is of course extremely chimerical; nor can one easily say what ought to be the first step towards bringing each of them back from his anomalous, imaginary condition and nearer to veracity, and the possibility of coalescing. But I am very glad to see the idea started, in any form, under any vesture, and heartily wish you success in bringing it home to men’s minds.

“I remain, yours truly,

“T. CARLYLE.”

CHAPTER XVII

PLEADINGS AND SUGGESTIONS

PSYCHIC Treatment. I plead that small hospitals be opened in London and in other large centres, where the innumerable cases of nervous diseases especially may be treated by psychic means alone. It is an anomalous thing that *no such institution exists in our big metropolis*. The small hospital for out-patients only, under the supervision of my able friend Dr. Forbes Winslow, being the nearest approach to such a desideratum.

No medicine at all should be prescribed in such an institution.

An initiatory experiment might be made by renting a house or even a few rooms; and there are many physicians now interested in the psychic power over disease who would be willing to devote an afternoon or two each week for such a work; further, there are many educated and cultured laymen who would institute themselves into a band of willing assistants under the physicians in charge.

A little experience thus gained would soon demon-

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trate the power of mind, not only over mind, but also over matter.

Spirit Healing. I plead that a house be taken and furnished for the reception of in-patients where in some at least of the cases Spirit Power may alone be trusted to, that is, where faith on the part of the patient is all-abounding. In other cases the spiritual healing might be supplemented by simple remedies, that is to say, in the case of those patients who still had some amount of faith in medicine, or, where the common sense of the medical attendant seemed to demand such an adjunct; in which cases the medicine should be regarded, not from its physical aspect alone, but as Evans suggested, as a kind of sacrament, a medium by which healing influence is carried.

Mental Diseases. I would suggest that a stop should be put to the building of enormously big asylums. From the psychic and spiritual standpoint the herding together of huge numbers of mentally afflicted ones is a colossal error. The system defeats its own ends. More particularly is it a huge mistake to have these big buildings in the centre of, or even near, large towns. On the contrary, I would have smaller houses of retreat dotted about in the heart of the country, where the patients could have a chance of working in gardens, parks, etc.; where they could breathe the pure fresh country air night and day. Also I would suggest that the influence of colour on different mental states should be given a thorough

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trial ; experiments could easily be carried out in this respect as regards wall-paper, curtains, the patients' clothing, etc. I would also have music in plenty, a soothing sonata for one class of patient, a stirring martial air for another class, and so on.

Especially would I like to see recognised that in many of these cases the derangement has resulted from the patient having become too receptive to unseen, vicious, intelligencies. We shall before long admit that many of the so-called "subjective sensations" from which these afflicted ones suffer, such as hearing voices, receiving evil suggestions and impressions, etc., are very real and determinate actualities ; men are possessed of evil influences just as much now—perhaps indeed more so—as they were in the days of early Christianity, "possessed of a devil" is as true now as it was then—why should it not be so? And until our able mental specialists acknowledge this they will still be working in the dark and that with feeble weapons. It is just here that Spirit Power can be used with marked efficacy. A quiet service of prayer and exhortation by those who understand the laws of obsession would often result in an absolute "cure."

I know I shall be told that in many cases the post-mortem examination reveals an inflammatory or other abnormal condition of the brain to account for the "insanity," but in very many cases the brain shows us absolutely no alteration pathologically speaking.

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I know also that the view of mental disease here presented will meet with some amount of ridicule and scepticism at the hands of many medical men, but I know likewise that sooner or later it will be accepted and acted upon.

“ Suggestion Treatment ” for the nation at large.

Realising as we all do that the detailed accounts of murders, of the machinations of evil men, of the details of the divorce court, assaults, etc., as published in the police and gutter press, are having such demoralising and unhealthy influence on the minds of many readers of newspapers, I would suggest that a journal be run on quite different lines to the ordinary ones of to-day. Much of the sensational and salacious news now published is unconsciously absorbed by the subconscious minds of readers, and the result of this is often expressed by imitation of the crimes so realistically described and of the evil adventures so minutely narrated. I would suggest then that a newspaper be run somewhat on the following lines, viz. :—Instead of a record of police news, there should be accounts of the innumerable deeds of bravery, heroism, etc., which are constantly taking place in our midst. Especially good and noble deeds should hold a prominent place in its columns. All the evidence of the temperance and thrift societies with regard to the health and prosperous conditions of their members should be recorded. Prizes should be given for best kept tenements, etc.

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All the good work accomplished by the various religious bodies should be noted, though the paper should not be regarded as a "religious" one in the ordinary acceptance of that term.

All the important movements in connection with the bands of hope, etc., should be recorded. A column should be devoted to the advocacy of a pure and refining diet, and all the advantages to be derived from such should be fully and often described.

Political news, of course, should find a place in its pages.

All the chief happenings in the world of manly sports should have a prominent place—these would include accounts of cricket, football, swimming, etc. etc.

Its leading articles should be bright, pithy, inspiring, and always inculcative of optimism, thrift, temperance, etc. Humour should have a conspicuous place, for without humour life is a sorry thing and man a sorry being.

Such a newspaper would before long be a great moral force in the land, by its encouragement of everything manly and healthy it would have an appreciable effect upon the health of its readers. The "suggestions" received and absorbed by its perusal would all make for good and not for ill; they would be an incentive for all that is bright and blessed and health giving.

If the authorities at the "Higher Thought" centre

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in Kensington—a centre which is doing much good and interesting work in a quiet way—have no objection, I would name this newspaper “The Higher Thought Daily.”

Lastly, I would advise no one to start such a paper unless he were prepared to lose heavily from the financial point of view!—for a time at least.

I plead for more colour in life. We are still suffering from lack of colour in dress both in the case of men and of women. Why will men especially continue so insanely to don all the most sombre and the least hygienic hues? More coloured garments would brighten the streets, brighten our homes, brighten ourselves. And I plead, as mentioned elsewhere, for more colour in death's *entourage*.

I plead for the cessation of all vivisection, and I do this even in the name of science itself. I do not say that vivisection has never taught us anything in physiology, but I do say that, granting a few facts having thus been discovered, there is no necessity to learn the facts a hundred times afresh by “repeat” experiments. Again I say, that in the name of science itself I plead for its total abolition; one good reason being, that were it given up, the mental efforts and energies, the time, and the money employed in its prosecution, all could be used to better advantage—such an incentive to the acquisition of knowledge in other ways would be given that we should have no cause to repent of the apparent sacrifice. We say

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that vivisectors are on the wrong track, and if the practice were abandoned a great spurt would be given to the cause of natural and hygienic reform and research.

I plead for the abolition of all employment of serums and extracts of organs of animals. Such a system is quite unworthy of our day and savours of the treatment of a hundred years ago or more, when it was often the custom to prescribe liver of this animal, skin of that one, etc. etc. My plea in this respect is for cleaner, simpler, more natural and more decent methods of treatment.

I plead, and that strongly, for a total reform in the diet of our workhouses, prisons, reformatories, etc.

The evidence is now overwhelming that man can not only be sustained by, but that he can do hard work upon, a diet from which all flesh food is excluded. It will easily be seen that if non-flesh food be provided for the inmates of such institutions as mentioned, the annual saving in money would be enormous, in all probability would amount to hundreds of thousands of pounds annually.

It has been recently proved up to the hilt that men can live upon fourpence a day, not only that, but that they can accomplish manual work at the same time ; also that the men thus experimented upon improved in health as the result of their cheap, but wholesome diet. Much credit is due to Dr. Oldfield for thus proving his contentions ; the exact diet day by day and the cost

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thereof has been carefully reported recently in the columns of the "Daily Express."

The whole question is one of profound economic importance, and I venture to say that the authorities of public institutions have in reality no warrant for spending such enormous sums of the ratepayers' money thus unnecessarily; moreover, the health of the individual inmates would improve vastly under a different diet regime; fewer confirmed criminals would be manufactured; the temperance cause would gain immensely, for with simple, pure, and non-flesh food, desire for alcoholic stimulant soon wanes, and indeed, often vanishes altogether.

I myself have experimented with an eightpence a day diet, and found that one could not only live on this, but live healthily and enjoyably.

And lastly, I plead for a wider recognition and a more extended adoption in the dominion of Medicine of those finer and more spiritual forces, the power of which is increasingly being acknowledged by a large number of the more progressive physicians of the day.

CHAPTER XVIII

VIVISECTION

FROM all that has been written in the preceding chapters it will be easily gathered that the practice of vivisection can be accorded no place in the teachings of the Higher Medicine.

As the mountain is above the valley, and the hill higher than the plane, so are the principles set forth in this volume naturally higher than those which keep a certain section of our "noble" profession at work amongst those cruder and eminently materialistic methods through which it is claimed that much of the sufferings of humanity can be alleviated and some of its diseases cured.

I have already endeavoured to point out some of the evidence which to my mind very forcibly appears to indicate that an age of a more refined humanity is at hand, and, as the members of the cult of the Higher Humanity increase in numbers—as will undoubtedly be the case—so must the natural abhorrence of, and repugnance to, the practice of vivisection, increase

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also. And this, be it said, not only as regards the enlightened public, but also in respect of the members of the profession itself.

Nor can it be said with any truth that those in the profession—and they are already a goodly number—who are opposed to the practice, constitute anything more than a group of emotional and effeminate men; neither can it truthfully be said that no eminent members of the profession are upon the anti-vivisection side. I could easily mention the names of well-known specialists and others who have more or less openly acknowledged that they consider the practice both useless and misleading; as a matter of fact, there are many medical opponents to vivisection who are leading busy, practical, nay, even strenuous lives, and very far removed from being what Haeckel in his famous “Riddle of the Universe” calls anti-vivisectionists generally, “perfervid sentimentalists.”

And further, with regard to the statement that no medical men of renown are anti-vivisectionists—which statement is so often put forward by upholders of the practice—it is claimed by us that there are many eminent professors of the healing art who are at heart anti-vivisectionists, but who are at the same time unfortunately, so clogged around by their professional surroundings and by general conventionalities that they do not voice their opinions on the subject; they are too sensitive to the obloquy and the ridicule which would be levelled at them by some of their confrères

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did they openly declare themselves to be anti-vivisectionists. But surely:—

“ If our virtues (that is our opinions) do not go
forth of us,

’Twere all the same as though we had them not.
Spirits are not touched but to fine issues.”

—Shakespeare.

And apart from the question of whether or no “ eminent ” men are all pro-vivisectionists, it should be here distinctly noted that there is a large and increasing number of the rank and file of the profession who are keenly opposed to the live sectioning of animals; this is evidenced by the great number of signatures but recently obtained from practitioners of medicine against the continuance of the practise so far as dogs are concerned; and surely all those who signed—1,100 already I believe—are not devoid of intelligence and thinking powers! The fact, indeed, of such a large number of doctors who are thus known to be openly opposed to the practice in at least one of its phases is of vast import, for it clearly indicates a decided cleavage of opinion in the matter as regards the profession. If we can once show to the public that medical men are divided in their opinion on the matter it will be a great gain to the cause of anti-vivisection, for the public is apt to take its cue from the profession, and it—the said public—has been too long allowed to remain under the impression that all

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medical men are in favour of vivisection, and therefore that the latter must be necessary in the cause of science. Again, it may be quite truthfully averred that did the whole army of medical practitioners know the extent of the sufferings entailed by the process many of them would, out of their own sheer love for animals, out of their own kindness of heart alone, revolt against the entire proceeding. If all the medical practitioners of the country did but make themselves acquainted with the true nature and extent—and meagre results—of the experiments carried on under the name of vivisection, there would be a great accretion to the signatures of such a petition as has already been so numerously signed.

The large majority of general practitioners are too occupied with the “daily round, the common task” to find much time to follow the accounts of the various “researches” conducted in the physiological laboratories of some of our hospitals. I assert most unhesitatingly that the great majority do not know the extent of the mutilation of animals which the term “vivisection” implies. Again, I confidently assert that could the list of experiments, together with the unsatisfactory results accruing therefrom, be formulated and placed succinctly before them, the ranks of the medical anti-vivisectionists would receive a very large addition.

I speak of that which I know. Before coming to reside in London it has been my lot to spend some

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twenty-five years as a general practitioner in different parts of England, and during that period of time I have necessarily been brought into contact with a large and varied class of medical men, so that it is within my absolute knowledge that the body of medical practitioners as a whole are too taken up with their daily work and their daily striving to pay much attention to the matter. It may be truthfully said then that there is positively no point whatever in the argument of the pro-vivisectors that the medical profession is in favour of the continuance of these vivisectional experiments. There is as keen a sense of moral justice, as great a longing for the betterment of humanity, as large a love for our fellow-beings, as much fondness of animals, as much hatred of cruelty, in the medical profession generally as there is in any other body of men. But our vivisectors are scientists, and therefore we must meet them on scientific grounds, and if it can be shown that the results of the practice are practically useless from a scientific point of view, then it must at once be conceded that the chief *raison d'être* of its continuance will be removed.

At any rate it is surely time that the apparently numberless "repeat" experiments should cease? Have we not at our command nowadays other means of demonstrating the action of the heart and lungs without resorting to methods which are demoralising to the students who watch them and harrowing to the

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public who read and hear of them? We have reached a point in our researches with the X rays at which we can detect by their aid the beating of the heart, the movements of the diaphragm in respiration, etc., and would it not be possible to bring into requisition for teaching anatomy and physiology, other and less questionable methods than vivisection?

Mechanical invention and skill properly applied would suffice to teach students these subjects, aided of course by dissection, plates, diagrams, etc., though not perhaps to show the effect of pressure on the salivary glands, etc. Much as regards the knowledge of the latter is history, and the facts once established should suffice. Is it scientific to go on repeating sectional operations on living animals year upon year merely for the sake of re-demonstrating well-established facts? It transpired in the famous case of *Bayliss v. Coleridge* that experiments were still being conducted to demonstrate facts that were put forth by Dr. Michael Foster thirty years ago! In the early seventies I attended in the usual way a course of lectures in physiology; I can well remember seeing a live rabbit fixed to a board with its throat and chest laid open in order to demonstrate to us students the action of the heart and lungs. That was more than thirty years ago, and presumably the same demonstration has been taking place at every successive course of lectures on physiology in that hospital alone, together with the concomitant sacrifice of

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numberless animal lives. Can this system be in any way justified?

The mention of the X rays in this respect and at this juncture, leads us to consider for a moment the whole trend of Modern Medicine as related to vivisection, or rather the absence of relation to it. The whole tenor of this book is to endeavour to show that we are now using all the finer forces to a marked degree, and shall use them more and more in our efforts against disease. Even those who do not go the whole way with us as regards the employment in sickness of such fine forces as prayer, psychic massage, etc., must in honesty acknowledge that much of the drugging system has of late been replaced by the employment of electricity, light baths, X rays, etc., all the latter methods of treatment are now rampant; what relation do these agents bear to vivisection? What do we owe to vivisection in regard to the said forces? Surely absolutely nothing. Nay, all our knowledge of such forces and the ever widening application of them have been gained in spite of and in the face of, vivisection. So with regard to the prevention and treatment by all and sundry hygienic measures—what has vivisection taught us here? Never was there such an amount of teaching and preaching of hygiene of the body as at the present day. What has all this to do with vivisection?

Men are craving for the "simpler life" altogether; they are sickening of the flesh diet; "reformed diet"

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is "in the air"; spiritualising influences are at work in our midst, and are seen to re-act upon physical illness; again, what has all this to do with vivisection? Have we learnt that cleanliness is next to Godliness by vivisectional experiments? Have we learnt that purity of thought is conducive to physical health through tying ducts in the pancreas? Have we learnt *one* law of well-being by injecting into our systems artificially made substances called serums? Are not, on the contrary, all the most potent forces at our command *natural* ones; not artificially concocted ones? But this is a digression. We were writing concerning the justifiability or otherwise of "repeat" experiments on animals to demonstrate to students and others physiological facts known and substantiated long ago. Now, it will be admitted that no greater authority, either as a vivisectionist or a scientist can be appealed to than to that most wonderfully intellectual man, the late Professor Richard Owen. He repeats what he says he long ago recorded, the following statement in regard to this point, "I reprobate the performance of experiments on living creatures to show to students what such experiments have taught the masters; whilst the arguments for learning experiment on living animals are as futile as these for so learning chirurgically," he then continues, "It is by comparative anatomy, by displaying the organs in dead beasts or amputating in the dead subject, that the art is required of operating, when

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the good of mankind calls for surgery, or for the light afforded by experimental physiology." I confess that the latter sentence, coming from such a supporter of vivisection as Owen, is rather enigmatical. The quotation is taken from his "Experimental Physiology," page 58. The opinion is worth much more than the opinion of those who have followed him in his vivisectional experiments but have otherwise failed to reach his renown.

Coming to later times, we find that in the famous trial of Bayliss v. Coleridge, the vivisectors themselves swore that in their opinion such "repeat" experiments were necessary in order to duly instruct students—naturally they would not swear anything else, but on the other hand, three highly qualified and very intelligent medical men swore that in their opinion such experiments were *not* necessary in order to teach students physiology. It is quite evident then that as regards this point it resolves itself into a matter of individual opinion, and I venture to assert that if the views on the subject of all medical men who were not already prejudiced in its favour were taken, the verdict of the majority would be against the necessity of such experiments. All vivisectors must certainly admit the paramount weight of such a great authority as Richard Owen.

And with regard to the learning of surgery, it will be scarcely credited that in a public debate on the whole subject of vivisection, I heard one of the most

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cultured and educated of my confrères make much of the necessity of vivisection for the acquisition of knowledge concerning surgical operations! Certainly, if our young surgeons were taught surgery through operations on animals, then, I should say, so much the worse for surgery! I was always under the impression that the major operations were taught on the dead body, and that students were made to go through these before obtaining their licence to operate on human beings. And again, at the same meeting, the speaker on the side of vivisection, almost took my breath away by saying that the whole of the practice of Medicine was founded on vivisection! If so, again I say, so much the worse for Medicine. But let us look at the statement more closely, for it is just here that one of the most damning arguments against the practice comes in. What relation has vivisection to Medicine—the modern Medicine of our comparatively enlightened day? We must again reiterate, and ask the reader to bear in mind and to forgive the reiteration of the one most important fact, viz., that the trend of Modern Medicine is towards the employment of all the finer forces of nature as opposed to the coarse drugging of a decade or two ago. None will dispute that electricity, light, hydropathy, massage, physical culture, and the pursuit of hygiene generally has displaced much over-dosing rampant up to within a few years ago. I am not now speaking of self-drugging by patients, but of the giving of

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drugs by the medical man. And now comes the pertinent question, or rather set of questions: What has electricity to do with vivisection? What does the light cure and the X ray treatment owe to vivisection? What relation has the latter to the open-air treatment? To the great question of diet reform? To hydropathy? To hygiene generally? To physical culture? To treatment by mental science so much in vogue now? To the so-called suggestion treatment, which many are now finding out to be so potent an agent in dealing with disease? The better (but by no means perfect) treatment of our mentally afflicted? What in the world, what even in the name of science, has vivisection to do with all these? And more, and stronger argument still, what has the practice to do with the great power of Spirit over disease as acknowledged and acted upon in our day? Are our vivisectors totally blind to the forces that are working around them? Do they not perceive that immaterial agents are being more than ever brought into requisition in treatment in the place of mere material ones? Do they not read the signs of the times? Are they impervious to the fact that the physician of the near future will be one who advocates prevention of disease more and more strenuously; one who teaches and preaches that cleanliness is next to Godliness, nay who also teaches that cleanliness of soul will re-act on the physical organism and purify it; that pure thought brings a pure body? That holiness of living

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and right thinking generally will exert an enormous power over disease ; that restfulness and repose of mind tend towards health and strength, and that by faith and prayer we shall be healed? Can vivisection be named in the same breath as all these higher forces? The facts cannot be gainsaid. Even within the last three years what significant things I have seen in London! At one of our biggest Free Churches an eminent specialist occupying the pulpit. Another equally well-known specialist has appeared at Exeter Hall to give a religious address. Again, I have seen a much respected surgeon giving a P.S.A. address in a church school-room ; another one reads the lessons in church, and so on. What does all this denote? Surely this, that Medicine and Religion—the latter in its best sense—are going to combine for a great good ; that physicians are going to preach hygiene of the soul as well as that of the body, and that the most successful medical man of the very near future will be he who while employing such simple agents as may suggest themselves to him in a particular case, also knows and inculcates to his patient the potency of thought and of spirit power in sickness. He will not be above telling his patient that a life of aspiration is a life of health, besides one of joy, and he can explain this on the ground of the law of eternal vibration, for he knows that aspiration, consistent and persistent, sets up such currents of force as will result in quickened

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vibrations, first of all in the ætherial counterpart of his physical form, and that then the quickened rate of vibration will be materialised in the coarse and purely physical structures, causing, sooner or later, that condition necessary to all repair known as "Metabolism," or "change of tissue." And how miserable and weak the word vivisection sounds compared to all this! Do we not now see that as regards at all events the alleviation of human suffering, it has actually blocked the line of progress! It has actually stood in the way of the truest and best advancement of the curing of disease! It has held our thoughts down to the crudest and most materialistic methods of treatment, and thus been instrumental—as far as it could—in deterring man from seeking more refined and more promising means of cure.

It has kept back the clock of progress; it has been a drag on the wheels of that chariot which is ever trying to advance.

It is inconsonant with our present day ideals. It is unworthy of the spirit of the age. It is all behind the times! Let me make the assertion good by one example. Much was made in the trial referred to of the phrase concerning the employment of vivisection for the alleviation and cure of suffering humanity.

There was one experiment mentioned particularly, viz., the tying of the pancreatic duct with a view of discovering something new respecting the pathology of diabetes; and stress was laid on the statement

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that the ultimate result desired was the acquisition of fresh knowledge which would enable the medical profession to better combat this particular affection. This was in 1903 ; in all probability for years previous to that the same experiment had been performed on numberless dogs with the same object in view. And it can safely be presumed that since this time also, the same experiments have been continued to be performed. With what result? Have all these sectionings of living animals advanced our treatment of diabetes? Not one iota. Not a jot or tittle. It has all been a waste of time, energy, money—and animal life. Worse than this, the process has actually taken medical men off the track which might have led us to investigate more natural and therefore more promising results. Fortunately, however, vivisection has not so blinded all practitioners. Many such have on the other hand, been seeking—and with much better success—remedies and methods among the more natural forces for the treatment of diabetes, such as electric light baths, the giving of certain medicinal plants, such as Eucalyptus ; the advocating of certain methods of thought-treatment ; a more rational system of dieting than the orthodox one of knocking off suddenly and completely all substances containing sugar or which can be converted into sugar. I have no doubt either that massage—carried out by the right kind of operator—would, by affecting nutritional changes, effect much good in this com-

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plaint. Now how do we stand in regard to this disease when looking at it from the conservative and experimental side? Precisely as we were any number of years ago! And I must relate an incident to prove my assertion and to show this retardative effect of the outcome of vivisection. I happened to be at a post-graduate lecture some three years ago, given by a well known London physician, and coming to the subject of the treatment of diabetes, the lecturer informed the audience of medical men that there was nothing to be done except attending to the diet and giving opium or one of its derivatives; that this was all Dr. —— and Dr. —— could do, and that if *they* could do no more it was useless to hope that anything else would be of benefit, that is to say other than what these two eminent men employed! These “two eminent men” are upholders of vivisection. Thus it is that vivisection implies medical conservatism and a condition of stasis in many important respects, if not indeed of retardation in regard to the treatment of disease, whilst the anti-vivisectionists, freed from the thralldom which hedges him on all sides, seek amongst natural forces and the common herbs of the field for remedies which, with scornful eye, the vivisectionist disdains and passes by on the other side. And so with all other diseases. We are still waiting for a categorical list of benefits which have accrued as the results of vivisectional experiments. *In what have the latter benefited us in any one disease?* What have

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they done for us in regard to cancer, Bright's disease, phthisis, Addison's disease, anæmia, etc. etc.? Here the vivisector and the pro-vivisector will at once strike in with the reminder about the efficacy of the serum treatment. In the first place, I wish here to make a prophecy. In another ten years or so, the whole serum treatment will be as dead as the proverbial door-nail. Its uselessness by that time will have been clearly demonstrated ; its dangers will have been better understood and more freely acknowledged ; its revolting concomitants will become better known amongst educated people ; its many failures will have been published abroad, and medical men themselves will condemn it on its own showings and from its own results. It will pass out of use even as blood-letting, violent purgation, and other crude methods have done, and the place thereof shall know it no more. Indeed, signs of this are already apparent. The system at the present time is being condemned by several very intelligent and "orthodox" members of the profession. It is being found out. It will have to go. Let us for a moment examine this system of serum-therapy, and we will do so rather closely. It will well repay us. First of all I will quote excellent authorities—gentlemen of trained ability and undoubted intelligence, and who moreover are presumably, or have been hitherto, in favour of the treatment. The following is taken from the "British Medical Journal," of March 24th, 1906. I will in fairness,

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quote the whole, the candid reader will, after a careful perusal of this quotation, admit that the system is here "damned with faint praise" right through the speeches:—

"Chelsea Clinical Society.

"James Barry Ball, M.D., President in the Chair.

"Tuesday, March 13th, 1906.

"*Serum Therapy.*

"Professor T. Hewlett, in opening a discussion on this subject, said he would confine his remarks to data and details bearing on the practical application of serum therapy to serum treatment. Serum treatment had been applied in various directions—in microbic diseases, not only in intoxications in which extracellular toxins were freely formed, but also in infections in which the toxins were mainly intracellular. It was to be noted that so far diseases due to bacteria had proved to be more amenable to serum therapy than diseases due to protozoa, in which, up to the present time, little progress could be chronicled in the direction of serum treatment.

Serum treatment had been applied in conditions in which lifeless toxic agents were derived from without, notably in snake bites and hay fever. Serum treatment had been tried in conditions in which disordered activity as secretions of the tissues or glands of the body was the essential cause of the pathological condition, notably in the case of disorders of the thyroid

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gland. Lastly, it had been tried in conditions in which abnormal proliferation of cells was the essential feature, as in malignant diseases generally. It might at once be said that no other serum had anything like the therapeutic value that diphtheria serums had. The value of diphtheria antitoxin was admitted by all, and must be ascribed to a combination of factors which were not found in any disease other than diphtheria.

“In the majority of the cases of diphtheria and in the earlier stages at least, the disease was localised to an external, or practically an external, limited site where the toxins which caused the symptoms were manufactured, and from which they were absorbed. In the majority of cases that local site exhibited inflammation and exudation, and the presence of membrane, whereby the disease might be diagnosed or at least be suspected at an early date. It must be clearly recognised that in most, if not in all, forms of serum therapy, early treatment was of paramount importance if the disease was at all acute. No serum could repair actual tissue damage; if that exceeded a certain amount before treatment was applied no amount of the most potent serum could avert a fatal issue. That was well illustrated by the statistics of the antitoxin treatment of diphtheria. With the exception of diphtheria and tetanus practically all other infective diseases were due to microbes which did not excrete any appreciable amount of extracellular toxin; the toxin was, for the most part, intimately associated

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with the cells of the infecting microbe. In the case of protoplasm infection they had little evidence of the existence of any toxin, extracellular or intracellular, and the pathogenic effects might be due partly to mechanical effect, or to the results of tissue disintegration, etc. When the antimicrobial serums were considered, of which the antistreptococcal serum, anti-plague serum, and anti-pneumococcal serums were types, they must confess that the results obtained were disappointing. Occasionally antistreptococcal serum acted like a charm in a streptococcal infection, but, unfortunately, that was the exception rather than the rule. One factor limiting very materially the potency of an antimicrobial serum was a deficiency of the active agent, "the complement" in the patient's body. The amount of that complement was assumed to be limited, and part of what there was, was very likely to be used up in the early stage of infection. Unless the natural complemental substances in the patient's body could be increased, antimicrobial serum must be expected to fail in anything but comparatively mild infections. As regards administration, every one was agreed that the antisera must be injected into the body subcutaneously, intravenously, or directly into the site where the toxins became attached, as in central nervous system in cases of tetanus.

"Reports, however, had from time to time appeared of the successful administration of serums by the mouth or rectum, but he hoped that no one would be

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misled by them. The site of the introduction of the serum was of importance. If a rapid effect was wanted, and the serum was desired to bathe the whole of the tissues, intravenous inoculation was the proper method. In other cases the serum might be introduced at the site of infection or damage. In the case of chronic or local infections the splendid work of Dr. Wright and his co-workers has proved that there were methods of attacking disease other than by serums. It might be found that certain normal serums—that is, serums of untreated animals—would be effective means of treatment against certain toxins and infections, and though it must be said that the prospects were not very encouraging, still it was a line of enquiry that ought to be pursued. Professor Hewlett concluded by saying that serum treatment, in spite of the vast amount of research bestowed upon it during the last ten years, had not advanced much ; and unless immunization by means of intracellular toxins on the lines of Dr. Macfarden's work was successful in the preparation of efficient serums on some principles very different from the ones at present elaborated, they could not hope for much advance in serum therapy.

“ Professor A. E. Wright said that much of what Professor Hewlett put forward was in the nature of an apology for failure in regard to serum therapy from a practical standpoint ; except in so far as diphtheria was concerned, serum treatment had not been success-

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ful, but he did not know that bacteriologists could be blamed for having foisted it upon the medical profession. But they were responsible for the fact that many serums were used; practitioners complained that they had not got what they expected from serum treatment, and the hopes they had held out to patients had not been satisfied. Professor Hewlett had given many reasons for that result; but taken broadly, Professor Wright said he was not in sympathy with those reasons. He suggested that with certain exceptions, the process of serum therapeutics should be given up. Professor Wright then proceeded to discuss why serums had been ineffective in the cases where microbic diseases, such as puerperal fever and typhoid fever, were treated. In the case of anti-streptococcic serum, he did not know that it ever acted like a charm, but he had seen some cases in which he thought it had done some good. Occasionally, he had seen serum treatment do good in Malta fever. He was convinced, however, that the man was not alive who could tell what sort of protective substance was in the streptococcus serum that was issued. All that was known was that the manufacturing firms employed conscientious men to put certain things into horses, but what happened after that in the horses was absolutely unknown to man. He thought practitioners should return serum treatment to the bacteriologists, and go on treating patients without it. He urged that much might be done by means of inoculation, and

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they were working with the object of treating acute diseases by vaccines. He concluded by remarking that medical work would be improved if serums were taken out of the pharmacopœia, with the exception of diphtheria and tetanus, and possibly also anthrax."

In this exposition of the present position and claims of the serum treatment, one can surely read its doom and mark its death. It scarcely requires a prophet to see that in a decade or so the whole method will have passed into oblivion.

Moreover, there has all along been too much of the commercial element about it. Many of the serums and antitoxins have been forced and foisted on the notice of medical men by energetic and pushing manufacturing firms; a good percentage of them have been patented in the same way that a whole list of so-called "synthetic" preparations have been. The foreign—and English—chemists have by persistent advertising of the claims to their various products, almost driven practitioners into employing such, and this in contravention of the ethical dictums in Medicine, that no patented preparations should be used or prescribed by medical men.

But it is said by the pro-vivisectors, that the vast majority of these experiments are only inoculations and really give no pain—they are merely the prick of a needle. Let us see. I take the first number of the "British Medical Journal" that lies to my hand, which happens to be that of April 21st, 1906, and in

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article "Upon the properties of an antityphoid serum obtained from the goat," I find the following:—"The fresh juices (virulent typhoid bacilli juices) an intravenous injection proved, as stated, acutely toxic for the goat. The first goat after an injection of 1 c. cm. died acutely, and 1·10 c. cm. was acutely fatal to several goats. In two instances 1·20 c. cm. killed the animals within twelve hours. Death was preceded by acute diarrhœa and collapse. Where death did not ensue the injection of 1·20 c. cm. was still followed by illness and diarrhœa, and 1·30 c. cm. rendered certain animals ill, but with less acute symptoms. It was obvious that the intravenous injections would have to be very carefully carried out to avoid unduly depressing or killing the animals. Billy goat 1 received the following intravenous injection of the toxic cell-juices of *B. Typhosus* :—

"May 16th, 1905, 1·20 c. cm., animal ill; May 24th, 1·10 c. cm., ill; June 2nd, 1·5 c. cm., ill; June 9th, 1·2 c. cm., ill; June 16th, 1 c. cm., ill; June 23rd, 1 c. cm., ill; June 30th, 1 c. cm., ill; July 14th, 1·5 c. cm., no symptoms; July 21st, 1·5 c. cm., no symptoms; July 28th, 2 c. cm., ill (!); August 4th, 2 c. cm., no symptoms; August 11th, 2·5 c. cm., dead (!).

"It was evident that with subsequent animals an even more careful system of dosage would have to be adopted. The goat was bled at intervals and the serum tested. The death of the goat prevented further

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tests being made." It was certainly very inconsiderate of the goat to die thus, but probably it was, after going through all the above treatment, very very thankful to depart this life!

"Died acutely," "acutely fatal," etc. We may fairly presume that these phrases mean that the animals suffered intense agony, and died in great pain.

Dr. Leo Zuponik is an authority on the action of tetanus toxin. Let us see his conclusions. "As a practical corollary of his pathological studies, Dr. Zuponik infers that all injections of antitoxin into the nerves, the spinal cord, the subarachnoids or the cerebrum are without justification. The two possible uses of antitoxin—the prophylactic effect and the neutralisation of circulating toxin—are just as readily attainable by subcutaneous inoculation."—"British Medical Journal," April 14th, 1906. This means that the injection into the purely nervous tissues wrought such spasms and violent contortions in the animals that the proceeding "could not be justified"! And "possible uses" is very significant! But it would take a volume to point out all the fallacies of the serum treatment, the utter failure and worse, of the "Pasteur System," etc., suffice it to say that we quite fail to see in what way vivisectional experiments have helped in the actual improvement of our treatment of disease. No number of tying of pancreatic ducts in live dogs has been of the slightest use to us when con-

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fronted with diabetes ; no number of excising portions of kidneys of living animals has aided us in combating Bright's or any other disease. We should do much better in Medicine without vivisectional experiments. They have led us astray. They have balked true progress. They have hindered us from throwing all our thoughts and energies into cleaner and more natural channels. Vivisection should by this time be considered as out of date. The sooner this is acknowledged the better for Medicine.

But I am not writing a book on vivisection, and space forbids me to go on demolishing the delusions and errors of this system. I must be content here to summarise.

Summation.

Great men have given us their opinion that experiments on animals lead to error as far as our knowledge of physiology is concerned.

Animals are differently constituted to human beings and therefore the effects produced by giving them or injecting into them certain drugs or serums form no criterion as to how that drug or serum is going to act on a human being.

The profession is getting more and more divided as to its utility.

No number of experiments on monkeys, such for instance as cutting away portions of their brains, can teach us how to proceed when at the bedside of a patient.

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I doubt whether all the thousands of experiments which have been done "in the cause of suffering humanity," have served to *cure one patient of any one disease*. On the contrary, serious diseases such as Bright's, diabetes, phthisis, etc. etc., when cured at all are so cured by natural forces and remedies.

The whole of the serum treatment is doomed to extinction very soon.

An enormous amount of energy, time and money is wasted in the prosecution of vivisectional experiments which might have been better employed.

In short, the whole practice is useless and misleading.

Harvey learnt more of the circulation by studying the positions of valves and other points in anatomy than he did by his vivisectional experiments.

The question of course has also its moral and ethical side, which however, cannot be dealt with here.

The practice should cease at once and for ever as mischievous in its pursuit and misleading in its results.

Do away with it entirely, and a greater impetus would be given for our energies in coping with disease on lines more in consonance with the dictates of a Higher Humanity and the teachings of a Higher Medicine.

CHAPTER XIX

SUMMARY AND CONCLUSION

IN the preceding pages the author has endeavoured to compress many facts ; to indicate several of the trendings in present-day Medicine ; to venture upon some prophecies, and to adumbrate not a few ideals. Some of his readers may too readily conclude that the title of the book is presumptive ; that it implies the author is thus claiming to put forth higher teachings and better methods than those held by the generality of medical men ; though the claim is true to some extent, the opinions set forth in these pages are offered in no spirit of arrogance ; they are merely promulgated from a very firm conviction of the correctness of the principles involved and the methods advocated, as also from an earnest desire that more of his confrères would experiment on the lines indicated, and thus be induced to employ forces which have as yet been brought into action against disease but to a limited extent.

Far be it from his wish to attempt for one moment

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to belittle the conscientious work of any professional brother. His one desire is to lift the art of healing on to a higher plane of activity, and with this end in view, to appeal to the great body of medical men to come forward and help towards this happy consummation, so that each one of us may be able to say in all sincerity and in all truth—

“ Opifer per orbem dicor.”

It is only then from an absolute conviction that such views are fundamentally correct that they are thus advanced ; only from a well-grounded belief that they will soon become more generally accepted are they thus set forth.

It goes without saying that the author in advocating several of such ideas must necessarily stand in a minority. That of itself, however, does not warrant him from withholding his opinions. The whole history of Medicine, as that of every other art or science, clearly shows that innovations are, nay, must of necessity be, initiated by some one person, or at most by a few individuals acting in concord with each other.

When Mesmer introduced his system he was denounced as a charlatan ; the charge was true to an extent, nevertheless he had grasped some profound truths ; his system under another name and with a better understanding of the principles involved, has now the countenance of most medical men.

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Old Father Kneipp, with his rough and ready water cure has been much ridiculed, but many of his methods are now being largely adopted in our modern "Nature Cure" establishments, though under more refined conditions. The teachings of the late Dr. Hunter, of Smedley, were sneered at by many, but all who knew the man and his methods now acknowledge that much was due to him in placing hydrotherapeutics on a sound and practical basis.

I admit that some of the suggestions advanced in these pages partake of the radical and savour of the revolutionary in Medicine. In a little time, however, they will appear quite natural, and we shall be wondering why they have not been more generally adopted ere this.

Perhaps indeed I ought to offer some apology for even mentioning some of the methods of treatment, mixed up as they undoubtedly are with a quackery which is rampant, and an occultism much of which is spurious, the higher forms of occultism being ill understood as yet by the majority of the Western nations.

Again with regard to cancer. Several medical men of only mediocre standing in the profession are working quietly and patiently at the problem of cure for this disease by such natural means as pure diet, the prolonged application of light rays, the giving of simple plants or the extracts from them, the teaching of the power of mind over matter, etc. Their voices,

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however, are but as those crying in the wilderness because they have no big name wherewith to command attention; indeed if any such methods mentioned above were publicly promulgated at the present time by indifferently known medical men, the suggestions would meet with but a very limited amount of encouragement, though it is in the direction indicated that in all probability we shall find the cure of this much dreaded affliction. In the meanwhile tens of thousands of pounds are being spent on "cancer research," and thousands (100,000 is the number already reached) of bright-eyed little mice—many of them baby ones—are being cancerised as part of the "research"; in spite of all this expenditure of money, time, energy, and animal life, we are as yet not one point nearer solution of the great problem. The most eminent medical men of the day are still openly lamenting and candidly confessing the incurability of the disease.

That Medicine is still in an inexact and unsatisfactory condition none will deny. That the laws which lie at the back of all reparative and renovating changes are but indifferently comprehended will be admitted by most candid men. We have not yet plumbed the working of all the laws which regulate the well-being of humanity. We have been too engrossed with the mere material changes which occur in our physical bodies in sickness; these however after all, are but the expression and the outcome of

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finer and subtler changes in a finer and subtler realm of operation.

We have been too occupied with externals, forgetting or not realising that if we trace these pathological changes as far back as we possibly can, by means of dissection, the microscope, etc., we shall still only be dealing with matter; we indeed come to a point in our search where material changes can be traced no further; we arrive at a dead wall; and when we have got thus far we shall yet have failed to reach the primal and basic cause of the cell-change; there will come a point in our investigation by mere *physical* agencies when we shall meet with an impasse; when for instance, we conclude that the origin of cancer is an irritation and a proliferation of certain cells, we must still ask ourselves what starts the irritation, what in other words, is the origin of the origin? To find a solution of the problem we must jump the gulf which divides the material from the immaterial. In the wondrous labyrinths of the psychic plane, in the innermost ring of the soul-world; in the central depths of the spirit part of man, we shall see more clearly, understand more abundantly, and acknowledge more freely, that all physical changes can be finally traced to vibrations on the psychic plane; that, in other words, the realm of causation is in the realm of spirit; and, having conceded this, we may with more confidence, attack disease from its central fort, instead of, as is now usually done, from

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the point of view of its external manifestations and symptoms. The outcome and the corollary of looking at disease from this aspect is, first, that it can be prevented by keeping the spiritual in man sound and healthy ; and secondly, that when man, owing to ignorance of the laws of spirit, is attacked with ill-health, we have a remedy of high potential in Spirit Power. Thus, a new meaning will be attached to the familiar saying that " Prevention is better than Cure," for, in putting this idea into practical application, we shall be always endeavouring, by continual aspiration and by continual (though perhaps silent) prayer, to keep before our Soul's memory the fact that we have ever within us a very God of Strength and Health ; this sooner or later will bring to us a sense of soul rest and soul calm by which we shall be enabled to receive messages and intuitions from our higher self, showing in which particular paths to traverse in life, what food is best for us, what actions are good for us to take, etc. We shall be guided by the Light that is lit from Within, and in the gleamings of that wondrous light we shall find how best to obtain a higher health and reach a truer life. Let it never be forgotten then, especially in sickness, that man has a Spirit Power within him ; is indeed a Spirit Power of and by himself.

Thus we can the better understand what tremendous forces are inherent in mind and will, for these are

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spirit qualities ; forces which are dominant over disease to an almost incredible extent.

Will-power is indeed a factor in the recovery of sickness, the full force of which is scarcely ever recognised, and conversely, the absence of will-power on the part of a patient is inimical in the extreme to recovery.

A patient can will himself to die, and die he will ; he can on the other hand, will himself to live, and this will carry him many lengths towards recovery.

Every now and then we hear of one who is said to have had a premonition of death within a certain time, and sure enough, the event comes off. There is no great credit in so dying. He has absorbed the idea of coming death into his sub-conscious mind ; he holds the suggestion fast, or rather, the suggestion holds him fast, and it works itself out—that is all. But if he had, upon receiving the suggestion, fought against it with might and main, meeting the adverse mental idea with opposite, beneficent ones, he would, in all probability, have lived on, and his premonitions would have come to nought. In that case there would indeed have been credit due to him. I am not writing of those who are suffering with some incurable malady ; I am aware that these often have premonitions of death at certain fixed dates, and nothing could stay these predictions from being fulfilled. Death on their “ astral ” plane has already occurred. The former statement refers to those who are in

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health, but who nevertheless sometimes receive false impressions of coming death.

I have heard of a young girl who was very ill, having made up her mind not to die because she had hanging up in her wardrobe a new dress which she was determined to wear! And she did actually recover.

Further, I have endeavoured in the foregoing pages to demonstrate that there are many refining influences at work in various phases of life including the domain of Medicine; that our physical organisation is slowly but surely tending towards a build of a less gross nature; nor need we feel alarm at this. Physical culture will have its votaries for many a long year yet, but mere muscle-worship will gradually lessen its hold upon the people as they realise that mind and spirit, not muscle, will be the levers by which the world's inhabitants will be ultimately raised to a higher standard of being.

I have recently read of a lady walking into a draper's shop, and enquiring for a pair of gloves, and upon being asked what size, replied "Nines, please, and I'm not ashamed of it." Truly, there was nothing to be ashamed of, neither however was there anything to be proud of.

I have heard of men and read of them boasting that their arms were so many inches bigger round than formerly; if they have to do hard manual labour, well and good; in any case we would like to propound the

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question to these: Is your mentality improving as well as your muscular apparatus? Are you taking day by day, a wider, larger, view of life? Are you growing spiritually stronger as well as muscularly so? Are you becoming more receptive to the refining and harmonising influences of our present day life? And if they are compelled in truth to answer these queries in the negative, then I say to them, your increase of muscle is of little use to you, and shows that you have only developed one phase of your being, viz., the physical.

However this may be, it seems inevitable that we shall as time goes on have smaller and more refined bodies. Do we not see the operation of this law all through nature? Natural history shows it. The days of the Megatherium and other huge monsters are past, never to return. In the course of years the elephant and the rhinoceros I doubt not, will become extinct. Yes, the animals are getting smaller; and so with man; "there were giants in those days" is quite true. If we see one now it is as a curiosity, it may indeed be that it is a case of atavism; and so down to more recent times, we see the size of man dwindling. But do not let us be frightened at this—it is all in the plan and in the course of the refining process. It need not necessarily denote a degeneracy of the nation.

And this refining process must also inevitably take place in the realm of Medicine; we see evidence of it

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even now, and that on every hand. When the public once realise what organo-therapy for instance means, there will be a great moral revulsion to the whole system, especially when it is shown that it is as useless as it is nasty. No, we shall not be satisfied with anything less than much cleaner and much finer remedies than any connected with animal extracts and serums, and which finer remedies, moreover, are altogether independent of the cruelties which cannot be dissociated from vivisection. Dr. Berdoe writes so pertinently on the subject that I must quote him in order that my lay readers should have a clear idea of what organo-therapy implies. Writing on "Humane Methods of Medicine" in the "Humane Review," he says, "The marrow of ox-bone, the bronchial glands of sheep, extract of heart-muscle of the bullock, brains of sheep, juice of kidneys, the mammary glands, the ovaries, the sweetbread or pancreas, and a score of other similar things are now prescribed by fashionable physicians and find a place in the pharmacopœias of the more scientific doctors. Some of these remedies have taken their position in consequence of long and exceedingly cruel experiments on animals. Brown-Sequard's treatment for rejuvenescence, which made such a stir in the medical and general press a few years ago is an instance of this. The glands of various living animals were extracted and their secretion used as inoculations. Dr. Rose Bradford experimentally removed large quantities of kidney substance from

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living dogs in his researches on renal secretions. Experiments in removing the pancreas from living animals in connection with the research on diabetes may be mentioned in this connection. Perhaps the latest and certainly the nastiest of these extracts is the 'extract of intestine' employed by Dr. G. Vidal, of Perigueux. Rabbits were inoculated with the fæcal matter of pigs, this caused violent convulsions and speedy death, then other rabbits were inoculated with a maceration of pig's intestine, and immediately after with the fæcal matter as in the previous cases, with the result that the animals did not die so quickly. Surely all these undesirable proceedings are more in consonance with the barbarism and crudeness of the middle ages than with the enlightenment of the present day? "

Surely the physician should to-day come into the sick room with cleaner and less repulsive methods.

Contrast all this with the purer and more natural agencies mentioned in these pages! The touch of the hand of the righteous physician; the prayer of doctor, nurse and friends; the gentle and subtle influences of electricity, of light and colour, and of the sweet herbs of the field. With regard to the latter, it is only fair to say that some of our modern druggists are putting on the market many well-prepared and undoubtedly useful preparations. All such firms should be encouraged. Messrs. Parke, Davis and Co., and some other chemists and druggists now manu-

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facture most excellent extracts of plants, while I have but recently received a booklet describing "Golaz's dialysates" (Christy and Co.), prepared from many of our English plants, and which cannot but prove efficacious in certain diseases. Further, with regard to such methods and principles as vivisection, vaccination, serum treatment, organo-therapy, etc., we must learn to be independent of these aids; we must learn to give up much that we may attain to much more. We must sacrifice the lower to obtain the higher. In Medicine as in other phases of life, *we shall never ascertain our potentialities and our possibilities until we learn to let many things go.* We must be bold and fearless in the matter. The same principle holds good here as it does in the individual. Every now and then we come across one who has learnt how to sacrifice much for his principles; nay, in the pursuit of his ideals, he has had to let go of all that seemed dear to him, money, friends, and home. Such an individual—and I know of such—has gained infinitely in the end; he has possessions which no man can take away; he has come into such a serenity of soul and clearness of a truer vision, that if need be I believe he could, bereft of all, walk out into the fields and wastes, being assured of his sustenance by day, though that were only bread, and of his sleep by night, though this might have to be but under the silver stars. I once read of a millionaire who by a succession of financial crashes, had come to

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own but a few hundreds of pounds only ; he invited his friends to a sumptuous repast—upon which he spent this little remainder of his fortune. And though this act might appear foolish on the face of it, yet the principle was quite correct from one point of view. If he had learnt the lesson well, he would then have begun life again with a clean slate ; he would have started from a different outlook, and though he might never have made another million of money, he would—always providing he had as I say learnt his lesson—have gained something far better than money. In all probability he would have become a healthier and a happier man. So it might be with Medicine. We must be prepared to give up largely and liberally ; I confidently assert that if vivisection and vaccination were bodily erased from the list of medical agencies, such a fresh impetus would be given to other methods of research and to a still more determined prosecution of hygienic measures, that in the end we should be immeasurable gainers in every way. No sooner had we relinquished the serum treatment and vaccination than we should look in other directions for cure and prevention, and find something infinitely better than that to which we had so fondly clung. If we sacrifice the lower, we shall gain the higher—in Medicine, as in other spheres of activity.

I have endeavoured to show that running through the various systems of Medicine, especially the last sixty or seventy years, there has been a series of

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gradations from coarser to refined methods of treatment ; from complex and compound remedies to those of simple and uncomplicated ones. Indeed, it appears to me that we are returning to simples in this as in other directions of life. It will be admitted that though a great number are still making life very complicated, there is, on the other hand, an ever-increasing number of people who are longing for, and reaching unto, simpler ways of living. Even in religion we appear to be drifting to simples; the simple teachings of Christ, apart from connection with any particular sect or church, are appealing to mankind with greater force than ever before in the world's history. And so we would clarify and simplify Medicine ; and we would do this by turning to nature and employing all the forces with which she has so abundantly supplied us, such as light, colour, air, water, sunshine, etc., to say nothing of those forces of nature which are inherent in man himself, such as human electricity, etc.

I have pleaded for reform all along the line of Medicine, and that in the cause of the health of the individual and of the nation at large ; especially do I pray for a great reform in the food question, knowing as I have written elsewhere, that if you reform the food of a nation you do much to reform the nation itself ; and for these reasons : we should not, on a more limited and a more refined diet, have in our midst anything like the intemperance, the bad health, the

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unruly passions and all the results of these. The grossness of living in this respect of diet is still paramount, but we may be assured that with a clearer comprehension of the laws of health, we shall more and more come to see that the man who eats moderately gets most out of life in the long run, that he who eats the purest foods only reaches to the better and the brighter in life.

And it has also been my purpose to demonstrate the influence which religion and religious exercises exert in the time of sickness, and to hint that Medicine and Religion must and will bear a closer relation to each other in the near future ; I have hinted at the power of spirit over disease ; for those who would care to pursue this subject further, I would especially recommend them to read the following works, viz., "The Power of Silence," by H. Dresser ; "In Tune with the Infinite," by Trine ; "The Divine Law of Cure," by Evans. The latter says : "All the forces of nature are but the manifestation of Divine energy " ; and thus we come to see indeed that it is not we doctors who heal, but the Spirit Power resident in the water, the herb, the touch, the electricity, and all else we employ. Thus must we spiritualise the art of Medicine and thus we shall do.

A new dynasty in the kingdom of Medicine is arising, the reign of mere materialism in this, as in all things else is nearing its close, and the Diviner dynasty of spirit will reign in its stead.

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The flower of better things for sick humanity is about to bloom, because mankind is coming into the full knowledge and belief that disease is abnormal, and should in reality form no part of our lives. The next step will be that he will be ashamed of being ill ; he will then seek about to probe yet deeper all the underlying conditions of ill-health with a view of removing them from off the face of the earth, and preventing their recurrence.

And if we ask, What of the night watchman? What of the night of ignorance and chaos which still enfolds the " science " of Medicine, may we not surely expect the answer to be a hopeful and encouraging one? Already the indications of a healthier state of things is apparent. We see on all sides a decided growth of temperance and other movements which make for health ; we view with pleasure an increasing number of people living or trying to live, a simpler and a higher life. Conditions of labour, which are so intimately associated with the health of the working classes are being much improved ; never was so much wealth given to our hospitals ; never was so much altruism displayed as in our own day ; never did medical men preach and teach so vigorously the laws of prevention of disease ; never did the clergy take such an active part in promoting movements of a sanative nature. All these and many other forces at work have resulted already in a marked general improvement in the health of the nation ; but the

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indications thus outlined of this improvement seem to me but foreshadowings of still better things to come—nay, rather are they forelights—Forelights Of A More Radiant Health That Is To Be.

THE END.