

SCHLATTER SYMPOSIUM

(NOTE—One week ago we addressed several ministers and physicians in this city requesting an expression on the subject of Schlatter and his work. The fact that one of those to whom requests were sent communicated the idea to another journal with the result that that paper sought to forestall The Courier by printing interviews on this subject several days in advance of The Courier's day of publication did not in the least affect our purpose. In passing it may be remarked Dr. Geo. H. Simmons advised us that it would take a half dozen of The Courier's pages to tell what he knew about Schlatter. It was thought that better use could be made of the half dozen pages and Dr. Simmons was not pressed to contribute. The doctor has since delivered himself through another channel, and that we did not insist is now a cause for gratification. Dr. Giffen wrote an article for The Courier and presented it to another paper. A perusal of the unique Giffen creation makes us additionally thankful for what we escaped. There is so much to be thankful for in this world.—The Editor.)

Nothing is so irritating to the average human being as to have a hole punched into his favorite fad. The most beloved fad with a majority of people is a belief in miracles in connection with functional and organic disease. There are persons—and their name is legion—who are never happy unless they can invent mental or physical torture for themselves in the absence of real ones. They are not content with the ordinary woes of life. They voluntarily keep their central and peripheral nervous system in a more or less constant state of irritation. These good people are victims of introspection, to whom even a small measure of mental and physical abandon would prove a great blessing. Getting sick on suspicion is their favorite employment. This is the spasmodic tendency as distinguished from that of repose.

The case of Schlatter is easy to understand if we divest ourselves of a rooted affection for the supernatural in the treatment of disease. Every form of acute or chronic disease, be it an infection, an inflammatory process or a disturbance of the nervous system, has in it a certain percentage (say 30 to 40 per cent) of mental distress. This mental condition of the patient is a part of the subjective sensations which aid in intensifying the objective condition—the actual temporary or permanent changes in the organs of the person afflicted. A man of Schlatter's simple faith and unselfishness—both unquestionably genuine—is apt to impress any one, if only by his childlike simplicity and evident sincerity. Patients approach him with their minds fully made up that he is an emissary of the Father. His touch tranquillizes them so far as the nervous element is concerned and restores their peace of mind—for the time being.

Let me not be understood as denying in toto the wisdom of Hamlet's saying that there are more things in heaven and earth than are dreamed of in our philosophy. Schlatter's alleged powers, however, are far more readily explained by the ancient adage: "Mundus vult decipi, ergo decipiatur."

J. H. TYNDALE.

In responding to a request for my "views of Schlatter and his pretended cures," it seems to me that the judicial mind before passing judgment, ought to hear and know more of this man who stands before the bar of public opinion than is possible for any one who is

separated by distance and dependent upon Dame Rumor, and yet this man is condemned as a fakir by almost as many as bless him as a saint. Hence in my opinion I do not desire to pronounce in too strong or emphatic words. Though I may be ever so positive in my own mind, I am more than willing that time and results should be the factors in convincing others of the correctness of my views. From the apparent facts that I can glean it seems to me that we have in Francis Schlatter a simple earnest man, and one honest in his convictions. He is one of those beings endowed with more than the usual amount of animal magnetism. This he has mistaken for a supernatural and divine power. He certainly is right in claiming this power to heal certain cases to be God given, but only God given as all of the attributes of man are God given. Looking at this work from this standpoint, we may expect help for those cases that can be helped by the application of animal magnetism supplemented by such power of mind over body as is the result of this man's mysterious movements and prayers and the wonderful crowds that have flocked from all Christendom, hoping to be healed by this wayside seer. Then in this day of the "mighty dollar" it is indeed a strange thing to find one who labors "without money or without price."

Bye and bye the people will turn on Schlatter with anathema and ridicule, but it will be injustice for Schlatter will be the same simple misled man. Many possess the same power that has been given to him, but do not misinterpret it, and even if they did, it would rarely be accompanied by such picturesqueness of character, childlike faith and unselfish labor.

BENJ. F. BAILEY.

The most that can be said of Schlatter and other "healers" of our day is that they give evidence of the full mental and spiritual life which is finally to prevail in man. They are helping in their crude way to demonstrate the supremacy of mind over matter. However, there are certain fundamental, moral and spiritual laws which abide, and which man, whatever his power may be, cannot change nor annul. One of these laws is, "whatsoever a man soweth so shall he also reap." If a man thinks and does lustful things, if he sets himself in opposition to the purity and holiness of the God life as revealed in his own conscience his harvest must be disease and corruption, and there can be no escape.

Thousands of people are bound to be disappointed in Schlatter and others like him, because they were expecting the impossible of them, more than the Omnipotent Himself does for man. They cannot banish in a moment the diseases and sufferings brought on by a lifetime of folly, transgression and sin.

The career of Schlatter will be short lived, and people will be more fully convinced than ever that the only hopeful way open to them is the old way of true mental and moral living.

E. H. CHAPIN.

You ask me about Schlatter. I know of him only by hearsay. That he has performed many wonderful cures seems to be true. That he ascribes to God the power he possesses is well. That he claims to have been called of God, in some way not stated, to devote himself to the work of healing, is not material. That he is a man of powerful physique, favorably constructed to carry an unusual amount of magnetic,

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