



A Message to the Well

HORATIO W. DRESSER

A Message to the Well

A Message to the Well

And Other Essays and Letters on the Art of Health

Horatio W. Dresser Ph. D. (Harv.)

YogeBooks: Hollister, MO

YogeBooks by Roger L. Cole, Hollister, MO 65672
© 2015 YogeBooks by Roger L. Cole
All rights reserved. Electronic edition published 2015
ISBN: 978-1-61183-310-2 PDF
ISBN: 978-1-61183-311-9 EPUB
2015:10:15:03:49:02
www.yogebooks.com

The text of this ebook is in the public domain, but this ebook is not. Please do not distribute it without authorization.

Preface

THE RESPONSE called out by a recently published book, *A Physician to the Soul*, New York, 1908, has led me to prepare another volume of letters and essays of a similar character. The first six chapters were written in answer to questions and earnest appeals for help, and are printed in their original form. The imperfections of statement which these personal letters contain will perhaps find compensation in the direct appeals to experience. Chapter II has already been widely circulated in pamphlet form during the past two years. Chapter IV, when published in a small magazine, brought many responses from people of radically different types of experience who insisted that the letter was especially addressed to them. Some of the other chapters have been published in periodicals devoted to the art of health. The second half of the volume is more critical and exact, and is concerned with questions raised by the Emmanuel movement. The aim of these discussions is to differentiate the various types of psychotherapy or essentially mental healing, and lead the way to the interests which are of most permanent value, namely, the religious and the educational.

As a student of these popular movements of thought, I write from a very general point of view. not as a partisan of any therapeutic cult. Mr. Quimby's views are mentioned once more, not because they seem to

me in all respects the most rational, but because their value has not been sufficiently recognised, or has been confused with the "New Thought." My own position here as elsewhere is that of the teacher of philosophy who aims to reach people where they are, and help them to know their powers of self-knowledge and self-mastery. Hence from my point of view any one of the therapeutic doctrines now in vogue may serve an intermediate purpose. The concluding chapter, although not specifically dealing with the art of health, is included in the present collection of essays because it suggests the larger world of universal thought into which devotees of suggestionism are invited to advance.

The present volume belongs with *The Power of Silence, Health and the Inner Life, A Book of Secrets, and A Physician to the Soul*, already mentioned, a group of books which outline a general practical faith in relation to health. These are independent volumes, without any direct connection with the therapeutisms of the day, but are rather results of various studies with individuals and small groups of people who were making their way through the new doctrines into the world of spiritual thought.

H. W. D.

Cambridge, Mass.
July, 1909.

Contents

PREFACE	v
CHAPTER I. A MESSAGE TO THE WELL	3
CHAPTER II. A MESSAGE TO THE SICK	15
CHAPTER III. TO A SUFFERER FROM NERVOUS FATIGUE	29
CHAPTER IV. TO AN IMPRISONED SOUL	33
CHAPTER V. TO A THEOLOGICAL STUDENT	39
CHAPTER VI. TO A CLERGYMAN	43
CHAPTER VII. NOTES ON MENTAL HEALING	49
CHAPTER VIII. QUIMBY'S POINT OF VIEW	63
CHAPTER IX. THE LAW OF RELIGIOUS HEALING	79
CHAPTER X. THE EDUCATIONAL ART OF HEALTH	95
CHAPTER XI. SPIRITUAL HEALING RESTATED	109
CHAPTER XII. THE VICTORIOUS ATTITUDE	125
BIBLIOGRAPHY	143

A Message to the Well

Chapter I. A Message to the Well

LONG AGO it was said that "those who are whole have no need of a physician." Yet the physically healthy person may be like those who throughout life have dwelt amidst magnificent scenery, but for lack of contrast fail to appreciate the wonders spread before them. It is safe to say that he alone values health at its true worth who has been deprived of it for a time. It is also true that he who has been compelled to struggle for and build up health is the most genuinely appreciative. The physically sound man may, however, acquire knowledge of the conditions which make for health, hence equip himself to preserve his priceless treasure. It is to those who are well and who would know how to remain so amidst all contingencies, that this chapter is chiefly addressed.

It is normal to be born physically sound, natural to be unaware that one is healthy.

It is necessary to state these truisms inasmuch as few exemplify ideal health, and because supernaturalism blinds men to the truth about health. If health is not valued except by contrast, surely our artificial life has fitted us to appreciate it. But natural strength does not necessarily imply mental power of any consequence. The naturally healthy man may not know how to care for his organism when its equilibrium is disturbed. He may retain his health

to mature manhood without developing much power of mental resistance. The short-lived athlete may enjoy an existence of perfect physical vigour, so long as nothing unusual occurs to disturb it, but may easily be swept under by an illness which a wise though frail man would know how to meet.

Health in the larger sense begins with the knowledge bred by experience, which puts us in possession of our organism so that we are able to meet new conditions, and recuperate effectively. Health grows with wisdom and is a product of thorough education, not merely the education of the schools but that which grows out of efficient work and self-knowledge. The physical organism is replete with instincts, such as those that warn us when we have used certain muscles long enough for the time, or when we have used the brain to the rational limit. No one is wisely healthy who has not learned the lessons which these bodily promptings teach.

Side by side with bodily activity there is, or may be, a consciousness which shows how the body works, and under what conditions it thrives, how much food is required and of what sort, how much exercise is demanded, and what kind of activity fosters repose in due amount. From this parallel mental experience we may learn the laws of health and the conditions peculiar to the individual. He who thus learns nature's lesson may steadily acquire the health which is founded on wisdom. This possibility is open both to the strong and the weak. He who takes advantage of his opportunity may be spared the misery which the majority undergo because they do not learn nature's lesson until necessity compels.

One might of course overdo the matter and become painfully watchful. One might place too much stress on laws and conditions, or become a crank, as many do who adopt dietetic theories. I refer rather to quiet observation at various times and seasons, the sort of study that breeds sanity. There are conditions which every well-ordered person must learn in order to live a long and useful physical life, whatever the temperament or the theory of life. Inasmuch as health is sanity, one of the first conditions is that every man shall be well-balanced in the study and development of his own life.

For example, every observant person learns in the course of time the conditions under which he can best work, and what consequences to avoid. Every one discovers that after prolonged activity, such as studying or walking, a stage is reached where by an act of will one can make a new start and proceed more easily than before. In the case of a long walk, for instance, it may be easier to continue after passing the fifteen-mile point than to walk the second five miles. Some may profitably continue and walk twenty-five miles, while others cannot. There are workers who, whatever the occupation, knowing their own powers, may take advantage of their "second wind" and work beyond the usual limit. There are others for whom all prolonged activity means the sapping of the physical powers in thrice as great a degree as usual. The depletion may not be noticed at the time. It may not be apparent until the second day following; and at that remove, the connection with the cause may not be noted. Every man can learn from experience to what extent an act of will may rightfully intervene.

On general principles it is well for every one to begin by keeping within the limits of the first stage of activity until the limits can be gradually and wisely increased. Adjustment is required in the case of every new form of activity, and the consciousness accompanying the bodily life will teach us how to acquire the new habit. The point is that we should learn from life itself, acquire our method of work by obedient experience, not by imposing our wills or our doctrines on nature.

Some people are naturally day-workers and cannot readily study, for example, at night. It is generally advisable for these to remain as nature made them and keep "good hours" throughout life. Some profit by an afternoon nap and awaken alert for work, while others must spend so long a time in the transition from sleepiness to full activity that it is not worth while to sleep in the daytime. If a man accomplishes his best work towards midnight, it would be injudicious to keep the farmer's hours. Some men sleep with uncommon soundness and repose, while others must remain in bed ten hours every night in order to keep in prime condition, the degree

of repose being dependent on numerous factors in each case. It means little to those who are accustomed to it to attend the theatre or dine out night after night. But there are those who cannot be out after ten more than twice in a week without being compelled to rest an entire day. To become unusually fatigued by midnight revelry may not be to be conscious of it on the following day. But nature's price is demanded the second day. To begin to rest after excessive labour is not to be conscious of the benefit at once. Every one should learn from experience when and how to rest so as to know what sort of repose is most refreshing. Repose is never merely a physical matter, but is conditioned by all the factors that make or mar human life, such as contentment, moderation, equanimity, on the one hand: or anxiety, fear, nervousness, on the other.

It is a fundamental principle that the will should be trained to co-operate with nature, not to go counter to it. There are occasions in every man's life when he must exceed the usual limits in many directions at once, or work an unusual number of hours. He should then work as moderately as possible and rest as best he may. But every one ought to know from experience that there is an unwise assertion of the will. It is not well, for example, to try to change nature's conditions or act as if they were naught. Wisely to will, we must know nature's way and obey it in thought, in ideal, as well as in habitual conduct. Will is itself a product of nature in the larger sense of the term, and it thrives by virtue of a well-regulated life in which there is husbanding of energy. He who persistently asserts his will contrary to nature is sure to have a large price to pay. He who thus affirms himself sets his life over against the nature of things, and that is to create trouble.

These statements do not in the least apply to abnormal conditions. The greatest triumphs of the will are won when the welfare of the body is seriously threatened and the will holds or restores the balance amidst apparently fatal circumstances. These triumphs demand consideration by themselves. But I am now speaking of the habitual conditions of physical survival. One might to a slight degree reduce the amount of food or of

sleep with beneficial results in cases where twice the reduction would be serious. So long as we live in this natural world we must obey certain laws with persistent care. That is to say, the conditions of health are primarily natural and we must not only build upon but observe these.

A moderate degree of emotional life is consonant with good health; an immoderate may be well-nigh fatal. Most emotions, such as anger, hatred, jealousy, fear, are wearing and irritating, hence should be avoided altogether. But the pleasurable emotions are beneficial when not accompanied by nervous excitement. Expression is natural and if we do not display our affections, and find a progressive outlet for them, we must pay a high price. Yet emotional expression is sane only when tempered by wisdom, and until mental balance is attained the emotions are likely to play havoc.

No two individuals are identical and each must learn, by trying, what portion of his life may wisely be socially emotional, what portion reserved. In some, the creative instinct is strong and they must guard against the excesses of the artistic temperament. In others, there is dearth of enthusiasm and the life of the heart must be tenderly fostered. Some people are particularly dependent upon their friends and do not thrive alone. But the intellectually vigorous can work to great advantage by themselves. Ordinarily the social factor counts for a great deal and people pine when they live or eat alone. There are men and women who are naturally leaders, and their executive powers demand full opportunity. Others are temperamentally passive and seldom accomplish anything of a creative character. The emotional life normally keeps pace with the type of creative activity. The man who thrives upon enthusiasm has learned to moderate his pace so that his emotions shall not wear away his vitality. No phase of life is so subtly depleting as the emotional. No experience can so soon exhaust the energy which might have sufficed for days of normal labour as one of an excessively emotional character.

On the other hand, it is temperate joy in one's work, the zest of doing things together, which best enables us to accomplish our tasks. In fine,

the emotional life is decidedly active in two directions: nothing is better for us than to be happy while we work, and no experience more surely incommodes than depression, despair, fear, worry, anger, jealousy, and the like.

It is necessary to emphasise these points. He who carefully observes his inner life learns that anxiety, worry, by an insidious process steadily wears away the nervous vitality. Anxiety is like the constant friction of an ill-adjusted machine run at high pressure and great cost. No single moment can be seized upon in which the friction is going on, yet the successive moments mount up enormously and soon reveal their fatal work. Worry is like a sly enemy stealing upon us while we sleep. It is like a parasite feeding upon our choicest life. In contrast with it an emotion of joy may be compared to the motions of the supposedly frictionless ether through whose vibrations the sun's rays are transmitted to us. That is, repose at the centre is accompanied by a general condition in which the vital forces are used rhythmically, with wisely economical expenditure of energy. One who is poised works with little inner effort and with no annoying consciousness of bodily activity. The inner composure is a basis of moderated life, a centre of reserve power. The external activities take their cue from this frictionless centre.

Self-observation is of course required, to gain such knowledge of the emotions and such composure as this. For it is not a mere gift. The supposed poise of those who are naturally quiet and moderate may be mere sluggishness, apathy, implying an ignorant or unquickened inner life. It is those who, temperamentally extremists or highly emotional, have acquired poise as matter of necessity, who best exemplify the ideal attitude. Composure is truly such when we are able to meet new situations and sudden upheavals with equanimity. This composure may be acquired in various ways, by mental training, by silence and meditation, or through the attainment of an artistic degree of self-expression in any form. It springs from self-knowledge and a philosophical faith. It grows within us through

multiform experiences and courageous contact with sorrow and suffering. It is furthered by systematic study and work.

This composure in turn becomes a sound basis for the sort of health which cannot be upset. When we are poised we may safely increase the limits of activity. Hence what is impossible, or at least imprudent, when we are in the stage of self-assertion, becomes wise when we have a well-organised life to found it upon. To assert the will without a centre of mental and spiritual reserve to draw upon is to sap life's forces. But to have a spiritual basis of activity is to be able steadily to increase the amount of work, hence to attain ends gradually and sensibly which the affirmationist seeks to gain at a bound.

It is a deeply significant fact that men and women naturally frail in body, but possessing able minds, have gradually acquired a condition of health and a power of endurance surpassing that of people who were physically strong from the first. Their bodily conditions were once such that they must either master the art of health or cease to live in this natural world. Accordingly they have made a study of the situation in the light of individual needs and ideals. Eager to do a certain work, and determined to live a long life, they have learned both the secret of weakness and of strength, then have steadily added to their powers through wise use and unflinching persistence.

In the light of such triumphs it might confidently be said that health is mental, is founded upon self-knowledge and wisdom. That is, health is not merely a matter of prudence

in regard to eating, resting, sleeping, and the hours of labour, but depends upon higher conditions relative to the progressive development of the individual. That man is healthy who knows how to use mind and body so well as to labour nearly every day at an occupation that brings satisfaction. This means that there is a health above that of the faithful service of the farm-hand or the engineer. True health enables me to live to the full so that I attain adequate moral and spiritual self-expression. I am soundest when I am wisely engaged in making creative contributions to the welfare of the race, to the sum of human truth, or to the world's art. Unless my labour is

of social benefit, unless it adds something to the possessions of humanity, it is not complete. If I can sing at my work, the probability is that I am in my right place, or preparing for it. If I can sing I am probably in possession of powers that will carry me gloriously through. Really to sing is to be sane. To sing to keep up my courage would be to indulge in a makeshift. Genuine song springs from a glad heart, and a glad heart opens the organism to the abounding powers of health. Furthermore such happiness bespeaks the fulfilment of a purpose, and that man is best situated in life who is realising a purpose. To fill the hours, the days, and the weeks with progressive activity is to further the growth of health, if we lack it, to strengthen it, or to maintain it, as the case may be.

We may count ourselves fortunate if we have an adjustment to make which compels us to learn the art of health. For as health of the laudable sort is necessarily in part conscious, no man can securely possess what he has not partly acquired. Once intelligently possessed, we should be able to keep our health so long as we retain our reason and keep active. A hearty Vermonter of more than eighty years gave as the secret of his health the statement that whenever he felt ill he had always "walked it off." There are many such natural methods. But I refer rather to the art which is founded upon such good sense as this.

No natural method alone suffices for all contingencies. We must step in and possess intelligently that which we have already learned to preserve by natural methods. We may then not merely fall back upon nature in times of need, but rest upon a superior resource, and serenely pass through events which would upset the less wise. Many circumstances will right themselves if there is such a source of reserve power. We need no longer give thought to possible physical and mental upheavals or disease, but may devote ourselves to the activities which habitually make for health. We need fear no mental impairment or cerebral derangement. Such health is balance, and is sustained by a balance of activities. Each year we become better adjusted, hence less likely to meet any calamity that can disturb our equilibrium. Each

year we have more endurance, hence more quiet power of reserve. The further removed we are from the usual round of ills the more we may yield ourselves to that joyful life of work in which we scarcely think of our state of health.

It is plain that physical devices are secondary to mental methods. It is of course necessary for every man to be physically active if he would be permanently healthy. No man who lives a merely sedentary life, who theorises while others work, or cultivates pleasure for which he pays only in money, should expect to be continuously sound. It is natural to earn one's daily food by the sweat of the brow, and no one can depart far from this natural activity without marring his life. Yet physical activity is a basis, not an adequate end. Likewise it is an aid to live on simple, pure food. There are physical aids without limit, and our age discovers new ones every year. But a change of attitude can accomplish what natural methods cannot. A highly satisfactory form of activity is better still. A new and higher form of activity may well lead to a change of diet and a better mode of living. That is, the first change is within, in the elevation of the mental life, the purification of the character.

A man must moderate his passions, or make no sure headway in the art of health. The man who is intemperate in any respect must pay a large price. If there be a warring element among the members, this unruly factor must be transmuted. It might almost be said that the mastery and transmutation of the passions is the key to the art of health. Not until the contest between lower and higher forces in large measure subsides can we be securely sound. Hence the emphasis placed on creative productivity. Ill-health often springs from and suppressed struggles. When we learn how to use our lower forces we are free from bondage to them. Health must be progressive to be wholly secure, and it becomes so through evolutionary transmutation. Here as elsewhere it is the positive consideration that avails. When I have found adequate modes of expression for my life, I need not trouble over

temptations and conflicts. The transmutation will take care of itself when I find an ideal power that steadily lifts me into creative service.

It is sometimes said that no man should spare himself, but all should work incessantly, since health is solely a spiritual affair. Those who say this are strongly inclined to judge by themselves. That is, they are either naturally so vigorous that they can accomplish a vast deal without being aware of fatigue, or they are so accustomed to triumphant acts of the will that they do not realise how far behind them the people are who are still creatures of circumstance. Behind these triumphs of the will there may be a gradually accumulating condition for which nature will sometime exact an enormous penalty. No one can expect to rise excessively early and work late, with insufficient nourishment, even for a "cause," and escape the day of reckoning.

Those who labour in the cause of reform or of religion are not necessarily exemplars of righteous living. The truth is that it is impossible to generalise. The man whose work compels him to read until midnight every day must spare himself in other directions. If I would utter my best thought in fullest life on the lecture platform, I must sparingly associate with my fellows during the hours or days of preparation. He who labours all day with his hands is little likely to have energy left for social life or for study. To do any work as well as it can be done a man must at times give himself fully to it, at other times break from it. To produce effectively in one direction I must spare myself in a dozen others. In short, everything depends upon a man's purpose in life, and purpose is related to temperament and the conditions under which character thrives. Some of the most successful workers in the world have always been compelled to spare themselves, and work a limited number of hours, in order to labour effectively when the spirit prompted. A man is little likely to sacrifice his health to his vocation if he can avoid it. The man or woman who is unsound in health is likely to be unsound in doctrine. The true reformer as well as the true teacher, writer, or preacher, is the one who possesses a sound mind in a sound body.

There are other reasons why the man of idealistic temper should spare himself. The world is willing that the few should slave while the many enjoy the benefits of their excessive labour. Hence the self-sacrificing person must take care of himself, for no one is likely to intervene. As a creative spirit I must make sure that I do my essential work, that I preserve my instrument, as the great soprano preserves her voice. Each worker knows best the conditions under which activity of his type can best be maintained, and should not allow himself to be governed by those whose work is in other fields. Some must rest and browse a large part of the day in order to make the occasional master-stroke, while others must work throughout a long day, because unbroken labour is for them the most direct means to the end in view. Good health springs from and accompanies individual work done in an individual way. Each must learn from experience how large a part of the day may wisely be given to recreation.

Health is indeed spiritual, but all things spiritual are grounded in natural conditions, and spiritual life is a gift. I must acquire my own method of work, make my own adjustment of days and hours, by observing the conditions under which the great gift is made to me, not by imposing a theoretical structure upon my organism. The life that pulsates through me knows better than I how I can best live and create. In so far as I labour as that life would have me, I shall be able to formulate a method and develop a theory which will withstand the test of time and criticism. Abundant power has been given me to do my work and to keep well. If I fail at any point, let me return to the sources of life and learn my lesson afresh. Not until I know and realise myself spiritually shall my health be complete. For complete health is many-sided and is a bulwark against every possible circumstance. There may be deep lessons to be learned from ill-health. But we shall hardly rest content until we have passed beyond them into the joys of health as a secure possession.

It is plain, then, that some must lessen their speed while others must greatly quicken theirs in order to be steadily healthy. No life is more unsatisfactory than one in which there is abundant time to devote to listless efforts to

avoid ennui. The normally healthy person has little time to devote either to his sensations or to the sort of introspection which nourishes disease out of passing aches and pains. Nothing is harder for the genuine worker than to be compelled to be unproductively idle. A man must be occupied in order to be mentally at rest. No small part of the art of health consists in finding satisfactory occupation for all that is active within man.

The reader will doubtless think of instances which seem to contradict many of the foregoing statements. We seem to have eulogised labour and exalted health at the expense of other activities, to the neglect of the law of suffering. But this is confessedly a special message to those who are healthy, and to those who would become so. That suffering has its lessons which no other experience can teach, that the greatest heroism is likely to be coupled with ill-health, is well known. Yet few would maintain that the life of suffering is the ideal life. It is no longer accounted reasonable to identify physical existence with suffering. Life is never quite what it should be if our conduct fosters ill-health. We all believe that if we could be physically sound we should somehow be better men and women. It is for those who are healthy to keep their health and for those who are not yet sound to become so. Whatever lessons suffering may still have to teach will presently appear. There is abundant opportunity for the crippled and the maimed to win moral triumphs and to become sweet-tempered. Let those of us who are physically more fortunate appreciate our priceless blessings.

Chapter II. A Message to the Sick

YOU WHO are suffering from ills which the physician is unable to cure, and you who are lying on beds of pain, awaiting nature's slow process of recovery—or mayhap the welcome release of death—here is a message especially for you. The well will not understand, unless they once suffered as you are now suffering. Those whose faith has never been severely tested will be unable to follow. But you who have tried many kinds of treatment and found them all wanting—the very experience which has brought you where you are to-day has made you ready, even eager, not only to consider but to apply what I have to say.

Has it not often occurred to you, as you lay in pain and misery, that there might be another method of overcoming disease, a higher power which might restore even those who seem to be past all ordinary hope? Surely you have at least entertained the possibility. It may have seemed that there must be another mode of cure, or otherwise God would not be merciful and just. You have perhaps heard of people who were restored by prayer and have wondered why such cures occur so seldom. Again, you may have known of cases where, all other resources having failed, a mother has clasped a supposedly dying child to her bosom and saved its life by her love. Or, it may have been an instance of the influence of mind upon the body when

the person in question had a firm determination to live. Your own hope has no doubt sustained you when all other resources failed, has buoyed you when all external aids were withdrawn, and you have wondered if hope could accomplish still more. Nearly all circumstances seem to point to the contrary, yet you cling to the possibility that these occasional gleams of hope are intimations of a greater light presently to shine.

You will begin to find a clue to the realisation of your hopes if you reflect that most teaching in regard to disease and health centres about the external conditions of bodily life. We hear more about germs and the mischief they do than about the conditions which render people immune. We read about the symptoms of disease and the ills from which people suffer, about painful operations and contagious atmospheres. Again, we are told about the emotions and fears which seize people, and all in terms of effects which are produced from without, not in terms of the inviting conditions within. If a person breaks down nervously we hear about the amount of physical work that was done, *not about the inner wear and tear with which it was performed*. The inference seems always to be that disease is something that seizes a man from outside, almost without regard to the state of mind and body.

Consider for a moment how any one of these cases looks from within, and you will realise that it is practically a new point of view. You have perhaps regarded your own illness in the light of external causes, and thought of your disease as something which could be wholly removed from the outside. Yet you have known people who have received medical treatment and have forthwith lived the same manner of life until they once more sought the physician with the same illness, not one whit wiser. Begin to view your own illness from the point of view of the inmost causes which gradually produced it and you will find that a new world will open before you. For you will see that it is primarily a question of the way you have been living for years, and the way you lived depended upon the manner of using your forces. It may be painful to you now to reflect upon your past life, with its wasted energy,

its hurry and worry and its follies, but to understand the past is to begin to master the present and one cannot avoid coming to judgment.

It requires thought and persistence to transfer the centre of observation from the external world to the inner. It requires effort to take into one's own hands a problem which has been given over to physicians and nurses. But here you are—external methods have failed, and you stand where hundreds and thousands stand to-day, beyond the reach of physical modes of cure. You seem to be helpless for the moment, but you are making a great step in evolution. And it is wrong to regard your illness as a hardship or affliction. Without the spur of necessity behind you, you would be unable to take this step which puts you upon your own resources. The way will seem dark for a time. But be of good cheer. Hundreds have travelled it before you and the way is already plainly marked for those who are willing to make the venture.

There is help for you; your hope is well grounded, is a clue to success. The help will come in a simple sort of way; that is, by taking thought, reflectively considering your present condition from the point of view of mental states and influences, and spiritual possibilities. If it is difficult at first to take the problem into your own hands and begin to draw upon inner resources, recollect that you have habits of long standing to overcome, and that the help will not come merely from yourself, but through the practical realisation of the presence of the divine Spirit. Do not fight the old-time habits, but take up the new position, adopt another attitude, and give the old life abundant room to take care of itself. Proceed slowly and depend upon the new resources as fast as you understand and are able to use them. Turn occasionally to your Bible to see if it has new meaning for you from the point of view of the power of the Spirit to heal.

First, we are to be concerned with the development of a new attitude, then with the realisation of the presence and power of the Spirit. As the mental or inner life has been largely neglected, it is necessary to give attention to it before considering the spiritual idealism which is to fill it with new life.

Your own hope is already a clue, and that hope springs from within. Take the point of view of the inner life, then, and discern the ground of your hope. You hope because there is that within you which is more than flesh and blood. Whatever your disease be called, whatever your present physical condition, recollect that it is you, the soul, who possess the mental life through which you are made aware of that condition. It was you all along who wasted energy and succumbed to physical circumstance. You have been painfully aware of the circumstance, but only slightly conscious of the self which was imprisoned by it. Yet consider how different your life would have been had your mental world been characterised by moderation, composure, self-control and wise use of energy.

Generally speaking, every person has energy enough to pass through the day, accomplish a reasonable amount of work and keep in good health. If there be an accumulation of fatigue and of disordered conditions from day to day, or from week to week, there must be waste of energy somewhere. Now, the point where the leakage is greatest is well known by everyone who has much acquaintance with nervous sensation. That is, there is a little *interior* wear and tear, or friction, accompanied by nervous hurry, by worry and excitement, which exhausts the life-force far more rapidly than any *external* exertion. Strike at the root of all waste of energy by removing that interior tension and you will find a change coming over your entire physical life. Let that interior friction continue until the organism is generally affected and superfluous heat is developed, and you will have a condition upon which external influences can feed. Remove the interior friction and hence restore equilibrium, and the disordered effects which spring from it will cease. Whatever aid may be given externally, the permanent cure begins with the endeavour to penetrate into the inner life to discover what is taking place there, and through that discovery to learn the mode of life which will not only restore health but make continued health possible.

You can hardly pause to consider these laws and conditions without realising that there are two forces contending within you. On the one hand,

there are habits of long standing which tend to keep you in a life of illness, sensations which notify you that the body is disordered; and all your habits of thought are wrought in with external conditions and the conventional theories of disease. On the other hand, when you direct your thought upon the interests of the inner life, and endeavour to be calm within in order that you may think profitably, you create a new centre of life which seeks to master the old. Perhaps it is extremely difficult for you to sit still, for you may have been compelled to be constantly active in order to keep your mind as free as possible from pain. At first the effort to be still may so increase the nervousness that you are inclined to give up the attempt. But, no, you see plainly that the increased nervousness is due to the fact that you are viewing your life at closer range, setting into activity powers which are capable of overcoming your trouble. It may be necessary to proceed slowly. But victory is for you.

You have made an important step if you have already realised that you, the soul, are not ill, but that illness is an experience in which the soul is immersed. Begin to think of the soul in terms of its ideal possibilities, its superior powers. Commence to isolate yourself from your illness. You will then receive an impetus out into a free, larger world. You have been a prisoner, a son of God in prison, and you must begin to realise your divine birthright. Do not be concerned if the man of flesh and blood rebels, tries to hold you where you are. The more persistently you transfer your attention to the soul, with its possibilities and Ideals, the more successfully you will be able to maintain a calm centre, which in turn will express itself in better-ordered nerves and a sounder body. It will not be necessary to consider each detail in your past life of wasted energy, wear and tear, and worry, if you give attention to the development of the mode of life which makes for poise and harmony.

Pause for a moment to realise the value and power of this truth that the soul is not ill at heart, in deepest reality, but is a son of God. The same is true of sin, as we readily admit when the case is so stated. The soul is not "totally depraved." If it were, of what avail would be any effort to become

redeemed? It is momentarily lost in the mists of its own ignorance and wilfulness, unaware of the beauty of the life of righteousness, neglectful of its total self. To begin to think of its divine origin, of the divine spark within, dimmed for the time being, is to find the ground of a glorious hope. Likewise to consider the relationship of the soul with God from the point of health is to begin to create a world of hope and encouragement apart from the experience which, in a sense, pertains to the soul in a merely external way. Regarded from the point of view of the divine ideal, the soul is perfect—perfect even now. That which immerses it in imperfection is the world of its own experience—the same experience whereby it gradually wins the triumphs of character. The soul's experience becomes permanently its own through philosophical understanding.

Begin to withdraw your attention from the external conditions of life, and from your pain, and you will find that this thought of the soul as a son of God will bring a spirit of upliftment. Return again and again to the point of view of the spiritual ideal and you will not only find it easier, but find the power of spiritual consciousness growing within you. The difference between this new consciousness and that of the mother who momentarily envelops her child by love, or the experience of the person who is healed by faith, is that these experiences occur spontaneously and without understanding of what is accomplished, while you can learn to enter the ideal world at *will*. Moreover, you will not only be able to enter that world, but actively and effectively to use the power you find there, direct your spiritual consciousness so as to accomplish actual work in the healing of mind and body. The spontaneous works of healing exemplify the same principle, but the incidents which illustrate it have not been analysed and compared so as to deduce a law. What has occurred spontaneously can be reproduced so that the conditions and laws may be understood.

You may not be able at first to direct the newly acquired spiritual consciousness so as to apply it where there is immediate need. But cultivate the type of thought implied, develop the ideal attitude, and presently the

practical ability will grow within you. You may confidently expect various changes and beneficial results which you by no means foresaw or thought possible. For the life insensibly alters through and through when the centre of equilibrium is lifted, when a new impetus is given to the inner life.

Here is an instance from the experience of one who found a clue by reading a book in line with the above. "After I became strong enough to read a little I picked up [the book] with the thought, 'I will see if there is anything in this book for me,' and opened it at random. The first words I saw were these, 'There is a healing power resident in every human being,' and a little farther on, 'It is the power of God.' I was interested at once and read the book through, then commenced at the beginning and read it again and again. I made up my mind that come what would I would test the matter and find out for myself if there was anything in it. I searched...for something definite, and settled upon this, 'Open out like the flower and absorb from His love,' So this was what I tried to do almost every hour of the day. One morning I was awake very early...holding this thought in mind, when I had such a strange experience, and the only way I can express it is that it was like an electric current. It came gently at first, then stronger and stronger...That forenoon my sister looked at me in surprise and said, 'You are getting better, aren't you?

"Not many mornings after that I had the same experience, but not so strong. I soon fell asleep and when I awakened it came again...I have no stomach trouble now and eat any kind of food I wish. My digestion is perfect and that is a constant source of surprise to me...Of course there have been discouraging times, but I would remember what you said about the 'periods of darkness' and would recall your words, 'Never discouraged!' 'Always hopeful!' Sometimes I would think, 'How absurd that by thinking these things I can make myself well.' Then I would pull myself together again and remember my resolve and persist, 'though all be dark, with an iron determination to succeed.' Oh, it is so wonderful to feel the divine power come. It is the 'elixir of life.'"

It is by such persistence that hundreds in these days have broken free from the trammels of their illness. Not all would experience the coming of the restorative power so vividly as this, and some would experience its coming in an entirely different way. But the above statement indicates the vital point; that is, to seize upon a central thought, an ideal, and cling to it,—not merely think about it, but realise it, live by it, live it, constantly. It is in this way that new attitudes and habits are established. As a result one will every now and then discover that a milestone has been passed, one will be like a new person.

Do not, then, expect that your experience will be precisely like that of another sufferer; but remember that the same resources which others drew upon exist for you, also. Do not, I repeat, be troubled by your problem or try to escape from it. Accept it in a quiet, philosophic sort of way, and begin to reflect upon the meaning of your illness with respect to your spiritual evolution, life's lessons and benefits. Cease to condemn either God or the world, either other people or yourself. Cease to be distressed and begin to trust. Your problem is not greater than you can solve, and your burden will cease to be one when you begin to discover the rich blessing latent within it. No burden could come upon us too great to bear; for our burdens, if not wholly of our own making, are at any rate fitted to the inner conditions which invited them, and those conditions are within our control. As long as you cast blame upon your fellows, your circumstances, upon nature, inheritance, or God, you will make your problem more difficult. You do not by any means see how you are responsible for what you now suffer. But never mind,—*begin!* Start where you are to-day, accept the day with its problem, its need, and also its opportunity for thought.

It may seem strange at first thought, that by becoming calm within, one may benefit the body. But how did the body get into its present disordered state, if not through your own activity? If that activity was unwise, if you went on from day to day in nervous haste, increasing the amount of fatigue and gradually drawing upon your reserve power, you can now by being

moderate set up a different mode of activity. Begin by discovering the limits within which you can live moderately and keep in prime condition. Increase the amount of activity as your strength grows. One does not like to acknowledge limits, but one can hardly discover them without learning many lessons. Eat, walk, talk, or work more slowly than usual, putting your mind on your moderate, well-controlled activity, and you will learn by contrast something about the waste of force which ordinarily characterises daily life. You may find that you have hitherto worked nervously; walked with a rush; or carried on a nervous fire of conversation. Perhaps you have tried to do two or three days' work in one. Or, it may not have been the amount of work but the way in which you did it. *For mere work never killed anyone.* Man is born to work, and can endure a lot of it. The happy man as well as the healthy man is the one who works much. But a half day's work will wear a man out if interior waste and haste accompany it.

Come to consciousness, then. Learn what you are doing and how. Trace effect back to cause until you come to the most interior activity. And what is that? The play of thought, the activity of will, the choice between alternatives. If action and reaction are equal, great stress must be placed upon the decisions of will by which we throw ourselves into certain lines of action in preference to others. We have comparatively little to do with carrying out the will's decisions. That function is performed subconsciously by our habit-trained organism. If we would modify the remote results, we must begin at the centre where our power is greatest. These same habits which now serve or imprison us, as the case may be, were once consciously acquired. What we have once done, we can do again.

It is well, then, to forego the attempt to control directly those conditions which have come about gradually and can be only gradually or indirectly changed. We often complain that we lack power, but it is because we exercise it in the wrong way, or at the wrong point. Try to help yourself by entering and working upon sensation, and you will merely increase your pain. That is why I have emphasised the ideal point of view, the soul's attitude. You have

been maintaining a certain attitude towards life, in terms of conventional theories of disease and suffering. Your attitude is now beginning to be that of the thoughtful soul, standing apart and discerning the meaning of its travail. Out of that attitude will spring new habits of life and better health. Out of that attitude physical changes will spring. Never mind how, for the moment. The essential is to attain the attitude and enjoy its benefits.

Hitherto you have perhaps thought of the soul as a sort of airy thing, relatively impotent but somehow immortal. But the soul is *just yourself*, aware of pain, cognising the world of nature, willing and thinking, and above all acting. For how are you related to the world if not through the activities around you, reported in consciousness, and responded to by your own thought and will? Here is some one, for example, who rushes to you with the report of a great disaster. You feel the whirlwind of excitement and respond to it. But knowing the folly of getting excited over some far-off event which does not concern you, you at once arrest the excitement which begins to appear within you, and return a calm response instead. All this is accomplished by inhibiting, that is cutting off, one kind of activity, and calling up another. You do this by taking thought and issuing the fiat or command of will. The details of the mental arrest and altered activity do not concern you. You are thinking of the end to be attained. But it is well to give sufficient attention to the psychology of the experience to learn what it is within you that accomplished the result.

Do not, then, think of yourself as a brain, as a part of your body, but as a centre of action and reaction, a soul, a spiritual being. The brain is your physical instrument, and that instrument both collects impressions and reports them to your consciousness and carries out the mandates of your will. Your will is not, therefore, a power to be directly exerted upon things, or upon bodily organs; but consists in the decisions which you arrive at through thought and the resulting activity which carries the decisions into execution. To fix your mind on an ideal of yourself in health is already to will to be that individual, to send forth an impetus which brings about subconscious

results and other subsequent responses. To exert the will nervously is to reap a nervous reward. To affirm abstractions is to reap abstractions. But if you would will successfully, take careful thought, and bear in mind that what you concretely accept as conclusion you are likely to act upon almost without being aware that you have so acted.

Establish the soul as a calm centre and this dynamic attitude will alter the daily activities. It is not a question of using powers you have never used, but of employing them wisely. That is why I insist that you must learn how you are living now, before you can live more sanely. You have been creating all sorts of conditions for yourself, unaware of the power you exercised or how you used it. In nervousness there is power, and the wrong mode of life can accomplish a large amount of mischief in a short time. But in calmness there is greater power, for there is opportunity to take thought, to choose alternatives wisely. All we need to do from moment to moment is to be true to the best we know.

Another reason for the maintenance of an attitude of calmness and equanimity is found in the fact that such an attitude is most in accord with the remedial forces of nature. Disease, we have seen, is not to be regarded as an external thing, but as a disordered state of the individual. Inasmuch as health is normal, we may safely assume that nature's activities and instincts make for health. To put substances into the system which clog it, is plainly to oppose nature. To become nervously tense, contracted, is also to interfere with nature. Nature calls for rest, relaxation, freedom to exercise her remedial forces. Hence the mental attitude with the activities which proceed from it, should be of the sort which co-operates with these remedial forces. When we view the problem of health from within we are able to see what sort of co-operation nature demands. For, in the first place, we no longer view the body as a seat of warfare, but as a centre of forces all of which make for harmony. Hence we see that even pain is good, inasmuch as it indicates that the remedial forces are at work. To condemn pain as evil, or to nerve oneself to bear it, is indeed to introduce warfare. But to discover that pain

lessens by working with, not against nature, is to learn that all the forces at work are of one sort, that all can be turned to account.

The end to be attained is to restore order where there has been chaos. Order is natural and all the instincts make for order or its recovery. Hence all our thoughts and expectations, our entire attitude, should make for order. We should think of health, not of disease; of life, not of death; of freedom, not of bondage. The imagination should be brought into play in the ideal direction, too. The mind should be kept even, steady, in repose, that everything may be as favourable as possible for nature's restorative processes. For steadiness of mental attitude corresponds to, is in accord with, the gradual remedial processes of nature. Fear, emotional excitement, nervous unrest and despondency disturb and hinder; while hope, repose, and equanimity tranquilise and favour.

All this is incidental, however, to the active co-operation with health-bringing forces which grows out of belief in the immanent Spirit. If health is not only natural but divine, if the power at work is a manifestation of the resident life of God, one can become receptive with added zest and expectancy. For it is not merely a question of adjusting the attitude to the promptings of powers resident within the body, and to mental powers active on the same level, as it were, with one's daily thought, but of elevation to a higher level. To break connection with the stream of painful sensation, shut out the external world and enter the sacred precincts of the soul, is indeed to establish that centre of calm power which overcomes the body's restlessness, repairs the wasted tissues, and renews the vital forces.

Here, then, we come in sight of the goal which you unwittingly sought in your months or years of clinging to the hope that there was a higher mode of cure, a superior power which could accomplish what physical forces had failed to achieve. To begin to realise the presence of this greater power, recollect what has been said in regard to the spiritual side of your problem of health. Here you are, not merely a being of flesh and blood, but a living soul, a son of God. You are in this present situation for a purpose. Your suffering

has meaning in the soul's evolution. That being so, think of the divine love as surrounding you, working within and through you and seeking your co-operation. Endeavour to accord your life with that enveloping love; make its ideals your own. Lay aside all fear and doubt. Trust in fullest measure. Let yourself rest in the everlasting arms, in the bosom of that tender love. Believe in its power, give all problems into its care. Believe that you will be perfectly well.

You may say, "I believe! Lord, help thou mine unbelief." You may have tried thus to yield yourself to the divine presence and failed. But the trouble lay in your attitude and your beliefs in regard to disease. You are now breaking away and taking a different point of view, you are beginning to regard yourself as a soul. You are learning the lessons of your illness, and learning what sort of attitude is most helpful. Thus your thought, your attitude and habits are gradually shaping themselves in the ideal direction, and it is of great moment to be thus directed. You would not reasonably look for any sudden change. You would naturally expect such responses as best accord with nature's mode of restoration, with the mind's ability to understand.

Remember that this is a message for *you*, a personal message. Do not regard these methods and principles in a theoretical or merely general way. Do not in your thought of the divine presence think of it as impersonal, but as the life and love of the all-wise Father. Realise that presence both in mind and in heart, in spirit and body. Reflect upon your relation with the Father, so that your thought of Him shall be concrete, direct, implying no separateness. But also enter into that realisation as into a spirit which has more meaning for you than your intellect can at present seize upon. And do not stop even there, but regard your body as a temple of the Holy Spirit. Think of it in detail, part by part, as imbued with the divine presence, hence regard it in an ideal light, as in prime condition. Help by your realisation to create that which your body shall presently become. Do not be content with one or two trials. Set apart a little time each day for such realisation. Select a passage of Scripture as an aid, then having attached your consciousness

in an ideal direction, give yourself abundant opportunity to enter into the spirit which accompanies such consciousness. Then be as ready to give the new power an opportunity to work, and do not be concerned if there are fluctuations of consciousness. Your spiritual consciousness will triumph in the end. You will be made every whit whole.

Chapter III. To a Sufferer from Nervous Fatigue

YOUR LETTER calls for an extended reply, but I will try to throw light on a few of your questions in such a way as to afford clues to the rest. There is abundant earnestness in your letter and you have read the books on mental healing to advantage. You wonder why, with all this reading, you fail to regain your lost strength. The same question is repeatedly asked by readers of such books. If theory sufficed, hundreds would quickly regain their health. But it is one thing to declare that all disease is mental and is psychically caused, and another to explain a given instance. The theories are far too general. To be told, for example, that nervous prostration is "psychical," is to be mystified. To be advised to "affirm health" is to be given a stone where one sought bread. The question is: What have you done, both physically and mentally, to bring yourself to the present plight? To give answer, one must investigate in detail. The results are as likely to be stated in physiological as in psychological terms. It is well, therefore, to set all preconceptions aside and to begin afresh. To regain your health so as to keep it, you need to know how the present state of ill-health was brought about.

The fundamental difficulty is partly suggested by your own statements. As a result of overwork through the teaching of music, the nervous organism is in a state of severe prostration. But mere overwork is an insufficient cause.

How have you worked? How have you used your nervous forces? What has been your attitude toward life and how have you lived generally? Has your mind been consumed with fear, anxiety, and worry? Have you started out day by day in a state of nervous intensity and strain, and then exhausted your strength before the day was half gone, instead of beginning the day as you could hold out?

As there has been a general collapse, there must have been a gradually accumulated condition which led up to it. You have doubtless lived under tension for years, drawing upon your nervous energy to the full, all the time unaware what you were doing. That you might earn your living and support the family, you have probably driven your organism to the full. As a result there has been a deep, interior nervous friction, a centre of constant wear and tear. You did not each night throw off the fatigue of the day, as every worker should. Or you allowed yourself to work far too long at a time, without rest, and perhaps you have had no vacation for years. Thus your neurasthenic condition has come about slowly.

Again, there may have been other adverse conditions in your daily life which taxed your powers to the full. If strongly emotional, the wear and tear of the emotions, with the accompanying nervous excitement, would account for some of the nervous excesses. If at all disturbed over religious matters, this disturbance may have intensified the emotional activity. At any rate there have been nervous and mental conditions developing side by side with the states caused through overwork.

You will say that I am speaking chiefly of physical conditions whereas you expected an analysis of mental states. But nervous exhaustion is partly physical, and you need to understand all its causes. You have permitted these exhausting activities to go on without consciousness on your part. You must now return in imagination and reconstructive thought and supply the awareness which should have told you long ago what you were doing. Or, perhaps what is vaguely called "instinct" or "intuition" prompted you, warned you, but you did not give heed; the consciousness was there but

its various moments were not unified into a conclusion. I am now helping you to recover your semiconscious and scattered thoughts. For you need to come to know precisely where you stand, how you are living and have lived. Through this knowledge you will be able to acquire a new attitude, then develop new habits, and learn to use your forces more wisely. Your thought was wide of the mark when, in mind-cure terms, you were "affirming health" as if you already possessed it, and hence you became more strained and intense. Before one can intelligently affirm, one must know what to assert. To analyse is to find what should be done, and to do something is much more important than to assert something. If we are using our forces in the wrong way, we must begin to employ them in the right way, whatever our affirmations. Affirmation covers a multitude of sins.

In your efforts to apply the principles of mental healing you have undoubtedly found it difficult to establish connection between the "spiritual realisations" which you were advised to enter into and your present states of mind and body. These states are primarily due to nervous weariness and depletion. What you need is to cultivate an attitude of repose, rest, adjustment, in harmony with the natural forces which are working for the restoration of your organism. This readjustment will tend to remove the friction and nervous tension, and give nature an opportunity to repair the injuries. Let your suggestions be in harmony with the restorative physiological processes. For example, let them accord with the life that is stirring within you, eager to repair the wasted tissues, but still meeting obstructions, owing to the resistance offered by your attitude of nervous strain. Observe the process that is going on and you will learn to co-operate with it. That is, there is a mental activity corresponding in part to the bodily process, an activity which will afford a clue if you will patiently study it. Do not be impatient because the process is slow. The present condition has come about gradually and cannot be overcome suddenly. Recollect that the work of years must be undone, that you need to eliminate all interference and let nature's life have its way with you.

What spiritual meaning is there for you in this experience? To what extent have you disobeyed the highest inner leadings? Have you narrowed or hampered the inner life while absorbed in your daily work? Have you given yourself abundant opportunity to develop spiritually? When fatigued have you sometimes consigned yourself to the primal forces of life, and sought the inner renewal which repose of soul alone can bring? If not, begin at once to live the wisest life you know about. Brush aside the activities of the hour and return to the inner centre, let yourself be carried forward by the inmost life—in the living, eternal present. Thus you will begin to see a connection between the “spiritual realisations” and the repose which aids nature’s restorative process.

Moreover, enter the sanctuary of the inner world with the most hopeful expectations. Look forward to the coming months by considering how you can live and work more moderately, yet attain the same ends. Be encouraged about yourself. Give the higher leadings of your inmost self full access to you. “Cast your burden on the Lord.” If it will help you to write again, write very fully, indicating wherein the above account is in accord with your own analysis, wherein it seems wide of the mark. Whatever you can say to give me information about yourself will give you light, and very likely you will have new insights even while you write. And if it be an encouragement to know that others have successfully travelled the same road, there is abundant evidence of that sort.

Chapter IV. To an Imprisoned Soul

DEAR, TROUBLED soul, shut within the subjective world, I would fain speak as only the dearest friend might talk, conveying words of comfort and a spirit of peace. You scarcely know me as yet, and hence you are still shy. But I am already acquainted with you, and you will kindly bear with me if I speak as freely as a brother might. A brother might seem nearer, merely because he chanced to be of the same parentage, or because you had known him all your life. But fleshly ties do not guarantee affinity of character. Two people may become better acquainted the first time they meet than two who have met a thousand times. Time is unimportant in the world of the soul. In that world, man and man may truly know each other. I knew you better when I first heard your voice than many a one who has heard that voice for years. I could not tell precisely what your life had been. But there was a note which the physical ear could not hear, a note that bespoke a troubled heart, and my own heart responded to the solitary cry. It was a cry that elicited the deepest sympathy, the most eager longing to respond. I could have gone to you at once and uttered words of cheer and gentle sympathy. But I refrained from saying all. You might not have understood. You are scarcely ready now. For in this conventional world, with its cold spaces and its formalities, we are not accustomed to frankness and dispassionate affection.

Moreover, when a soul has long lived a pent-up life, even the tenderest sympathy must be proffered gradually. It is indeed strange that one can be so bound within. You are not free in your own world. For years you have been under constraint, suppressed by circumstances and by people, held in check by your beliefs. You have so long dwelt within the narrow confines of introspective selfhood that you scarcely have courage to venture forth, even when friendly aid is proffered. You have hardly dared call your soul your own, for its destiny has appeared to be in the keeping of others. On-lookers who understood you not, members of your family who were not in sympathy with your inmost selfhood, have claimed to know what was wisest. In your servitude you have accepted their pronouncements and have abided by them. Hence you have disparaged and condemned yourself because you apparently were not what you ought to be. This constant judgment of yourself in the light of a foreign estimate has led you into greater and greater bondage. As a result, your outlook upon life is in large part morbid. Those who passed judgment upon you deem it man's duty to hold life down to the hard tasks of daily routine. Emulating them—because you dared not be yourself—you have become conscientious to the puritanical extreme. Hence you have borne other people's sorrows as a burden upon your heart. You have taken the weight of responsibility upon you and have been cast down by it. You are at present taking life far too seriously. The element of joy has gone out of your days. Your weeks have grown more weary, till the heart has cried out in bitter pain.

I heard your troubled cry and knew its plaintive accents. I come to you now with outstretched hands, bidding you be free, for I know where you stand. You yourself are unable to see the situation in its true light, since you are the victim of an imported point of view. In part an alien in your own household, you do not realise that when you coerce life into a certain mould you suppress your best selfhood. The ideal should be, not to do your duty merely because it is difficult and others have deemed it your task, but to complete the work at hand, that you may presently engage in a

more fitting occupation. The person you really ought to be is the one you scarcely venture to dream of while you evaluate life by external standards. You are not an objective person. There are many treasures for you in the wondrous realm of the soul, this same realm wherein you are imprisoned by your acceptance of external standards. You will begin to recognise these treasures when you cease to coerce life as you now compel it. The fineness of sentiment, the delicacy of touch which for the time being appears to be a source of pain, will sometime aid you to do a special work in the world. Hence I look for the day when you will accept yourself in the deeper sense which the heart knows, when encouraged by the comfort of friendly hearts.

I would not say aught that might lead you to think yourself better than objective people. I am pointing out that your life is of a certain type, hence calls for appreciation on its own ground. Subjective people, those who are not only highly introspective but are gifted with an exquisite organisation, are most likely to be misunderstood in this matter-of-fact world. The majority of men are objective in their interests and in their lives. When they meet a tender, gentle soul, they disparage where they are unable to understand, or where they behold only the negative surfaces of a life still in process of evolution into objectivity. But if any person in the wide world needs to be sympathetically judged it is the essentially subjective soul. Such souls of all others are most likely to be lonely. They have few friends, precisely because they are in the minority and little likely to be rightly estimated. When in company they are made painfully aware of the unworded criticism of the objective, conventional people by whom they are surrounded. Feeling themselves to be peculiar, they deem this peculiarity a bitter fault of their own, and shrink more narrowly into subjectivity in the effort to be what they are not. Hence they are relegated to the rear as uninteresting by those who lack the faintest inkling of their true worth. They are deemed uncommunicative when, as matter of fact, they could talk as freely as any if met more than half way, or if they chanced upon a friendly soul of the same type. Their alleged peculiarity is often the mark of genius, however,

and their remoteness from conventional trivialities bespeaks something that is worth while. But in their evolutionary stages their sensitivity is sure to involve them in problems and pains which others escape. This same sensitivity, understood, may become the channel of the choicest gifts ever bestowed upon men and women. Hence it is a question of right estimate and appropriate expression.

You who have become so shy that you are disinclined to meet people need above all else to respect your own divine gifts. When you revere the individuality within you it will be a delight to come forth and share your thoughts with others. It is not natural to be so shy, but to come forth into fulness of self-expression. Your whole nature cries out for such manifestation of itself. Now that you have met a sympathetic soul you may well take advantage of every opportunity that will aid you to become free. I speak thus confidently because I know how much self-persuasion is required ere one venture forth. If I could communicate the benefits of experience, you would quickly break free and come forth. Your hesitancy springs from the bondage which you are under. Your ideal self is not thus hesitant, but is at heart deeply confident. In reality you are entirely competent to meet the present situation.

The bondage of circumstance is due in part to the fatigue which weighs you down. But that fatigue is not wholly due to work. Much energy has been spent in persistent effort to "steel yourself" to face the work before you, to coerce yourself into obedience. In so far as you become free in spirit and adopt a normal attitude you will overcome this nervous tension and have the full benefit of the day's energy. Do not, then, condemn yourself because you are weary. You will be less weary when you work more wisely.

In the first place, you may well begin by taking the responsibilities of your position more lightly. Life is serious, to be sure, and the problems you are helping people to solve are momentous. But you cannot live another's life, cannot manage humanity. Study these problems thoughtfully while you work, but as conscientiously consign them "to the powers that be," when the

day's work is done. You cannot expect to solve serious problems if you are always serious. There must be a "saving grace." You must drop work as a man of affairs would close the office door upon the business of the day. You owe it both to those whom you would serve and to yourself to keep mind and heart in the best condition for work. Remember that every one needs both a vocation and an avocation.

But do not regard this message as merely general. If it would also appeal to other souls, that is because it is in some measure universal. But it is a special utterance from friend to friend. I speak not because I would enunciate a law for the benefit of all who are in your plight, but because I believe you are in some sense unique, and I have the clue to this uniqueness within you. I say "within you," inasmuch as your larger selfhood is locked up, suppressed. I say within, because I know that when you realise the truth of what I am saying you will revere this same subjective world which now confines you so narrowly. Your real present situation is the wisest for you. Become free in spirit by recognising the wisdom of the situation, and you will no longer find it hard to complete your work.

It may cheer you to know that another has stood where you stand. Not precisely where you stand, for no two lives are alike. Once I met one who in all her life had never been understood. Hence she had long lived two lives. She seemed to others insincere because of this. In truth she longed to pour forth the pent-up life of her inmost self. So long had she been thus divided within, that even when I met her in sympathy and affection she came forth only after much struggle and with great emotion. To me she told many an event which no one else had ever known about, till I came with ready ear. Each time she was freed from an inner burden she felt great relief even while conversing about it.

To you I come in the same spirit of fellowship and sympathy. That I chance to be the one to aid you to come forth—this is a secondary matter, for some one else might serve as well. That is, there is more in this message than the personal word of him who writes it. "No man liveth unto himself alone," and

I am but an instrument of a Life and a Love that unite persons in a larger world. This is why you trust me as you do. Your heart has been hungry for love which your objective friends could not give you. You have perhaps longed to possess some one and possess him solely. But a selfish affection would not have set you free. I come not as one to be possessed, not to possess. I come because of a more noble Love, of which my heart is for your sake the messenger. Such love is for all. It transcends the petty relationships of that which passes for love here on earth. It is of the soul and from the soul, and it may be felt for more than one. It is the love that frees, that gives peace, assuages the troubled sea of the heart's inmost struggles. Hence you will understand me when I say, May this message bring you the sweet rest of the Spirit! For you know that I do not assume to convey spiritual blessings. You know that I speak not from myself alone, else could I not utter words that strike home and illumine your lonely pathway. I come enjoying the sweetest of privileges—the opportunity of friendly converse and gentle helpfulness in that rarest of moments in human life, the moment of spiritual affinity. Your soul was in need. Mine felt the need and came. What happens is not to be uttered in prosaic speech, for the language of the soul's affinity is the language of the heart.

Chapter V. To a Theological Student

I THINK I understand the nature of your problem. Temperamentally you are emotionally religious and you are deeply stirred by religious experience. Naturally you would be strictly evangelical and would devote your life to missionary endeavours. But at college you have come into contact with modern criticism, and manifold problems have arisen which formerly did not exist for you. The critical spirit has at times very nearly conquered the evangelical zeal. Torn between the two tendencies, you have been unable to decide in favour of either one.

This situation is typical of the age, and you ought to serve your fellows the better as a result of being compelled to meet it. Therefore I bid you be of good courage, that you may push through to the end and thereby learn to guide others. Since the critical spirit is abroad it must be met. There is no hiding-place whither one may run from it. There is no retreat to the confines of mere evangelism. The very evangelist whose work has so deeply impressed you is out of date. In the first place, he is officious. He approaches a young man who is in the full tide of natural vigour, with questions about the soul and salvation. The youth opens his eyes in interrogatory amazement. "Is my soul saved?" he responds. "Why, I never thought anything about salvation." The evangelist's insistence annoys him, so that he turns away almost in

ridicule. For it is far too sudden to be broken in upon in that way, and to be asked to take part in prayer when he has not yet come to consciousness of himself as a natural being. Alert, thoughtful, he is making capital use of himself, and living an appropriate life. The evangelist has struck a false note. He spoke from general principles, without first observing to see whether there were anything opportune to say. This interference is characteristic of the evangelist. I counsel you not to emulate him. Be as zealous as he—in a quieter way—but do not adopt his methods. Our modern time calls for adaptability.

As iconoclastic as it may be, there is more progressive life in the critical tendency than in the evangelistic. For it raises numberless questions, and *in thought there is life*. It disturbs people for the time, and they would give all they possess for the peace of ingenuous faith. But this disturbance is like spring ploughing—it is only the first event in a long series. Out of the disturbance will come a new expression of faith in living terms. The power of God is as surely behind this tendency as it was in the case of the evangelism of old. Do not be disconcerted. When the doubts press too heavily, ease your thought a bit, and let the questioning process run on by its own impetus. The new seeds will be sown by better hands than your own. The harvest will ripen by virtue of its own life.

You are strongly prompted to go forth at once and work as your evangelical friend labours, but you are not ready yet. While your prayers express the beauty of holiness, they are not forceful enough. Your utterance is gently persuasive, but it must become convincingly so. You have given so much time to conversation on theological topics, you have attended so many meetings, and prayed so ardently with your associates, that your physical life has been neglected. The persuasive power which you need will come, not, as you think, through settled conviction alone, but through contact with nature and through manual labour. Difficult as it may be to break away from the meetings, and rest from the insistent problems, you should drop them all for a while and go into the country to lie fallow for weeks if not months.

Your emotional life is greatly excessive. Your present religious life is of small missionary value. Hence, I beg of you, drop it and go apart where you can be still. It is high time to learn that there are questions which can never be answered by much talking. The mind is too active when we discuss and pray from morning to night. Far better is it to cease discussion altogether and betake us to the woods with an axe, or to the garden with a hoe.

Finally, you are not ready because you are weak in character. You have hesitated so long between forced alternatives and plans for theological study that you lack the will which puts events through to success. You have a new plan nearly every week. You are becoming fluidic. This is a highly undesirable tendency. It can be overcome by settling upon a plan of action of some sort, though not the best, and sticking to it to a finish, whatever the snags along the way. You will not gain the power thus to persist by remaining where you are. That is why I say, Break free and work. Go to a farm and become one with its labourers for a season. Do what is given you to accomplish, and complete whatever you undertake. When your organism has grown strong again, you will be in a position to command your ideas and determine upon a plan of action. At present you are a mere bundle of possibilities. You are standing between the passing order of emotional evangelism and the new order of practical life which is founded on essentially social motives and the union of head and hand. You must choose between them, for you cannot long maintain your position of compromise and fluctuation.

Chapter VI. To a Clergyman

A MUTUAL friend has asked me to write to you regarding the possibilities of regaining health by mental means. He believes that you are disheartened on account of the verdict of the physicians in your case, and that if you could be given light on the applicability of spiritual consciousness to conditions like yours you would recover. He especially mentions the great truth of the immanence of God as the idea that would help you.

It may seem strange that one should write to a Christian minister on the subject of the divine immanence. But the practical values of the realisation of God's presence in respect to health may have escaped your attention. The church has so often neglected this application of Christian teaching that, in our day, a new movement has become necessary to bring the consciousness of men back to this great truth. You are doubtless aware of the great work now being accomplished in behalf of the sick, and the psychological principles of the Emmanuel movement have probably appealed to you with great force. What you now need is to make these principles your own that you may establish the most intimate connection between need and supply. Your work as a minister has given you direct command of the agencies of prayer and worship, and you have merely to open the door into a new sphere of activity. Whatever aid you may receive from external sources, it

is the interior relationship of prayer and communion which will accomplish the desired end.

There is, of course, no necessary connection between religious consciousness and the state of bodily health, yet the relationship may be very direct. When, for example, a certain patient consulted P. P. Quimby, the therapist whom you have been reading about, he was informed that his religion was undermining his health. The remark seemed a strange one to a man suffering as he supposed from fatal disease of the lungs, but a deep truth was implied. Highly emotional in type, this man was at that time taking active part in exciting religious meetings, and this emotional excitement was a potent factor in the condition from which he was then suffering. Moreover, he was a zealous representative of all that entered into the Calvinism of old—this was in 1860—with its rigid exclusiveness and narrowing aristocracy, and this positive attitude found its correspondence in a similar physical condition. Mr. Quimby's work brought about a radical reconstruction, in health, in conduct, in religion; for the three belonged together. He carried his patient through typhoid-pneumonia and gave him a new lease of life. He accomplished his end not merely through silent mental treatment, but by explaining the relationship of the mental to the bodily states. Coupled with this explanation there was a practical philosophy based on Quimby's long experience with the sick. This doctrine wholly took the place of Calvinism, and led to a new mode of life and thought founded on quiet recognition of the divine presence, devoid of the old-time emotionalism and warmed by a new consciousness of universal divine love. This patient lived thirty-three years after his restoration to health, years of active service similar to that of Mr. Quimby's work. Always frail and more spiritual than physical, he had a struggle to live. But this victory was a splendid illustration of the possibility open before those who acquire the same understanding. Whatever you may think regarding the probable nature of his organic disease and its cure, you would surely say, if you knew all the facts, that this man possessed an understanding of remarkable value. Hence it would be well to investigate

this inner knowledge before passing judgment with respect to its power over the body.

What is this understanding and how may it be acquired? It is founded on the conviction that every man is directly open to the presence of God, that the divine presence when vividly realised makes for health, and that by filling one's consciousness with the thought of God one may change the current of life and regain health. That is, the divine presence is concretely regarded as an ever-ready power adequate to meet all occasions, ready to guide and sustain. To detach one's attention from external conditions, especially from all painful feelings, and concentrate it upon the divine ideal, to become absorbingly filled with this thought of the ideal, is to experience a change which affects the entire life. Through our subconscious activity the changed mental state is translated into a better physical condition, and the natural process of recovery begins. To a religious believer who has held God afar by means of theological abstractions this involves a complete change in point of view and conduct. Those derive the most benefit from this new consciousness who yield themselves fully to it, as if they were being created anew by the divine love and wisdom. The subsequent physical regeneration follows as a natural result, bringing about changes scarcely foreseen or deemed possible. The readjustment in the nervous system, the circulation, and the like, comes about as a consequence of the inner quickening. Hence changes are wrought in functional activities which could by no means be attained if one undertook to affect the vital organs directly.

It is a new idea to many people that troubles in the throat and lungs may be intimately connected with the superfluous heat of the system, and through this with the underlying nervous activity; for they are apt to think of such troubles as of very different origin. But it stands to reason that if extra heat is generated, for example, through emotional excitement or through sexual passion, it must somehow find an outlet. The outlet may be through that portion of the organism which is weakest, or the superfluous heat may be confined, to be further increased by continued excitement.

The resource might seem to be to adopt merely physical means of ridding the organism of abnormal heat. But deeper still would be the changed mode of life which calms the emotions and begins to establish poise where disturbance reigned before. Such a change begins with the awakening of more enlightened consciousness. Experience shows that no thought is so effectual as that of the divine presence, regarded as the real source of our life, whether mental or physical. Mr. Quimby developed this realisation into a method which others have adopted, until finally the practice of spiritual healing has become a regular occupation.

Mr. Quimby believed that one should analyse deeply enough to discover the real interior state of affairs, the most fundamental condition of mind and body, then begin by striking at the root of this inmost cause. If, for example, the organism be subject to undue heat and nervous excitement, one must discover the causes of these troublesome states and develop a better state in their place. It did not follow that disease was purely mental, but that to produce a change one should begin with the mind. This may seem absurd at first, but trial can alone prove its value.

There is great efficacy, for instance, in mere repose. I knew a very nervous young man who was especially eager to make a good appearance on the occasion which meant most for his immediate future, the commencement exercises at the time of his graduation from college. I was present during the delivery of his commencement part, and knowing his nervousness wondered at the composure with which he spoke. Questioning him in regard to the secret of his success, I learned that he had sat still during an entire hour shortly before the exercises were to begin. That is, instead of nervously anticipating the coming event, and becoming "worked up" over it, he had taken the opposite course. There is astonishing efficacy in such stillness, for nature has a most favourable opportunity to relieve the organism of any impeding states. Add to this stillness—and it must be reposeful stillness—the consciousness of the presence of God, and the meditation becomes doubly efficient. For the mind is then lifted aloft by realisation of the noblest

interests. I knew a woman, for example, who carried herself through a most trying experience by constantly reiterating to herself, "In Him I live and move and have my being." Here we have therapeutic suggestion at its best. Many have begun their work as mental healers in as simple a way as this. For such words were not empty for them, but freighted with meaning in an hour of need.

Now, I am sure there is help for you in this direction. I suggest that you turn to the New Testament and read it as if it were a new book entitled, *The Practical Power of the Spirit*. Do not be concerned with theological questions, but turn to the works of healing, meditate on them, and try to discover the principle by which Jesus wrought his cures. As a follower of the Master begin to apply your Christian consciousness to yourself, and eagerly, confidently, yet quietly, seek the therapeutic power of the Holy Spirit. Fill yourself with this one idea, and let it have its perfect work within you. Give your subconscious life full opportunity to do its work, and grant your organism liberty to respond without any impatience on your part. You will be further benefited by any reading you may find at hand in line with this letter.

Chapter VII. Notes on Mental Healing

THE GREAT increase in therapeutic cults makes it necessary to insist afresh on certain radical distinctions. These distinctions are important not only from the point of view of intelligibility but for the sake of people who are seeking help. For very much depends on a name, and many are kept from knowledge of great practical truth by means of a single misapplied term. Even the Emmanuel movement is by some relegated to the realm of the irrational by referring to it as akin to Christian Science, the most widely employed term for every doctrine that savours of mental healing. Thus the appeal to a term heralded abroad but not analysed is taken as a clue to other doctrines supposedly emerging from the absurd. Nothing could be more discouraging to the earnest inquirer, and no disparagement could be less effective on the part of those who wish to show their dislike.

Again, much depends on classifications made by librarians and publishers. For example, important books on mental healing have remained uncalled-for in libraries because they were classified under the head of "psychological medicine," a term familiar only to technical students. I know a large library where the six books on mental healing by Rev. W. F. Evans have not been taken out once during a dozen years, partly because they are not properly catalogued. Yet these books are more valuable than most of those now

appearing under the head of "psychotherapy," the present word to conjure by. Everybody can help the matter forward by looking up the books they know about on these subjects, both under the authors' names and under headings such as psychology, philosophy, religion, ethics, practical ethics, mind cure, suggestive therapeutics, mental healing, new thought; and then, on the basis of the investigation, requesting librarians and others to make a systematic classification. It is safe to say that no librarian or publisher knows much about the classification of these books. A New York publisher recently advertised as "New Thought books" works as widely remote from the New Thought as *The Psychic Treatment of Nervous Disorders*, by DuBois, and one by a clergyman who probably does not know the first principle of mental healing from actual experience. In Boston bookstores one sometimes finds prominently on display all books that have recently been mentioned in connection with the Emmanuel movement, while books that bear much more directly on the subject are relegated to miscellaneous shelves, or not kept in stock at all.

I mention these facts not because the earlier books are the only volumes worth reading, but to show that every one should do his part to have books that belong together properly classified. I have tried to do my part by consulting with employees of library bureaus who are greatly perplexed by the multitude of terms, such as divine science, metaphysical healing, mind cure. It is profitable to resolve such perplexities, for in so doing we not only aid others, and the cause we are interested in, but make headway in our thinking. It is hard indeed to define a "new" thought, particularly if we are determined to prove that it is wholly new; but it were better to define than to be so general that the outsider cannot tell where to place the doctrine in question. For better or worse, the followers of mental healing in general have been grouped by the devotees of psychotherapy as belonging outside the pale of science. Other distinctions have been made both by physicians and ministers, and these are at least good critical points against which the student may react.

One may illustrate by a reference to “psychotherapy,” the term recently employed in the United States and other countries to designate the scientific practice of mental healing in contrast with the therapeutisms of those who do not depend upon the diagnoses of medical specialists. This term may or may not stand for the use of hypnotism, but invariably involves the differentiation of disease into various types, the discrimination of diseases that are amenable to suggestive treatment, and the acceptance of physiological as opposed to uncritical or speculative psychology. That is to say, it is ordinarily the term employed by doctors of medicine. Dr. R. C. Cabot says of it:

Psychotherapy means the attempt to help the sick through mental, moral, and spiritual methods. It is a most terrifying word, but we are forced to use it because there is no other which serves to distinguish us from the Christian Scientists, the New-Thought people, the Faith Healers, and the thousand and one other schools which have in common the disregard of medical science and of all the accumulative knowledge of the past. On the other hand, this word—psychotherapy—allies those of us who use it with the French and German physicians who, for the past decade, have practised psychotherapy and have written most of the best books on the subject, without, until very recently, influencing their American brethren to any considerable extent.¹

In contrast with the term “psychotherapy” the terms employed by mental healers at large do not involve scientific diagnosis, scientific methods or distinctions, and ordinarily imply a disavowal of hypnotism. That is, the terms mental healing, mind cure, metaphysical healing, and terms of a cognate character, are purely practical in significance. They are ordinarily employed by those who have in large measure reacted against institutional forms of training and religion. That there are many points of difference between the practical doctrines involved and the scientific principles held by those who

1. *Psychotherapy*, vol. i., p. 5.

practise psychotherapy is evident to those who compare the two fields of work.

On the continent of Europe the practice of psychotherapy is by no means new, but has long been employed by eminent specialists whose investigations have mostly been in the field of hypnotism. DuBois, whose work on nervous diseases gave an impetus to psychotherapy in the United States, holds the well-known point of view of physiological psychology. His practical doctrines are radically unlike those of New Thought, since they are based on physiological determinism. To say, with DuBois, that nervous diseases are "psychical and may be psychically cured," is wholly different from declaring, with the American mental healer, that such diseases are "mental." Hence one should not be misled by a word.

In Europe the relation of the mind to disease has been investigated in connection with a general study of hidden mental phenomena, such as that pursued by Pierre Janet, author of a notable work on psychological automatism. Both the investigations and the subsequent therapeutic practice have been carried on entirely independent of religious considerations. Hence the complications which have beset the Emmanuel movement have not arisen. In the United States, although the practice was begun by physicians, and has been furthered by the new form of medical social service inaugurated by Dr. R. C. Cabot, at the Massachusetts General Hospital, in Boston, the clergy have taken up the work and have made scientific therapy a part of their ministry. This is in part due to the fact that ecclesiastical therapy was intended to offset and supplant the doctrines and methods of Christian Science. In the United States, then, the term "psychotherapy" has been used with reference to the Emmanuel movement, but under the protest of those who hold that the practice of medicine and scientific therapy in all its forms should be under the care of the best-trained physicians.

The scientific employment of suggestion by no means began with the appearance of DuBois's book, but the term ordinarily used was "suggestive therapeutics," a term which stands for suggestion combined with hypnotism

unless carefully qualified to the contrary. This term was used, for example, by therapists in the middle West at least a dozen years ago, and by the editors of the *Hypnotic Magazine*, later called *Suggestion* and finally merged into another periodical of a different persuasion. Mr. C. M. Barrows long ago characterised his therapeutism as "suggestion without medicine," and in an able little book, entitled *Suggestion Instead of Medicine*,² clearly based suggestive therapeutics on the scientific psychology of the day.

Nor is the scientific use of suggestion for other than therapeutic purposes new either in the United States or Europe. Dr. J. D. Quackenbos, for example, has long employed hypnotic suggestion for moral and educational purposes.³ In a recently published work entitled *Hypnotic Therapeutics*, Dr. Quackenbos has made a more elaborate statement of his point of view and developed it into a sort of working philosophy of life. Unlike the Emmanuel workers, Dr. Quackenbos runs over into the fields of metaphysics and psychical research, and blends scientific terminology with questionable theory. He claims to address the spiritual self, the true image of God or "transliminal nature," when making hypnotic suggestions, and therefore maintains that hypnotism is of decided moral value. While few books on any phase of mental healing involve so many confusions of ideas, one ventures to suggest that the title of this book is the best term to employ when speaking of hypnotism in its widest scope. That such a doctrine is wide as the poles asunder from psychotherapy should be perfectly clear to all readers of sentences like the following: "Genius is but a name for the coincidence of action on the part of psyche and pneuma along the lines of a discovered objective aptitude—for effortless expression in the achievements of harmoniously operating fellow-selves." Has Dr. Quackenbos practised hypnotism too long?

Again, that mental therapeutics may be practised within the church without implying the knowledge of physiological psychology for which the

2. Boston, 1900.

3. See his *Hypnotism in Mental and Moral Culture*, New York, 1900.

work at the Emmanuel church is notable becomes clear when we take up a book like Bishop Fallows's *Health and Happiness*, a work which may be classed under the head of "religious therapeutics" in a very general sense. Another book of this type is *Mind, Religion, and Health* by Rev. Robert MacDonald, who says of the new ecclesiastical therapy:

We call this a movement for the healing of the body. It could be more appropriately called a movement for the uplifting of the soul unto its divine and infinite possibilities of power to live in a clean, newly furnished house, with all modern improvements.... It is simply a movement to help the church embrace a hitherto neglected field of usefulness; a divine call for the church to assure men that God is with us for the cure of the body, as well as for the cure of the soul. To tell men that, however hard their circumstances without, and their evil habits within, they can become absolute masters of their fate.

The characteristic of these religious books is that they occupy a position between that of the New Thought and psychotherapy as practised at Emmanuel church. Assimilating many practical ideas from works on the New Thought, they restate these in ecclesiastical terms, and identify the new teachings with the well-known attitude of the church. Books of this class will probably increase in number during the next few years. Their writers will claim the support of the Emmanuel movement, and state their allegiance to medical science. They will, however, be classifiable as religious or practical, rather than as scientific works.⁴

In contrast with this mediating position, semi-religious, semi-scientific, and semi-conventional, books of a distinctively New-Thought type are decidedly uncompromising. Their authors are not clergymen, they are not physiological psychologists, and they neither depend upon scientific diagnosis nor upon hypnotism. On the other hand, their doctrines are

4. The latest of these books, *Mental Medicine*, by Oliver Huckel, New York, 1909, is more profitable than most volumes of its type, and holds more steadily to strictly psychological principles. It is just forty years since Rev. W. F. Evans published the first book on mental healing in this country, under precisely the same title as the above.

indissolubly identified with the "metaphysical" principles which give them their prevailing characteristic. Although partly spiritual in type, the spirituality in question is general or mystical, not religious in an ecclesiastical sense. Hence the doctrines are distinguishable from the religious therapy above mentioned. Again, these teachings are distinguished from the practical morality of Dr. Quackenbos's books by their insistence upon mental healing without hypnotism. Although suggestion is the psychological basis, more stress is put upon the accompanying beliefs than upon the suggestions or affirmations. That is to say, while the psychological principle is the same in all these schools of healing, scientific, practical, religious or hypnotic, it is always the theory that distinguishes between them, not the psychological explanation. Dr. Quackenbos, for example, attaches his scheme of hypnotic therapeutics to the psychological principles of suggestion. Bishop Fallows attaches the instrumentalities of prayer, faith, love, and the like, as found in his church; while the follower of divine or Christian science, the new or higher thought, relates the psychological principle to his particular metaphysical scheme. He who is able to relate the appropriate doctrine with the implied psychology ought to be able to classify these therapeutics as fast as they appear.

It is plain, then, that those who employ the term Christian Science as the general name are under misapprehension, for the so-called science is not the common element running through all the therapeutics, but is the principle that is peculiar to Mrs. Eddy's authoritative teaching. What distinguishes this teaching is precisely the assumption that it is revealed, beyond debate, and that hence all other mental therapeutics are heretical in comparison. For the practical principles whereby the "science" is applied are widely held, were taught before Mrs. Eddy's day, and are not peculiar to the authoritative point of view. The same is true of doctrines which, like "divine science," and "the science of being," imply a rejection of Mrs. Eddy's authority: it is the assumption of a general principle as the basis of a speculative "science," from which the art of mental healing is said logically to follow, that distinguishes

the doctrine in question. These "sciences" are recognisable by the static character of the principle, absolute, perfect, eternal, from which the therapeutic practice is said to follow, and the assumed perfectionism of the suggestions deduced from it. That is to say, these doctrines are as remote as possible from genuine science and philosophy, since they are not founded upon fact and rational induction, but are sundered from actual life by the presupposition that only this static principle is real. To the student of all these cults it seems plain that these doctrines have nothing in particular to do with mental healing, the assumed connection being purely arbitrary. As matter of fact, the same therapeutic results follow equally well without the "science."

It is less easy to classify the New Thought, the general term adopted by a heterogeneous group of people who have never defined their faith as have the "scientists," since they possess neither an authoritative leader nor a unitary static principle. As a class these people believe that each man has the power to apprehend truth for himself, hence that an absolute science is unnecessary. They attach to individualistic first principles and experiences, varying somewhat with each leader, the practical teachings which the scientists identify with their supposably universal principle. They believe in liberty of thought, freedom of life, and find concrete clues in the evolutionary experiences which the "scientists" disparage. As an essentially liberal thought, the "new" thought is allied with Unitarianism and many other heterodox tendencies of the age. It shares with these a new optimism, a new attitude towards adversity, and the belief that man can by his own efforts become divine. These liberal views are worthy of consideration in the light of the movements of thought with which they are allied. What distinguishes the new faith as a therapeutism is the emphasis put upon the power of thought as the central metaphysical and practical principle.

Whatever influences man, so it is claimed, is in some way connected with what he has been thinking, hence has been attracted to him by his mental attitude, his expectations, fears, and beliefs. For man is essentially

what thought has made him; thought is his greatest power, the agency which shapes life, and embodies itself in the objective world. All causation being mental, it behooves one who would alter his state of health, secure prosperity, or otherwise change his enviring conditions, to hold in thought the ideal of the state he would attain. Reiteration of this ideal suggestion is said to bring about the desired state, not through conscious thinking alone, but through the repeated affirmations stored away in the subconscious mind. Out of this general principle all sorts of variations are developed according to the interests of the devotee.

The obvious comment on this doctrine is that, while the practical principles are in large measure serviceable, the assumed metaphysical and psychological premises are not established by the consequences deduced from them. Life is in truth partly an affair of thought, but not chiefly so. Man is in part what thought has made him, yet far more the result of will. It is indeed important to make right affirmations, but it is of more consequence to do something than to "hold the thought." Indeed, advocates of this doctrine often disprove its universality by the very obstinacy of their adherence to it when the services of a surgeon or physician are required. The difficulty is that thought is not the fundamental principle either in human nature or in human ailments. The psychology of the New Thought is superficial, and needs to be corrected by the voluntarism of present-day scientific psychology; and its theory of disease needs to be reconstructed in the light of physiological facts. The practical results can just as well be attained by adopting another basis, while the spiritual values may be conserved in other terms, to be noted in another chapter.

The Emmanuel movement, as founded by Dr. Worcester, is radically unlike these metaphysical theories. It has no authoritative text-book or revelation like that of Christian Science, nor any connection with the speculative psychology of similar doctrines. Dispensing with these, and with all intuitions, diagnoses, and methods founded on them, it begins with the scientific principles of psychotherapy, and depends on medical diagnosis.

Its work is limited to cases deemed amenable to psychical treatment by competent specialists and is in every way limited to a sharply differentiated field. It has few points in common with mental healing at large save on strictly psychological grounds. That is, suggestion is the common basis running through all the psychical methods. In the case of the "metaphysical" theories suggestion is founded on a speculative basis; in the case of the Emmanuel therapy, it is founded on scientific psychology. Hence those who would think clearly should in every instance seek for the psychological principles in question and consider how they are substantiated.

When it is a question of comparison between the rival theories, one again finds that psychotherapy belongs in one group, and all the others in another. To know, for example, what Dr. Worcester believes as a religious man do not merely consult his chapters on suggestion and the like in *Religion and Medicine*, but turn to his recently issued *Living Word*. The latter book has frequently been referred to as a "further explanation of the Emmanuel movement," but as matter of fact it has nothing directly to do with psychotherapy; it contains a metaphysical theory adapted from Fechner and related at various points with the Christian religion. It is not a psychological work and could not rightfully be compared with books on mental healing. As a therapist, however, Dr. Worcester is a physiological psychologist, that is, one who holds that all mental states are parallel with or dependent upon states and conditions of the brain. The Emmanuel movement, under the leadership of Dr. Worcester, is in large part a protest against the identification of therapeutic with religio-metaphysical doctrines, such as Christian Science. That is to say, the beliefs which to a devotee of Christian Science or the New Thought are all-important from the Emmanuel view-point involve a confusion of ideas if connected with the psychophysical factors of disease and its cure. The person who wishes to receive treatment under the auspices of Christian Science is given the authoritative text-book before receiving the treatment, and the results of the treatment are supposed to prove the doctrine. In the case of other devotees of mental healing there is

no such preliminary requirement, but the conviction that a cure proves the doctrine is no less strong. The partisan of psychotherapy would say that a mental cure is explicable in psychophysical terms, and that a man's religious or metaphysical beliefs are an entirely different consideration. The mental healer knows little and cares less about psychophysical facts, but emphasises the practical results theoretically interpreted. The psychotherapist bases everything upon scientific diagnosis, that is, upon fact. The healer believes he has the true "science," but this is always a speculative or religious doctrine.

I must confess myself wholly in agreement with those who, like Dr. Worcester and all others trained in scientific institutions, keep metaphysical questions out of the way when considering matters of psychological or physiological fact.⁵ It is a matter of general intelligibility to restrict the word "science" to the special sciences, such as physics, chemistry, biology, and psychology. Beyond the problems of these sciences there are questions of metaphysics, religion, theology, and the like. These properly enter into consideration when we know something about fact, and valid inference from fact. The difficulty has been that partisans of mental healing have begun with the larger or metaphysical issues. In behalf of such partisans it should, of course, be said that the real values of life are not factual but metaphysical. Hence the term "metaphysical healing" has a real meaning, that is, the belief that the realities of life lie beyond the realm of the visible or tangible. But the terms here employed are purely practical, and do not imply a carefully reasoned system of metaphysics in the philosophical sense. In the same way, the acceptance or rejection of a principle such as the law of evolution as defined by Darwin or Le Conte would depend for the mental healer upon practical considerations, not upon the study of such facts as have led men of science to adopt the principle.

5. Dr. Worcester has made a splendid answer to the criticisms of the past year in the *Century*, July, 1909.

One suggests, therefore, that the intelligible way to delimit the mental-healing field is to distinguish between fact and theory, and to compare the various theories according to their respective merits. If, for example, the "divine" scientists agree with those called "Christian" in rejecting the doctrine of evolution, it is on grounds that have no particular relation to mental healing. There is, perhaps, a general proposition laid down by both parties, namely, that "man does not learn from experience." Undoubtedly this proposition is significant to those who make it, and it is also plain that those who accept it would naturally adopt therapeutic suggestions deduced from it. But the partisan of the New Thought who believes in evolution, consequently that man does learn from experience, makes precisely the same affirmations and with as good reason, namely: "I am in perfect health," "I rule the body," "All is good; there is no evil." Hence the specific theories may be thrown out of account when we are concerned with the therapeutic efficacy of suggestion. The main point is that, whatever the practical or speculative theory, it is attached to a psychological basis in all cases practically the same. Psychologically it does not matter what fundamental principle your affirmation springs from provided you believe it and find it therapeutically workable. That is to say, each one may attach his own theoretical explanation to the experiences in question. To each one his particular views are indeed vital, but the views are settled upon other grounds. Therapeutic experiences as such do not show, for example, whether or not the doctrine of evolution is true. To settle that question one must make a scientific study of natural existence at large. Therapeutic experiences are of one general type. Evolution, if true, embraces all natural experience.

Within the special field of therapeutic experience, no doubt, much depends upon points of emphasis. Suppose we say, for example, with a leading writer of metaphysical healing, that "careful study shows that the imaging faculty of mind is the instrument of human existence. This being true, it follows that only through the natural laws by which mind images

ideas can any real mode of action in human life become established." The thoughtful reader of these propositions would naturally say, Here are statements that pertain to human nature as a whole; let us therefore consult those who have most carefully studied human nature psychologically before we undertake to decide the particular case. What do we conclude? We find no psychologist maintaining that imagination is central. We find that in former times there were rival claims in behalf of the intellect and the will, but that now it is very generally agreed that the will is central and fundamental, while the imagination is a secondary phase (not a "faculty") of mental life, dependent upon sensibility for its first materials. Further we find that modes of action become established, not through an "imaging faculty" but through habit, which in turn is largely physiological. Consequently we reject the above propositions. Taking our clues from psychology, not from the metaphysical healer, we say that whatever influences the will is of prime consideration, hence that it is fundamentally a question of establishing habits through the right use of the will. Returning now to our metaphysical healer we offer him a basis on which his practical work may be as efficient as before. In fact his work should be more efficient when he realises that he has placed stress on the wrong point. That is, his therapeutic "images" are simply pictorial suggestions put before the will. The images are important, but not fundamental; for the image is the intellectual factor, while the will is the activity which makes it efficient. Moreover, since it is habit that establishes action, attention is directed to the physiological factors, and as a result we once more have as a basis the scientific psychology which underlies the entire therapeutic practice when really understood.

I mention this instance as typical of the result one would arrive at if one were to take as bases of definition the secondary points by which the mental-healing schools are distinguished. All these points involve principles which could not be settled without reference to larger issues. The mental healers are not psychologists, not technical philosophers, not biologists. If you would classify their doctrines, take as your dividing line the distinction

between psychology and metaphysics or religion. Psychology describes what takes place in the human mind in terms of its elements and powers. It is purely descriptive and explanatory within its own field. But metaphysical questions are those that pertain to the ultimate nature of things, not merely that which takes place in the human mind. To say that body is real, while minds are merely faint copies of bodies, is to adopt a materialistic first principle. To insist, on the other hand, that the self is real, and the body is merely its instrument, is to adopt a form of idealism. Mental healers as a class introduce propositions of a metaphysical character, as opposed to those of an essentially psychological character laid down by the devotee of psychotherapy. As a class they lean towards idealism, while the physiological psychology of the scientific therapist is non-committal precisely because it is psychological.

I hope I have said enough to make it clear that for all who seek to avoid confusion of ideas the intelligible course is to separate psychology from metaphysics. Psychology is a science on which we could all agree, although differing metaphysically and on matters of religion. It is possible to agree psychologically because it is a question of fact and the description of fact. We are not likely to agree on other points because each man will attach his own religious values or metaphysical interpretation.

Chapter VIII. Quimby's Point of View

NOW THAT the Emmanuel movement is arousing new interest in mental healing, it would seem fitting to call attention once more to the fundamental principles which gave rise to the therapeutic movement at large. The reason for so doing is not to bring forward the name of P. P. Quimby, but to put in their proper light the truths which have given life to the movement in the long period of superficiality and controversy in which these principles have been lost to view. What happens in many cases is particularly true of this movement, namely, that it began on a spiritual level, then sank to the level of partisan discussion. The controversies regarding the mental doctrines having spent their force, there is a fair prospect that the spiritual values may be recognised.

Moreover, the latest phase of the movement puts the beginnings in a new light, so that one may more justly estimate the beginnings. The partisans of the Emmanuel movement are apt to speak of it as if there had been no mental therapists (save Christian Scientists) in this country, and as if European therapists were the only forerunners of psychotherapy. It is but fair to revert to causes sufficient to account for present results. The Emmanuel movement came into being partly as a protest against Christian Science; it has succeeded by legitimately carrying out the therapeutic

practice of Mr. Quimby, whose methods I have explained more at length elsewhere.⁶ Psychologically speaking, it has already proved itself the rightful successor of the earlier movement; whether it shall complete the religious work remains to be seen.

That the movement which began in Quimby's work was more than a plan for the restoration of the sick to health has been clear all along. The patients and followers who were most deeply impressed found in it a new religion. Hence it would appear that there was a spiritual power active within the movement from the first. This power may best be evaluated by returning in imagination to the memorable times mentioned in the book of Acts, when the power of the Spirit is said to have fallen on all who heard. For many have known anew what the Comforter is as an ever-present aid, as the source of the peace which "passeth all understanding." Therefore one may look forward to the time when the superficial interests shall subside, to give place to the genuinely spiritual point of view.

The pioneer work of Mr. Quimby is very suggestive in this connection. Possessing only the most meagre knowledge of the sort that is prized in the schools, he had the Socratic love for whatever can be proved. Untrained in every subject deemed essential to the physician's art, he discovered clues which led to the development of a successful mode of treatment adapted to the ignorance of the individual. He could not express his thought accurately. One searches his manuscripts in vain for a clear explanation of his method of silent cure. He was unacquainted with philosophy save so far as a smattering of Lucretius and possibly a slight knowledge of Berkeley were concerned. A contemporary of Emerson and the transcendentalists, he does not appear to have felt the influence of any man of note of his time. Yet he did a work that established certain methods, gave rise to productive teachings, and sent a religious life out into the world. In the crude teachings, and in the lives of those who knew him most intimately, one discerns certain principles

6. *Health and the Inner Life*, 1906.

sufficient to account for all that followed. These are, briefly, a particular recognition given to the divine wisdom; and a practical method of realising the presence of God which led to a deeply religious experience. His case is instructive because it once more shows that great efficiency is oftentimes found in the life of the man whose character and knowledge present the least interference.

Unlike the healers who depend upon suggestion and self-assertion, Quimby held that of himself he could do nothing. He believed that Wisdom (God in action in the human self) is the efficiency alike in the discernment of interior causes and in the work of healing. That is, when sitting by a patient, and endeavouring to read the inmost attitude, the experience of the therapist is comparable to prayer, worship; while the therapeutic experience which follows is an act of divine service. The human self is merely an agent; the real power is attributable to God. Mental factors, such as intuitive analysis and suggestion, are secondary, and take their clues from the experience of the divine presence. Without that presence these factors are of no moment. It is this insistent emphasis upon the primacy and efficiency of the Spirit which gives quality to the work. It is this which distinguishes the early therapy from mental healing. It is this to which we must return if we would rightly estimate the movement. For if we start with the assumption that, psychologically speaking, man is the decisive agent, we shall follow a misleading clue, constantly emphasising self-control, poise in self, the affirmation of human ideals, and the potency of merely human thought. The distinctions may seem invidious, but they are fundamental. For there is a vast difference between the poise which leads to self-complacency and listless optimism, and that consecration which lifts man above egotistic motives to the level of faithful response to divine guidance. There is also a great difference between the science of the Gospels which Mr. Quimby believed could be made the basis of the highest form of instruction and the highest guide to conduct, and the science which has been heralded

abroad as "Christian."⁷ Behind all this controversy over "Christian Science," then, there really is a form of teaching which reverts to the Christianity of the first two centuries of our era, and is in every sense worthy of serious consideration.

Starting with the power of God as the fundamental principle, constantly emphasising the rich opportunities that would become ours if we would listen to the voice of Wisdom, Mr. Quimby put his work upon a plane which deeply impressed those who went to him as patients. Placing the emphasis where he did, his followers were able to catch his spirit and reproduce in their own humble way many of his works. Thus the movement grew until it gained sufficient impetus to become popular. Then it descended from its high level, attracted all sorts and conditions of men, and gave rise to controversy.

At first thought it appears to be nothing unusual to attribute all real efficiency to God. But much depends upon the initial assumptions and the spirit in which it is done, whatever phraseology may be adopted. Some, ignoring all scientific facts, begin with human claims which nullify anything they may later say about the power of God. Others start with the psychophysical facts of a disease such as neurasthenia, as described by scientific diagnosis, then call fundamental attention to the power of suggestion and the human will, finally introducing a saving remark in behalf of the presence of God. Mr. Quimby's work possessed the power which results have shown it to have because it began with the power of God, held to the power of God, and put other principles in a secondary light. Mr. Quimby cared nothing about external diagnosis. That was not his province and he could not have secured from the physicians of his day any statement of facts that would have helped him. Nor did he take interest in the patient's version of the case. What he sought was the interior facts as revealed to the receptively observant. To

7. I have discussed this point at length in a chapter entitled "The True Christian Science," *A Physician to the Soul*, chap. ix.

gain such insight one must sit by the patient as one might seek divine aid in the most crucial moments of life. In this attitude, Mr. Quimby believed as thoroughly as any Quaker that he would be led by the Spirit. He found that he was guided to the heart of the matter. His treatment grew out of what he thus discerned and was adapted to the individual case. He sincerely believed that the works wrought were as surely accomplished by the Spirit as those recorded in the book of Acts and in the Gospels.

The advantage of this approach is that it is from within and above. Nothing is said or done until the clue is given. This clue pertains not to appearances but to the deepest state of the patient's life. There can be no compromises. The word of truth must be unsparing, although gentle and springing from a heart of sympathy. If the patient has been a victim of fear, emotional shock, suppressed grief, abnormal activity of any sort, this fact must be discerned and explained. Suggestion and explanation may be brought to one's aid without limit—granted the central clue. The Spirit is the agent; the human self with its equipment of moral persuasiveness and its valiant powers of suggestion is a medium of this supreme efficiency. Inasmuch as no man can serve two masters, the therapist could not be giving complete allegiance to the clues of an external diagnosis while thus giving himself to the power of God.

Mr. Quimby did not practise hypnotism in connection with this work because, though he had once experimented with hypnotism (mesmerism it was then called), and seen its power, he was concerned to do permanent work. This work could be accomplished, in the first place, by leading the patient into the holy of holies where he might for himself apprehend the renewing presence of the Spirit. Even to earnest Christians who had long believed in the divine immanence this was a new experience, for they had not thought of the divine presence in that way. The experience was therefore a revelation of the saving realities of perfect love. It brought God near in a sense never dreamed of before. Filled with this presence, a new impetus entered into life, later to find expression in changed modes of thought.

Thus to introduce a sufferer into the divine presence one must be filled with it, and care nothing for personal credit. Nor can personal opinions enter in. Mr. Quimby found his patients victimised by human opinion. It would have been futile to intervene with other opinions in the shape of self-confident suggestions. No, it was the divine Wisdom which should prevail. Consequently, the silent treatment was devoted to realising the divine ideal with respect to the patient, in contrast with the besetting fears, pains, and other disordered conditions. These realisations were suggestions, if you please, but the point is that it was the attendant experience which made suggestion efficient. Mr. Quimby would later find himself talking to the patient in terms of the patient's own habitual language, without having known the patient previously, because he had in the silent treatment already entered into unison with the inmost life. Just as Jesus spoke to the heart of the matter, declaring that the sufferer's sins were forgiven, so Quimby in lesser degree saw how the soul stood and freely expressed what he saw.

I speak thus confidently of Quimby's practice and teaching, in the face of those who have underestimated his work, because I have intimately known former patients who caught this spiritual impetus and found their lives transformed. My father, who was a patient of Mr. Quimby's in 1860, used to deliver a lecture in a series devoted to an exposition of Quimby's teaching, in which he sought to impress his auditors with the fulness of the divine presence. It was the second in a course of twelve and upon it everything depended that was to follow. Consequently those who heard must feel the saving presence as a living reality and as they had never felt it before. This was surely what happened, for the lecture produced an effect never to be forgotten. I have printed parts of this lecture elsewhere,⁸ but the reader will find there only the external form: what availed was the atmosphere created on that memorable occasion, when some of the auditors were moved to tears and for the first time in their lives really seemed to know God. But the

8. *Health and the Inner Life*, chap. vi.

impression produced was not one of emotional ecstasy. The atmosphere was quiet and peace-bringing, as would always be the case when the teacher had for years sought to lead people into the holy place. It helped one to become composed, to be at rest. This result attained, it was a question in the subsequent lectures of developing in logical detail the practical implications of "the omnipresent Wisdom."

There is another phase of Quimby's work that has been overlooked, the emphasis put upon truth-telling. It was Quimby's province to hold ideal pictures before the patient's mind, but he thoroughly believed that truth has power to set men free. Therefore, when he had sufficiently relieved a sufferer's pain, and gained a deep insight into the disease, he would explain the causes and utter words of truth that struck home. Unlike those who are politic in conversing with their patients, he thought only of the patient's good; and if to speak what he believed to be the truth was to run the risk of arousing a person's anger, or driving him away, he would still speak the truth. It was sometimes necessary to arouse a patient's anger in order to set him free, for the bondages were often so great that nothing less would suffice to produce the desired reaction. The reaction once produced, it was possible to lead the patient to a point whence he could view his trouble in perspective. The patient could then begin a new mode of life. For, a patient is not cured until he can avoid a recurrence of the causes which produced the disease. He is not cured until he is put on his own feet and is able to think for himself. Mr. Quimby's procedure was not, therefore, of the sort that tends to make mere disciples. He did not try to hold anybody. He made converts for truth.

Now, to tell the truth did not mean to judge by symptoms or physiological facts. It meant righteous judgment, and such judgment begins with recognition that God is the one efficiency. The basis of judgment is the divine Wisdom, the guidance of the Spirit. Starting with that principle, the next step is to evaluate man's life in terms of his sonship. Man is a spiritual being, a child of God, and if he is mistaking himself for a creature of flesh

and blood he must be brought to consciousness. Whatever we do, and however placed, much depends on the consciousness with which we meet daily experience. If we have accepted opinions, if we have harboured fears and anxieties, in an attitude of rebellion, we must learn to see the shallowness of these states in comparison with our divine sonship. Hence to be told the truth in regard to our bitterness, jealousy, anger, and the like, is to be constructively taught with respect to our real situation in life. Where clergymen and physicians have failed the spiritual therapist must succeed by striking deeper. The case must be interpreted. in the light of the inmost states of the soul, the profoundest beliefs in contrast with its professed creed. To make such a diagnosis one must enter into sympathetic relationship with a level of influences ordinarily unknown to the therapist of any school. It was because he came into knowledge of these interior influences that Mr. Quimby was able to utter the healing word that set the prisoners free. Quimby believed that it was primarily his work to extend a sympathetic hand to those who were bound. He was perhaps needlessly severe in condemnation of "the priests and blind guides," but he was deeply stirred in behalf of his patients who had been "imprisoned in false beliefs."

This method is in decided contrast with that of physiological diagnosis, and the generalising affirmations employed by later therapists. Quimby did not make a collection of data, then proceed inductively, but depended upon sympathetic receptivity while sitting near the patient, and upon intuition in the clairvoyant or popular sense of the word. He claimed to "see" the inner condition; he was led; it came to him what the difficulty was and what to do. Hence he did not analytically search for faults, and the like; but followed the experiential clues which in similar cases had proved fruitful. His method was adapted to the particular case, and varied with the given need. The treatment was a vivifying experience, and could not be regulated by precise formulas such as recent therapists have employed.

Plainly, very much would depend upon the theoretical view of what I have called man's real situation in life. If you hold that man is perfect now

but is "under a shadow," the illusions of "mortal mind," you would naturally proceed deductively from this abstract premise, employing suggestions to fit. You would perhaps send out an affirmation each month, to be applied to all cases, or frame affirmations and denials, as people once framed mottoes or hung up prayer-scrolls. But if you believe that the divine life is now pulsing through your patient, and awaiting recognition, while your part is to enter into the right attitude or receptivity, that you may be the agent of that pulsing life, the whole point would be to adapt your consciousness to the guidance of the occasion; crystallised beliefs and formalised methods would appear to have little to do with the case. It is the difference between a static and a dynamic philosophy, between cut-and-dried methods and a method of fidelity to life. Advocates of the formal method have achieved results, no doubt, and the results appear to prove the static doctrine. But the question is whether the results are permanent. From the Christian point of View, it would appear necessary for every man to learn where he stands, and amend his ways. To affirm that he is "perfect now" may help him to reach the stage where righteous judgment begins; but to come to judgment is to see life's situation in detail, to meet details face to face, not to hold the attention aloft in a merely general world of static perfection.

Moreover, a different conception of the self is implied in the dynamic attitude. The self makes no assumptions regarding itself, and takes no credit. The power of human affirmation is not in point. It is a question of service, and ready responsiveness. To serve God efficiently is above all to obey, actuated by a deep spirit of humility. For it is not the human self that is achieving. One has no plans. One holds the hour open. It is God who is working in and through the finite self, and the self seeks to avoid all interference, in eager willingness to co-operate. Hence there is no attempt to impress individual views upon another.

The partisan of this point of view holds that in so far as we understand we do not need to deny or affirm. Denial is a tacit confession that we are still bound, and that in our straits we employ a negative method; if we trusted

God we would not need to deny what we have not the courage to face. By affirming that perfection now is, we tacitly admit that we have no light as yet on our imperfection, and that we can scarcely bear to look at it. To trust God is to believe that He is leading us through our crudities and the frictions of progress to a better state. The real lessons of life are learned by understanding the conditions which are ignored by the perfectionists.

Now, it is plain that in several respects we stand at the parting of the ways, and that the advocates of mental healing have been divided into camps. To adopt the spiritual method is to see that it is primarily a question of the progressively quickening Spirit working in and through us, opposed by our wills and mental attitudes, despised and rejected; but ever ready to guide and to heal when we respond. To take one's clue from this progressive presence is to develop a different method of realising, a different sort of consciousness, with its attendant mental pictures. For the activity expresses the life of God just now striving to lead men out of suffering when its lesson is learned. It is the activity that is real, not the reality assumed in the declaration that man is "perfect now." Hence instead of holding one's self aloft one "settles down." This explains why some who have made themselves nervously tense through affirmationism have been restored to health by those who practised the method of spiritual adaptation.

Of course one might as readily carry this method to excess as the other, and become enveloped in the phenomena of the passing moment. But the point is to see the passing moment in the light of the end in view.

It requires much more wisdom and power to practise the method of dynamic adaptation to the individual. Much insight is required to discern the central attitude and say something worth while, and this insight is not to be had for the asking. But such work is thorough and permanent, in contrast with hypnotic methods based on inductions from the facts of physiological diagnosis. It is because some of us believe in this deeper work that we take little interest in mental healing as commonly practised. There are people who resort to hypnotism because they think the therapist can remove

objectionable traits from the character and annoying activities from the mind. Others place faith in "the subconscious mind." But any effect produced on the subconsciousness by hypnotic or similar methods is like temporary measures of relief adopted when a sufferer is in extreme pain. Sooner or later the individual must come to judgment. It is truth that sets men free. There is no suggestion that can do it. There is no mysterious feeling that can be invoked to save us from the labour of thought. Knowledge is power, and when we know we do not need to "demonstrate." Truth strikes home and we are compelled to accept it eventually, however much we may rebel when it is presented.

There are three considerations which show why the therapeutism of Mr. Quimby flourished and which differentiate it from later systems of therapy. The first is Mr. Quimby's fruitful idea of God, the second is his method of explaining disease from the point of view of interior discernment, and the third is the practical method of realising the divine presence which gave rise to what is now known as "silent treatment." The differences involved are essentially those of practical emphasis. As contrasted with formal prayer, silent realisation is more efficient, although in another sense realisation is true prayer. In prayer the believer commonly asks God to accomplish an end which the petitioner deems important. In realisation one endeavours to enter the secret place where all that we need has been provided. In prayer the devotee gives information and beseeches, as if it were necessary to appease God. In realisation one assumes nothing save that there is guidance for the occasion, with the hope that one may be sufficiently receptive to be led. The situation is understood, so one holds, and there is wisdom to meet it. What already is established, ideally speaking, is what ought to obtain. Consequently, in deep humility and renewed consecration, one opens the mind to discern the leading which applies to the situation at hand. Mere generalities will not suffice. There must be adaptation to this particular situation.

Thus to realise and to become an instrument for the divine Wisdom, one must detach active consciousness from lower levels and centre it upon that of the peace and rest which are associated with the divine presence. The therapist must breathe the upper air afresh before he can become an agent of the power that restores. For the time being, therefore, he is as much alone as though standing upon the supreme height of some vast mountain range. He must be there, apprehend the restoring presence; not merely think about it, or recall its alleviating influence. He must be poised, not simply picture himself as composed; must enter into the peace that passeth understanding, and abide anew in the divine love. Whatever might intrude from below must be banished or transcended, that the assuaging peace may be supreme.

This it is to realise. At least this is the startingpoint, for to find the calm centre anew and abide there is to be ready to view the patient's inner life in the manner necessary to understand the trouble. The fundamental implication is that the therapeutic power of God enters the mind by direct influx. The therapist is the agent through whom this influx becomes concretely efficient. Belief in the influx differentiates spiritual therapists from those who place primary emphasis upon human thought or will. That is to say, the efficiency is said to be not psychological but dynamic. Spiritual power is said to accomplish what suggestion could not. A persuasive personality is a great aid. Psychological factors are requisite. But power or life does the work.

Hence it is not surprising to hear a spiritual healer say that at times it does not appear to make any difference whether, in the therapeutic realisation, one's consciousness be directed towards the patient or devoted to the more general realisation of the divine presence for one's self. For it is the power in exercise when the mind is centred upon the higher level which affects the patient, and the more effective the poise the greater the benefit. The psychological factors take their clue from the dynamic poise. It is a spiritual state or attitude that avails.

The concrete realisation which springs from this central state gives definiteness and constitutes it a "treatment." Thus spiritual realisation, of widespread religious value, leads to a particularisation of it in the form of healing. If it were merely a matter of spiritual communion the general realisation would suffice. But for most of us, limited in consciousness and power as we are, it is necessary to concentrate very pointedly upon the patient, and go through a process of specific realisation, with the special need in mind.

To "realise" is very different from the effort to hypnotise. It is not even persuasion, at the outset, but a sharing of that which the patient may receive as he will. The word of power uttered from the realisational centre is not accidental, yet it is comparable to the spontaneous utterance of the peasant, or the untutored genius, who speaks far better than he knows. Persuasion may spring from the deeper realisation, but the realisation points the way. Spiritual healers have made capital use of realisation and thus won a certain right to be called original.

Naturally a new type of sympathy has been developed. For the healer takes his clue from what he believes to be the real situation, and adapts his work to the patient's needs in such a way as to call attention away from the painful states which are ordinarily supposed to prompt sympathy. One sympathises with the patient in his interior struggle. One seeks to display only peacefulness and tenderness towards the soul, while positively working to set the prisoner free. A new type of charity develops out of this wiser sympathy, for the therapist sees what a burden the sufferer is struggling under, what influences beset the soul. Thus one tends to cast aside all condemnation and judge by the ideal tendencies working through the patient. The spiritual healer knows too much about human life to condemn people.

Again, there is a new basis of hope, for the healer sees, not what the mind can achieve by "demonstrating over" adverse conditions, but what the Spirit can accomplish through just those conditions. There is also a more

intelligent faith, based on the deeper discoveries of therapeutic insight, and a more practical belief in the power of God. There is a higher type of love, inspired by the conviction that what pertains to the soul as a spiritual being is what is worth while. It goes without saying that a more effective method of service grows out of this spiritual love tempered and purified by wisdom. And keeping pace with the changed views of service there is a nobler conception of self-development, inspired by consciousness of higher resources. A new meaning is given to self-control, poise, equanimity. And these new meanings lead to the adoption of new methods.

Otherwise stated, a more interior point of view is discovered, and a general change of attitude towards life results as a practical consequence. This change begins with many in a mental sort of way before it becomes spiritual. The change begins with the discovery of the power of mental states, the effect of the emotions, and the value of optimistic and trustful attitudes. A new point of view is put over against that of the primacy of matter, one that opens a new outlook upon life as a whole, and leads to idealism. It also involves a new plan of action, a new method of work and social reform. It puts inner states first and emphasises the silent forces. It involves a new conception of man and what is worth while.

Spiritual healing is always founded on the conviction that the wisdom and love of God stand first. As a devotee of the spiritual ideal one has no personal success to achieve. What I pray for is what I need, not what I want, and it may be that I need adversity. I cannot tell, and do not assume to know. I pray for whatever should be next, for suffering and struggle, for failure and defeat, if need be. I respond in a given case only if so prompted.

Nevertheless, the changed point of view confers a new importance upon the individual, who learns how to put himself into an attitude to receive, to draw upon inner resources; whereas he once depended upon external aids and systems. He also begins to think for himself more valiantly, acquires a philosophy of the inner life, places new emphasis upon individuality. It is in conformity with this new emphasis that ideals of self-development are

promulgated, that the good is recognised in people and temperance is preached rather than intemperance. That is, optimistic idealism takes the place of exposures, the ideal element in people is looked for and called out, individual differences are not only tolerated but welcomed. It is also held that man is not only at heart good—in accordance with the new charity hinted at above—but that he is naturally good, not by nature depraved, not subject to “original sin.” All this springs from the conclusion that man was born in ignorance, not in sin, that he knows not his own divine birthright and hence needs to be helped into knowledge of his own estate. It also goes with the conviction that health is natural and right, and is furthered by idealistic consciousness and wise living. Finally, it is inspired by the new conception of God as immanent Spirit, working in man and progressively achieving an ideal. It is realised practically by the new methods of endeavouring to experience the presence of God. It is plain, then, that the new thoughts may, if developed into comprehensive convictions, prove richly serviceable, leading beyond merely mental healing into the universal realm of an enlightened consciousness of the Spirit. Therefore let those who have had a vision of what applied Christianity can be in our age remember to press on at the point where the ways part.

Chapter IX. The Law of Religious Healing

WITHIN A year or so religious people have manifested concern in regard to therapeutic teachings which threaten to explain away the miracles of Christ. It has been said, for example, that in their official book the Emmanuel workers offer an explanation of the works of healing recorded in the Gospels which appears to put the therapeutic miracles on a basis which every one may adopt, having appropriately distinguished the types of disease which our Lord actually cured. This psychological explanation of works heretofore deemed divine appears to take from Christ the uniqueness and supremacy which belong to him. Hence they view the Emmanuel movement with suspicion.

This fear lest Christ be dethroned is perennial. The supremacy of the Master is as little likely to be taken away in these psychological days as at any time in the past. Christianity has survived the attacks of deism, evolutionism, and the like; it will surely withstand the onslaughts of psychologism. The truth is that the explanation does not wholly explain, for it does not touch the vital points at issue. The authors of the Emmanuel book do not claim to explain the more difficult miracles, but consider only two out of the

four types.⁹ Ignoring the Gospel statement that Jesus healed “all manner of diseases,” they concern themselves with such cases of illness as have come within their view. They then examine some of these cases in a suggestive way, and arrive at the conclusion that the secret of the Master’s healing power is his “sense of filial dependence upon God expressed in faith and prayer.”¹⁰ This is surely moderate and harmless. It remains for others to consider the raising of the dead, and the so-called nature-miracles. It also remains to consider what is involved in this “sense of filial dependence.”

More ambitious is a recently published book entitled *The Law of Christian Healing*, by Rev. D. B. Fitzgerald, who is plainly not a therapist or psychologist, but one who approaches the subject from an inner study of the Gospels. He regards the miracles as “illuminations thrown on the kingdom of God, . . . and upon Christ’s own ability to bring men into the kingdom.”¹¹ The miracles were wrought through the Master’s knowledge of unseen forces which we call supernatural because we are unacquainted with them and because he knew how to use these forces together with suggestion. That is, the power of the mind over the body is entirely inadequate to account for the miracles of healing. The faith of the person healed is likewise insufficient. Jesus pursued a regular method which consisted in “the lodgment of a suggestion of recovery in the mind of the sick person.” Nevertheless the significance of the suggestion lay in the fact that it co-operated with the real therapeutic agency, a power which Jesus set in motion so that it healed disease. The author is careful to point out that the real curative force was not the direct volition of God, for to say this would be to disregard the importance assigned to suggestion. He also avoids assigning the decisive power to Jesus, but holds that, in order to be really efficient in restoring a sick person to health, the therapeutic suggestion communicated to the soul

9. *Religion and Medicine*, p. 341.

10. *Ibid*, p. 354.

11. P. 21.

must originate "not in a human intelligence, backed by a human will, but in a divine intelligence, backed by a divine will." Thus by an ingenious device the author shows to his satisfaction that the decisive suggestion originates in the mind of God, that God's intelligence is the real efficiency, and hence it is still possible to say that it was the Father dwelling in Jesus who accomplished the works. Thus he still puts the miracles in a special category.

The objection to this hypothesis is that it is made by one who has worked the matter out theoretically, whereas practical experience in spiritual healing would show the absurdity of raising the mental factor (suggestion) to the divine power, and postulating an interpositional suggestion to agree in time and deed with the thought of the therapist. Psychologically speaking, there is little ground for stating that the therapeutic work of Jesus differs from that of modern mental healers. If we are to save a special place for the miracles we must find a securer place for them than this. If we are to find a unique place for the Master we must also look further. Moreover, justice is not even done to the psychological factors. The author holds that not in any instance did Jesus demand faith on the part of the sick person as a perquisite to the cure, although he does assign a minor role to faith. Again, he confuses the soul with the subliminal mind, and holds that there is no possible way of discriminating between them. Thus confused, it is no wonder that he arrives at the conclusion that "the soul manifests itself only in abnormal states of the conscious self."¹² This statement needs revising as surely as the sweeping generalisation that "the soul is in direct and absolute control of all the vital organs of the body."¹³ What is meant of course is the subconscious phase of the life of the soul. But even with this revision too much power is attributed to the soul. Mr. Fitzgerald's hypothesis is entirely dependent on this supposed absolute control of the body, for without it the suggestion could not become therapeutically operative.

12. P. 60.

13. P. 86.

The radical revision which this hypothesis requires would transfer the emphasis from the soul and its hidden powers, and suggestion with its divine relationship, to the divine love and wisdom. The decisive agency is not suggestion in any event, but the divine love which uses the human or mental factor as a means. Hence the critics are right who object to a merely psychologic explanation.

No less unsatisfactory is the treatment accorded to the subject of healing in Dr. Cutten's elaborate work recently issued, *The Psychological Phenomena of Christianity*.¹⁴ The hypothesis of this work as a whole turns on the conviction that through our subconsciousness God has more immediate access to the soul, that our "subconsciousness corresponds to the part of the mind which the old writers designated as the 'heart,' and is the religious clearing house."¹⁵

This is highly suggestive, but the hypothesis is singularly limited when it is a question of religious healing. Confining the discussion to faith-cure and Christian Science, the author emphasises the confident expectation of a cure as the potent factor in religious healing, and maintains that "prayer alone is the medium of divine healing." The law of faith-cure, he holds, is that the body tends to adjust itself so as to be in harmony with our ideas concerning it. However the thought of cure may come into our minds, either by external or auto-suggestion, if it is firmly rooted so as to impress the subconsciousness, that part of the mind which rules the bodily organs, a tendency toward cure is set up and continues as long as that thought has the ascendancy.¹⁶

Here, as elsewhere, the emphasis is put upon thought, and although a special place is assigned to prayer the author has done his psychological part so well that it is left open to the critic to believe that prayer is merely auto-suggestion and subconscious response. In order to rescue the doctrine of

14. New York, 1908.

15. P. 210.

16. P. 212.

prayer, and hence that of divine healing, there is need of a more fundamental theory of the divine presence. Subconsciousness may indeed be the means of communion with the divine, although this hypothesis is open to serious objection; but we have told merely the human half of the story, and that in merely mental terms, when we have described the processes with which our subconsciousness is filled.

In undertaking to carry the discussion a stage further I shall not make bold to explain what these and other writers have failed to account for, but try to indicate what an adequate explanation must be. I hope also to raise a few objections to the psychological point of view, for a discussion that is beset by difficulties is more satisfactory than one in which the attempt is made to explain the higher by the lower. Those who believe it possible to explain all spiritual healing in psychological terms should first make sure that they realise what august experiences are to be explained.

We are often assured that comparisons are odious, and one dislikes to classify a theory as superficial. But after all what can one do? If you meet a man in a dreary land who extols the scenery as the grandest on earth, you cannot help recalling the matchless vision of the Jungfrau as seen from Interlaken, the grandeurs of the Norwegian fiords, and the other marvellously beautiful scenes which it has been your privilege to behold; If you have heard the greatest oratorios, and been lifted to exalted regions by a Beethoven symphony, you cannot forget these when assured that the comic opera or the popular song is the most beautiful music. Some of us have been spoiled by the nobler human beings we have known, and by the rare beauties of works of genius. May one be pardoned, then, if in the realm of religious healing one lives in remembrance of workers who have been among us and gone? One takes exception to a merely mental account of Christian healing because one misses a quality which others manifest. Naturally one turns, not to the religious psychologist whose interest after all is rather in the abnormal than in the highest phases of the Christian life, nor to the one who has had no experience in his own person, but rather to the

man who really knows from regenerative experience what spiritual healing is.

It is a matter of intelligibility to distinguish various types of explanation. This means nothing "odious," I insist, for all men play their humble part, and it is not for us to say that one man is better than another. The lover of science rightfully insists that a natural explanation should be carried as far as possible. The devotee of religion should be willing to withhold his hypotheses until the facts demand them. The doctor of medicine would be entirely willing to admit that in some cases his patients would have regained their health without the medical treatment which he administered; but he knows that there are cases in which his treatment played a decisive part. Likewise the mental therapist knows that suggestion or re-education is often decisive. But, just as the Master assured his disciples that there were works of healing that could only be wrought through "fasting and prayer," so one knows that in the realm of spiritual healing in our own time there are works accomplished which could not be wrought by any merely mental process known to man.

Partisans of the psychological explanation will insist that their hypothesis is adequate; and indeed it is complete from their view-point, inasmuch as experience has not compelled them to alter their opinions. But the same is true of a physiological explanation. There are good reasons for maintaining that all disease is physical, and that all healing is natural. That is, the mental factors reputed to be decisive are oftentimes gratuitous amusements designed to engage the attention of the patient while nature restores the disordered functions and tissues. Undoubtedly many instances of disease and healing will in the future be explained in organic terms, whereas the explanation of the moment is in terms of nervous conditions and mental states. But every one who has seriously studied the human mind knows that mental life is far more than an inefficient accompaniment of corporeal life. And some hold that genuine organic disease is sometimes cured by spiritual workers when both medical art and psychotherapy of all types prove

powerless. That is, there are crucial experiences in the life of the sick when all the mental healers in the world might employ their best suggestions in vain, for something more effective must be done.

The following case is illustrative of the facts which have led some to believe that there is an intelligible type of therapy beyond the merely mental. I was informed of the facts immediately after the cure took place, and the therapist is one in whose intelligence I put entire confidence, both because she could cure people whom mental healers could not heal, and because she could accurately describe the process of spiritual treatment, tell what she did, and why she did it. She was, if you please, a highly gifted healer, who depended upon intuition and quick inspirations. But this does not lead one to discount her work. It simply shows that the end is not yet.

Once when a young man lay dying with a tumour on the brain, it occurred to a member of his family to summon this spiritual healer. The young man had lost consciousness, apparently for ever, the nearest of kin were gathered around the bed; and the physicians had already departed, after giving up the case as hopeless. When the healer entered the room, she realised that here was a supreme opportunity and that she must rise to the occasion. Accordingly, she dismissed the family and, sitting by the bedside, rendered herself receptive in the manner known to therapists of Quimby's type. She found that the soul, as she expressed it, had already in part separated from the body. One less experienced, and with less composure, would have said that nothing could be done. Plainly it would have been absurd to make suggestions such as the following: "You are healed," "You rule the body," "Your bodily health is perfect." For intuition revealed the critical situation, and actual work must be accomplished in order to bring the soul back into adjustment, and carry away the tumor.¹⁷ The healer had never treated a case of precisely this sort, but, proceeding as in other instances in which consciousness was spiritually restored, she gently "brought the soul

17. I am using the therapist's own terms.

down into the body." This return of spiritual activity and normal adjustment was accompanied by the breaking of the tumour, the young man regained consciousness, and wholly recovered.

Another case under the care of the same healer was that of a young woman who, nearly twenty years ago, was given up by the most intelligent physicians as incurably ill with tuberculosis. The family physician had bidden her good-bye, never expecting to see her again. Her condition seemed indeed very serious to the healer, but the patient responded readily and completely to the spiritual treatment. A few weeks later the physician called and was met at the door by the young woman, who was then wholly restored. Naturally he was dumbfounded, and very likely expected a relapse. But the young woman remained well, was afterwards married and reared a family of children. I have frequently met her since that time and so far as I could tell she was in excellent health. The physician, instead of investigating, said that he must have been mistaken in his diagnosis, and let the matter drop. Even assuming that the disease was not so serious as this physician and his confreres supposed, there would still be the fact to explain that the work accomplished was done after the patient had been given up as beyond hope, and under conditions requiring the keenest discernment leading to the exercise of spiritual activity.

In still another instance this therapist worked over a critical case for sixteen continuous hours before the patient was out of danger. This would seem incredible if the healer had no other resource to draw upon than to devise and repeat suggestions. The length of the process in this case, in contrast with the comparatively short treatment given the man with the tumour, shows that there are factors at work which cannot be measured objectively. As matter of fact the whole experience takes place in another region. In order to enter the patient's inner life and restore the body, there must be an initial insight revealing the actual situation. Then there must be knowledge of power that can be brought to bear upon the disturbed condition. An explanation, to be adequate even on the human side, must

show what this initial insight is, how the actual state of soul and body can be discerned, and how the power becomes operative which accomplishes the work. Furthermore, the explanation must account for the fact that the healer is able to discern the changes that take place under the treatment, and hence to tell how long to continue the process until the crisis has been passed. Other data could be mentioned to prove that the healer deals with powers to which she is able to adapt her co-operative work, knowing what she is accomplishing and why.

That the work which is thus accomplished takes place in another region of experience is shown by the fact that the ordinary processes continue as usual. The merely mental process appears to have little to do with the decisive issues, and one might be thinking a part of the time about something else, noticing the objects around the room, or responding to questions, while still carrying on the inner activity. Further, evidence that a higher activity is in process is found in the fact that the healer is not fatigued as by ordinary brain-work, but can continue the inner activity many hours, even feeling an upliftment from the long process. But the supreme evidence is the consciousness that the human will or activity is as little decisive as human thought. The activity rather than the thought is plainly the supreme agency on the human side. But the great fact is that in these marvellous instances, when the issues of life and death are involved, a power is present which expresses itself through the human self as an instrument. That power may well be mediated through a ministering angel or attendant spirit, rather than through the direct activity of God, but ultimately speaking its source is the divine love. Undoubtedly the best explanation is one that connects this power directly with the activities of the environing spiritual world, however those activities may be interpreted. Hence it is that the experience takes place in another region.

In order to bear in mind all the factors that lead to a spiritual explanation, it is well to recall the principles laid down in the preceding chapters. We have summarised the spiritual point of view by saying that the decisive

factor is power or activity, in contrast with suggestion in the case of mental healing. That is, a physiological explanation of healing would be in terms of chemical, cerebral, and bodily processes; a psychological explanation would be in terms of suggestion and subconsciousness; while the spiritual would be in terms of a higher mode of life descending from the spiritual world.¹⁸ The physiological account would be indispensable as far as it goes; the psychological factors would always play a minor part at least; and the spiritual power would work through the bodily processes and mental states—it would not operate without media.

When we turn from the activities of the finite self in search of a clearer account of the divine factors, we are aided by the distinctions upon which Swedenborg insisted. Swedenborg did not bring his theory of life to a conclusion when he had given an account of the natural world, but developed an elaborate doctrine of the relation of the natural world to the spiritual. He was not a mystic, as strange as this statement may sound to readers of Emerson. For mysticism, as I have shown at length elsewhere,¹⁹ is founded on a radically different psychology and principle of interpretation. To be a mystic, I have shown, is to identify the spiritual experience with its object, that is, with God or the spiritual world; to offer the unmediated ecstasy or beatific vision as self-explanatory, without distinguishing between seer and seen. Hence mysticism is stated in terms of emotion, its symbols involve a notion of blending or union in which all relationships are lost; and it readily runs into pantheism, or some doctrine in which the realities of finite life are ignored. That is to say, it is characterised by emphasis on one side of our nature, the emotional, in contrast with the will and the intellect. Swedenborg, on the other hand, held that the spiritual world is contiguous to the natural, not mystically one with it, hence power can proceed from it and man can receive life from it while remaining essentially himself. He emphasised the

18. The healing wonders of the Gospel would still remain to be accounted for.

19. *The Philosophy of the Spirit*, chap. xii.

understanding and the will, kept up precisely the distinctions which the mystics identify or ignore; and differentiated those who are spiritually or celestially developed into groups, according to the discrete degrees of consciousness, interior openness or enlightenment. This conception of the relationship between man and powers or beings above him enables one to rationalise spiritual experiences to the full, without lapsing into vagueness.

To adopt this view is of course to reject the scepticism of Dr. Elwood Worcester in *Religion and Medicine*, namely, that the visions of Swedenborg, his angels, heavens, and hells, are "but elaborate and profound auto-suggestions."²⁰ Dr. Worcester's hypothesis is that the beatific union of the soul with God in the Vedantic, Neo-Platonic, and other systems is explicable on the same basis. He also accounts for "the new sense of power" which has come into the world through metaphysical healing in the same way, that is, autosuggestion removes the inhibitions which check the right exercise of will.²¹ It is only a step further to declare that prayer is auto-suggestion, that all religious experience is auto-suggestional in character and origin. Hence doubt would be admitted into the Christian system, and into the entire subject-matter of the Bible. But where would the doubt end? If auto-suggestion be originative and creative in such a way that one can represent a system that does not exist, why not say that auto-suggestion is the power (due to *avidyâ*, ignorance, as the Vedantists would say) which causes us to represent to ourselves the illusion (*maya*) of this world? There is no logical stopping-place short of this ultimate position if we once fall into the meshes of psychological scepticism. The final statement must be, there is but one Self, and "That art Thou," all that apparently exists being due to the veil of *maya*. The Oriental sages long ago saw this and frankly faced the issue.

The only way of escape from this psychological relativism is to avoid it in the first place by retaining the distinctions between the finite self and its

20. P.94.

21. *Ibid.*, p. 103.

relationships, and by emphasising the realities made known to man, not the thoughts that play about them. If we admit the facts in one case we must in all. It then becomes a question of comparison between rival interpretations of these facts. Practically speaking, the way of escape is found when we start with God and the spiritual world, and regard the human self as the recipient of life or power through the understanding and the will. This does not prove the doctrines true which mystics and others have proposed by way of explanation of transcendental visions; it affords a scheme of thought in terms of which we may understand our heavenly relationships, the immediate or recipient element, and the reactive or cognising element; for the doctrines promulgated are of course secondary to the experiences on which they are based. It does not even guarantee the reality of the experiences, but affords a way of testing them in the light of a defensible psychology.

To agree with Swedenborg that the soul is a recipient of life through nextness or contiguity in which there is correspondence between human and divine, but not emotional identity, is to reject mysticism as an explanation and to adopt a spiritual rationalism. For Swedenborg held that man receives life from the spiritual world not merely through the heart but also through the reason, and it is the truths made known thereby which explain the spiritual experiences. The point of emphasis is not man's thought, and no one by taking thought can regulate spiritual realities. Hence it is not a question of auto-suggestion, even on the human side; but of the stage of development attained, the interior state through which spiritual realities are made known. Mystical emotion would be an interference, and the symbols which mysticism adopts are of a radically different character.

That is to say, men must be distinguished fundamentally when it is a question of spiritual things, and auto-suggestion is wholly dependent upon the mode of life from which it springs. What avails is what man is, his ruling passion or prevailing love, whatever the lips may profess and whatever a man may apparently establish as real or true by repeated suggestion. In case of spiritual healing it is this inmost or real state of the soul that is significant,

and no explanation of the regenerative process is adequate which does not show how this state is changed. Hence a merely psychological explanation is impossible. The therapeutic works of the Master are still further removed from a merely mental explanation.

According to Swedenborg, all men really live and move by virtue of life from God, whether or not they are conscious of this profound relationship. The real efficiency is therefore the divine love and the divine wisdom, not human thought or will. According to this view, the Lord was differentiated from others by the fact that he was the direct giver of life, while men and women were recipients through him. It was because of the life that went forth from him that he was able to perform the great works of healing recorded in the Gospels.

Now, whether or not the reader agrees with this view of the Lord, he will doubtless admit that in general Swedenborg's interpretation of the divine-human relationship is far more intelligible than either the mystical or the psychological view. For it does not deny the psychological factors, such as auto-suggestion, faith, and expectancy, but classifies them as secondary to the inmost or spiritual state, and puts the first emphasis on the life that descends into man. In a word, the efficiency is not human suggestion but divine love. Love is the law of Christian healing. Love is "the life of man," and it is the divine love acting upon him that regenerates him. Granted a higher prevailing love, man will naturally have thoughts of another sort, and look towards the future with another set of expectations.

In accordance with these distinctions it would appear that mental healers have arrogated power to themselves which belongs to God. For by putting stress upon suggestion they have set up the finite self as central, in contrast with the teaching of the Gospels that only he who loses his life shall find it. They have inculcated poise in self, affirmed the ego as perfect, claimed to master fate, and to be able to attract material opulence by affirming that it was theirs. In short, they have made themselves direct givers of life, or at least manipulators of it, whereas they were merely recipients. What one

should say is: "I know not what I can do; if power be given me it will find me a willing instrument. It is not for me to try to regulate human success, or aught else. I could by no means make a business of religious healing, offering to cure any one who should come my way. But in so far as you and I, in our need, and in our reverential communion with God, become open to the divine wisdom and love, we shall indeed receive."

The above distinctions, if true, are empirically verifiable. Those who believe that the issues of life and death are in their hands may well develop their doctrine to the full. But some have reached a point where these issues were taken out of their hands, where their apparently decisive hands were held, and their wills were stayed. Most of us are so hard-headed that we are not convinced until something like this occurs. In any event, our views are sooner or later shaped by experience, and in the face of the stoutest denial we may be compelled to admit that we have little power and little knowledge, while the superior realities which we have long denied now stand convincingly before us.

There is truth, of course, in the position maintained in *Religion and Medicine*, that the visions of the mystics are explicable in terms of suggestion. No doubt many mystics create what they see, for many are self-centred and habitually inclined to overestimate their subjective life. The hypothesis of auto-suggestion applies admirably in such a case. But not all cases can be explained in this way. Swedenborg should not have been included in the mystical class at all. He was taken away from his scientific work, and compelled to give heed to spiritual teachings, which he tested by an elaborate interpretation of the scriptures, and by a principle of discrimination between human and divine activities. His teachings may be tested in their own right by reference to the Bible or to individual experience. Hence to adopt the above principles is not necessarily to pass judgment one way or another in regard to the visions and "memorable relations" because of which Swedenborg is usually condemned. It is simply to express belief in the existence of an environing spiritual world necessary to account for the facts of religious experience.

Undoubtedly there is truth, too, in the hypothesis that prayers are suggestions. Prayer of course lifts the consciousness no higher than the prevailing love of the one who utters it. Oftentimes it is merely "vain repetition." Again, it simply sets us free from one mood by suggesting another. But fundamental prayer is of the heart. Only so far as we change our affections and our conduct are we truly ready for the divine grace. The spiritual experience which cannot be explained away is the one which, coming as a gift, moves us to another vantage-point so that we find ourselves in a new world. The fasting and the prayer are indeed needed on our part. But these, one insists, are not regulative.

Dr. Worcester indeed introduces a saving sentence of great import, namely, "When our minds are in a state of peace, and our hearts open and receptive to all good influence, I believe that the Spirit of God enters in to us and a power not our own takes possession of us."²² Apply this universally, and develop a theory of the relationship of "the heart" in man to the immediate presence of God, and you would escape from the psychological relativism mentioned above. The difficulty is that a single sentence may be overlooked, and readers may go off on the tangent of suggestionism.²³ Take this saving sentence in entire seriousness, and you have a basis of belief in essentially spiritual healing. But if you admit it within the church, on what grounds can you exclude others who in all ages have founded doctrines and modes of life on belief in the divine immediacy?

Mr. Quimby's work is an excellent illustration of this belief. Beginning where the Emmanuel movement did, that is, with belief in suggestion, he discarded this theory as superficial, and adopted the principle that the

22. *Religion and Medicine*, p. 67.

23. That Dr. Worcester escapes from suggestionism is plain from his recently published volume, *The Living Word*, in which he adopts a doctrine that provides a place even for angels. These angels he does not explain away as "elaborate and profound suggestions," as in the case of those of Swedenborg. Dr. Worcester gives still further evidence of his own spiritual faith in an exceedingly persuasive article in the *Century*, July, 1909.

divine wisdom is the one efficiency. His thought was incomplete, however, for he did not give due place to the divine love. Hence his later followers tended to an intellectualistic view and gave chief attention to thought, instead of emphasising the inmost attitudes and prevailing affections. But Quimby's main drift was wholly towards acknowledgment of the dynamic presence of God. The full explanation of this view gives prominence to the divine love; hence is not merely intellectual, but includes the decisive spiritual activity mentioned above.

This twofold emphasis is everywhere found in the Gospels. Jesus came to tell people that the kingdom is at hand, and he imparted knowledge of the kingdom from beginning to end of his ministry. It is matter of knowledge that there is a strait and narrow way, and that he only who walks in it shall attain the goal. It is matter of knowledge that faith is a determining factor, that the Father has provided for all our needs, and that "not a sparrow falleth without the Father." But the Master also came that men might have life, that is, love, and have it more abundantly; he was actuated by love, and one of his disciples even declared that "God is love." It is impossible to reduce these terms. We must have the full Gospel. Then we must attribute both the truth that makes free, and the life that bestows it, to the Giver of all life. You may undertake to convert men by conveying the intellectual factor, and many who possess this understanding in the letter believe they are true Christians; but conduct, love, is the test. The Christian shows that he knows the law by living in accordance with it, he carries it out, applies it. The man who has been changed in his affections, in his heart, becomes the instrument of a new life. When one meets such a man one feels another quality in his life. From him there goes forth that which feeds, yet not from him but from the Love that is active within him. While other men give forth life and deem it from themselves, he knows that it is from the Father. This is the secret of his power.

Chapter X. The Educational Art of Health

THE PURPOSE of the following discussion is to indicate the direction a man's thought would naturally take after he has examined the popular therapeutisms of the day, and concluded that the art of health is largely an individual matter. It is assumed that the reader has found a measure of truth in these doctrines, but has found none that is complete. Accordingly, he has eliminated the speculative views of the supposed authoritative sciences and the restricted conceptions of man of the various versions of the "New Thought," and resolved his problem into a purely practical one. Having broken with the old-time views about health and disease, he is unable to return to his former bondage. Yet he is equally unable to yield himself with entire confidence to the new doctrines and methods. Accordingly, he has decided to co-ordinate the various principles for himself, aided by advice from diverse sources. In this investigation he finds himself in the company of people who once supposed they had found a royal road to health through the use of suggestion and dependence upon the subconscious mind.

First, however, let us be sure that our typical seeker after truth understands the sources from which sound advice may be expected. Probably the majority of well-informed people would agree that there are three intelligible points of view from which advice may be given. The first is that of medical science,

the second ecclesiastical, the third educational in a broad sense of the word. Ordinarily the physician's point of view would be deemed adequate, and few people would seek aid elsewhere until they had given the most competent physicians a fair trial. It should be a part of one's loyalty to the community to recognise in fullest measure the splendid accomplishments and possibilities of medical science. Whenever a new mode of therapy appears it may rightfully be regarded as experimental until assimilated by the regular physician, whose training should enable him to estimate it at its proper worth, and assign it to its organic place in the therapeutic scheme. But no one would sooner acknowledge than the physician that there are matters with which it is not his province to deal. For the doctor of medicine is necessarily a specialist. He studies man and investigates disease from the physiological point of view, and is chiefly concerned with pathological conditions. He has opportunity to consider the mental, moral, and religious factors of sickness, and may even be concerned with the philosophy of his patients. But in so far as ill health is bound up with the questions of sin and salvation, the minister rightfully supplements the physician. It has been recognised from time immemorial that the priest has a decisive word to utter when the physician has done his utmost, particularly when it is a question of life and death. Moreover, the work recently accomplished in the churches by clergymen who have taken up the practice of psychotherapy has shown that the sphere of the minister may be extended without trespassing on the rights of the physician. In a sense the clergyman is best fitted to minister to the whole man, and it may well be that disease and sin are more intimately related than science has been inclined to admit. Nevertheless it is well to keep medical and theological fields distinct.

The third type of advice relates to the development and preservation of health, and includes the best preventive work of all schools. For example, it embraces the instruction of teachers of physical training, physiology, applied psychology, and applied ethics. It also includes the greatest good accomplished by lovers of nature, devotees of the simple life in its natural

form, advocates of pure food and thorough mastication. It is surely inclusive of all who instruct their fellows in the philosophical art of adaptation to nature. If this educational work could be done with comprehensive thoroughness, it would largely take the place of the therapeutic art; and if men and women were physically sound the clergy would find the problems of sin lessened in intensity.

The individual art of health grows out of the instruction and advice given by the physician, the minister, and the teacher. When the maturest wisdom has been imparted it remains for each man to make it his own. This art has become a necessity in our day because we have been brought closer to the problems of health. It is no longer possible to relegate one's body to the physician and the care of the soul to the priest. The unsolved problems could be conquered only through the co-operation of the individual. One would no doubt prefer not to give attention to these matters, but when necessity compels it is remarkable what discoveries one makes in regard to wrong methods of eating, working, and living. Few people, for example, would like to tell all they learned when Horace Fletcher persuaded them to masticate adequately, or when they experimented with the "no-breakfast plan." But this is only a beginning. Later discoveries relate to the part played by emotions, attitudes, beliefs, fixed ideas, religious experience, and the will. These disclosures show that to master the whole sphere of activity underlying nervousness, and the habits which pertain to rapid eating, overfeeding, and the rest, one must acquire a mode of life characterised by equanimity and self-control.

Thus the quest for a fundamental art of health leads the investigator farther into the inner world, while at the same time emphasising the importance of proper care of the body. The educational art of health is thorough, is not limited to information derived from one school. For the great lesson of this recent interest is that health is not merely physical or mental.

The present discussion is concerned with this art from the point of view of the inner life as revealed by varied experiences. Men and women begin life

profoundly ignorant not only of their bodies but of their minds; experience compels them to give heed, and to learn the arts of self-control, self-expression, and many-sided development. In due time, the power acquired in these introductory fields is extended into that of health. The man who has most profoundly reckoned with his ignorance, and acquired the greatest mastery of his brain, will be most likely to succeed in developing an art of health. For it is knowledge, not theory or suggestion, that is power; it is intellectual control that underlies the other kinds of control exercised through the brain. The ideal is mastery of the brain, and thence control of such matters as rightfully come within the province of the will. For the mind does not and cannot control the whole body, nor should it try to interfere with the involuntary functions.

I shall assume that the work of the physician and the minister is sufficiently appreciated so that no one would think of trying to adjust by mere thought what the surgeon, for example, should rectify. I make the same assumption in regard to the body, its care and development, emphasising the importance of this work. Each year more attention is given to matters of food, environment, cleanliness, clothing, and to healthful conditions of all kinds, and determined effort is being made to stamp out certain forms of disease altogether. Other lines of educational work are well under way. But there is still a demand for an educational philosophy of health, as it might be called. This is a matter of vital importance to every individual, whatever advice may come from physician and clergyman.

The same need becomes apparent when we survey the best results of the new therapeutisms. Under the auspices of the Emmanuel movement, for example, a patient may receive suggestive, hypnotic, or re-educational treatment, after being diagnosed by one or more competent physicians. The ecclesiastical therapist may discern conditions that eluded the physicians, and the treatment may or may not remain permanent. It next becomes a question of the results which the patient attains by taking command of the situation where the ecclesiastical work ceases. Again, there are cases

which the examining physicians reject, those that are too difficult for mental therapists of all schools, and instances of partial or apparent recovery. The individual work often begins with the failure of the therapists. It may also begin with their greatest successes. The best mental therapists are free to confess that their work is largely educational, is intended to bring their patients to judgment and lead to knowledge of inner resources. Hence some make it a rule never to take a patient who merely wishes relief from pain. A patient once accepted, it is a question of discovering when to put him on his own resources.

By the educational point of view one means a view of life that is gradually acquired through the training of all one's powers, physical, mental, and spiritual. The educated man is efficient, is able to bring to bear in one direction at a time the intelligence and the activities which apply in that direction. Possessing a fund of information, he is able to organise and employ it to advantage. Many-sided in his interests, he knows what is appropriate, is able to discriminate, classify. His information is partly derived from books, in part from the schools, and in part from experience. That is, his training in the schools enables him rightly to estimate and use both his powers and his experience.

In the sphere of health the educated man is the one who is able to make specific application of his intelligence and his training to the particular problems which his temperament presents. His own problems solved, or partly solved, he is in a position to explain to others the principles which he has found workable. Better still, to the degree that he has attained poise and inner control, he is able to teach by the power of example. Knowing to what departments to assign the various sorts of information he has to convey, he does not confuse the doctrines he wishes to inculcate with the experiences that exemplify them. Knowing where people stand, he endeavours to reach them where they are, and lead them gradually from less to more knowledge. Consequently he employs the best known educational methods, as opposed

to the methods of those who confuse facts with theoretic interpretations of them. In other words, his entire procedure is scientific.

Now, there are partisans of various therapeutisms who maintain that there is a point of view that wholly supersedes those mentioned above, hence they would found the art of health on a different basis. They would insist, for example, that scientific knowledge of the organism is unnecessary, that even to mention science is to compromise with materialism. They would see little or no value in physical exercise, the regulation of one's diet, or in the proper mastication of food. Accordingly, they would dispense with the new agencies which our age is discovering in its attempts to eradicate tuberculosis and other diseases. For all these they would substitute the affirmation of thought, the spiritual realisation of ideals, and the acceptance of a doctrine which is said to imply the art of health par excellence.

The chief objection to all these new therapeutic "sciences" is that they put a theoretical scheme in the place of natural knowledge, and thereby ignore half of life. A theory of health to be of real value must be founded on natural knowledge, however noble the spiritual structure reared upon it. For man will be a natural being as long as he continues a resident of this physical world, whatever else is true of him. Moreover, the mind is intimately related to the body and cannot be understood apart from knowledge of it. Hence any one who rears a theory of life by ignoring its physical basis must sometimes fall back upon the earth and begin afresh. The real art of health is founded on sure knowledge of man's physical existence. For the ideal is a sound mind in a sound body, and no one can have a sound mind who fails to think sanely about his earthly life. Granted the right knowledge, a man may well add the heavenly to the natural.

What is needed is a rational criterion to guard our sanity, and preserve us from the emasculated superstition of the mind-cure cults. Under the head of practical ethics we would then be able to assimilate all that is of value in these cults on the practical side, leaving metaphysical and religious problems for thorough discussion in their respective spheres. The result would be an

educational philosophy of health which any reasoning man might accept, whatever his metaphysics or religion.

This is not to say that the "metaphysical" point of view is without value, but that its values can be better stated in other connections. When in search of psychological information, for example, one would naturally turn to scholars who have studied the mind as a whole, rather than to those whose total knowledge of it is limited to a particular therapeutic scheme. For biblical knowledge one would turn to the Bible itself, guided by those who can interpret it most dispassionately and spiritually. For metaphysical principles one would consult a systematic philosopher. What remains is a working acquaintance with suggestion and other mental principles, and these may be restated in such a way as to become common property. Each man could then add his religious or philosophical views.

It is necessary to insist upon these points in order to clear the way for what follows. The present point of view differs radically from that of all the cults in question, while providing a basis of assimilation for that which is least special in these therapeutisms. This is coming down to earth with a vengeance, but such a fall, we repeat, is absolutely essential. For we must put the power of thought in relation to other powers before we can rightly employ it in a way that does not run counter to nature. Thought is not the whole of life. Suggestion is not the governor of the universe.

If I offer you a suggestion about your business affairs, you know well enough that it is a hint or word of advice which you are free to reject or employ. Your acceptance or rejection of it will depend upon your type of mind, what you know or do not know, and upon the motives you attribute to me in giving it. Very likely, you will say, "That's a good suggestion, I will consider it." Or, you may say, "No, I do not agree with you." Likewise in regard to social questions and domestic affairs, you would carefully weigh any suggestion I might offer. Now, why should you not be equally reasonable with respect to a suggestion about your health? If ill, and if you have confidence in me, you might indeed accept a suggestion on my authority and freely

yield yourself to it. But however great your responsiveness, even if it verge upon credulity, whatever the suggestion accomplishes will depend upon your active organism, not upon the mere suggestion. For suggestion has no occult, supernatural, or extra-conscious power. Nature is not its toy, nor is human character its victim. He who is made or unmade by it is thus affected because the total condition of his selfhood renders this possible.

It is of course true that we tend, directly or indirectly, to act in accordance with a suggestion that takes firm hold upon us. But the suggestion itself guarantees nothing. Everything depends upon what we do, or permit to take place, when all inhibitions are removed. It is a fallacy to suppose that suggestion has a magic power which compels our nature or our organism to change in a manner unknown in our conscious life. For suggestion is like a target to be fired at or not, and to be hit or not according to the skill of the marksman. The cool-headed man is never afraid of a mere target. A suggestion will not bake bread. But a word to the wise is said to be sufficient.

There is no formula that will enable a man to make headway in life by substituting affirmation for accomplishment, although every man must believe in himself to succeed. There is no "prosperity treatment" that can do more than the most superficial work for the weak-minded. The very term bespeaks credulity. Nor is it possible to "store away good thoughts in the subconscious mind" as an antidote to future ills. At any given moment, particularly when a crisis comes, what avails is what we can do, the degree of composure at actual command, the self-control based on long training, the wisdom ripened by downright triumphs of the will. Hence it is a fallacy to suppose that we have a mysterious inner, subjective, or subconscious mind, which will do our work for us while we neglect our conscious mental powers. What avails is work, and work springs from conscious endeavour in the mastery of obstacles.

The function of thought, one insists, is not to "demonstrate over" but to understand nature. Its function with reference to health is to bring intelligence to bear upon the problem of living. Such understanding ought

indeed to help a man to sleep more restfully in proportion as he becomes better adjusted, but it would never encourage him to believe that he can live without sleep. It should show him how to improve his method of eating, how to obtain the fullest value from the purest food; but it could not teach him how to lessen the amount of food until he should be able to exist without it. Such knowledge should also throw light on the art of work, so that a man may use his organism more effectively, with less friction, less waste of energy, and the like; it could not teach him the secret of working continuously without rest and food. Nor would a man possessed of such knowledge be likely to take up with fads. For knowledge of nature enables us to live according to nature, under the conditions which nature universally imposes, with all faddist illusions brushed aside. Thus a man may have so keen a knowledge of his organism that, while possessed of his wits, he could hardly overdraw his strength week by week without knowing it. Such knowledge would never lead a man to believe that he could live without physical exercise and maintain the complete health of his organism, whatever beliefs he might hold about his body. Thus his knowledge would be in striking contrast to the notions cherished by mental therapists. For these tend to create a haze of illusion around the body so that the mind does not know the actual situation.

The function of thought is to show us where we stand in the face of what is real. Thought itself cannot change the real situation directly. By taking thought, tracing effects to causes, and looking the situation over reflectively, one may be able to set forces in motion which will produce changes, but only in case we adapt our conduct to nature. Hence it is that no one who has broken down in health can find a royal road to sudden and complete recovery. Thought's best service at such a juncture is to bring a man to judgment.

A man can indeed pull himself together after a collapse, and by resting for a time plunge into the whirl once more, no wiser. One may even live in a world of theoretical illusion for years, under the supposition that the

adoption of a "metaphysical" theory or religious "science" has solved all problems. For thought really has many powers, and we are free to believe anything we like. But for rational beings it is a question of adopting a pace that can be maintained.

In the light of these principles, it clearly follows that there is a fundamental difference between saying that man may take thought for his health, modify his conduct, and improve his general mode of life, on the one hand; and, on the other, declaring that by simply making the appropriate suggestion he can regain his health. In the one case, a man uses his wit to see what is the difficulty; having discovered the trouble, he undertakes to remedy it, whatever the change in point may mean. In the other, he believes that by steadily affirming thought he can attain the same end. The first man takes the world as he finds it, knowing that he is the one to make a change in his food, in his habits of exercise, or in a drainage system. He also knows that he must change his mental attitude, redirect his will, put higher ideals before the mind, working steadily to improve his whole mode of life. The second man, supposing that he is what thought has made him, that the world is what his thought makes it, and that his disease is mental, reasons that by right suggestion he can "master his fate," control his environment, and heal his disease. The first man keeps close to the facts of the natural world, knowing that as long as he dwells here he must have an appropriate amount of food, rest, sleep, and recreation—whatever his belief, however saintly his conduct. The second man has no sound beliefs about human powers, not even in regard to suggestion. Hence, while he is in sight of new possibilities, he does not know how to pursue them.

The true mind-cure consists in using your wits to further the processes of nature, by removing nervous tension, allaying fear, thinking and willing in co-operation with restorative processes. It consists in taking thought to see what shall be done, for human ills differ so widely, and the aids that may be brought to bear are so many, that every man must in a measure depend upon his own judgment, now submitting to authority, and now

rejecting it by virtue of his knowledge of inner resources. Man ought to be sufficiently a law unto himself so that in case of accident, acute or chronic illness, or other bodily difficulty, he would know what specialist to consult. We know this already in regard to the teeth; if more enlightened, we would upon appropriate occasions turn now to the surgeon, the neurologist, the osteopath, or the therapist whose mental work supplements that of the doctor of medicine. In some cases we would put great confidence in the specialist, but in the case of therapists of a new type we would naturally proceed experimentally. Until every one is sufficiently enlightened to make wise choices there will be need of a campaign of education. At the present juncture, true mental healing consists first of all in healing men of their ignorance.

In very many cases of disease, no man is genuinely cured until he understands the forces that were at work in his downfall and in his recovery. No system can guarantee health without the intelligent co-operation of the individual, no matter what the doctrine. Health is in fact an individual matter, and the more complex the problem the greater must be the knowledge and co-operation of the individual. In the long run it is right living that secures health, and every man who has failed to adapt his conduct to nature's requirements must learn the art of health with regard to the matters in question. That is, it is a question of life, and life is rich, multiform. If we will sin we must pay the price. If we would become healthy we must be righteous. There is no vicarious atonement in matters of health. He who would truly possess permanent health—in contrast with the supposable health of the anxious and the nervous people who consult a physician every time they feel a slight pain—should be able to take the matter into his own hands so that he will be able to avoid the life that breeds disease. At least this should be the ideal for the race, after we have overcome adverse conditions which now seriously hamper people from their first years of life in this world.

No genuine physician, teacher, lover of humanity, permits a person to be dependent upon him any longer than necessary to teach the essentials of

the art of health as related to that individual. Even against their will the sick must be taught to employ their wits, the polite invalid must be led out of habits of luxury, and the selfish one must be put to work. Some people never acquire the art of health until necessity compels them to depend upon their own resources. Fortunate are they who are thus compelled because they must earn their own livelihood.

It is not easy to explain the art of health to people who are nearing middle life and have never worked for a living. Even if such people have long observed the prudent conditions of health which physicians advise, it is difficult to explain the principles of inner control. For, in the first place, such control is acquired partly through contest with the severer conditions of the world. Again, those who do not feel the spur of necessity sit about and take their ease until they become heavy in body, hence they are victims of their own mode of living. Try to show them that the mind can intelligently use and develop the body, and they do not know what you mean, for they have never distinguished the mind from the body, either in thought or in practice. On the other hand, those who have striven for a living, have reared children, or met the other experiences that bring development, are already in possession of powers that may be turned to account.

Biologically speaking, the art of health begins with physical man in his struggles for existence. To be sure, it is no longer necessary for every civilised man to be able to defend himself from warlike attack, but so long as we live in this world we may be subject to contingencies in which physical strength will be a crucial matter; and it is a matter of prudence to be prepared. To allow oneself to become so weak in the arms as to be unable to enter or leave a vehicle without assistance in raising or lowering the body is highly imprudent. To insure physical self-protection, and the power to escape on one's own legs in case of fire or earthquake, we should preserve the strength of full manhood. If our daily life unfits us to be thus independent it is decidedly faulty. We should begin early enough to secure the health of manhood for ourselves and our children.

This common-sense, biological point of view is the best one to set over against the therapeutic doctrine which has raised false hopes by emphasising the power of suggestion. The moral of a mental cure is not affirmation to stave off disease, poverty, suffering and death; but investigation to see what is wrong in our mode of living as a whole. For the question is, whatever you may chance to believe, what are you doing? Are you sensuous, self-indulgent, addicted to smoking and drinking? Are you living a highstrung, artificial life? If so, there is no sure method of reform except to reform your life altogether. If you possess money and influence, you are likely to postpone self-help as long as possible. But a new world is revealed to those who really make fundamental effort.

When we have learned the conditions that fit us for physical existence, we may well begin to consider how we may become mentally and spiritually efficient. It is a rude shock, no doubt, to those who have viewed the human mind as an agent of all-controlling suggestion to be compelled to begin with the biological point of view, yet no discovery is more profitable than the one which thus brings theorists to consciousness. For when we learn that the body in large measure conditions mental life, we are compelled to adapt our thought to facts. Thus compelled, we realise the importance of the preservation of sound physical conditions through proper exercise and physical training. We thereupon begin to turn to gymnasts, artisans, musicians, and others who have become masters in their special fields, for illustrations of the art of concentration, rather than to the theorists who lecture about meditation.

In truth, a subtle doubt always lingers in our minds when we meet people of an ascetic, mystic, or neurotic type who are supposed to be remarkable examples of spiritual self-control and development. It may be that abnormal conditions become channels for religious experience or revelation of a very high order; nevertheless the suspicion lingers that the uncanny or neurotic condition has somehow seriously coloured the doctrine. Hence we say,

“Show us the man who eats three wholesome meals a day, who exercises in the open air, sleeps well, and lives a pure life, who also beholds such visions.”

A large part of our educational therapy should be psychological. For medical students, writers, teachers of all schools, as well as for candidates of all other leading occupations, few subjects are so important. One says this with the realisation that the psychology of the day is incomplete, and that much study is needed to apply the present psychology to practical problems. But this psychology is moving in the right direction, for it has begun at the bottom and is working up, in contrast with the speculative psychology of a past generation. Not until a man understands the normal mind in its parallel life with the body is he ready to assess the normal, occult, and subliminal phenomena upon which so much stress is now placed. For it is the normal mind which should set the standard, not the mind of the person who beholds visions but cannot see nature.²⁴

Thus far we have placed emphasis upon right understanding of natural conditions and intelligent use of the will. The more nearly normal a man's life is the more likely he will be to learn from nature what health is, that he may put sound ideals of health before the mind. Then his suggestions, mental imagery, and the like, will find their clues in progressively normal conditions; and the subconscious life will obediently follow. The more his thought conforms to nature the less he will say about subconsciousness and the occult, for the hidden processes will not be unduly emphasised. He will affirm ideals, offer suggestions, and cultivate right attitudes, but all this will be incidental to daily life and work, not singled out as if new and wonderful. Hence there will be no false hopes, and no dreams of royal roads.

24. Prof. Münsterberg has treated many of the most significant psychological distinctions, and marked out the field of psychotherapy, in a recent comprehensive work on this subject, *Psychotherapy*, New York, 1909. The style is difficult and the book will be of interest only to the technical student.

Chapter XI. Spiritual Healing Restated

IN THIS chapter I shall try to summarise the principles of spiritual healing in such a way as to meet the new demands insisted upon in the foregoing chapters. Such healing will be deemed essentially supplementary. As an exponent of religious principles one does not speak in contravention of modern science. One opposes no principle or method that has proved intelligibly efficacious. One accepts the fact that disease is neither purely mental nor wholly physical, also the fact that the restorative processes are natural. But there are mental attitudes and spiritual states accompanying disease in many of its forms, and these require special consideration. There are additional values which by no means conflict with the physical and mental activities to which they are added. It is with these additional values that we are concerned.

One does not undertake to say how far spiritual healing may be efficacious. That is for experience to show in many cases which cannot be judged alike; it is for faith to discover, having expected the utmost in a victorious spirit. One assumes that every one who employs spiritual healing will retain his intelligence. Without inconsistency one may be faithful to several demands in different connections. Only the fanatic would expect to accomplish everything by one method. Religious consciousness with its attendant

benefits runs parallel with therapeutic processes which should be regarded by themselves on a scientific basis. To say this is not to evade an issue, but to define an interest; and not to assume jurisdiction in a province which belongs to others.

That there is healing for the soul is a cardinal belief of all who seek to redeem mankind. That there is consolation for the sick and the sorrowful is also widely believed. It is essentially a question of purifying the inner life of every obstacle that stands between the soul and the heavenly Father. Spiritual regeneration includes the entire individual. The principles needed for this larger regeneration are already employed in part. The crucial point is the acceptance of religious principles which distinguish therapeutic experience from essentially psychological processes.

To avoid doctrinal differences it is better to set forth these principles in general terms, to which the reader may attach the values that belong to his creed. The values necessarily differ since temperaments and doctrines differ. What is common is a religious experience susceptible of various interpretations. Some would see in that experience the presence of Christ, others the immediate presence of God. Some would interpret the experience as if God and the soul were identical, others with reference to the contiguity of heaven with its beneficent spirits. The universally verifiable element is the experience which is real for the man who spiritually interprets it in his own fashion.

Without experience no one would ever believe in spiritual healing. To the end of time the experience will be explained on other grounds by those who have not felt the touch of the religious spirit. But to the end of time there will be a spiritual element in it which the Christian will regard as decisive. Hence it is necessary to regard the subject in the light of the experience out of which various interpretations grow.

Spiritual healing comes about through a change of consciousness based on the discovery that our attitude is an important factor, through a change of heart, a change from fear or hate to trust or love. It may lead to a

fundamental reform in a man's thought, and the acceptance of the doctrine that all our life is from God. It may come through the solution of the soul's problem. It is briefly definable as a regenerative experience accompanying natural processes, and brought about through religious consciousness. It implies something more than passive obedience or an uplifting generality; it involves a definite type of receptivity, and co-operation with nature through the accomplishment of spiritual work. It is not limited to the aging of pain, but may be methodically practised by those who adopt various systems of therapeutics. The restoration of the physical organism is incidental to an interior process of regeneration to which the therapeutic process directly leads. Hence such healing is partly educational, and is accompanied by intelligent explanation.

The term "healing" is used because the work commonly begins with the lessening of physical pain, and because it is added to the restorative processes of nature. It is religious since it is guided by spiritual insight and activity, although accompanying processes susceptible of being diagnosed in psychophysical terms. Physiological diagnosis may be negative where spiritual insight points the way to victory. The accompanying religious experience may reveal factors which psychological introspection overlooks. The various methods imply different principles and sources of information. The psychophysical facts may be scientifically described while the inner experience must be evaluated. The facts and values should not be confused. The religious uplift or new moral incentive, for instance, may be added to an improved state of the nervous organism without being caused by it. The facts of cure do not necessarily prove the religious beliefs, for they belong to another domain. Moreover, the mere facts are never theologically conclusive. The man who declares that Christ healed him may have the same sort of experience as the one who insists that the wisdom or power of God was the efficiency, or that a friendly spirit came and wrought the cure. The theological issues must be resolved on other grounds.

The presuppositions and common elements of the religious experience may be summarised as follows:

(1) The heavenly order of reality is contiguously present to the human soul. To say more than this is to begin to interpret. To insist, for example, that there is mystical union between the soul and God, Christ, or an exalted spirit, would be to adopt a certain sort of religious psychology. The central idea is that, whatever the object of religious belief—a discarnate spirit, heaven, the spiritual plane, a pantheistic God, a theistic Father, Christ the Lord—there is no obstacle between. However authoritative the creed, in whatever terms the heavenly reality be conceived, the experience of religious communion is one in which the prayer, the obedience of will, or mystical contemplation, effaces all human hindrances. The immediate presence of the divine power, love or wisdom, the heavenly influx however interpreted, is the source of the decisive religious value. Man is not the originating source, or even the first directive agent, but the recipient of life from the heavenly environment sincerely believed in as fundamentally real. The powers man uses, or the life expressed through him, may as directly pertain to his nature as the bee-line or the homing instinct belongs to the insect or the bird. But however great the human gift, the point is, the belief that the divine power is decisive is the one which differentiates religious healing from all therapeutics, in which the central factor is said to be the physician's personality, the hypnotic or auto-suggestion, the subconscious readjustment, or the physiological change.

(2) The human soul exists and may become active on a number of levels of consciousness, varying from that of physical sensation and subconscious mental life to that of contiguous relationship with the heavenly order of being. This does not mean incidental fluctuation of mental states, or the control of alleged occult forces, but intelligent transfer of attention implying religious adjustment to the activities discoverable on a higher level. The ability to detach the attention from external objects and centre it on heavenly realities is secondary to the religious experience bestowed from above as a gift.

(3) The fact of superior experience implying the existence of the soul on other levels further implies modes of activity, senses or powers, higher than those primarily conditioned by the states of the brain. These powers become active when the attention is changed from interest in sensation to absorption in religious objects on the level of communion with heavenly realities. The existence of such powers is an inference, but capital evidence is found in the superior insights obtained and the results achieved. This evidence does not conflict with scientific psychology, but relates to types of experience implying ability to control mental states rather than to those states in which the mind is plainly conditioned by the body.

(4) The soul is voluntarily able to attain a state of communion, silence, composure, in which there is experience of a dynamic character implying an intelligible method of co-operation with divine powers. It is this experience, together with the results that grow out of it, which differentiates religious from mental healing. For in mental healing suggestion is the decisive factor, hence emphasis is put upon the power of human thought; whereas in spiritual healing the human words are practically negligible; while the divine activity is decisive. Human thought is ordinarily employed for man's own ends, while religious consciousness implies adjustment to the divine will. Human thought is oftentimes presumptuous, whereas the divine love and wisdom are bestowed according to needs which no man is able precisely to determine.

This dynamic communion is contrasted with mystical or miraculous experiences not only by its submissiveness, its voluntary character, but by its moderation, the absence of ecstasy and other impeding emotions. Religious experience of a supposedly miraculous type is likely to seize a man and render him incapable of giving a wholly intelligible account of it. Mystical union is suspiciously emotional, subject to all the qualifications with which emotions must be interpreted. But religious experience that is therapeutically practicable may be reproduced under precise conditions. It is essentially temperate, characterised by illuminating insights and the

keenest sympathy. It is social and springs from the desire to serve. The recipient is not self-absorbed, not lost in identification of subject with object. The test experience is power to do work, to assimilate efficacious wisdom and love. This work is accomplished through the immediate divine influx, the power that is expressed on the level of religious experience. The human part is to seek, to be ready; the divine is to give. There is no device by which the greater life can be harnessed to obey the lesser. The power of God is not seized upon and directed; consecrated man becomes an agent of divine power.

This belief in the divine influx of love and wisdom no doubt implies a certain type of faith in which one puts great assurance. But it is this faith which differentiates the work from psychotherapy. The disciples of this faith believe spiritual healing to be more efficient, wider in scope, because the idea of the presence of God is more efficient than an idea of merely mental powers or physical forces. The sceptical psychologist would see no difference between spiritual "consciousness" and therapeutic "suggestion." But the difference, we insist, is empirical, and the man who has not experienced the added value which religious belief implies is not expected to make the distinction. To describe the experience of spiritual healing in terms of its psychological factors, and to apprehend it as a spiritual uplift, are two different endeavours. To the psychologist it is a question of dominant ideas and their effects. To the religious therapist it is a question of the added consciousness and power in comparison with which all ideas are secondary.

From the point of view of therapeutic experience, it is a significant fact that by turning aside from the ordinary activities one may establish connection with a higher level of activity. Hence this fact is made the starting-point for the religious method of healing. One cannot state the case merely in terms of the central idea. To pass beyond the absorbing idea to vivid realisation of the presence of God is to enter a superior region. The belief in the higher region grows out of the experience, not the experience out of the idea. Yet the ascent to the higher level is comparable to the most commonplace

transition from lower to higher feelings, and by no means implies the existence of miraculous gifts. To experience an emotion of anger, then to transcend it to the heights of peace, is to experience such a contrast as that on which the religious therapist places such emphasis. To turn from the violent emotion means, for example, to connect with a different level of activity, and to have power wherewith to inhibit undesirable mental states. The therapist makes an art of this inhibitory transcendence. As matter of habit, he cultivates the sort of religious experience which most steadily furthers the growth of composure. He finds that to regain the composure, if momentarily lost, is the best way to check the subsequent effects. He finds that this poise is therapeutically effective even though unaccompanied by suggestions.

The above outline is, however, too general. The implied idealistic principles may be summarised as follows:

God is the envioning, sustaining Spirit whose being is the immanent source of human life and of all guidance. He is not in any sense an absentee God, but in Him we live, and move, and have the totality of our being. This does not imply identity of selfhood, or pantheistic confusion of essences; but preserves the relationship of Father and son, the solidarity of human brotherhood, and the universal nearness of the All-Father.

The precise relationship between the human son and the divine Father would be differently stated according to the creed in point. Still confining ourselves to general terms, let us say that, whatever the intermediary, God's love and wisdom descend through man's total nature. If the purest power be mediated through the Master, we in turn become recipients and transmissive agents, and thus there is a graduated descent. The divine life is the immediate element, while the agent by means of his many-sidedness becomes its instrument of expression. Each man receives and expresses according to his capacity, type of thought, interpreting as best he may. Some adopt the language of emotion, and tend towards a mystical view, others

mediate in rationalistic terms. The fundamental fact is the divine contiguity, not the endless variations of human thought and expression.

The real universe is the eternal order, invisible, manifesting in progressive continuity the love and wisdom of God. We live even now in the divine order. There is no barrier between the natural and the spiritual save in man's attitude and consciousness. Whatever man takes himself to be, he is a child of God, a soul, potentially at least an immortal being; not a body possessing a soul that may become immortal at death. The body is the natural instrument of expression. Consciousness unites man both with nature and with the spiritual world.

Born into a world of physical conditions, where a certain mode of life must be maintained in order to survive, man readily falls into misconceptions concerning himself, what is real and what is wise. Hence his long struggle from darkness into light. Hence his failure to adjust himself to the normal conditions of life. Hence, too, his illness and his pains.

Inasmuch as man is primarily a spiritual being, the purposes for which he exists are spiritual. This is true even of his natural life. His natural life is not fully understood until interpreted in the light of its spiritual meaning. There are many natural experiences which are of a merely trivial character, yet all play their part in the evolution of the soul into fulness of expression. The fundamental instincts, desires, and tendencies within us attain full fruition only so far as they contribute to this spiritual development. They point forward to the soul's ideal. This ideal is not like a mechanically involved structure, not like a machine that is wound up; but its evolution is the soul's own expression, in part contributed to by its individual activities. If the instincts point upward, it is only through the co-operation of the soul that they are finally fulfilled.

The soul may therefore be characterised as a centre of instincts, desires, and activities fraught with a divine purpose. Around this centre play the forces of our natural life, the forces that spring from the body, the influences that arise from outside, and the influences which are the combined product

of action and reaction in the social world. At each moment of existence the soul is brought into the presence of experiences which arise partly from without, partly from within. Being essentially active, the soul assumes attitudes with respect to experience.

To become aware of higher activity, hence to enjoy its benefits or direct it, one must cultivate a certain power of self-observation, an attitude of repose. For our chief difficulty is that we respond to impulses before we think. To possess time for thought, we must in the first place observe closely enough to discover how our organism responds; for example, to changes in the weather, to sudden experiences, such as those which tend to provoke anger or fear, to arouse excitement, disturb the equilibrium of the body. Ordinarily, the organism responds so quickly that the attention cannot catch the reaction in process. But one can by comparison learn the value of thoughtful, deliberate responses, in contrast with the impulsive reactions which give so much reason for regret. In the majority of us this observation has already gone so far that it is only a question of knowing how to initiate more favourable responses to circumstance. To grow in this power of thoughtful inhibition we must attain reflective composure. For this composure will serve as a basis whereon we may take our stand, look forth calmly on the world, and think as much as we like before we act.

Note that thought is added to, directs the activity, not that it is efficiently present from the beginning. We awaken to consciousness to find ourselves meeting life in a certain way. For example, it may be our habit to move with a rush, to begin the day in a hurry, to hasten from one activity to another, then throw ourselves on the bed at night completely fagged out. Few victims of such a habit, or rather system of habits, take thought until they fall ill and begin to wonder what caused the illness. Even then it is not easy to trace effect to cause. The most that one can say at first is that one is a victim of life-long habits of nervously rapid response. The nervous wear and tear had been going on for years and might have been checked at any time. But the

attention was absorbed in other directions until the illness compelled the will to change.

Now, thought can add itself to an activity which has hitherto proceeded unconsciously. It can gradually discover lines of least resistance and learn where to strike in, where to take possession. The first office of thought is thus to make a study of the case, to learn the causes. The second is to put before the mind an ideal for the redirected activity to achieve. Thought, as we have noted in preceding chapters, cannot itself take immediate hold and change a habit, or inhibit activity; its power is indirect, although no less efficient when its proper function is understood. Hence one should be concerned, not with the intellectual process so much as with the active end to be attained. Thought puts before the mind an ideal towards which the activity may be directed. Having clearly formulated the ideal, the next step is to adapt conduct to it, in accordance with the standards of a philosophy of adjustment implying the victorious attitude. These standards show us that what we really need is already at hand, in the providence of God. Hence the initial lesson is obedience, in co-operation with activities already in progress. The ideal should then be phrased in terms of the Father's will, not with reference to our own limited desires. Adjustment, not assertion, is ever the word.

But no theory of adjustment in terms of an ideal is complete unless account be taken of both the divine factors and the human, both the eternal principles and the psychological conditions. For life is beset by relativities which every man must face, whatever his belief in the Absolute. The great need is, possession of a centre of reserve-power, of repose, with an ideal outlook; and knowledge of the conditions of evolution and of spiritual struggle in the actual world of individual experience.

When Henry M. Stanley penetrated the heart of Africa in search of the long-lost Livingstone, he said that the words which ever sounded in his ears were these: "Find him! Find him!" No better illustration could be found of the power of an ideal. On the other hand, the African jungle through which

Stanley slowly penetrated may well typify the conditions of this life day by day. If we look merely at the conditions it seems impossible to act. If we concentrate upon the goal, we are able to forget the conditions; hence we make headway. The great secret is to live in consciousness of the ideal even while we take each step in the pathway of evolution. To think or speak of the conditions of evolution as if they were all, would be to lose our way amidst the jungle. To dwell upon the ideal and ignore the conditions, would be no less one-sided. We must face and understand the conditions, but with the power that lifts us above them.

Ordinarily, we live as Stanley might conceivably have worked his way through the African forest had he lacked the decisive, compelling idea, "Find him." That is, we are immersed in the process of life, enveloped in sensations, swept along by circumstance. We cannot see very far, hence we think there is not much ahead of us. We are face to face with apparently relentless facts and do not see how to conquer. Now, Stanley repeatedly faced seemingly insuperable obstacles. But he was bent on finding Livingstone and could not afford to entertain the thought of failure. Obstacles which appear to be insuperable while we dwell upon them begin to give way before us when we concentrate upon the end to be attained. The art of spiritual healing consists in systematically keeping before the mind the ideal, or spiritual outcome.

Here suggestion is seen at its best. That is to say, the psychological factors are serviceable and necessary; the crucial point is the understanding of what is within our power, what ends suggestion may intelligibly accomplish. The human self is also necessary; the central issue is the understanding of what the self is and what is its rightful province. All the energy and enthusiasm, all the life and the powers of the human self are not only valuable but essential. But these are rightly understood only when grounded in the wisdom and love of God. Hence the secret of success is obedience. Granted this and the human factors are transfigured with divine meaning.

Many know the laws of success so far as ordinary practical life is concerned, but they succumb before the obstacles of the inner world. This is largely because they are immersed in the life-process and do not know how to attain the higher level of thought. The spiritual healer lives on two levels. He sees the process going on, sees the facts, conditions, and circumstances; he also sees the end to be attained. On the higher level he knows how to direct his consciousness so that it shall be an agent for the higher powers. He thus participates in activities which in large part are above his will. The ideal kept steadily before his mind, for example, is the centre towards which his thought is directed, and yet it is the spiritual activity which accomplishes the work of realisation. The process of thought or realisation aids him to lift his consciousness to the ideal level and centre it there, but his thought presently becomes an observer of a mode of life which it does not direct. Thought also helps to build the ideal world associated with the higher level of consciousness, by starting with the idea of God as central, the idea of the soul rather than that of the body, and the thought of the spiritual rather than the natural order; the essential is the experience which proves these ideas true.

Another line of thought that proves helpful starts with the assumption that the conditions in which *each of us* is placed are best for us, in the light of the present stage of development of the soul. That being so, it is a question of coming to consciousness of this present situation in the light of the ideal meaning of the given situation. In some respects this meaning is not plain and can become so only through a progressive discovery of the way in which the soul is meeting its opportunities. For each of us there is deep meaning in precisely the circumstances in which we now find ourselves. There is some respect, for example, in which we are bound, very likely some respect in which we are totally out of adjustment with our present life. The probability is that we are condemning the world, casting blame upon people and things, not upon ourselves. To come to judgment so as to see that the present circumstances express the state of development

attained by the soul, and that the soul's attitude must change before the circumstances can be permanently bettered, is to be in a position to begin spiritual evolution in earnest.

I do not say that the soul makes circumstances, but that the soul is led into circumstances which correspond with its state of development, hence with its needs. The present circumstances are opportunities, occasions for complaint or for spiritual evolution, according to the way in which they are met.

Here is a person, for example, who drags out a languid existence, amidst many ills, aches, and pains. She is never very ill, yet is never well. She has everything she wants—plenty of money and any number of people to serve her. She is, in fact, what would be called a “spoiled child.” Life has been made too easy for her and she has grown selfish amidst ease and luxury. She knows that she is selfish; that is, she will admit it in the same languid sort of way. But there the matter ends. It seems as if circumstances had made her what she is, and that nothing could be worse than her present plight. But precisely these conditions would prove to be ideal if she would regard them in the light of her soul's problem. She is unhappy because she is a woman without a purpose; time hangs heavily on her hands. But it lies within her power to change all this by resolving to be somebody and to do something. An effort will be required to break free and begin to shake off the influences of those who would hold her where she is. But just this resistance of circumstance is the opposition which will serve to awaken her latent powers. It would be useless to try to get rid of her aches and pains by having them doctored from without. These, together with her whole life of unhappiness, grew out of the languid selfishness. The central problem is the soul's problem. No one, working upon her from without, can change her attitude for her.

Now, however ill health may be described and dealt with as a bodily disturbance, spiritual healing begins when it is a question of the soul's problem. This does not mean that other kinds of ills cannot be reached by spiritual means, but that spiritual healing is particularly adapted to the

central attitude of the soul. From this point of view, disease is neither the result of physical nor of merely mental causes, but is the result of wrong living. It is a disordered condition, such that the soul's evolution is impeded. To be permanently cured the life must be so changed that no such illness could ever come again. For permanent recovery implies the understanding of the conditions of life out of which the illness sprang as one of the effects. It implies knowledge of the causes, both mental and physical, and the substitution of other and better modes of life. It means reform through and through. For mere understanding does not suffice without a changed mode of life.

If you who read would begin to apply this method, start where you are, turn aside for the time being from the usual routine of activities, and retire in thought to the ideal world. You are at the start like Stanley, immersed in the African forest. But do not look merely at the trees. Discover an inspiring objective and cling to it with the same sort of determination that carried Stanley through to success. Put before your mind an ideal picture of yourself as you will to be, of your mental life as you would like to have it, of your body in sound physical condition. Hold the ideal picture before your consciousness for a time, regard it in various lights, and keep it there until it has made an impression. Do not reach out as if to possess it completely now. Do not merely affirm or claim it to be true of yourself, but realise its ideal proportions, enter into it, assimilate it, quietly will to become like it. Plainly, it is not true of you now, for if it were you would have no need to put it before you. You are still in the forest, making your way. What you need is an ideal sufficiently strong to lead you out.

Whatever your problem, begin in the same way. Start with the realisation that God is present within and around you, and so enter into the realisation of the divine presence that it shall be a living reality to you, a life-giving power. Fill your soul with this great idea. Put it before you as the ultimate objective of the activities which well up within you. Settle into repose in quiet recognition of the divine presence. Dismiss all care, let all anxiety

cease, drop your fears. Relax and permit yourself to rest. Never mind if there are duties to be performed. Prepare for them by becoming spiritually refreshed.

Turn back to the introductory statements and trace out the implied philosophy, the theory of human life which, instead of starting with the world of the flesh, begins with God, then regards man as a son of God. Transfer your attention, your interests, your thought to the spiritual ideal. Begin in earnest to come to judgment, seeking to know the divine purpose for you. Do not merely analyse your present circumstances to discern their meaning. Let your life unfold before you as a revelation, while you sit there in contemplation. All the wisdom and power, all the life and love you need, are in that divine moment. Enter into these possessions—make them your own.

All this may seem remote enough from your present needs and thoughts, and you may be in quest of something that is more tangible. But it is this general realisation of the presence of God which has been the starting-point for multitudes of people who have found help through spiritual healing. The specific application to the case in hand grows out of the general realisation. For one enters the ideal world as one might enter a church—in an attitude of reverence and prayer. This upliftment of soul prepares the way for the more definite thought of the ideal self, the ideal picture of the body in perfect

health, or the ideal in any respect where there may be need. The essential is the ideal attitude, the spiritual uplift. All else grows out of that as matter of experience.

Chapter XII. The Victorious Attitude

WITHOUT DOUBT the most important undertaking in which a man can engage, when he has made provision for the necessities of life, is to investigate the conditions and laws of human existence. This statement might be taken in a variety of ways, according to the meaning attributed to the term "existence." I now refer, not to the conditions of physical survival and the factors of permanent health, but to the nature of experience when philosophically interpreted. We might attain higher ends if we would more frequently consider the ideals of individual adaptation to the inner life. The real conditions of life are those that thwart or aid us as souls, whatever our natural environment. To take thought about life is not alone to consider how we may become successful members of economic groups, but to reflect upon the inmost character of the selfhood from which decisive activities emerge. It is with the conditions that beset the self, that they may be understood and mastered, that we are here concerned.

Our situation in life may be briefly characterised as follows. We are centres of responsive experience played upon by contending forces. The struggle begins the moment we enter the world. Nature bestows us, helpless, squalling gifts, upon people who believe they know how we should be reared, even though thus to rear us means to oppose the most

individual prompting wherewith nature has endowed us. As infants, we are obstinate bundles into which nurses and mothers persistently rub habits in accordance with custom, misguided or enlightened. Moral discipline begins long before we become moral beings. We are sent to school to indifferent teachers who believe they know what is good for us. If there be any original activity left, it is assailed on all sides. Conservatism delegates a guardsman to watch us at every point where plasticity may discover itself.

The external influences which seize and prey upon us are not the only forces that tend to coerce us into obedience. Habit chiefly makes us what we are, and our organisms enslave us long before we know how to intervene. We are born with instincts, impulses, tendencies to emotion which affect us so subtly that we do not distinguish between our selfhood and its psychophysical basis. By virtue of our existence as human beings we are subject to the promptings to passion which our ancestors have developed. Although we possess progressive tendencies we find it easier to remain where we are. Whatever we do we cannot avoid contests. The tide of conservatism that endlessly sweeps towards us is met by another current flowing from the most individual sources. Our habits and instincts are in a sense our truest benefactors, since we should be unstable without them. Yet they are also our greatest enemies. We are creatures of habit, bundles of emotions, collections of instincts, masses of moods. Amidst this complexity we are wills vigorously claiming the right to be ourselves despite all bondage. Running counter to the will there is a no less insistent intellect. That which is naturally dominant encounters that which is morally right. The head conflicts with the heart, educational training with spontaneity. When we would do good evil is present with us. With an element in our members warring even against ourselves, it is no wonder that we are sometimes at a loss to know what the self really is, or that we occasionally question whether the struggle be worth while.

He who would conquer must first know his enemy. If I know myself well enough to discover that I am extremely susceptible, whereas people of

another type are decidedly influential, I have gained a strong point. I shall then be on the lookout for the subtle persuasions which steal insidiously forth to master me. In the inner life of every man there is a contest between social influences and original promptings. To bring this struggle to the surface is to catch persuasion in its various guises in the act of doing its artful work. One may then know how passion is aroused, how pride is evoked, self-esteem appealed to, emotion played upon. The man or woman who knows the line of least resistance in my character better than I is likely to seek an approach through it. To discover wherein I am weak is to make a promising start.

Here, for example, is a typical situation: A young man of decided talents contemplates entering the ministry. His parents object and seek to turn his interests elsewhere, his father towards business, his mother towards teaching as a profession. At college he is brought under new influences, chief among which is that of modern criticism. Philosophical problems give him endless trouble, also the doctrinal difficulties which make acceptance of a theological creed almost impossible. Rationalistic friends offer their solution, evangelical advisers counsel neglect of all critical problems by absorption in the work of "saving souls." Other advisers say, "Keep away from the church altogether." The man's own emotions point one way, his conclusions another. Thus he is well-nigh distracted, pulled hither and yon. He cannot break away from critical investigation, for doubts once raised must be resolved. It seems impossible to pursue doubt to the end, for that would require time, and there is work to be done. Hence a tentative creed seems imperative.

The contest of influences is no less strenuous in the life of the mother who undertakes to rear her children while directing all the details of the household life. Thought must be given now to financial matters, now to problems of discipline or education, again to the relationships of the family to the community. Meanwhile, the mother is socially ambitious, intellectually keen, alive to the demands of various types of reform. Then there are religious interests of various types to be supported, also ideals of

co-operation with the father of the family over whose complex life she must preside. All these might be graphically described as so many messengers demanding instant attention from a monarch, since each bears a word of importance from a province of the kingdom.

Or, take a special problem in one phase of life. Here is a man whose interests centre about an ideal which has not been given the recognition it deserves by the world. All his creative promptings lead him in the direction of his ideal, and demand conditions of receptivity on his part. But his creative work, like that of the artist who must wait for an appreciative public, does not sell in accordance with its worth. Accordingly, he must win his livelihood in another way. His problem is one of economic adjustment, on the one hand; and of fidelity to his ideal, on the other. A man of faith, he would naturally abide his time, allowing faith to have its perfect work. Meanwhile, his family must be provided for. Economic demands draw in one direction, insisting that he shall produce what sells; his ideal bids him labour for the sake of truth and the right. Torn between extremes, his inner life is frequently upset by the violence of the struggle.

No one who is astir in pursuit of ideals has escaped this situation. In fact, the idealist is sometimes drawn in so many directions that his only resource is to wait until the conflict has in a measure subsided. To love an ideal is to challenge every tendency which can arouse itself into rebellion. A part of the struggle is due to the fact that old forces are fighting for life and becoming more violent as the end draws near. This intense warfare is probably the experience which gave rise to the notion that devils tempt man, and the theosophical belief that "elementals" feed upon us. The same conditions are accounted for by the astrologists in terms of unfavourable planetary relationships. The psychological account probably comes nearest the truth, for it is merely descriptive, and does not attribute these conflicts to external causes. Psychologically speaking, there is a conflict of desires. Every desire tends to express itself in action unless checked in its career. But a desire is not likely to carry the day until it become the strongest motive. The

rampant desires are usually those which most sharply conflict with the one upon which we have set our wills. The will alone is unable to command the situation because the favoured desire is still inhibited. Hence the question is, how to make the selected desire the strongest motive.

The majority of us are at the mercy of this warfare. We try to escape by examining our motives, but these are numerous, and we possess no decisive standard. We fight certain desires for a time, but conclude that we have done little more than intensify the struggle. If we introspectively dwell upon them, they grow upon us, enlisting morbid imagination in their support. When we try to confess to another, pride or some other inhibiting tendency checks us. For a time, we labour under the illusory hope that our wills might end the matter if only we knew how to exert them, but we are unable to acquire the necessary energy. To open the doors and let all desires have abundant expression apparently would not help us, for a mere desire is never satisfied. We may indeed grow weary of the expression of a desire, and this weariness may breed inhibition; but a desire in itself knows no limit.

One difficulty is that most of us proceed at random. We try one method of attack for a time, then turn to another. We have no real knowledge of the forces that play upon us, no decisive acquaintance with our propensities or our powers of inhibition. Hence we are constantly undertaking what we cannot accomplish.

In contrast with this haphazard procedure, the Stoics of old first asked two fundamental questions: (1) What is the nature of the cosmos? (2) What is within man's power? Having propounded a philosophy of the universe and of human nature, they developed an ideal of adaptation to nature by elimination of activities which were futile or indifferent. It then became a question of the sort of inner life which put them in the best attitude to face the world. One cannot do better than follow the same procedure, making allowance for the side-issues into which one may fall.

Turning first to the universal order of things, we are constrained to admit that nature, using that term in its widest sense, is well established. Not only is

there a fixed order of physical phenomena, exemplifying invariable laws, but human nature exhibits universal characteristics, and man's relationship with nature is in accordance with law. The seasons come and go, the years pass, and man is swept down the stream of time, whatever he does and whatever he thinks. It is not in man's power to change the universal order, to stay the tide, or repeal the laws. Life is a gift, not of our own choosing, not within our making, pursuing its way with us, never outwitted. We are its creatures, swept along whatever we do, whether we move agreeably or rebel. We are all in the same situation in this respect. Thus far nothing appears to be within man's power. It were well for the over confident to reflect upon our subserviency to the nature of things.

But if this were all no alternatives would be opened to us. We might adopt the natural man's drifting attitude, obeying his instincts whenever they are active, with the least degree of thought; we might with religious resignation accept the irresistible stream; or, we might become pronounced fatalists of the Mohammedan type, concluding that every detail had been decreed by Allah. However we might characterise our attitude, the description would amount to a confession that even this our attitude and our description of it are products of the same stern fate. It is difficult, however, to state fatalism in entire seriousness, for however forcibly we put the matter there is something left for us to do, even if it be merely to meet our fate with complacent acceptance. What is this but a confession that life is not like a raging fire, devouring whatever lies in its path and meeting no resistance; but an experience exhibiting certain tendencies yet also revealing plasticity, arousing responses, evoking comments? Life is a stream seeking lines of least resistance and pouring through channels, not a solid mass moving forward like a freight car. There is always some event in process both within and without our organisms. There is a way of life which the discerning may follow. Life itself helps us to assume attitudes, urges us to respond. It stores lessons within us, and beneficently persists until its counsels win attention. It moves in rhythms, cycles, and for ever exhibits the processes whereby its successes

are attained. The nature of things simply cannot be stated in merely static terms, but must also be put in terms of life, that perennial wonder which mingles the unexpected with the familiar; and finds many ways to the same end, with remarkable power of adaptation.

It is not true, then, that the only resource is fate-caused acceptance. We know by experience that we may also beat against the bars, develop centres of friction without limit. Thus to meet life's tide is to add to experience, hence to modify destiny. But, again, we may adopt a philosophical attitude, meeting experience with its regularities, plasticities and vicissitudes, *reflectively* and with wise adaptation. Observing whither the stream is tending, we may take the current when it serves, adjusting our responses to life's rhythms, moving with the cycles of events, as one might adjust one's movements to the measured motions of a great steamer at sea. It is within man's power to avoid trying to do what he cannot, to keep from struggling against the tide, to avoid inner rebellion, to move forward harmoniously. It is within our power to learn from experience, and to learn wisdom is progressively to attain freedom. Stating the case as conservatively as possible, we at least possess freedom to do right. We may meet with equanimity that which we cannot alter, avoid being disturbed by what necessarily happens, willingly pursue the course which life is taking within and around us. Thus far Stoicism can carry us.

To meet life in this manner is to be philosophical, and to be philosophical is to start with deep love for truth. First of all one seeks to know things as they are, ignoring nothing, concealing nothing, acknowledging life in its entirety. Such an attitude is characterised by sincerity at its foundation, full acceptance of whatever experience brings, a never-ending desire to interpret this rich totality so that its noblest meanings may be seen. It leads partly to absorption in the present, since it is here that life abides, partly to skilful forethought that there may be full adaptation of means to ends. For the nature of things when philosophically regarded is by no means the mere physical round of rigid fact. The eternal cosmos is moral, beautiful, inspiring

not merely obedience but worship. We cannot truly understand things as they are until we also know them as they ought to be. The wise man's ideal is through and through moral. Stoicism springs from a profound sense of duty.

In the proportionate adjustment between the claims of the fixed order of things and the powers of man, it is well from the first to avoid two extremes. To dwell overlong on the everlasting fixity of things is, we have seen, to pass into bondage to fatalism, to declare that the world is merely what it is, while we are doomed to triumph or die when our stern Master has ordained. Another way to state the case is in terms of election, predestination, and the unflinching will of God. If that view be now antiquated, we are still somewhat subject to the doctrine that whatever is good in man is attributable to God, while all that is wrong is due to man. That is to say, so much is said about the goodness of God, His all-inclusive might in contrast with man's perversity and sinfulness, that no room appears to be left for individuality. The escape from this is found in a frank return to the Greek conception of man as naturally good, profoundly individual, wholly worthy of rounded self-realisation. We are never in the right attitude while we are so overawed by the universal that there appears to be no place for the particular. The universal is nothing without the particular. The universe does not exist for the mere glory of God, at the expense of poor struggling man. There is justice at the heart of things, every living creature is of value.

The opposite extreme is exemplified by those who expect to accomplish everything through human agencies, particularly human thought. So much emphasis is placed upon human will, and the fact that man mentally makes of the world what he likes, that God practically counts for naught. The world is mine, if I take it. Nothing is so successful as success, and all that is needed is the appropriate affirmation, and plenty of self-confident persistence. Or, again, the contrast is between Oriental passivity and non-resistance, and Occidental activity and enterprise. Somewhere between these extremes, we are convinced, the truth must lie. It ought to be possible to be loyal to

God, yet to believe in oneself; to be obedient, faithful, responsive, yet alert, positive, strong. What is the victorious attitude?

The foregoing suggests that there are two other general modes of meeting life. There is a dull, matter-of-fact way, based on prosaic fidelity to the eternal flux of events, and there is a poetic attitude lifting mind and heart above mere Stoic acceptance and Christian resignation. One is called forth by the hard conditions of the struggle for existence, the other by firm persistence in the pursuit of ideals. In one attitude we are cast down beneath circumstance, waterlogged; in the other we are fully conscious of the swelling tide, but our heads are kept steadily above it. There are many reasons why life becomes prosaic for us, in the servile fashion of which the first of these attitudes is typical.

Everybody has heard of the famous man of science who is said to have lost the power to appreciate the fine arts and poetry. But the result that came about in Charles Darwin's case through specialisation in behalf of the phenomena of natural selection, takes place in the lives of untold thousands through the hard necessities of toil. Compelled to hold to one kind of labour, we become parts of the great industrial machine. The mere fatigue of constant work, a fatigue that is never wholly thrown off, makes life prosaic. The round of activities in almost any occupation readily becomes dull unless this tendency be steadily offset by ideal interests. Then, too, our entire modern life, with its strong love of facts, of that which can be precisely stated or proved, is prosaic in direction. We now view life at closer range, we are more literal, care more for knowledge of actual circumstances, in contrast with the romanticism and sentimentalism of former ages. This is an age of emphasis on sincerity. We have lost much of the imaginative love of nature that flourished when men regarded the world in mythical terms. We indulge in minute analysis, and thus lose our visions of the wholeness of things. We are easily swept under by the tide of vast social waves, one-sidedly concerned for the welfare of those whose problems are bound up

with life in the slums. There is great advance implied in all this, but withal a loss of poetic sentiment.

In contrast with the forces which make for prosaic servitude we are well aware of tendencies towards the ideal. There are truths of synthetic and æsthetic insight that offset and surpass the dull round of facts. Amidst the most sordid particulars we single out values, worths, beauties, and place them far above mere details. Our interests thus centre upon ends, and courageous achievement or victories yet to be won. Thus fidelity to facts gives place to zeal for ideals. Recognising that life is not compassed by what can be proved or defined, we transfigure facts by our reconstruction of them, we ride over circumstance and compel it to have moral and religious meaning. We view life in perspective and find it thoroughly worth while. The mere joy of living turns the weightiest routine into a blessing. We even give the vague a place in our cosmos, lest by undue precision and repeated definition we lose sight of the poetic over-element which must be felt rather than apprehended in clear scientific light.

As we become prosaic through narrowness of vision, through overmuch self-analysis, too constant study of people in a critical spirit, by remaining in one town, dwelling in the same house; so we learn to break free by sailing for foreign lands, or by a change of occupation. We also avoid the dull prose of life by ceasing to dwell on our faults, by refusing to become hardened in our attitude towards people, or unduly weighed down by the burdens of responsibility. Again, we attain our end by associating with the young, by keeping young in spirit, by persistently returning to nature, in company with the poets. Music helps, so does "nature's sweet restorer, gentle sleep"; also love, friendships, the joys of mutual work and service. We win most of our triumphs in the face of well-nigh insuperable obstacles by this firm determination to keep young, vigorous, with eyes single to that which is ideal. We help one another by steadily refusing to give up our faith in people, by fixedly regarding them in the light of inspiring ideals.

This poetic fidelity to life does not spring from mere optimism. The optimistic man

is apt to be blind to facts, hence as one-sided as the pessimist. The darker facts of life have been shown to us and can never again be ignored. We must triumph despite the exposures about which we now all know so much. Science has taught us to be precise, cautious, and critical, and we can never become credulous again. She has unceasingly laboured to destroy superstition, and make possible an exact conception of the world; there is no road back to naive belief. Yet it is no less scientific to believe in a realm of values, to refuse to limit our vision to things that can be seen. The true cosmos includes man, and man is moral and religious. While we are seeking to be loyal to the facts let us take into account everything that man is, all that comes within the various horizons that outline his thought. Ideals are facts in the history of man. We have furthered evolution by our fidelity to them.

But can we create enthusiasm for ideals? Can we raise ourselves out of the sordid depths into which severe necessity has cast us? Certainly, there are times when it behooves us to create in stirring imagination that which we must believe in order to succeed. There are also periods when, encountering nicely balanced alternatives and seemingly unable either to decide or to act, we must break through the line and do that which will set matters in motion. For in life there is hope. What we need to believe in order to be saved is already partly true. The difficulty is that we see only details, circumstances, not the Life that unifies, or the goals to be reached. The power of man to do his part in adjustment to the onward rushing stream is often more consequential than all the eddies and currents of the stream. These are there to test him.

It is a question of the wisest attitude that can be maintained in view of the fact that to be a lover of ideals is to encounter forces that besiege and test us to the limit. We cannot deny the conditions of evolution, for that would be to create an artificial world; we are each moment compelled to adapt ourselves to the situation precisely as it is. To insist that the conditions are

what we make them would be to ignore the fact that they are practically the same for all, that the universal is over the particular and beyond our power. Our power of thought is seen at its greatest when rethinking just these universal conditions, instead of inventing supposedly ideal conditions of its own. Our wills are most ours when we most steadily will what God would have us become. If we think and will to advantage we must begin by relieving ourselves of the tensions due to the effort to hasten the pulse-beats of life, or control experience for our own ends. The greatest lesson of life is the discovery that we cannot have our own way.

Stoic calmness in the presence of the universe, rising majestically above us, is the surest startingpoint. All rebellion must cease if we would make headway. We are here, and cannot help it. We have ideals and must pursue them. The factors of the contest are not of our choosing. But what if they prove to be precisely what we would have chosen had we possessed the power? What if life be so organised that what we desire when we truly know ourselves is precisely what experience is steadily sweeping us into? Perhaps the trouble is not that we cannot have things our way, but that we beat against the bars before we half know who we are, or what is being accomplished through us.

Stoic acceptance is in fact merely a startingpoint. We are counselled to become calm enough to look abroad over the green fields and into the inner world to see what manner of thing this strange possession called life really is. We have made headway if we have persuaded ourselves to be quiet and observe. For there is a possibility that we shall begin to discover whither the great tide is tending. Poise, I insist, is merely a basis, a centre from which we may react more successfully, free from the emotions of fear, anger, jealousy, spite, which once thwarted us. We must possess self-control or we can do nothing. Here unlimited possibilities are within our power.

Without question the most decided advance in equanimity is made through knowledge of law. When we discover that all things, events, and persons belong together in one cosmos, we are in a position to make

headway. I say this with recognition of the methods of meditation, the practices of self-control and concentration that have prevailed through the ages. A common fault in all these methods is that, while starting us on our road, their benefits are intermittent. A composure which I am able to assume on occasion no doubt aids me on that occasion, just as the smile and the pleasing manners which we employ in the presence of strangers may serve us. Special modes of training are unquestionably needed for various ends. But the question is, Have we a possession which no occurrence can take from us? No one can answer "Yes" who fluctuates with social weather and changes in inner mood. However beautiful or uplifting an emotional or contemplative experience may be, there is no state of the feelings comparable in power with knowledge of law.

For, note what it means to see things as they are and see them whole in such wise that no event shall fall outside. To possess this insight is not alone to see that the event of to-day belongs with that of five, ten or forty years ago, but that my life is tied in with that of all my fellows. If I am convinced that the total process thus for ever belonging together is through and through moral, I am bound to declare, with Emerson, that "justice executes itself," that "none of us can wrong the universe." Really to believe this is to cease to lament because of the wrongs my fellows do, for every man at the present moment is in a favourable place. I mean, of course, the real man and his real situation in life. "It is only the finite that has wrought and suffered; the infinite lies wrapped in smiling repose."

The rightness is found in the totality of all real situations in the long run, the wrong in the relative situations in which men are placed when they are concerned with appearances. When I am thoroughly honest with myself, granting acute self-knowledge, I am constrained to confess that I am where I deserve to be, and have chiefly myself to blame. What is true of me is true of all. Viewed as a race we are inseparable members one of another in the republic of God, and God really reigns.

To have this insight, I say, is to possess sure hold upon ourselves. For, in the first place, we trace all experiences to their responsible source, we cease to complain of other people, we no longer blame the universe. We also begin to have faith where once we worried without cessation. While I am angry, fear-bestrught, torn by anxiety, jealousy, and passion I live in fragments; let me discern the centrality of things, and live by it, and I cannot be thus torn. For such knowledge, I repeat, is gained by triumphantly reckoning with modern science, by learning how the other half lives, by going behind the scenes in order to discover just how wicked the world is; in short, by taking all the facts into account, yet still being able to pass beyond these to philosophic knowledge of the moral universe. For the cosmos that one accepts in Stoic composure is the real universe of divine reason. One by no means takes things as they are in the world of phenomena. One frankly admits all that men call evil in the world. One steadily strives to make the world better. The essential difference is that one begins by first readjusting one's own attitude, then going abroad in the world in a spirit that can be habitually maintained.

When a man wins this central insight, he is in possession of power by which to master his fears and other emotions. For, as we noted above, in order to master our mental states, we must bring to the fore the desire which shall be the strongest motive. It is characteristic of most emotions to be wilful, to seek to occupy the whole horizon, while the desires are in themselves insatiable. What is needed is an interest which shall weld a sufficient number of mental states into a unit that will overcome the resistance of the strongest desires and emotions. This unit is found in the insight that in this universe the right really prevails, despite all appearances.

By no sudden effort of the will, therefore, can one attain the victorious attitude. We may through persistent volition win temporary victories. We may by self-assertion push ourselves to the front and attain temporary success, just as we may apparently succeed by ignoring every factor that is unfavourable. But a day of severe reckoning, followed by a heavy fall to

earth, is the result of every attitude that is maintained at the expense of vital energy, to the neglect of the laws of gradual evolution, or at the expense of others. I am speaking of a pace that can be maintained. There must be no illusions. I must deal fairly with everybody.

I do not mean that one must wait for a unifying insight before attaining any degree of permanent self-control, for all scientific knowledge gives power, the intellectual life tends towards stability. But I am speaking of the most victorious attitude. To banish fears and other unruly emotions or desires with decisive power I must understand and look beyond them to an ideal whole that inspires poise. To adore, aspire, is a beginning. To pray is a help. But when I begin to possess the great treasure I no longer need to pray for it. Prayer is in part a confession of weakness, resorted to in our straits. We are all weak enough to need to pray, no doubt, but such prayer is not the ideal. The ideal is to reach the height where, with the Master who above all others taught men how to pray, we learn that the Father has already provided what things we have need of, hence our part is to launch forth into the world of human service actively co-operating with life's triumphant moral tide.

It has long been customary to disparage the Stoics as fatalists, absorbed in a merely individual life, in contrast with Christian ideals of love and self-sacrifice. A few, with keener insight, have detected a striking resemblance between Stoicism and Christianity. Here as elsewhere Jesus came to fulfil. From first to last he preached to men concerning the kingdom, near at hand and within, whose gifts were ready for those who should prove faithful. The true Christian prayer or worship, like the attitude of Stoic acceptance, bids us enter into the possessions that are truly ours, not to undertake in one jot or tittle to alter the law. Either the Father watches over all, including the seemingly helpless sparrow, or He does not. The Master emphatically assures his followers that the Father's care knows no exception. It follows that nothing is subject to alteration in the heavenly care. For Jesus, agreeing with the Stoics, places the emphasis upon the universal, not upon the particular, upon what God has done and is doing, not upon what man can accomplish.

If we cannot by taking thought turn one hair white or black, if only by losing our life can we save it, the way is clear. Hence Jesus proceeds to inculcate in terms of faith and love what the Stoics put in terms of duty and individual adjustment. The terms are secondary, the central factor in each case is knowledge of law. When I know for a fact that the kingdom is universal, that only by obedience and love can I make any real headway, cursed am I unless I abide by this insight.

What is within my power in Christian terms is to turn from my selfish life of pride, worryment, and emotion, and begin to harmonise my will with the divine by loving instead of hating, by being at peace with the neighbour whom I formerly tried to rob. Stern and fast is the law, Jesus repeatedly insists; there is freedom for every man who is willing to walk by it, instead of being driven into the strait and narrow way.

Now these conditions seem hard indeed. Observing people all about us marching forward to success, we set out on the highway of progress with the hope of attaining the victorious attitude. And now we are told that to succeed means to move the way God is going and have no selfish plans. But what else should we expect if we endeavour to penetrate behind all appearances and know even as we are known? All life springs from a single source and makes towards one great end. There is but one Power at the helm. The universe is not a seat of warfare between captains. We are started out on the great stream of life, not destined to succeed, but immersed in conditions which will make for success if we make good use of them. The conditions, the ideals, the triumphant activities that arise within us, are divine gifts. Only by receiving and developing these to the full can we succeed. Tested to the utmost, torn and buffeted, the conditions of life are ideal for the growth of character and the full expression of individuality. This being so, we should expect to be thwarted in every direction except in the one in which God would have us go. The same conditions which seem so hard that we would fain cry out that the universe is an unjust contrivance lead us to rejoice with boundless gratitude, when we see the folly of all finite success.

What do we seek when, weighed down with illness, we endeavour to adopt a victorious attitude? We will to have our organism conform once more to the type, to become what nature's gifts at their best have made it. That is, we try to remove the obstructions, relieve the strains, repair the injuries which impede the harmonious action of the various organs and the nervous system. Hence if we are wise we conform our thought, as well as our conduct, to an ideal standard, seeking to co-operate with the restorative life of nature. Realising that fear engenders seriously disturbing excitement, we endeavour to be calm, avoid all nervousness, relax, and give nature the fullest opportunity. All this is conformity, adjustment; not self-assertion. Yet in seeking to put the self with its deflecting impulses and its worriment aside, we do not become merely passive, but try to move with nature, in thought, in will, and in conduct. Inasmuch as our activity is inevitably a factor, if not to interfere it must co-operate. We anticipate the best, we cling resolutely to hope, endeavour to think of the normal state which we expect presently to regain instead of the present condition. The victorious attitude is one in which our most influential activities are centred upon the goal to be attained, not upon the process of restoration. We try in every way to establish a centre of equilibrium in favour of health, to bring all our consciousness to bear to make our imagery serviceable, to make the impetus towards health the strongest motive. Hence in all our volitions we move forward with quiet confidence, avoiding the sort of affirmation of the will which develops tension or strain. For tense volitions exhaust energy and engender new obstacles which nature must overcome. One must be wholly content to adopt nature's pace, save so far as that pace may safely be heightened without interference with normal processes. In short we yield our own way absolutely, seeking to learn from the experience whatever lesson it may teach. This ideal is as true of an acute or slight illness as of a disease of long standing. Somehow we have broken in upon nature's harmonious course, we have overdrawn at the bank of health, spent our energy too quickly, sinned against the laws of moderation, rest, and recreation. There is no royal

road to recovery, if we would be restored once for all. No one can do our thinking or willing for us, no one bestow equanimity upon us; the proper attitude must be developed by individual effort. There is no other way. If we insist on having our way, we must as a consequence suffer further results.

The same principles are exemplified in our dealings with students and friends, in so far as education and friendship are really effective. To help another I must first know the individual whom I would help. That is, I must know him not as people may have judged superficially, or in accordance with merely general principles, but I must know what life is seeking to attain through him, what his deepest desires are, what he wills to become. My province as teacher or friend is to further the growth of individuality in him, even if to do so means to aid him to develop in a manner wholly contrary to what I might like to make of him. It is not my part to persuade or convert, but to call out and to inspire. If what the student wishes to be is obviously not the best he is capable of becoming, it is indeed my right to say that which will in due course bring him to his better self. If my friend proposes to be wilful, if he merely wishes me to help him to be what he wants to be, not what he ought to be, then I may intervene and do my utmost to persuade him of the right. But it is not my righteousness of which I wish to persuade him; it is whatever his conscience shows to be right, when I have brought him to a state in which the alternatives are sharply emphasised.

The victorious attitude implies an assimilation of the virility of individualism into the higher life of service for humanity, and of adaptation to the divine will. It is no less positive and strong than that of man in his mere finitude, but is tempered by the gentler virtues of obedience and love. It is no less creative in its results than that of self-reliance of the usual types, but is creative with higher ends in view. Hence it does not imply a curbing of freedom, a crushing out of independence: it implies true freedom through the most fruitful dependence. Its outlook is towards the universal.

Bibliography

- Dresser, Julius A. *The True History of Mental Science: A Lecture Delivered at the Church of the Divine Unity, Boston, Mass., on Sunday Evening, Feb. 6, 1887*. Boston, MA: Alfred Mudge & Son, 1887. Copyright, 1887 by Julius A. Dresser.
- Dresser, Annetta Gertrude. *The Philosophy of P. P. Quimby with Selections from His Manuscripts and a Sketch of His Life*. 2nd Ed. Boston, MA: Geo. H. Ellis, 1895.
- Dresser, Horatio W. *The Immanent God: An Essay*. Boston, MA: Horatio W. Dresser, 1895. Copyright, 1895 by Horatio W. Dresser.
- Dresser, Horatio W. *The Power of Silence: An Interpretation of Life in Its Relation to Health and Happiness*. Boston, MA: Geo. H. Ellis, 1895. Copyright, 1895 by Horatio W. Dresser.
- Dresser, Horatio W. *The Perfect Whole: An Essay on the Conduct and Meaning of Life*. Boston, MA: Geo. H. Ellis, 1896. Copyright, 1896 by Horatio W. Dresser.
- Dresser, Horatio W. *The Heart of It: A Series of Extracts from The Power of Silence and The Perfect Whole*. Boston, MA: Geo. H. Ellis, 1897. Copyright, 1897 by Horatio W. Dresser.
- Dresser, Horatio W. *In Search of a Soul: A Series of Essays in Interpretation of the Higher Nature of Man*. Boston, MA: Geo. H. Ellis, 1898. Copyright, 1897 by Horatio W. Dresser.
- Dresser, Horatio W. *Voices of Hope and other Messages from the Hills: A Series of Essays on the Problem of Life, Optimism and the Christ*. Boston, MA: Geo. H. Ellis, 1898. Copyright, 1898 by Horatio W. Dresser.

- Dresser, Horatio W. *Methods and Problems of Spiritual Healing*. New York, NY and London, GB: G. P. Putnam's Sons, 1899. Copyright, 1899 by Horatio W. Dresser.
- Dresser, Horatio W. *Voices of Freedom and Studies in the Philosophy of Individuality*. New York, NY and London, GB: G. P. Putnam's Sons, 1899. Copyright, 1899 by Horatio W. Dresser.
- Dresser, Horatio W. *Living by the Spirit*. New York, NY and London, GB: G. P. Putnam's Sons, 1900. Copyright, 1900 by Horatio Willis Dresser.
- Dresser, Horatio W. *Education and the Philosophical Ideal*. New York, NY and London, GB: G. P. Putnam's Sons, 1900. Copyright, 1900 by Horatio Willis Dresser.
- Dresser, Horatio W. *The Power of Silence: An Interpretation of Life in Its Relation to Health and Happiness*. New York, NY and London, GB: G. P. Putnam's Sons, 1901. Copyright, 1895 by Horatio W. Dresser.
- Dresser, Horatio W. *The Christ Ideal: A Study of the Spiritual Teachings of Jesus*. New York, NY and London, GB: G. P. Putnam's Sons, 1904. Copyright, May, 1901 by Horatio W. Dresser.
- Dresser, Horatio W. *A Book of Secrets with Studies in the Art of Self-Control*. New York, NY and London, GB: G. P. Putnam's Sons, 1902. Copyright, 1902 by Horatio Willis Dresser.
- Dresser, Horatio W. *Man and the Divine Order: Essays in the Philosophy of Religion and in Constructive Idealism*. New York, NY and London, GB: G. P. Putnam's Sons, 1903. Copyright, 1903 by Horatio Willis Dresser.
- Dresser, Horatio W. *The Power of Silence: A Study of the Values and Ideals of the Inner Life*. 2nd ed., rev. ed. New York, NY and London, GB: G. P. Putnam's Sons. Copyright, 1895, 1904 by Horatio W. Dresser.
- Dresser, Horatio W. *Health and the Inner Life: An Analytical and Historical Study of Spiritual Healing Theories, with an Account of the Life and Teachings of P. P. Quimby*. New York, NY and London, GB: G. P. Putnam's Sons. Copyright, 1906 by Horatio Willis Dresser.
- Dresser, Horatio W. *The Greatest Truth and Other Discourses and Interpretations*. New York, NY: Progressive Literature, 1907.
- Dresser, Ph. D., Horatio W. *The Philosophy of the Spirit: A Study of the Spiritual Nature of Man and the Presence of God, with a Supplementary Essay on the Logic of Hegel*. New York, NY and London, GB: G. P. Putnam's Sons, 1908. Copyright, 1908 by Horatio Willis Dresser.

- Dresser, Ph. D., Horatio W. *A Physician to the Soul*. New York, NY and London, GB: G. P. Putnam's Sons, 1908. Copyright, 1908 by Horatio Willis Dresser.
- Dresser, Ph. D., Horatio W. *A Message to the Well and Other Essays and Letters on the Art of Health*. New York, NY and London, GB: G. P. Putnam's Sons, 1910. Copyright, 1910 by Horatio Willis Dresser.
- Dresser, Ph. D., Horatio W. *Human Efficiency: A Psychological Study of Modern Problems*. New York, NY and London, GB: G. P. Putnam's Sons, 1912. Copyright, 1912 by Horatio Willis Dresser.
- Dresser, Ph. D., Horatio W. *The Religion of the Spirit in Modern Life*. New York, NY and London, GB: G. P. Putnam's Sons, 1914. Copyright, 1914 by Horatio Willis Dresser.
- Dresser, Ph. D., Horatio W. *Handbook of the New Thought*. New York, NY and London, GB: G. P. Putnam's Sons, 1917. Copyright, 1917 by Horatio W. Dresser.
- Dresser, Ph. D., Horatio W. ed. *The Spirit of the New Thought: Essays and Addresses by Representative Authors and Leaders*. New York, NY: Thomas Y. Crowell Company. Copyright, 1917 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *The Victorious Faith: Moral Ideals in War Time*. New York, NY and London, GB: Harper & Brothers Publishers. Copyright, 1917 by Harper & Brothers.
- Dresser, Ph. D., Horatio W. *A History of the New Thought Movement*. New York, NY: Thomas Y. Crowell Company. Copyright, 1919 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *On the Threshold of the Spiritual World: A Study of Life and Death Over There*. New York, NY: George Sully and Company. Copyright, 1919 by George Sully and Company.
- Dresser, Ph. D., Horatio W. *The Open Vision: A Study of Phychic Phenomena*. New York, NY: Thomas Y. Crowell Company. Copyright, 1920 by Thomas Y. Crowell Company.
- Dresser, Horatio W. ed. *The Quimby Manuscripts: Showing the Discovery of Spiritual Healing and the Origin of Christian Science*. New York, NY: Thomas Y. Crowell Company. Copyright, 1921 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *Spiritual Health and Healing*. New York, NY: Thomas Y. Crowell Company. Copyright, 1922 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *Psychology in Theory and Application*. New York, NY: Thomas Y. Crowell Company. Copyright, 1924 by Thomas Y. Crowell Company.

- Dresser, Ph. D., Horatio W. *Ethics in Theory and Application*. New York, NY: Thomas Y. Crowell Company. Copyright, 1925 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *A History of Ancient and Medieval Philosophy*. New York, NY: Thomas Y. Crowell Company. Copyright, 1926 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *A History of Modern Philosophy*. New York, NY: Thomas Y. Crowell Company. Copyright, 1928 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *Outlines of the Psychology of Religion*. New York, NY: Thomas Y. Crowell Company. Copyright, 1929 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *A History of Modern Philosophy*. New York, NY: Thomas Y. Crowell Company. Copyright, 1928 by Thomas Y. Crowell Company.
- Dresser, Ph. D., Horatio W. *Knowing and Helping People: A Study of Personal Problems and Psychological Techniques*. Boston, MA: The Beacon Press, Inc. Copyright, 1933 by The Beacon Press, Inc.