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ESSENTIALS

OF

MENTAL HEALING

THE THEORY AND PRACTICE

By L. M. MARSTON, M. D.

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PREFACE.

HE who publishes a book to inform the reader, rather than to flatter a personal conceit, justifies the act as a response to an existing demand. It is to such a feeling that this little manual owes its origin. The interest in the phenomena of mental healing is rapidly increasing in all parts of the country, and thousands of intelligent, thoughtful people, with no special leaning toward what they account a doubtful science, are asking for a comprehensive, explicit statement, in plain language, of the theory and practice of this way of treating disease; teachers and students also are in need of a suitable and convenient text-book. It is to such seekers after light and help that this work is addressed.

But after much and varied experience in the teaching and practice of mental healing, the author is convinced that much has been claimed as part and parcel of the subject which does not strictly belong to it, while the essentials need to be presented more clearly and logically.

This volume, as far as the author understands them, embodies the truths common to all forms of mind healing, and excludes whatever is dogmatical or tends to discriminate in favor of any particular school or way of practice. It recognizes and explains the principles of "Christian Science," "prayer-and-faith cure," and other methods of metaphysical and psychological treatment of disease, which have a common basis in truth.

All agree to say that the healing power is of God, that the real man is the spiritual and not the physical being, and that right thinking produces right action. These subjects are considered in the following pages, in their proper order. What is taught about Supreme Intelligence as the source of life, knowledge and power, is the leading topic, because all true ideas take

their departure from God as the center. Man is the next subject treated, because it is necessary to know what he is and what relations he sustains to God, in order to understand him. Since the human body, which is the object of healing, is material, and disease is a phenomenon of organized matter, the true theory of matter is also explained and applied.

The chapter on the mental treatment of disease is based on what has been previously explained in the book, and cannot be fully understood until the contents of the previous pages are mastered. The reader is, therefore, recommended to begin with this preface, and read each division of the book in order, omitting nothing, until the last; he will then have given the subject a candid hearing, in the particular way in which mental healers prefer to have it presented, and may then be fairly entitled to accept or reject the claims advocated herein.

In preparing the work the aim has been to so arrange the subject matter, that the book would be adapted to the wants of the general reader, and at the same time

suitable as a text-book for the use of teachers and students in the class-room.

While writing out the theories and statements that long experience and careful study show to be the essential groundwork of the art of healing without medicine, the author has been stimulated by the hope (which he believes well founded), that the product of his labor will be the means of great good to his fellow-men, by leading them to withdraw attention from the illusions of material sense, and grasp with firmer faith and clearer vision eternal realities and spiritual truth.

The author is a firm believer in immortality, — a conscious existence after the change called death. The fact that we have a conscious identity now, is proof that we shall always remain the conscious individual expression of the one Spirit, God.

L. M. M.

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INTRODUCTION.

MAN'S inmost consciousness is the touchstone of recondite as well as obvious truth. Get but that sure test, and it may be trusted to the last; for "the soul's emphasis is always right." The contents of this little book, although not opposed to sound reason, appeals mainly to this certain test, and relies on intuitive perception, rather than logic, in support of the positions assumed.

But it frequently happens that the easiest approach to the star-chamber of conviction lies along the line of experience and memory. Especially is this the case with the subject herein considered, and any reader, who stops to ponder the evidence, will find facts enough about which he knows, to disarm preju-

dice and bespeak for these pages a candid perusal.

All who have seen much of the workings of disease are ready to acknowledge the truth of Dr. O. W. Holmes's assertion that "the great proportion of cases of sickness tend to get well, sooner or later, with good nursing and little or no medicine." Mother Nature is forever mending. There is a power enlisted on the side of recovery and health that, under various names, as "vitality," "anima," "nervous influence," "sensorial energy," "vital principle," "occult cause," "stimuli," "*vis medicatrix naturæ*," makes for a cure, whether the circumstances be favorable or adverse.

The helpful influence of this persistent life force comes to the invalid, sometimes as a mere impression that his time to die is not at hand, or that his life-work is unfinished and he cannot be spared, or that he chooses to get well and will not yield the struggle; but oftener it is simply a tenacity of life, a vitality that conquers every morbid tendency, and finally lifts the patient to his feet.

Another fact of common observation is that the mind exerts a powerful influence on the state of health. Cheerfulness, hopefulness, and fortitude are the allies of recovery; dejection, sorrow, and fright are in league with death. As much skepticism about the presence of disease as is consistent with prudence tends to ward it off.

“The best receipt for health, say what
they will,
Is never to suppose we shall be ill.”

A positive, dogged refusal to believe himself sick has saved many a man from a dangerous illness. The advantage of withdrawing attention from symptoms that are alarming, and fixing the thought on something else is well understood. In this way the parent soothes the crying infant, and by the same means Mother Nature makes her larger child forget his languor and pain, while she pours upon his wounds the balm of her own prophylactic.

All know how fruitful of disorder are anxiety, worry, protracted care, misdirected sympathy, superstitious dread, fidgets, per-

verted imagination, unrestrained passion, and bad temper. From these cruel enemies of health let us hope to be delivered. But on the other hand, how it helps one to be well to cherish tranquillity of mind, content, calm faith, an imperturbable spirit, freedom from undue care, reasonableness, and personal discipline.

“The body constantly acts on the mind: this is now universally recognized. It is not as often noticed how the mind acts upon the body. A mind strengthened by truth and a determined purpose will support a feeble body, and enable it to do wonders. Mental excitement often cures bodily disease. There are authentic cases of persons given over by their physicians, who resisted death and saved their lives by a strong determination not to die. Any influence which rouses the mind to action will often cure the body. One day we shall have a mind-cure hospital, where bodily disease will be relieved by applications to the mind. Meantime, how much can be done for invalids by visits from cheerful, bright, entertaining visitors,—by religious influences which inspire faith

and hope, and not doubt and fear. Whatever turns the mind out of itself, causes it to look up, interests it in helpful truths, helps the body too." — *James Freeman Clarke.*

The suggestion of a mind-cure hospital, made seven years ago by the eminent divine and author just quoted, calls attention to the evidences of a belief in the possibility of healing without the use of medicine. Many facts go to show that such a belief has always existed in the human mind, and that such cures have not been uncommon in any age of the world. We read in "Bread Pills": "Cabalism, exorcism, fetichism, imposition of hands, anointing with oil, touching sacred relics, visiting shrines, spells, amulets, periapts, prayer-and-faith cures, mesmerism, metaphysical healing, are each and all confessions of a wide-spread belief that, somehow, Nature is not wholly dependent on the virtues of drugs and regimen, but will, on certain conditions, restore health by short cuts of her own."

It does not require great capacity for marvels to enable one to see that history

abounds in intimations that what was known among the earlier Apostles as "the gift of healing" is the common property of the human race. During the centuries antedating the discovery of what is termed rational medicine, on what else did people rely for help in time of sickness? There can be no reasonable doubt that, among all nations in ancient times, the mental treatment of disease was the usual method, and so common that such cures excited no more surprise or remark than the cures wrought by medicine do now.

This conviction is forced upon the thought when it is remembered that the ancient inhabitants of India, Persia, Judea, Greece, Italy, and Egypt, believed in and practiced mind-cure. The Celtic tribes of western Europe and the British isles held similar doctrines; and even the barbarous aborigines of this and other countries put faith in magic and incantations. Some may prefer to regard this kind of evidence proof of the superstitious dread of demoniacal spirits that influenced the credulous people of early times; but it is produced

for the sake of impression rather than argument; and what will these same people infer concerning the generally accepted cures alleged to have been wrought by Jesus and his followers?

The Christian fathers and writers bore unequivocal testimony to the reality of mental healing as practiced by themselves and others, and the early records of many of the Protestant religious sects abound in instances of the same sort. Many genuine, well attested cases of restoration to health by psychical means have also been reported in more recent years, and are of frequent occurrence at the present time. Here, too, is a mass of cumulative evidence that it is useless to deny; for Rev. J. M. Buckley, D. D., a disbeliever, and obstinate opposer of all such phenomena, says in his recent article in the *Century Magazine*: "After all deductions have been made, the fact that most extraordinary recoveries have been produced, some of them instantaneously, from disease in some cases generally considered to be incurable by ordinary treatment, in others known to be curable in the ordinary pro-

cess of medicine and surgery only by slow degrees, must be admitted."

The evidence thus far presented is derived, for obvious reasons, from sources outside the ranks of "metaphysical healing," "Christian science," and other professional mental curing, as taught and practiced by the different schools of healers that have recently sprung up in this country, and are doing what seems to be very wonderful work. It is given in the sincere hope that it will lead those who have never informed themselves on the subject to consider what follows in a spirit of fairness, and to look upon mental healing, not as a new thing announcing itself in these modern times by signs and wonders, but as a broader development and fuller application of a power that has always been used to some extent for the benefit of mankind. It comes not as a fresh marvel appealing to public credulity, but as a blessing, amenable to and in harmony with the universal law of being, and resting on a scientific basis of truth that all men are capable of understanding and applying for themselves.

I.

GOD.

OUR age is grossly material. It believes in the reality of lands and merchandise, and trusts its five senses to the last. If it admit the existence of spirits, and that men may sometime be disembodied ghosts, it banishes such supernatural beings to an invisible abode, and goes resolutely about its business, stoically bearing the ills of life as best it may.

We are about to enter upon the study of a science that treats life from another point of view. It disputes the evidence of the senses and refuses to accept their reports as final. Instead of following the beaten path by which theology has striven for centuries to climb from the material to the spiritual, reasoning from nature up to nature's God, we now reverse the process, and, planting ourselves at the center of being, endeavor to start at the cause and thus be able to account for the effect.

At the very threshold of his course the student finds himself face to face with the profoundest problems that have ever engaged the human mind. Mental healing, which is the subject treated in these lessons, has a basis in scientific Christianity, and not only cures bodily disease, but introduces a moral reform that harmonizes all being. The right understanding of man's relations to the Infinite is the secret of health and the sovereign panacea for every human ill. Inasmuch, then, as a sound mind and a sound body depend on an adequate knowledge of scientific Christianity, and the center of the Christian system is divine, the study of this subject properly begins with the inquiry, What is God?

The answer to this all-important question is not to be sought in the dogmas of any church on the one hand, or in the mysteries of occult theosophy on the other, which at best are only mutable human theories and opinions. It is derived rather from the intuitive perception of men of every nation in all ages of the world, that God is Spirit, Soul, or

Substance,—and, in the Christian conception of Him, the creative Principle and almighty Source of life. God is the name of that higher intelligence that every religion exalts as Deity, and that the Christian faith endows with the superlative attributes of infinite perfection.

It is fundamental to a true understanding of God that He be believed in as the one only Deity, omniscient, omnipotent and omnipresent. Such a comprehensive definition of God divests mental science of many difficulties at the outset; for, if He be all-wise, as Christianity teaches, knowledge has a divine origin and is spiritual. If He be all-powerful, whatever else seems to be a power is limited, and therefore finite. If He be everywhere present, nothing in the universe can exclude Him.

Scientific Christianity, following the example of its great founder and teacher, carries this conception of Deity somewhat farther. When the metaphysician declares God to be the All-wise, he does not admit that other beings in the universe possess less or a limited wisdom. He insists that *God is wisdom*, and there is no other wis-

dom in the world. To him the statement that God is all-powerful means more than an acknowledgment that the Supreme Being possesses boundless might; for it denies power to every other being or organism, and affirms God to be the power that moves whatever acts, and produces force wherever it is felt. As no wheel or belt in the machinery of a great factory is able to start itself, but each and all are kept in motion by power communicated from the engine that drives the mill, so every movement in nature and every volition of man or animal is God acting through the thing that moves. Again, if God be everywhere present, everything else must be excluded, because when He fills all there is not room for anything else; consequently all is God. And these views, it may be remarked, find abundant confirmation in the statements of the New Testament. "There is one God and Father of all, who is above all, and through all, and in you all." — *Ephesians, iv. 6.* "There is but one God, the Father, of whom are all things, and we in Him." — *I. Corinthians, viii. 6.*

The doctrine of Deity appears clearer when referred to the definition of God already adopted: God is Spirit. Spirit knows all that is known. Spirit acts through everything that moves. Spirit fills the universe with its presence. And from such considerations it is an easy step to the next admission, that Spirit is the only life. All life implies action and is an exhibition of power. Motion, doing, progress, are inseparable from the very idea of life. To say, then, that Spirit, or God, is the only power is to declare that Spirit lives while nothing else is alive; and the truth that every form of life in God's vast universe is Spirit is the grand central doctrine of scientific Christianity, and the key to all mental healing.

Observing the evidences of life that appeal to our senses on every hand, we say in the true understanding of the reality: Vegetation has no life in itself, causing it to grow; the stars have no power to traverse their vast orbits; animals do not possess automatic motion. Material forms are inert and dead. Spirit is the life that puts forth buds and makes

the grass to spring ; Spirit whirls celestial orbs in their eternal courses ; Spirit uses and operates the muscles of every living creature, making the physical body its servant.

God is Substance. By this term is not meant that Deity assumes a tangible, material body, either in a literal or pantheistic sense. The word is employed in its original sense, as used by philosophers and theologians, to signify that which underlies all outward manifestations, and causes all material and spiritual phenomena. Substance, from its Latin derivation, denotes that which stands under or behind, and sustains whatever rests upon it. And it is worth our while to notice that this definition of God is not new, but has been a favorite one with the greatest thinkers of every age. It is a modern, unscientific use of the word to call one's estate or goods his substance. The true substance is that which underlies all that may be apprehended by the physical senses ; it is that which gives life and motion to material objects, is constantly expressing itself in nature, and is the sole reality in the universe.

Very properly, then, these words have been chosen to stand for the one infinite Power and Life of the world, — God, Spirit, Substance,—the intelligent governing principle of all being. The oldest Indian Scriptures affirmed that “the world is but a manifestation of Vishnu (the Supreme,) who is identical with all things.” Plato called God “the great Intelligence, Source of all intelligence, the Sun whose light illuminates creation.” Jesus meant the same great power when he said, “I am the way, the truth and the life.” Paul declared on Mars Hill, that “in him (God) we live and move and have our being.” Spinoza wrote, “Whatever is is in God, for He is the sole Substance.” Fichte considered God “the moral order of the universe.” Schelling exclaimed, “He is the All in All!” Tennyson thought of God as “the one . . . divine event, to which the whole creation moves.” Emerson embodied the truth in its completeness in the sentence: “We learn that the Highest is present to the soul of man, that dread universal Essence, which is not wisdom, or love, or beauty, or power, but all

in one, and each entirely, is that for which all things exist, and that by which they are; that Spirit creates; that behind nature, throughout nature, Spirit is present; one, and not compound, it does not act upon us from without, that is, in space and time, but spiritually, through ourselves: therefore that Spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old."

If we accept the doctrine that God is Spirit or Substance, and the only life and power in the whole universe, we are prepared for the further deduction that Spirit is *one*. The ancient mythologies peopled the invisible world with gods and ghosts; all religions recognize spirits as individuals; the Christian church teaches that every man has an immortal soul, a distinct entity, which will one day quit its bodily tenement and become a naked spirit. All such notions the mental healer confronts with a flat denial, as radical error, and affirms the essential oneness of Spirit.

This view of the case is inevitable from what has been already stated ; for, if all life be spirit, and spirit be only another name for God, a belief in the existence of spirits would plunge us into an abyss of hopeless polytheism. It should be observed also that the great principle of life is never called *the* spirit, as though it were a personality, but Spirit, which is not a personality at all, but an all-pervading intelligence, in which we live and move and have our being. God is not a king, ruling over a community of spirits, as Milton pictures him. The true conception was suggested by Jesus in the simile of the vine and its branches. As the all-embracing atmosphere pervades and occupies all space so that no vacuum will entirely exclude it, but manifests its presence in different ways, as rushing wind, as the life-sustaining breath of animals and plants, as the vehicle of sound, as the transparent sea in which birds and clouds may float securely ; so Spirit contains all, but cannot be contained, and makes its presence felt wherever life exists or power acts. If it be

hard to persuade ourselves that the life and intelligence manifest in a particular individual is not a separate entity but an influx of omnipresent spirit, it is also difficult to persuade the judgment that every human being we see is not a separate personality, but an individual expression of the one Spirit, God.

Spirit, then, is one, but expresses itself in innumerable ways that take form and appeal to the senses of man for recognition. We do not have spirits or souls; but Spirit has us, and uses our mental faculties as hands and feet. Spirit is one; that is God. Spirit expresses itself through ideas or intuitions; that is what we call the spiritual man. This manifestation includes man, as the tree includes the branches. It is very helpful to dwell much in the thought that God is our intelligence and the source of the knowledge about which we think and reason. Spirit suggests the ideas that flash into our minds like sudden lights. Whenever in hours of deep meditation the truth, which had long been hidden and obscure, breaks in upon the under-

standing as an instant revelation, that is Spirit shining in and through us with its awakening presence. Then are we aware that the personality we are wont to consider as ourselves is nothing, but that all our life, knowledge, ideas, and power belong to the eternal Substance, that contains and sustains us, and is God. For it is not by learned argument, but after much reflection that the truth at length dawns upon our consciousness. "All goes to show," wrote Emerson, pursuing the same thought, "that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie, — an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. . . . What we commonly call man, the eating, drinking,

counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul (Spirit), whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love." Here, then, we catch a glimpse of the grand and inspiring thought that, in our search after truth, it is not necessary to reason it out by painful, laborious study, as though it lay hidden in the human intellect, and must be dug out and brought to the surface. It is not thinking that gives us a new truth, though thought has its legitimate use; but Spirit or Soul, which is truth itself, breathes through our minds and makes us wise. It is God who knows; it is man who thinks.

Another thought arising in this connection is, that Spirit abolishes time and space. We have been so long under the tyranny of the senses, that we habitually classify events by locality and dates. We say it was in Boston, London, or Japan

that such and such things happened yesterday, a year ago, or in the early ages of the world; consequently it startles us to learn that Spirit knows nothing of such boundaries, but

“Can crowd eternity into an hour,
Or stretch an hour into eternity.”

It is only in the senses that the distinctions of past, present and future are possible; or that an object occupies a particular place or position in space. These measurements seem to be necessary and real; but philosophy has long ago decided them to be illusions of the brain, not essential to a true understanding. In fact, we ourselves lose sight of them when the spell of dream and reverie is upon us, and the fetters of sense are broken.

In this as in all else, the first great lesson for the student of mental healing to learn is to break loose from the bondage of the senses, and see things as they actually are. He must place himself at the center, and not try to reason from the outside of the circle of being. He must start with God, the cause, and not

with man, the effect. This is what is meant in the opening of this chapter as understanding aright the relation of man to Deity. The errors and deceptions which have occasioned untold evil in the world, leading man to deny God and assert himself as a power and an independent being, vanish in the light of truth; and we, if we would know the truth and forsake the false, must turn our faces steadfastly to the sun, until our whole being is pervaded with the clear daylight, and the truth of being, which is the light of men, shall make us free indeed.

II.

MAN.

HAVING considered God the principle and life of the world, the subject that naturally follows is Man, who, according to the Bible, was created in the image and likeness of God, and became a living soul.

Four hundred years before the advent of Christ, Empedocles, the celebrated Greek philosopher, in his ecstasy at the contemplation of "Nature and the Principles of Things," exclaimed "I am God!" Jesus lent an implied sanction to the claim of the Hebrew law that men are gods; and a modern sage has written: "The currents of universal being circulate through me; I am part and particle of God." It was no spirit of boastful arrogance that prompted such startling utterances from human lips. They contain a deep truth, and point significantly to some elemental secret or fact of being

which the material thought of the present age seems to have lost sight of.

The church maintains that man is soul and body, a personal inmate of a physical house; and out of this doctrine has grown the widely accepted belief that he has an independent material life in this world, and an immortal personal life hereafter. Material philosophy affirms the existence of the human body and the reality of its phenomena, for these can be verified; but not all of this school of thinkers believe in the soul, since there is no scientific means of proving its existence. The idealists, on the other hand, have always held that man is spirit, and that the spiritual man is the only man of whom we have any trustworthy knowledge.

Intelligent students of the science of mental healing side with the idealists in asserting that the real man is spirit. In spite of the popular evolution theory, which considers him the last link in a chain of endless development having its origin in the lowest form of animal life, they resolutely set their faces in the opposite direction. If God be conceived of as

the eternal energy and only life of the universe, what other theory of man is possible? If he have being at all, he must be a manifestation of spirit, and to be understood, must be seen from the Godward and not from the material side. And it is in its definition of man, even more than its theory of Deity, that scientific Christianity conflicts with, and often directly antagonizes, the commonly received beliefs of mankind.

It should be observed, too, that the ideal view, though fundamental to mind-cure, and firmly held by all successful healers, is not supported by the same sensuous logic that makes the materialist so sure of his ground. A logic it has, indeed, but its foundations do not rest on arithmetic and demonstration. The materialist tells you that he takes nothing for granted; that planting his feet on the solid ground of common sense, he accepts what can be verified and no more, believes what the senses tell him is true and experience proves. The materialist claims to found his definitions on facts, so that, secure in the certainty of sensation, he

knows where he stands, and consequently occupies a position that is impregnable.

In taking issue with the materialist, disciples of the opposite school of thought do not dispute his logic, or deny that his man of the senses is just what such a view makes him. As a sample of clear reasoning the materialistic hypothesis is irrefragable, and the conclusions irresistible; and this is one secret of its strong hold on the popular mind, for it appeals to what can be seen and handled, and has experience at its back at every step. The fallacy of the premises appears only when we inquire into the nature of the alleged facts on which the logic is based. "You reason bravely," says the idealist, "and scorn to take anything for granted; but, tell me, pray, how you know that the reports of the senses on which you rely are true?" This is the crucial test that exposes the flaw in a system of philosophy that has changed God's fair domain into a waste and made human life a dream of woe. "In the order of thought, the materialist takes his departure from the external world, and esteems a man as one

product of that. The idealist takes his departure from his consciousness, and reckons the world an appearance."

The consciousness by which scientific Christianity tests whatever wears the guise of truth has its center in God, that is, in Spirit, Substance, Intelligence. It plants itself on this definition of the infinite, and says that the sole intelligence, and sole life, and sole power in the universe, must be the cause of whatever is, and there can be no other.

The divine Intelligence, the all-pervasive, brooding Spirit, is ever expressing itself. Omnipotence is creative, and omniscience puts forth ideas, as the tree puts forth branches and leaves. Man is an expression of infinite knowledge, and may be considered an idea of God. But as the twigs and leaves of a tree cannot differ in character from the tree to which they belong, but constitute the tree, so this manifestation or expression of divine intelligence cannot be unlike that from which it proceeds. Hence we call this idea of God a Spiritual Man, because his essence being the same, he cannot

be separated from divine intelligence, but is spirit.

In considering what has just been written, the reader should receive it as an attempt to define in finite human language what, from its very nature, transcends finite limitations, and cannot therefore be expressed in words. Whatever we may say about the being here designated as the spiritual man, we know all the while that we are only talking about something he is like, for spirit in any of its manifestations eludes our grasp and refuses to be described by mortal speech. Yet, by such poor means as these it is possible to assist our conception, and thus come to a right understanding of the truth.

The spiritual is the real man, the *ego*, the responsible moral agent, the image and likeness of divine substance. He is not the weak, ignorant, passion-swayed, sick and dying creature that our senses recognize, and which passes in this world for a man. The man we see with bodily eyes has none of the godlike powers ascribed by definition to the spiritual man; nor does he as we know him more

than feebly reflect that higher intelligence whose organ he is.

As far as it is possible for us to comprehend, we may conceive the spiritual man to exercise the same attributes that are ascribed to Deity. As each branch shares in the common life of the tree, so the real man shares in all that in our conception of Him constitutes the divine perfection of God. Intellectually it helps us to think of man as a personality; but spiritually he cannot well be separated from the one only substance and intelligence, which is Spirit.

Another helpful view of the case is that the spiritual man stands in his relation to God, as human thought stands related to mind. When mind acts, we say man thinks. When Intelligence expresses itself, we intuitively perceive the idea as the spiritual man. God is the intelligence of the spiritual man. "One mode of the divine teaching," says Emerson, "is the incarnation of spirit in a form, — in forms like my own."

Pythagoras taught that the spiritual man is an emanation of Intelligence (the

world-soul), and partakes of the divine nature. According to the Stoics, he is an emanation of Deity, a breath of God penetrating the body. "I and my Father are one."—*Jesus*. "When we say, man perceives this or that, it is only that God has such or such ideas."—*Spinoza*. "God becomes conscious of himself in man: and this man, under the highest form of his existence, manifests reason, and by this reason God knows himself."—*Schelling*. "Man is both the product and the producer of the world, the seer and the sight; he is the Absolute Spirit, the concrete expression of God."—*Hegel*. "We are conscious of a thinking, feeling and acting self, which has no bodily qualities."—*James Freeman Clarke*. "Man is conscious of a universal soul within or behind his individual soul, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine."—*Emerson*.

Retracing our steps we see that the real man is an emanation of divine intelligence, and as such is endowed with whatever attributes are ascribed to Deity. For

the same reason the spiritual man cannot be regarded as a personality, dividing itself into numberless distinct souls, each identified with a human body. This spiritual entity, very properly called the soul by many writers and philosophers, possesses little in common with that soul which the creeds of the church and the dogmas of materialism assume to be the tenant of each and every human breast, shut in and fettered by physical senses and organs.

By definition the soul of man is divine intelligence flowing into manifold organisms or visible manifestations; consequently there is one soul common to all individual men. Every man "is an inlet to the same and all of the same," and is a channel through which the influx of common or universal life and power is constantly flowing. By whatever name it is known, its essential quality is that it is never the private property of any man, but the soul of the whole; the common heart; the one deep, eternal power accessible to all men; so that underneath the external disguises imposed by the material senses, all men are one. "It is one light

which beams out of a thousand stars. It is one soul which animates all men."

Hard as it may be for those who have always thought of man as a personality to realize the doctrine that the soul of man is the common soul of all, there seems to be no other plausible theory that satisfactorily accounts for what takes place in the practice of mental healing, and for much that belongs to common experience. Due reflection should convince any man as it did Descartes, that the idea of a perfect common intelligence is an infinite, eternal necessity.

A clear conception of what is meant by the spiritual man is often needlessly involved and made difficult by the misuse or inexact use of the words and terms employed in writing and talking about it. Ignorantly or carelessly people predicate soul, mind, and thought at one time of the sensual man, at another of the spiritual man, and then again ascribe such faculties to God himself. Such verbal license is admissible in popular language where the context informs the reader of the true sense; but in didactic and scientific

language it leads to confusion. On account of the ambiguous looseness with which most of the publications on the subject of mental healing abound, it is necessary to say something here on the right and wrong use of the word *thought*.

If the student look in the dictionary he will find that to think is to consider, ponder, meditate, contemplate, commune with one's self, cogitate, muse. These are the common synonyms for *think*. If we examine them attentively, we find that each of these words signifies an effort of the mental powers. To consider means to sit close to a thing, that is, to study closely with fixed attention. To ponder is to weigh an argument in mind, as a merchant weighs his wares in scales. To meditate means to turn a subject over and over in the mind, to dwell long upon it. To contemplate is to look around us and examine all sides of a question. To commune with one's self is to hold a silent conversation. To cogitate is to pursue with thought, to agitate. To muse is to entertain in a pleasing way that which occupies the mental attention.

It is easy to see that each and all of these efforts of mind to get at and comprehend the truth imply toil. We know by experience that such exercises tire the head and exhaust the nervous force. Observe also another characteristic of the mental processes denoted by those seven synonyms of the word think. In performing the function of thinking language is brought into use, as truly as when one person addresses another in audible speech. When you think, you talk to yourself, just as when you speak, you talk to the listener. Thought is the language of contemplation and self-communion, precisely as speech is the language of the lips.

Thinking means the laborious process by which the brain arrives at conclusions, the language in which it communes with itself when revolving an idea to get at all sides of it; it is the study that wearies the man of the senses. How absurd then to predicate thought of spirit! Does the infinite power that creates worlds by a simple fiat toil and become exhausted in efforts to discover a fact? Does Omniscience need to argue and ponder in order

to grasp knowledge? The very conception forbids that we should tax God with such weakness and limitation, or impute a like defect to his own image and emanation, the spiritual man.

The energy and act of the spiritual man consists in knowing. He is receptive of the constant influx of divine intelligence. His knowledge is intuition, apprehension, intellection. Thought is the function of the mind, a process, brain labor, cerebration. In strict scientific language philosophy teaches that Deity knows without thinking, and the toil of contemplation is the necessity of a limited mind.

The inquiry, What is it that thinks? introduces us to the man whose bodily presence is known through the senses. That complex organism is what is governed, molded, correlated, and brought into unity as a body; is what the metaphysician calls the man of the senses.

From what has been premised it goes without saying that this sensuous creature is defined by limitations. His brain is the laboratory of thought. He fails to exhibit many of the virile qualities with which the

spiritual man is endowed. His speech and actions betray his frailty, whatever the point of view from which he is studied.

This man of the senses scientific Christianity declares to be not the real man, but only a reflection. Truly says James Russell Lowell,

“Man, Woman, Nature, each is but a glass
Where the Soul sees the image of herself.”

That the soul makes the body is one of the truisms of philosophy. That the body itself is destitute of life, of power, of feeling, of intelligence, and is simply an organ through which the spiritual man or soul acts is another well established proposition. That it seems to be endowed with activity and conscious intelligence is not strange, for the sensuous, material man, seeing only the reflection and not the real man that produces it, commits the mistake of putting an illusion for the reality. To every beholder this reflection is precisely what he thinks it is: to the materialist it is all that is implied in the term man; to the idealist it is the unreal shadow cast by the true man.

The great obstacle met with at the very threshold of the study of healing science is this illusion of the senses, which cheats us with mere appearance. Indeed, experience shows us that there is no more difficult task than to convince one of his error when the testimony of the senses is at fault. The child in a moving railroad car thinks every object he passes is receding from him. The ancients believed the earth to be flat, and that the sun journeyed from east to west athwart the sky. To the uninstructed the horizon line is that on which the earth and sky appear to meet. Thunder was once supposed to be the destructive agent in a discharge of electricity, and storm-clouds were thought to move in the direction of the local wind. The light of knowledge has changed all these beliefs, and is constantly undermining some cherished delusion of the race; the wise are not as positive of any assumed fact as they once were,—why should this dream of the sensuous man be so hard to dislodge?

III.

MATTER.

“HE who has never doubted the existence of matter,” said the eminent French economist Turgot, “may be assured he has no aptitude for metaphysical inquiries.”

It is the maxim of common sense and the school of experience to believe in matter, take things for what they seem, and cultivate a worldly thrift. To be thus minded promotes animal comfort, and is thought indispensable to temporal success. Hard necessity keeps our feet upon the earth; poverty and distress are the “beadles” that summon us to attend to material concerns. As long as the human child needs food, and clothes, and shelter, the homely laws of gravitation, chemistry and mechanics must be learned and obeyed; and every infraction of them, whether willful or through ignorance, is punished with remediless disaster.

But while the practical man builds houses, weaves cloth, plants fields, and minds the shop and mart, he is reminded in a thousand ways that nature around him is not fixed and final. He notes how Spring, the great magician, creates a new world out of clods and mold; how Summer unfolds its myriad germs and paints the flora that Autumn turns to dust and blows away with a breath. He marks the changes of growth and waste in his own and other animal bodies. He learns that in the struggle for existence, he may employ thought as well as brute force, and by inventive skill put all the powers of nature under tribute to do his will. In moments of lofty contemplation he discerns with Heraclitus, that "this restless, changing flux of things which never *are*, but are always *becoming*," points to a higher power behind the visible world, and leads him to distrust the evidence of his senses. As the murmur heard in a shell hints of the roar of the far off sea that was once its home, so the shifting panorama of nature, the instability of all mundane things, leads up to the conclusion that all

matter is steeped in thought, and its qualities the registers of thought.

“Let visions of the night or of the day
Come, as they will; and many a time they come,
Until this earth he walks on seems not earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air,
But vision, — yea, his very hand and foot —
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision.”

If now we withdraw from the dusty thoroughfares of toil and study nature, we perceive that the various objects on which the eyes rest cannot possibly have any existence without a mind to perceive them, or out of the mind which thinks about them. For what are the objects of the external world but the things which we perceive by the senses? And what do we perceive besides our own sensations?

What we are wont to call the external world exists in the mind and nowhere else. We enter a room. It is inclosed by walls, and contains furniture, pictures, books and ornaments. These the senses call real things, because they may be seen

and handled. But examine the evidence more closely. What is sight? Simply a sensation reaching the mind through the eye. What is touch? Simply a sensation conveyed to the mind through the fingers. All we have any knowledge of is the sensation, which is mental; so that the world we consider to be outside of ourselves exists in our brain, and would otherwise be a perfect blank. This statement, however, must not be carried to absurd extremes; for, as Bishop Berkeley well remarks: "Whenever bodies are said to have no existence without the mind, I would not be understood to mean this or that particular mind, but all minds whatsoever. It does not therefore follow that bodies are annihilated and created every moment, or exist not at all during the intervals between our perception of them."

Realizing that the law of causation requires that mental sensations be produced by something, Kant and his followers assumed that there is a rational object, unknown and, in the nature of the case, unknowable, from which the sensation takes its origin. This final cause they

called in their language *Ding an sich*, the thing in itself. This term philosophy has translated into the Greek compound *noumenon*, that which is perceived; and its representation in consciousness, which is the sensation, they called *phenomenon*, an appearance. Finally in place of the unknown and unknowable *noumenon*, Berkeley and other idealists substituted spiritual substance, which is intelligence.

The true position of one who holds the ideal theory of matter, at the present day, may be stated thus: The mind is conscious of a certain number of congruent sensations, called objects, sounds, odors, or other qualities of matter. Being impotent to decide whether there is anything outside the mind corresponding to the sensations, he declines to say that objects exist absolutely and independently of thought, but declares them to be, as they appear to us, phenomena produced by something within him.

In constructing a theory of matter, scientific Christianity avails itself of the doctrines of idealism already pointed out,

and adopts the method of philosophy in the main. Beginning with the proposition that all substance is Spirit, and Spirit is all, the mental healer plants himself on the assertion that there can be only one substance in the universe; therefore matter is not substance, but reflection.

The supreme cause of what are called material objects is idea. But it has already been shown that ideas, or intuitions, are the prerogative of the spiritual man, and not of the man of the senses. It follows, therefore, that it is the spiritual man who sees, hears, smells, tastes, and feels. Mind, which belongs to the man of the senses, is the laboratory of thought, and thought has access to the bodily senses and organs.

Keeping these distinctions clear before us, we observe that ideas constantly seek expression in thought; or, in other words, they flow through the mind. Hence there is something in the mind which is an emanation of ideas, and corresponds to ideas. If the mental functions be normal and harmonious, the emanation is perfect, and the correspondence exact. It is these

emanations of ideas about which we think, and thought is forever striving to convert them into conclusions or facts. Facts are a product of thought, as cloth is a product of the loom.

When thought perceives any object, as a tree or bird, there is something in the mind that corresponds to an idea held by the spiritual man, or the *noumenon* of the philosophers. The external reflection of this something in the mind, this mental perception, is what is called an object, and the reflections taken together constitute nature, or the material world.

The plain conclusion is that everything exists in its relations to ideas. Matter has no existence apart from thought, and may be resolved into thought. The philosopher's "matter" is simply an abstraction. "There is a sense," says Dr. C. C. Everett, in his work on "The Science of Thought," "in which water, ice, and vapor are the same; yet they are very different. Water is not ice, neither is it vapor, though it is potentially both. The abstract chemical formula is the same for all. Water, ice, and vapor is each H_2O . So it

is with thought and the outer reality in their relations to one another. Neither is the other, yet each is at heart what the other is, and the formula for one is the formula for the other." Granting the force of this illustration, the metaphysician adds that thought contains all that is essential to matter, and matter is primarily thought.

Nature: landscape and sky, sea and main, city and hamlet, animal and plant life, each and all reflect thought and are the product of thought; not necessarily your thought or my thought, but of common or universal thought. And this truth should not be forgotten, for it is essential to a right conception of the subject. If a general statement be made that thought is the creator of our world or any particular object therein, the objector attempts to refute the argument with the assertion, that there are thousands of objects in existence of which we could never have thought, may never have heard. But when the captious doubter has cited a single instance of concrete or abstract existence that proves not to have been originally a

thought of somebody, it will be time enough to rally to the defense. Berkeley goes even farther in his concessions to his critics, and says to them: "I am content to put the whole upon this issue: if you can but conceive it possible for one extended movable object, or in general, for any one idea, or anything like an idea, to exist otherwise than in a mind perceiving it, I shall readily give up the cause. . . .

When we do our utmost to conceive the existence of external bodies, we are all the while only contemplating our own ideas."

As a result of the theory herein presented and explained we have the following brief formula: Intelligence descends into the spiritual man as ideas; ideas descend into the mind provoking thought; thought is reflected as matter and its phenomena.

Matter and its phenomena being concepts and external reflections of finite thought, partake of the qualities and limitations of the medium through which they pass. To secure a faithful photograph of the original, the artist must have his instrument in perfect working order, and

the plate that is to receive the impression nicely sensitized. If the mental concepts which emanate from ideas are to correspond perfectly, and if the reflections of thought as matter are to be faithful, the delicate laboratory of thought must be in perfect working order,

“That mind and soul according well,
May make one music.”

The considerations here urged upon the attention lead irresistibly to the conclusion that the outlying world as it appears to us, as well as our own material bodies, is like that impalpable semblance of an object thrown back by a mirror or a sheet of water. Our objective world is as truly a return of ourselves to ourselves as is the reflection of the glass before which we stand. We smile at the fable of the dog which dropped his bone and attacked his own reflection in the stream; but do we not repeat this canine folly when, abandoning reality, we put our trust in the illusions of material sense?

If man's being were a harmonious whole, the correspondence of his mind to

ideas and the reflection of his thought would be perfect, and all material forms proceeding from him would be beautiful and true. Indeed, there was doubtless a period in the history of the human race when these conditions were actually fulfilled, when nature and the physical body, mind and spirit, were in harmony. The traditions and sacred writings of all nations allude to a primitive type of man who was colossal and had power over nature and every created thing. Like the world famous Merlin, all the elemental forces were his loyal vassals; he brought things to pass by magic instead of toil, and could assume any material form, or become invisible at will.

“Nature is not fixed but fluid. Spirit alters, molds, makes it. The immobility or bruteness of nature is the absence of spirit; to pure spirit it is fluid, it is volatile, it is obedient. . . . Every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. . . . What we are that only can we see.” — *Emerson*.

Matter is the reflection of ourselves, modified by thought. There is a substantial idea known to the spiritual man, to which each material object or thing corresponds. In nature we see the reflection of our thought; thought corresponds to the generating idea or intellection. Material forms are more or less exact imitations of what exists as substance; and each organ of the human body corresponds to something in the spiritual man. Frivolous jesters make themselves merry over this doctrine of the ideal philosophy, by carrying it to a literal extreme. But it must not be forgotten that what appears to the bodily senses as form, exists to the spiritual man as law. Jesus truly said, "Spirit hath not flesh and bones."

The questions naturally arise: Are mental and bodily defects reflections of incomplete or impotent thought? And how are we to account for puny or incapable thinking, if the spiritual man be all-puissant?

Theologians have tried to solve this problem by inventing an abstraction called

evil; and the gifted poet Milton mournfully sings

“Of man’s first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden.”

But this monster of their own creating has caught them in a dilemma from which they are unable to extricate themselves. From all such delusions it is the privilege of the student of metaphysics to turn away, and find a true and satisfying answer in a knowledge of the science of being.

The answer to the second question should be given first: it is simply the affirmation that the spiritual man possesses all the attributes that belong to Substance or Intelligence. Being such, the ideas that descend into the mind as concepts are perfect, and can be nothing else. The defect is surely not in the spiritual man or any emanation of spirit.

To the senses the processes of thinking, the bodily organs, and nature in general are defective. They are not true reflections of pure concepts, and the man is not

in harmony with himself. To the spiritual man, on the contrary, there are no such defects, and no discord mars the serene harmony of being. How is this difference to be explained? The solution is not far to seek.

The spiritual man is reality; the man of the senses is only an appearance. One is positive, the other negative; one knows, the other reflects; one is substance, the other corresponds to substance; one is life, the other a mode of expressing that life; one is power, the other an organ of power; one is divinely perfect, the other fallible; one is infinite, the other finite.

Defect, that is, the want or lack of something necessary to perfection, is the distinguishing characteristic of the man we see. We cannot trust his judgment, because he does not know; we cannot trust his will, because he has no power; we cannot trust his conduct, because he has no virtue. He is limited on all sides, and is simply the negative expression of all that constitutes the true man.

What then is it that has come to be recognized as evil? It is simply absence

of good, — the blank occasioned by withdrawing the light; the chill by which the lack of heat is detected; the sense of suffocation when free air is excluded.

More than two thousand years ago the essence of the theory herein advanced was announced by Plato, and is thus skillfully summarized by George Henry Lewes :

“The phenomena which constitute what we perceive of the world (that is, the world of sense) are but resemblances of matter to ideas. In other words, Ideas are the forms of which material Things are copies; the *noumena*, of which all that we perceive (by the senses) are the Appearances (*phenomena*). But we must not suppose these copies to be exact; they do not at all participate in the nature of their models; they do not even represent them, otherwise than in a superficial manner. Or perhaps it would be more correct to say, that Ideas do not resemble Things; the man does not resemble his portrait, although the portrait may be a tolerable resemblance of him; a resemblance of his aspect, not of his nature.”

IV.

DISEASE.

IN our consideration of disease it is not necessary to enter into any fine-spun, lengthy definition of the term, nor need we trouble ourselves with the classification on which physicians rely. Pathology concerns the body, where the ailment appears, and helps to locate it. But to the mental healer what the doctor names disease and its physiological cause are alike effects with which he need not meddle. He looks beyond all these to the *real* cause in thought, and addresses his treatment to that. For him, therefore, the most general and inclusive definition is the best.

Ease, as we all know, means freedom from pain, trouble, and annoyance of any kind; absence of anything that ruffles or frets either mind or body; it is a state of tranquillity. Disease is precisely the opposite of ease. It is the condition when

tranquillity is disturbed in any way. The mental healer does not care by what medical name the distress is known ; it may be nervousness, dyspepsia, asthma, fever, — words all alike to him, since the effects they denote are simply reflections or registers of wrong thinking.

But while technical terms signify little in the science and art of mental cure, it is of importance to get and retain a firm grasp of the thought that *the real man is not diseased, cannot be, and knows nothing about it.* “It is only the finite that has wrought and suffered ; the infinite lies stretched in smiling repose.” What is called disease is one of the defects belonging to the realm of thought and its phenomena ; and it is to the senses alone that man ever seems to be sick.

How, then, is disease, which seems so real, to be explained ?

The spiritual man, as we have already learned, is intelligence ; to him belong all the perfections ascribed to Deity. So intimate is the relation of the two, that we cannot separate them in our thought, or tell where God, the Supreme Author,

ceases, and Man, the Idea of God, begins. The true Man is not a personality, but life, knowledge, power, descending into the laboratory of mind. But though the primal man did not separate himself in thought from God, the metaphysician holds that he did at length come to think that intelligence was his own, to have and to use. Not that the spiritual, or real, man changed, and appropriated what did not belong to him; but thought, which was very powerful so long as it corresponded to idea, assumed itself to be an independent power, and asserted authority over the senses. This was inverted thought; or, more literally, thought turned over, turned upside down.

As soon, therefore, as the man of thought or the senses began to think he was something of himself, mind was no longer a pure emanation of spirit, a medium of all intelligence; but lack of knowledge, limitation, led man to think as of himself. Out of this sprang the belief in personality, and the reflection of his thought became fixed, and crystalized into material form.

This inverted thinking once established, man soon forgot that he was godlike, and made the discovery that he was no longer protected in his uprightness, but was exposed to dangers, seen and unseen, and liable to be hurt. This was the origin of fear, and fear is the parent of all the ills that flesh is heir to. The spiritual man knows nothing of fear, because he is superior to all and recognizes no other power. The man of the senses creates his own enemies.

From what has been said, it becomes plain that bodily disease is simply the reflection of inverted thought; and if thought itself be wrong, the phenomenon or visible manifestation of thought will also be wrong; so that it is literally true that all disease is the working out of disturbed or imperfect thought in the tissues and functions of the body.

A case may be cited to illustrate the meaning: A middle-aged man who has suffered many years with chronic rheumatism, until it is torture for him to move, has also an excitable temper, a despotic

will, and is so intolerant that he cannot abide opposition, but flies into a towering rage if he is crossed. He has had many physicians who ascribe the painful inflammation of his joints to an improper secretion of uric acid; and his nervousness and irritability are easily accounted for by the prolonged suffering he has endured. This case presents the same conditions to the mental healer, but his conclusions are different. To him the bodily trouble is a reflection or effect of lack of mental ease; and the unamiable nature results from a dominant feeling that other people are enemies seeking to oppose the poor man's wishes and thwart his plans. In treating the case, the doctor addresses remedies to the disturbed secretions which are an effect, while the mental healer directs his to the primary cause which is fear.

It may not in every case be as easy to trace effect to cause, as it is in the one here given. The fear is not always readily discerned. Nor should it be forgotten that between mental fear and physical disease the relation is often very subtle

and easily missed. That there is a causing fear wherever disease is present is made certain on other grounds, even if we fail to detect it in every specific instance. For the grand defect of the man of the senses is that he is aware of limitation, and this very weakness makes him conscious of danger and a liability to harm. The man of inverted thought is afraid, because he does not know.

A little reflection convinces us that fear plays a large part in mental experience. "In the affairs of life," says the author of "Bread Pills," "men consult their fears more than they do their hopes; they are afraid, not only of the impalpable pestilence that walketh in darkness and the destruction that wasteth at noon-day, but of a thousand impending calamities, supposed to lie in wait for them. The prosperous fear the loss of wealth; the poor dread the wolf that haunts their door; the robust are afraid of accident, and the delicate are alarmed at the menace of disease; the child shrinks from punishment, and the aged shudder before the King of Terrors. Men even project

their thoughts beyond the grave, and are appalled by a fearful looking for of judgment and fiery indignation in the world of ghosts. Indeed, so habituated is the mind to apprehension, that men look for evil from every source; as though calamity were their birthright, and prosperity a prize to be wrenched from the teeth of ill luck and failure by sheer violence.

“The case were surely bad enough if the poor (human) child learned no worse ills than those which menace the physical world. But fond parents and conscientious teachers hasten to let loose upon him a whole menagerie of moral bugbears and goblins. Then the merciless hordes of doubt, worry, gossip, deceit, envy, hate, anger, malice, revenge and slander, descend upon him with cruel ferocity. Superstition haunts him with maleficent demons and fiends; he is menaced by bad fairies, scared by ghosts, appalled by spectres, upbraided by conscience, scourged by remorse, filled with abject terror of his god, tempted by his devil, in despair of his heaven, aghast at his hell.”

Disease, as a condition to which any individual of the human race is liable, exists in the common, or universal mind. The law that physical exhaustion, exposure and contagion are likely to produce illness has been established by common thought, and influences all mankind. A particular disease that prostrates you may not originate in your thought, but in the mind of some one else. A young child may be made sick by the anxiety of the mother. We live in an atmosphere oppressed with a belief in the danger of disease on every hand. Disease is imposed on the race as a birthright. We commit the folly of the ancient Mexicans, who, as soon as an infant was born, shrieked in his unconscious ears: "Child, thou art come into the world to endure, suffer, and say nothing!"

The study of human anatomy, physiology, and hygiene acquaints the medical man with the structure and functions of the body, and enables him to detect the presence of disease, construct laws of health, and prescribe the penalty for breaking them. But if such knowledge is

power in the hands of the skillful physician, it likewise enslaves both him and his patients, by fixing in their thought a legion of hitherto undiscovered dangers that threaten the physical well being, and the fear that they may transgress an inexorable code at any moment. The inevitable consequence of popularizing such studies by introducing them into the common schools, though by no means intended, is to fill the common mind with apprehensions of evil, from which it might better be exempt. Is it a good thing to know a hundred laws that are not obeyed, if thereby we multiply the very fears that engender disease?

The true and the only law on this subject, that it is necessary for us to know, is that if Spirit, the eternal power, has need of the reflection we term the human body, that body cannot suffer harm. And it may be useful to inquire who made the laws of hygiene, and on what authority do they rest? Are they anything else than the voice of finite mind asserting itself against the infinite? The whole superstructure of medicine crumbles and falls

to the ground, when we know that the body and all its diseases are simply phenomena of the material senses and finite thought, while the real man who is spirit knows nothing of them. It is a sufficient answer when arraigned at the bar of physical law to reply that, since matter has no life, and disease is not a reality but an illusion, your laws are inoperative and a dead letter, except so far as they have the effect to scare the timid. Once assured that you are the power and disease is a fiction, eternal truth will be a wall of adamant around you, to guard you from every harm.

We can scarcely realize the tyranny of the senses under which the world groans. So long has this usurper held the throne of reason and been acknowledged as an authority, that it is no easy task to depose him, and recognize once more the rightful king. Reduced to its simplest form, the question is one of veracity. The senses say matter can suffer pain; God says matter is insensible. The senses declare a man sick; God says the real man knows nothing of disease. The

senses make laws of health and affix sickness and death as penalties for breaking them; God says man is spirit and health is harmony. "The God whom we serve is a God of health," said Rev. F. D. Maurice, "the enemy of sickness and death."

When we come to see that all disease exists in the mind as disturbed or inverted thought, the classification of diseases becomes as useless and artificial as are the laws of health made by the students of medicine. But since these distinctions have become firmly fixed in the common mind, it may be well to speak of some of them.

Diseases believed to be transmitted from parent to child are called hereditary. These the mental healer usually finds it difficult to deal with, because of the strong prevailing belief that tendencies and traits acquired at birth are stereotyped and permanent. How this came to be the case is easily understood: children seldom or never lose the external and distinctive marks received from their parents, but

retain whatever of family resemblance they may have shown in infancy. Reasoning from analogy, people naturally concluded that if the external likeness of offspring to parent is so lasting, the same thing must be true of that which is transmitted through the blood. But no one who understands the unreality of what is called disease will think for a moment that it can ever be inherited, or that it can resist the power of truth on account of the popular theory of heredity.

Contagious and infectious diseases are so simply because the common thought has made them so, and the same is true of poisons. These influences could have no power to affect the body except through thought, for all disease exists in thought, and involves the tissues of the body only as fast and as far as mind determines to let it. Any man who thoroughly believes this statement might be exposed to contagion and malaria without the slightest danger of harm, or might even swallow poison and take no hurt. Dr. Al Watts believes that the bite of a rabid dog will have no more effect upon his flesh than

an equally severe bite of a healthy dog, and has repeatedly put his faith to the test.

Another grave distinction insisted on by the doctors is destroyed by the knowledge that all disease is in thought. They discriminate between mental and physical disease, and call the former by the name insanity. But we see that a consumptive or dyspeptic is quite as insane as a lunatic, since each is deluded by the creations of his own brain, and each must be cured in the same way, if his recovery is genuine. The only real difference between indigestion and a disorder of the brain, as the mental healer regards them, is in conduct; but one is a cheat of the senses quite as much as the other, and in either case the real man, who is spiritual, is always sane.

V.

SIN AND DEATH.

THE word Sin is a term created by theologians to denote a class of departures from moral rectitude commonly considered transgressions of the law of God; disobedience of divine commands; or any violation of God's will, either in purpose or conduct. As usually understood it covers more than the defects that belong to the man of the senses, for it assumes all human beings to be accountable for their choice of good or evil, and therefore applies to acts of volition.

Scientific Christianity does not recognize the definition of theology, but holds that, strictly speaking, there is no sin. It is not necessary to admit that any man intends to go astray; and what is called sin exists only in thought which has become inverted; for right thinking corresponds to ideas, and cannot depart from the truth. The spiritual man, then, does

not regard iniquity in his heart, or disobey the commandments of God. But while this science does not give countenance to any unsound dogmas concerning man's moral condition, it regards the moral as well as the physical defects of the man of the senses as proper subjects of treatment, and because sin is the name by which they are usually recognized, speaks of them as such.

We have already seen how man, by assuming knowledge and power to be his own, thought himself into a false position, and established what seemed to his inverted thought an independent life for the physical body. Carrying this deflection still farther, he imagined himself to be separate from the divine, and held God as an enemy, as the Bible declares: "The natural heart is at enmity against God, is not subject to His law, neither can be." Having taken this attitude, the ancient Hebrews regarded Jehovah as a despotic, arbitrary ruler, who loves and rewards his loyal subjects, but hates his enemies, and punishes both them and their children with implacable ferocity.

The dread of sovereign vengeance which such a view inspired caused man to invent a code of arbitrary laws, which he declared to be the utterances of the terrible Jehovah, who had affixed a fearful penalty for the violation of each and every command. No love, no fatherly tenderness for his children entered into this inverted picture of the relations existing between the all-powerful Creator and his creatures on earth, — it was an irresponsible tyrant, wroth with his disobedient subjects; and helpless, ignorant vassals, trembling and cringing at his feet.

It is needless to add that we have been describing a picture drawn by inverted thought, and no concept of a true, harmonious man. It is the horrible dream of the man of the senses, wandering away from his Father's house, and feeling himself estranged and unprotected. This wretched distortion, this absolute perversion of the divine truth of being, is the prolific source of all the fears that haunt man with forebodings of impending evil, and of the entire catalogue of self-created errors that theology calls sin. And yet

there is nothing in all this that alters the fact that God is good, is love, and has made all His works with infinite perfection; that the real man is spirit, cannot be separated from God, and has no fear of danger or knowledge of sin.

The only aspect of sin with which mental healing is concerned is its cure. Considered as it appears to the senses, each wrong or inverted thought, each transgression of what is called the law of God has its material reflection in the body as disease. It has already been stated that all disease is engendered by fear; the converse is also true that all inverted thought is reflected in the body. Every kind of ignorance, selfishness, and crime is included in the catalogue of causes of physical disturbance: Bigotry, fanaticism, superstition, idolatry, hypocrisy, impiety, profanity, ingratitude, injustice, revenge, contempt, jealousy, sarcasm, fault finding, scandal, slander, indiscretion, excess, intemperance, dissipation, concupiscence, perfidy, passion, vice, enmity, ill temper, asperity, hate, anger, fret, rage, malice, rancor, cruelty, brutality, abuse, worry,

misanthropy, and a thousand other forms of discord, assert themselves in bodily disorders. So surely is this true, that an intelligent healer pays no heed to the alleged disease with which a sufferer claims to be afflicted, except so far as it is a sign of a lack of mental harmony that caused it. It may not always be possible to determine just what peculiar shade of wrong thinking has registered itself in the diseased body; but since sickness and pain are produced by thought and in no other way, the healer can safely rely on the law of cause and effect in every case.

The next topic for consideration is readily suggested by what has just been stated. Healing which goes no further than the cure of the bodily ailment is no healing at all. It is like the superficial healing over of a sore in the flesh, which to the practiced eye of the surgeon is a sign of morbid and not of healthy action. It is an attempt to cleanse the stream while the impurities in the fountain are suffered to remain. There can be no sound health unless the cause is reached and mental harmony is restored. Hence

it is that the terms "mental healing" and "mind cure" derive their significance; for the change that is wrought in every case of genuine work, reaches beyond the reflected disturbance in the body, which is dis-ease, to the wrong thinking in the mind, which is lack of harmony.

Growing out of this discussion of what is termed sin is another phase of the subject, that is of great importance in healing. The law of common thought already explained shows that the particular cause of disease may not exist in the sufferer's individual mind, but in the common thought, or the mind of another person. A mother's fear may be reflected in the body of her child; a doctor's fear may be reflected in the body of his patient; the fear of an infectious or contagious disease prevailing in the community may be reflected in the bodies of those who contract the disease.

Because of the action of common thought and the law of reflection here insisted on, every person is liable to be influenced for better or for worse, by those

with whom he associates or is brought into contact in any way. Especially is it true that our health may be seriously affected by the thought of those about us, so long as we remain unprotected and unguarded.

So far as we know, thought is the chosen medium through which spirit power manifests itself to the senses of man. The influence of mind over mind is, therefore, very potent, whether the thought exerted be normal or inverted. Right thinking is life and health to mind and body, diffusing around him who exerts it an atmosphere of harmony and healing virtue. Inverted thinking kills all true life, disturbs both mind and body, and reflects the image of disease on all matter within the circle of its influence. Wrong thought may be termed "mind-kill"; right thought, "mind-cure."

The time is coming when people will understand that the mental atmosphere in which they live has as much to do with health as does the condition of the air they breathe. The value of nutritious diet, cleanliness and pure air is beyond dispute,

though one may exist where these are lacking. The value of an atmosphere of right thought on the part of those with whom our lives are associated is immeasurably greater, with this difference: it cannot be dispensed with without the most serious consequences. The reason why the force of this remark is not appreciated is because there is no one living who knows by experience what would be the effect of having all that others think about him normal and harmonious.

It startles us to be told that the familiar dictum, "All men are mortal," is simply a law made by inverted thought, and not an eternal fact. But the logic of the theory of life herein announced leads to such a conclusion. Originally man knew himself to be heir to eternal life. Then, when the man of the senses had assumed an independent personality for himself, and finding that personal self unprotected, began to be afraid he should be hurt, he thought also that the forces of nature and his enemies had power to destroy his life. This established to the senses the fear and

the fact of death. Incongruous as the statement is in reality, so accustomed have our ears become to it, that it excites no surprise to hear the distorted perversion of the truth uttered, that man must pass through the gate of death in order to attain immortal life.

To the inverted thought of the senses all experience proves death to be the end of material existence, and the entrance, as faith would have us hope, to endless life. The universal decease of animal and vegetable life and the decay of material forms are the stubborn "facts," on which the senses base the theory of mortality. Yet, in spite of the prevailing belief, the delusive silence is often broken by strong voices crying: "Whoso liveth and believeth in me, shall never die !"

" There is no death ;
What seems so is transition !"

Scientific Christianity announces in unmistakable accents the joyful doctrine of eternal life. There is but one life. The real man cannot die, and the man of the inverted senses will at length be trans-

formed in the image and likeness of the ever living, perfect One. "This corruptible must put on incorruption, and this mortal must put on immortality," wrote Paul the Apostle, many centuries ago. As we become restored to health and soundness, we outgrow the gross notion that man is mortal, and put on the true immortality day by day.

The true gospel of the resurrection is not the resumption of animal life after a human body has been laid away for ages in the sleep of death. "I am the resurrection and the life," said Jesus. As we rise out of the darkness and death of finite thought, we take on spiritual life and knowledge which are eternal; a change brought about, not by the decease of the body, but by the purification of thought. Our resurrection day is the time when we ascend into the sunlight of eternal harmony.

VI.

HEALING.

IN the preceding chapters the theoretical ground on which mental healing is based has been considered. It begins with the conception of God as Spirit, Soul, Substance, the only Intelligence, Life, and eternal Energy of the world. This is the Fact of all facts; the "moral order of the universe;" the final cause of all that is, and to which all that is must be referred.

Intelligence or Spirit constantly manifests itself in form,—descends as the idea we call the spiritual man, the image of God, and the possessor of knowledge and life. This, the real, man, being an idea of God, has its correspondence in thought, which belongs to the man of the senses; and the reflection of thought in external nature and the physical body constitutes the material world. Right thinking legitimately produces entire harmony between the spiritual idea, the correspondence, and

the reflection. But the mental healer is brought into contact with inverted thought, and has to deal with its legitimate consequences, which to the senses appear as disease, sin, and death. To be fitted for his work it is necessary for him to thoroughly consider and understand what he proposes to do.

Mental healing, considered as an act, prompts the question, What is it to heal? Considered as a result, we naturally ask, What is a mental cure? The first question is subjective, and relates to the power and means by which health is restored; the other is objective and concerns the person who is made well.

The power that heals is Spirit, because there is no other power in the universe; this is a clear deduction in the premises, that no amount of words can make any plainer. The means through which the healing power works seem to be various; but we will first consider those with which the mental healer is directly concerned.

It is indispensable to success in healing that the person who practices the act be

in a proper condition. The nearer he approaches that point where he realizes the omnipotence of Spirit, and rises supreme to the suggestions of the senses, the better; for he can do no good work so long as his own mind is infested with doubts. For the time being, the healer acts for his patient, thinks for him, grasps and holds the truth for him. If these conditions are fulfilled, so that the healer rises supreme to the illusions of the senses, and sees the physical man he is treating only as an appearance, while the real man is clearly recognized, the inverted thought of the patient is changed, so that spirit power affects him and he is healed.

What the healer does for the person he treats is to assist him to change his thought; for in every case, no matter what may seem to be the trouble with the patient, it is the inverted thought, the belief in the reality of disease, that stands in the way of recovery. Once change his thought, and spirit power conquers his delusion and he becomes well. Remember that the disease exists in the mind; its cause is there; a change of thought de-

stroys the cause, and makes the man whole, because there is no longer any inverted thought to reflect.

To put the explanation in other words, we may say: The healer by his right thought works on and overcomes the thought of fear in the mind of the patient. He thus suggests to the patient that he is not sick but is well. And why does that convince the patient? Simply because the healer is right and the patient is mistaken. Truth is stronger than error, and the actual contact of the two opposites invariably results in the triumph of the greater. To insure the desired result, however, the healer must first be thoroughly convinced of the truth he seeks to establish in the thought of his patient, so that not a shadow of doubt flits through his own mind; for if he but partially relies on the truth himself, the benefit will be only partial. But when the healer attains the necessary condition, the vital spark of truth instantly passes to the mind of the patient under treatment, and he, too, is convinced (or converted) and healed.

If this be the correct view of healing as an act, it is evident that, strictly speaking, the person we call the healer or curer, does not perform any cure at all, but all healing is self-healing. It is the patient who experiences a change of thought, a conversion, that prompts him to avail himself of the healing power, by letting Spirit, which is health, have its way through him. The change takes place in him, and nowhere else. We must not lose sight of the fact that all the healer can do is to help the patient to change his thought; the true healing act is between the power that heals and the person cured, a sacred transaction with which no third party can intermeddle.

Since a change of the inverted thought of the sick person is all that can be produced by extraneous influence, the treatment of a professional healer is not the only means of securing it. While a majority of cases are affected in that way, there are well attested instances to show that anything that will enable the sick person to change his thought, may put him in a condition to receive spiritual

healing. A text from Scripture or some other writings may be brought to his mind with such force as to do this, or some sudden event may startle him out of his chronic delusion.

It is in this way alone that we can account for cures that seem to result from prayer, a resort to relics, charms, and other things believed to possess peculiar virtue. This is why good results follow any one of the thousand absurd acts, by the performance of which superstitious and credulous people seek to be restored to health.

Many mental healers admit, and no doubt believe, that it is not possible to treat successfully until the patient comes into the right attitude; that he may by setting up a direct opposition prevent the most powerful healer from reaching his case and doing him any good. This is a mistake, a result of inverted thinking on the part of the mental healer, for which he should be treated and of which he should be cured. If, when treating, the metaphysician reflects omnipotence, no patient can resist its Divine influence. When he

fails of success, he has failed to reflect the unlimited power.

In answer to the second question: Considered as a result, what is a cure? there would seem to be but one possible reply, in view of what has already been explained concerning the nature of the healing act. A mental cure is the discovery made by a sick person that he is well. It is not convalescence, a growing strong, after a period of prostration, a gradual restoration of vigor or abatement of pain; the effect produced, whatever it may be, is instantaneous, and comes to the knowledge of the patient as a discovered fact, and not as a gradual process of recovery.

"After its own law and not by arithmetic is the rate of the soul's progress to be computed. The soul's advances are not made by gradation, such as can be represented by motion in a straight line; but rather by ascension of state, such as can be represented by metamorphosis, — from the egg to the worm, from the worm to the fly. . . . With each divine

impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity."—*Emerson*.

In this connection it may be profitable to speak of the use of medicine and other means, instead of relying on true metaphysical healing. What is the proper attitude of the mental healer toward medicine, manipulation, electrical treatment, mesmerism, mediumship, and conformity to hygienic laws? Are these means of cure of any value? and should they be resorted to in connection with mental treatment?

It is safe to say that if drugs, manipulation, and the other methods of treatment enable a practitioner to do his patient some good, true mental healing would enable him to do much more; for while these are liable to fail, spirit power, being the sole power, and source of all power, is sure. Medicine helps only so far as it is believed in; but being a material remedy addressed to a material man, its use serves to divert attention from the only power that can heal, and to confirm a belief that

there is independent power and life in material things. The healing potency of drugs and every other therapeutic agent that appeals to the senses is derived through the established belief that such things cure. Medicine is freighted with thought, so to speak, the thought that it will heal; the physician who prescribes it, the pharmacist who compounds it, the nurse who administers it, the patient who takes it, all feel that it will produce the desired effect.

The not uncommon notion that drugs possess absolute, inherent curative virtues of their own involves an error. Arnica, quinine, opium, could not produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, consequently they do. The property of alcohol is to intoxicate; but if the common thought had endowed it simply with a nourishing quality like milk, it would produce a similar effect.

A curious question arises about the origin of healing virtues, if it be admitted that all drugs were originally destitute of them. We can conceive of a time in the

mental history of the race when no therapeutic value was assigned to certain drugs, when, in fact, it was not known that they possessed any. How did it come to pass that common thought, or any thought, endowed them with healing virtue, in the first place? Simply in this way: Man finding himself unprotected, and liable to be hurt by the elements in the midst of which he lived, forgot the true source of healing, and began to seek earnestly for material remedies for disease and wounds. The desire for something led to experiments; and with each trial there was associated the hope that the means applied would prove efficacious. Then what was at first an earnest hope came at length to be a belief; and thus, by gradual steps, a belief in the contents of the entire pharmacopœia was established.

That it is the belief in the virtue of the drug, rather than the medicine prescribed, no one knows better than the physician, who often has his most signal success with cases where no real medicine is administered. Every doctor understands the value of what is termed *placebo*, that is, a

counterfeit or sham prescription of no potency whatever, given merely to quiet the patient, and cause him to believe that something is being done for his ailment. "Belief can kill; belief can cure," is a maxim as true as it is old.

This position finds ample illustration in the history of patent medicines, which do not succeed in one case in ten, because of any medicinal properties they possess, but because they are persistently advertised; and the well-known story of the scurvy cure invented by the Prince of Orange is a fair sample of hundreds of anecdotes that might be related, to show that faith in drugs is more efficacious than medicine. At the siege of Buda, in 1625, when the garrison was on the point of surrendering that stronghold to the investing army, in consequence of the prevalence of scurvy in an aggravated form, the Prince of Orange availed himself of the common faith in *placebos* to produce a remedy. He caused a few bottles of sham medicine to be distributed among the sick soldiers, as a sovereign and infallible specific for the disease. A few drops of this harmless

liquid produced the most astonishing effects. Men who had not moved their limbs for months were seen walking the streets, sound, straight, and whole; and many, who declared they had only been made worse by the treatment previously received, recovered in a few days.

VII.

TREATMENT.

ABILITY to treat disease successfully implies a clear, adequate understanding of the subjects considered in these pages, and an intelligent and skillful application of them to a definite end. In order to heal yourself and others, it is not enough to be intellectually convinced that the theory of mental science is correct, there must be power to do as well as to see.

Remember that the conditions of effective treatment concern yourself first and chiefly. It is time enough to consider the object of treatment after you are in the right condition. You must vividly realize that Spirit is the only healing power, — an omnipotent energy, acting constantly throughout all mind and all nature. Realize also the oneness of spirit, as the absolute life of the universe. Realize that man is the image and likeness of God, and

is therefore spirit. You are spirit, your patient is spirit, and there is no other being; for the real man is spirit. The effect of this recognition of God and of man as a spiritual being, this attitude of thought, is to make the truth habitual and familiar to yourself; not a theory held and accepted by the mind merely, but a living reality, the center and essence of all reality, fully possessing and dominating your own thought.

Affirm to yourself that the real man is spiritual, and consequently has intelligence, life and power; while as an individual he is a reflector or medium of these potential attributes of spirit. If your thought dwells on the material man, or man of the senses, think of him as only an appearance, never as the real man. Even his thoughts are not the acts of the real man, so long as they are inverted. Be clearly persuaded also that with his bodily condition you have nothing to do; his physical defects you are not to see, for your work is with his mind. All disease is in the mind; what is external is nothing but reflection and unreal. Address the cause, change

the thought, and the reflection will take care of itself.

The tendency of holding clear and correct views of truth yourself will be to diffuse around you an atmosphere of health. What you really know to be true, that will you affirm and declare to your patient, and nothing else. You may tell him the truth; that is well. You may think the truth about him; that is still better. But you (the spiritual man) must *know* the truth; that heals him. Understand that you are not to heal him; spirit heals, and spirit alone. But *you* are spirit, and when the real man in you is in actual authority, that authority is felt and obeyed by all who come within your influence, because all thought belongs to the common mind.

A question often arises in the mind of the beginner whether the power that cures will act, and whether the patient will feel it and respond to it. This solicitude makes him think that it is his business to explain the nature of the power to the patient, to pray God that it may act, and then to tell the patient that it is operat-

ing on him. This is entirely needless. Spirit will and does act. The healing power is never lacking for an instant. Nor need you have the least concern about your patient. He will respond, and it is not necessary to inquire about the effect produced; for can you not realize that spirit is the life of all matter, works through all forms, and cannot be resisted?

Never doubt for a moment that all right thought benefits your patient, and if you rest in the truth, you cannot harm him, for harm is a name for lack of truth. Know, then, that your right thinking will change his wrong thinking, so that he will know, as you do, that he is not sick. Only inverted thought—doubt—can kill; right thought is life.

But genuine treatment is something more than has yet been indicated, and goes beyond thought, to that which transcends thought. If you, the healer, live in the truth; if you are really loyal; if the conviction becomes so strong in you that you come to see that the man of the senses is nothing and that spirit is all; you may rise into that higher sphere, where con-

viction becomes knowledge, and you no longer think about the fact, for the idea, the knowledge of the spiritual man, fully possesses you. This is the supreme moment when healing takes place. When you have reached that lofty state, every barrier disappears, and the light bursts upon the patient's vision, and the work is complete.

In practice it seems to be more difficult to successfully treat one's self than to treat another person. The reason for this is that, when personally under the influence of supposed disease, the appeal of the senses is more forcible than when the deception shows itself in another. But that one can conquer the results of his own inverted thinking, there is not the slightest occasion to doubt; and we may feel very sure that such a personal victory is one of the very best preparations for success in the work of treating others. We must not, however, make the mistake of supposing that he who would attempt to bring healing to others must first be sound himself. If it were his thought

instead of spirit power that heals, such might be the case. But the experience of many, who are very successful as mental healers, proves conclusively that it is possible to give a powerful and effective treatment, while the healer himself has failed to demonstrate the truth in his own person.

While all treating is one and the same, whether the alleged disease be one thing or another, there are certain conditions that, in the present stage of the art, it is well to take into the account when attempting to treat patients. The suggestions here made do not, however, form any invariable rule, and while helpful to some beginners, they may chance to be of no use to others. For it must not be forgotten that effective treatment does not consist in or depend upon any set form or process. But when one is about to test his own powers in a new and untried direction, the methods that have proved serviceable to so many others, may be helpful to him.

To most persons who consult a mental healer the theory and methods of meta-

physical curing are novel. They approach him as they would a physician, expecting him to examine the bodily symptoms, and inquire into the history of their supposed complaints. This is but natural, and the young practitioner should be decided in his own mind how he will meet this expectation, what inquiries he will make, and how far he will attempt to explain to a novice what mental healing is.

It would be impossible in these respects to give specific rules how to proceed in each case; but certain general considerations and directions may be safely relied on. Keep ever before you that your business is not to medicate the symptoms, but to break the spell that wrong or inverted thought has cast upon the patient. The external evidences of the presence of disease may look frightfully real to you at first; but you must allow them no quarter; you must not even compromise with them; for your duty, like that of a soldier in the presence of a defiant enemy, is to conquer and banish them.

Too much talk about the disease as it appears to your patient would tend to

make it seem so real both in your mind and in his, that the inverted thought which it reflects would be hard to dislodge and change. It is not wise, then, to discuss the complaint with your patient, unless there be some valuable object to be gained by so doing. If you see that the patient wants to "free his mind," before he will cordially place himself under your treatment, it may be well to let him rehearse the story of his bodily troubles. Again, if by a little talk or well directed inquiry you are able to discover the fear which causes the apparent disturbance, you have gained a point, and will be able to address your treatment directly to that. But it is not absolutely necessary for you to know the causing fear, or even the name and location of the supposed disease, in order to treat your patient successfully; and you have a decided advantage, if you do nothing and say nothing to invite attention to it. Banish the thought of disease from your own mind and from the mind of the patient as soon as possible.

If you have good judgment and quick intuitions (qualities proper to every good

healer,) these are your safest guides in the matter of deciding how much and what to explain to your patient about your way of treating. Some natures will drink in the ideas at once, and be so favorably impressed by them as to be able to help you to treat with their own thought. Others are too ignorant or obtuse to comprehend spiritual ideas at all, and the impression of mysterious power produced by silent action is far more convincing to them than any amount of words would be. There is a third class of people with a skeptical bias, in whom any attempted explanation would only provoke a spirit of opposition and argument. These must be convinced by actual demonstration; for, like Mrs. Gradgrind, they are "invariably stunned by some weighty piece of fact tumbling on" them.

Experience in the work will prove the most helpful guide in the method of dealing with those who present themselves for treatment. We learn by doing; and until the beginner discovers a better way, he must trust to tact and his knowledge of human nature, to suggest the

best way of introducing his treatment; never losing sight of the fact that, it is not the manner of approach, but the success of this vital act that opens the door to health.

When the mental healer has decided how he will approach the case of his patient, he may still be in doubt how best to deal with the patient's friends with whom he is often brought into contact. Friends and attendants who are believers in mental cure, and know what sort of a mental atmosphere is favorable to restoring health, may do much to help the metaphysician in his work. But, unfortunately, this is seldom the case; and the friends are usually ignorant on the subject, and innocently burdening the invalid with just that kind of hurtful sympathy which keeps him under a cloud of depression. When such is the case, their absence is more helpful than their presence, and it is desirable to be alone with the patient while treating him. A few well-chosen, hopeful words will tend, also, to inspire the friends with new courage, which may in a measure counteract the depressing

influence they unintentionally exert on your patient.

The effect of a treatment depends, not on its length, but on the condition of the healer who exercises it, and the dynamic power of the thought exerted. The time may be from five to fifteen minutes, according to circumstances; and, could one always be in the highest condition, a momentary thought would be all-sufficient. To the question whether a healer is ever in such a condition that he is unfit to treat a case, the emphatic answer is *no*! Remember that treating is simply getting yourself into a right frame of mind, so to speak, in regard to the patient. It is rising out of sense into the spiritual realm,—out of the particular into the universal. In the act of treating, you are not to make an effort to impress your patient; you are not to combat him. When you realize the truth, when you have escaped from the dominion of wrong thought and the illusions of the senses, spirit power will do the work, truth will assert itself in your patient, destroying the cause of disease.

While in theory we may see instantaneous, complete cure to be the ultimate and possible aim of mental treatment, that superlative power is not yet attained, and we have no authentic evidence that such results are vouchsafed to modern healers. All that can be at present claimed is, that the act by which the inverted thought of the patient is changed may take place very suddenly,—in fact, will be instantaneous, whenever the conditions are right; but the legitimate, inevitable results of the changed thinking may not appear in the body until later. The law has been made that it takes a certain space of time for the action of the forces that change the condition of the human body, just as it takes time for a seed to sprout and a tree to grow. So habituated are we to the notion of gradual change, that a more rapid operation in nature excites wonder, and is accounted a miracle. While, therefore, patients successfully cured by mental treatment, may recover more rapidly than those who rely on medicine, instantaneous healing is a result hoped for, rather than a realized fact.

Treatments may be given in the presence of the patient or when he is absent, as circumstances seem to require. Which way is more effective cannot be determined by any general rule, but must be left to the discretion of the healer. It may not be well to be confined exclusively to either mode, for each has its advantages, and as good results appear to follow one as the other. Some who treat prefer the absent mode, because it is easier when treating to shut out of mind the bodily presence, and think of the patient only as a spiritual being. As a general thing, however, it is best, when practicable, to see the patient before beginning a course of treatment.

When called to treat persons suffering from what are termed acute cases, where the progress of the disease is comparatively rapid, and the friends of the sick person feel that something ought to be done to afford immediate relief, prompt, decided action is necessary. The treatments should be frequent, longer than in other cases, and very persistent. In such cases, too, the anxieties and fears of friends and

attendants may be so far aroused by what they believe to be the critical character of the disease, that it is often necessary to treat them, in order to quiet the fear that would otherwise disturb the patient.

People afflicted with chronic complaints will not, as a rule, apply to a mental healer for treatment, until after they have tried all the resources of medicine. When the specialists have experimented upon them without success, and they despair of getting help in any other way, they come to the mental healer, as a last resort, and often in no very amiable mood. Usually, however, such persons are not disposed to give the mind-curer an equal chance with the physicians, but assume to think that if there is anything in it metaphysical treatment ought to cure them at once. It will be very helpful to the beginner in the work of treating, if he succeeds in discovering by a little preliminary conversation, the mental cause of the chronic disease, and this may often be found out without directly asking about it.

When called to attend young children, do not forget that their diseases are not

reflections of their own thinking, but of the fears of parents or other persons who have charge of them. They are not old enough, or mature enough, to be afraid of being sick; but the atmosphere of fear around them in infancy is denser than at any other period of their lives. Reach children, therefore, through the parents or nurses who have them in charge.

In all his intercourse with patients the mental healer should exercise sound judgment and tact. He should keep in mind that his method of healing is not a well established mode, like medicine, in which the public has confidence; but to the majority of people it is virtually a new thing, and is looked upon with a degree of suspicion. It would seem as if there had been a sufficient number of recent cures performed by mental means, to satisfy even the most skeptical of its therapeutic value. But, as a fact, the public is slow to accept the evidences of any new claim, and has a chronic belief in the possibility of being humbugged. Accordingly the mental scientist who wishes to succeed must be very patient, and willing to

multiply proof upon proof, and hopefully await the result.

The two sources of weakness in those who essay to practice mental healing are, a lack of faith in the underlying principles they advocate; and a rash confidence, that, on close analysis, proves to be a reliance on themselves rather than on the power that heals. It is very easy to mistake a mental perception of truth for a hearty acceptance of it. It is easy to persuade one's self that he enters upon the work of healing from the highest and purest motives, when in reality the step is taken to gratify some personal ambition. But success in healing is the reward of intelligent, honest endeavor, and of nothing else.

There is a still loftier view of healing to be urged in this connection. While the aim of this book has been to point out the way and means of bodily healing, it cannot have escaped the attention of thoughtful students that the cure of physical disease is, after all, only a secondary end. Scientific Christianity has its widest scope when it is regarded and used as an agent of

reform. The great moral problem in which all good people are interested and for which they labor, is how to cure the manifold defects resulting to the world from ages of wrong thinking on the part of mankind. Religious and philanthropic bodies of men have usually undertaken to bring about the needed reform by means of organized, aggressive war against the vices of society. They would suppress wrong doing, and compel external obedience, by the enforcement of stringent laws. The church, mistaking the sense of the trope that "Spirit is sharper than a two-edged sword," have undertaken to grasp and wield it, not knowing that this sword is impotent except in the hands of Spirit.

Those who accept the truths of metaphysical healing come to see that reform is not promoted by fighting. "If my kingdom were of this world," said Jesus, "then would my servants fight." Not by imposing restraints on the actions of men, but by changing the thoughts of men, is reform to be brought about. Set the real or spiritual man in authority, and the problem is solved, because in so doing

you change the cause. The inference, then, is that those who have accepted the truth of scientific Christianity are privileged, each in his own sphere, to be promoters and channels of the highest type of reform. The influence of their lives is a blessed gospel of reform to all with whom they come in contact. A true healer cannot help being such a reformer, for his character and right thinking are felt whether he is conscious of it or not. He need not be continually talking reform, or be forming associations for the suppression of vice. Let him go about his proper business; and while he is doing with his might the duty that is nearest at hand, Spirit, the light and truth of the world, will shine through him, and so far as he is a transparent medium, will be reflected in the dark minds of those about him, and they, too, will perceive the light, so that the truth shall make them free.

VIII.

UNIVERSAL TRUTH.

IF the philosophy explained and taught in these pages breathes the spirit of true reform, the truth suggested must be of universal application. While only here and there one may devote himself to the profession of mental treatment, "the leaves of the Tree of Life are for the healing of the nations." Any one may understand and appropriate these simple principles, and receive incalculable benefit. Such doctrines are not the private property of the different schools of mind-cure, and a sealed book to all others. Neither are they a new religion. On the contrary the essentials of this moral, as well as mental and bodily, healing constitute the essence of truth as it has been taught by all the great moral teachers of the world. It is the vital spirit, not only of Christianity, but of every religion. It is the spirit of obedience to the one law

of eternal Right, which obtains throughout the universe of God.

“New opinions
Divers and dangerous, which are heresies,
And not reformed, may prove pernicious,”

says Shakespeare. But none need fear the consequences of the sweet and wholesome doctrine of spiritual truth; which, while it is even older than the race of man, revivifies and reinforces all his notions of truth, whenever it is received. These teachings do not antagonize one's religious views, but simply infuse them with new life. They do not insist on the giving up of any dear forms or modes of work or worship; for they have to do not with the act, primarily, but with the cause.

So far as the understanding and reception are concerned, this truth does not seem to depend on one's theology, his learning, or his theory of spirit and matter. If he be devoutly pious, it seems to come to him through the channel of his religious nature; if he be ignorant and superstitious, it seems to avail itself of his

beliefs in the supernatural; if he be what is termed a "Spiritualist," he recognizes the one supreme Intelligence as acting through various personal intelligences; if he dissent from all religious creeds, it impresses him as the ethical force, or great law of the universe. The only element in any creed which is destroyed by the acceptance of this truth is that which is non-essential and selfish; for it comes not to destroy the law, but to fulfil it.

The truth herein inculcated touches every doctrine and act of religion and piety, investing it with new meaning, so that it is no longer a form, but comes to be the appropriate expression or reflection of the spiritual man. Prayer, for example, whatever one may believe about it, is seen in the light of this truth to be the action of the real man, as a transparent reflector of spiritual power. Atonement is seen to be that perfect harmony of being, in which mental perception corresponds to spiritual ideas, and nature is a true reflection of correct thought. Man is then at one; the idea and image of God; an organ through which the influx of

spiritual intelligence flows without interruption.

The line of reflection suggested by a perusal of this book enforces the lesson that it is high time for people to avail themselves of the healing benefits which the reception of the truth would surely bring them. The need of such help as it promises is painfully apparent wherever we go, and man with all his wisdom and scientific skill has failed to invent or discover any substitute for it. The healing art of medicine does not cure all bodily diseases, and is utterly powerless to reach the cause of the trouble and change the inverted thought of the sick; morality, philanthropy, and religion, (or what these terms popularly stand for,) have failed to reform the world or relieve the misery of human existence; why should not this new-old truth that the real man is spirit, and cannot be subject to disease, sin, and death, be proclaimed, accepted, and applied as a sovereign remedy for human ills?

In his Harvard oration, Professor James Russell Lowell has pointed out that the highest office of education is to "distribute

the true Bread of Life, . . . and to breed an appetite for it." And what is the "true bread of life," if it be not to know that we are spirit, and may rise by the understanding of truth superior to all the ills of life? Can there be a higher education than to know God and keep His commandments? to know the truth that sets men free from the bondage of the senses?

In the Gospel of St. John we find a very clear record of the teachings of Jesus concerning this bread of life. The people failed to understand the true meaning of the expression, just as people do at the present day. To make it plain and enforce the practical lesson, the great Master reiterated the truth in different phrases, among which are: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." "My father giveth you the true bread from heaven." "I am the Bread of Life: he that cometh to me shall never hunger." "For I came down from heaven, not to do mine own will, but the will of him that sent me." "Every man therefore that

hath heard, and hath learned of the Father, cometh unto me." "If any man eat of this bread, he shall live forever." "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "He that eateth of this bread shall live forever."

The benefits of accepting and living the great truth which Jesus brought to men from God his Father and the Father of us all, are well expressed in the words that the poet laureate of England has put into the mouth of Prince Arthur:

"Then might we live together as one life,
And reigning with one will in everything,
Have power on this dark land to lighten it,
And power on this dead world to make it live."

When the spiritual man shall come into authority, how true and forcible will be the words of George Herbert, written nearly three hundred years ago:

"Man is all symmetry,
Full of proportions, one limb to another,
And to all the world besides.
Each part may call the farthest brother;
For head and foot hath private amity,
And both with moons and tides.

* * * * *

“More servants wait on man
Than he ’ll take notice of. In every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
O mighty love ! Man is one world, and hath
Another to attend him.”

THE END.

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