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Metaphysical Text Book

FOR STUDENT'S USE.

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SCHOOL

OF

METAPHYSICAL SCIENCE,

AND

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MENTAL CURE.

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749 TREMONT STREET,

BOSTON, MASS.

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Metaphysical Text Book

FOR STUDENT'S USE.

— By Helen M. Clark

SCHOOL

OF

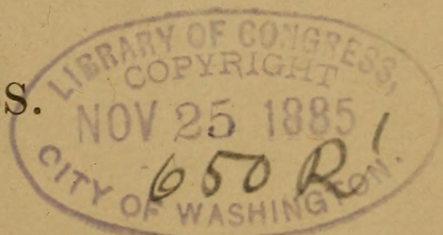
METAPHYSICAL SCIENCE,

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OFFICE HOURS FOR PATIENTS: 9 to 12 A. M., 2 to 5 P. M.

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TEXT BOOK

For Metaphysical School of Mental Cure.

FOR STUDENTS' USE.

Question. What is the nature of the study we are commencing?

Answer. Metaphysical; sometimes called Metaphysico-Theological.

Q. Why Theological?

A. Because belief in Divine power is essential to the student in this branch of metaphysics. "The efficiency of any remedial agency, must, in its last analysis, be referred to a Divine power and causation." — *Metaphysics and Ethics*. BOWEN.

Q. What does Divine power and causation mean, as applied to the material universe?

A. The immediate agency of the Deity. "Of all habits of thinking, the most important to be cultivated, is that of referring all the phenomena of nature, up to their infinite Creator, and of regarding all events, whether physical or moral, as caused or governed by an ever watchful Providence." — BOWEN.

Q. What is the formal cause of any thing?

A. The internal constitution, or that which makes a thing what it is.

Q. What is the efficient cause?

A. The efficient cause signifies the maker or producer of any thing.

Q. What is the final cause?

A. The final cause of anything is, the end or purpose for which it was made. "All the elements of life and being come from God, because He alone is, of Himself; all these elements are elements of His Life, imparted to His creatures to be their life." — PARSON'S *Deus Homo*.

Q. What is Physical Science?

A. Things "which exist distinct from our thoughts."

Q. What is Metaphysical Science?

A. Things which do not exist apart from our thoughts. "All objects of human knowledge are divided into two classes, perfectly distinguishable from each other; a distinct method of investigation, and a peculiar logic or reasoning process, being applicable to each. The conclusions at which we arrive in the two cases, are equally well founded, equally deserving of confidence; but they differ widely in the kind or character of the conviction

on which they rest, and in the nature of the process by which they were obtained."

Q. What does the word science suggest to your mind?

A. Certain knowledge.

Q. How has scientific knowledge become attainable to all?

A. By the methodical study of many, who arriving at the same conclusions, prove certain laws of nature and events to be immutable, and that science is knowledge, certain and evident in itself.

Q. How must intellectual and moral progress begin?

A. By a thorough understanding of the science or truth we study. "Science in its most general acceptation, denotes knowledge of every description." — THOMAS DICK.

Q. In what way are we often hindered from acquiring knowledge?

A. We are often hindered in our quest for knowledge, by the fear of giving up old opinions and prejudices, which we had accepted as truths. Change of opinion is acknowledgement of past error, and we are reluctant to adopt ideas we have but just come to understand.

Q. Are we liable to form opinions, we may wish to change?

A. We are, as, being human, we are not unchangeable.

Q. How can the knowledge of things past be of use to us?

A. By teaching us to avoid the errors others have fallen into?

Q. How can we use the knowledge of the present time for our own improvement?

A. By opening our minds to the reception of new ideas or discoveries, and making them useful to ourselves and others. "True comprehensive wisdom is to say, let the truth come boldly in from all quarters."

Q. What is the difference between a fact and an abstraction?

A. A fact is an object of sense; something which can be seen, heard or touched, while an abstraction is a mental conception.

Q. What knowledge should we seek to instruct others in, who would study the science of mind or spirit?

A. Self-knowledge.

Q. Is self-knowledge attainable?

A. It is, to a certain extent. John Mason has asserted that "it is attainable by all."

Q. Are conclusions formed by one student to be accepted as scientific conclusions, or as certain knowledge?

A. They are not. Knowledge is only made a certainty by the united study and research of many students, or inquirers after truth.

Q. How do you understand Metaphysics?

A. As a speculative science which soars beyond the bounds of experience; the word is also used to distinguish the philosophy of mind from that of matter. "Matter is essentially complex and divisible; the smallest particle of it has still an upper and under side, and we can conceive of these two being separated from each other. Mind or person is essentially indivisible." — BOWEN.

Q. What is man in a metaphysical sense?

A. A being of perceptions, intelligence and activity. "The idea of self belongs to the same category with all our simple sensations, and with all our abstruse ideas of time, space, motion, and the like." — *Metaphysics and Ethics*.

Q. What do we call the outward appearance by which we know, and are known to each other?

A. The material body.

Q. What is the idea of self, passing into thought and action?

A. Soul or Spirit; clothed with a "garment of flesh," as the material body is sometimes called. "The organical body with which the soul clothes itself, is here compared to a garment, because a garment invests the body; and the soul also puts off the body, and casts it off as an old coat, when it emigrates by death from the natural, its own, to spiritual world; for the body grows old like a garment, but not the soul, because this is a spiritual substance, which has nothing to do with the changes of nature, which advance from a commencement to an end, and are periodically terminated. — SWEDENBORG.

Q. Can the material body be influenced by Soul, or Spirit?

A. It can. "The highest form of existence is that of a truly religious life, which in its essence is a harmonious union of goodness and truth, love and wisdom, benevolence and faith in the character and activity of the individual. Where intellect and love are harmoniously blended, and act in perfect concordance, the resulting product is spiritual power." — EVAN'S *Divine Law of Cure*.

Q. How may the soul be elevated above material things?

A. By contemplation and the Grace of God.

“God hath power to help and to cast down”—*2 Chron. xxv: 8*. “To help,” to lift us up to a higher state of being,—or “to cast down,” if we have no desire to draw near to him.

Q. Is spiritual intelligence a power in the cure or healing of disease?

A. It is, if rightly understood.

Q. What is the philosophy or science of mind sometimes called?

A. Psychology. “The knowledge of the mind and its faculties, which is derived from examination of the fact of consciousness; metaphysics.”—WORCESTER.

“Psychology is the latest designation in use, and perhaps the most convenient one, for that science which bears the same relation to mind, that anatomy and physiology do to our corporeal nature.” — ADAM’S *Elements of Christian Science*.

“But it is certainly no part of psychological inquiry to seek after the origin of our notion of cause, or to analyze our idea of infinity. Observation cannot aid us here. In the external world, and in the succession of our thoughts, we witness only events or changes; we observe only sequences of phenomena; and to bind together the two terms of a sequence, in the relation of cause and effect, is the work of pure reason,

unaided by the perceptive faculty. So also, whatever we observe, whether in external nature, or in the world within us, is finite, limited and contingent; the idea of *infinity* is superadded by reason, transcending the sphere of sense and reflection, and baffling even the power of the imagination to seize and comprehend it. Our ideas of space and time, are abstract conceptions, which rise indeed, on occasion of experience, but cannot be deduced from experience, nor explained by its teachings. To speculate on these things is the work of metaphysical philosophy, so called,—of that science which goes beyond facts to principles, which begins from intuitions, and ends in demonstrative certainty.—"BOWEN.

Q. What are the two states of man's existence?

A. Consciousness and unconsciousness. Waking with the light, and sleeping with the darkness. The unconscious state of mental action, would be, if fully understood, a revelation indeed.

Q. When are the mental powers the most active?

A. Between sleeping and waking. "On the dividing line, between sleeping and waking, the mysterious dream-land, the mental powers become greatly exalted and quickened, so that the experiences and perceptions of hours, and even weeks, and months, are crowded into moments." — EVAN'S *Mental Cure*.

Q. In what state of mind should we seek the interior light?

A. The mind should be receptive and passive, forgetting material things, and allowing the spiritual to enter. "In this condition of abstraction from the world of sense, the spirit is received that teaches all things and guides unto truth."—EVAN'S.

Q. What is the receptive state?

A. It is a silence of the mind, with every outward thing banished from thought. "Speech is of time, Silence of Eternity."—THOMAS CARLYLE.

"Every method of cure, in order to its success, must conform its thereupathic devices to the Divine operation in nature, and these can only accelerate and intensify the natural process of healing."—EVAN'S *Divine Law of Cure*.

Q. What are thereupathic devices?

A. Thereupathic devices are means employed to restore health, defined as the "art of restoring health."

Q. How does art differ from science?

A. Science being defined as "knowledge," we may say science teaches us to know, so, in "art truth is a *means* to an end; in science it is the only end.

Q. Can Theology be called a science?

A. Theology is defined as "the science which treats of the existence, nature and attributes of God; and of his relations to man; the true doctrine concerning God, and the duty which ought to be rendered him by man."

"There are few, however, who attain to a full understanding of this *Divine science*, to the elevation of mind, which enables the Divine light to illumine the soul." — EVAN'S

Emanuel Swedenborg's life best illustrates the elevation of mind mentioned above.

Q. In what way?

A. In his conscious knowledge of heavenly things, his spiritual eyes seem to have been opened to look upon imperishable things.

Q. What is man in a spiritual sense?

A. A manifestation of God.

"However strange it may seem, it is nevertheless true that this higher view of God, and of our relation to him, which arises naturally out of the profoundest religious consciousness, and feeling, has almost always been viewed by more superficial minds, as equivalent to Atheism." — *Institute of Metaphysics.*

Q. What is the nature of Divine influence on the human mind?

A. Its nature is to enlighten the understanding, and divest it of error or prejudice. "It is written they shall all be taught of God."—*John vi: 45*.

Q. How are we to understand the words spiritual physician, as we do not class ourselves with so-called mediums?

A. When we use the words "spiritual physician," we mean one whose spiritual perception is quickened by Divine love.

Q. Where shall we seek the interior light?

A. This question can be best answered by the promise "Ask and ye shall receive."

Q. In what sense are the words Divine operation used?

A. In that of exercising spiritual power and vitality, which is the Divine force within us.

Q. Is self-help possible to a phrenopathic patient?

A. It is. The desire to be helped is in itself sufficient. Belief in the method of cure is an aid, but not a necessity.

Q. What is phrenopathy?

A. A practical and theoretical system of mental cure.

Q. How may we gain knowledge concerning this method of cure?

A. Theory and practice are essential, but we should endeavor to think more of spiritual, and less of material things, turning our thoughts inward, as spiritual power comes from within.

“For of the soul the body form doth take,
For soul is form, and doth the body make.” — SPENCER.

“But ‘made in the image of God,’ as God has of himself *power*, so is man given of himself to have *power*, to originate it, to apply it; it is a faculty of his being, a gift that God has given him; originating in himself freely, apart from the causal necessity of motive.” — *Elements of Christian Science*.

Q. Does bodily strength add to our happiness?

A. We are so constituted as to be, in a great degree, dependent upon bodily strength for happiness and enjoyment. We must then, so far as it is possible to do so, forget bodily weakness, and bring our imagination to bear on the one idea, that the more active our thought, which is creative of a better state of health and strength, the more likely we are to realize our ideal state of health and happiness.

Q. What is the true use of imagination?

A. Imagination enables us to form ideal

pictures of something better than we have formerly known, as, to imagine the beauty of pictures we have not seen, of a country through which we have never traveled, even a life beyond the present.

Q. What is Faith?

A. Faith is a reality.

“Paul says, in the great epistle to the Hebrews, ‘Faith is the substance of things hoped for, the evidence of things not seen.’ If instead of calling faith the substance of things hoped for, he had called it the shadow or type of things hoped for, just as he calls faith the evidence of things not seen, instead of the things themselves — there would have been little or no difficulty in the definition, perhaps. But Paul never uses words without meaning, and when he calls faith the substance, we are bound to believe that he meant just what he said, and that faith — Scriptural faith — is indeed something more than a type or a fore-shadowing — a comfort, a consolation, or a hope. In other words, we are to understand by the word, a substantial and abiding assurance.” — JOHN NEAL.

Q. What is the prayer of faith?

A. The prayer of faith is made with the belief, that, if it is God’s will, our prayer will be answered. “And faith alone can heal the mind.” — M. F. TUPPER.

Q. What is Spiritual Reason.

A. The faith of our Lord Jesus Christ.

The faith of Jesus Christ is that alone, which
as its Supreme Law, perfects the Reason of Man.
—ADAM'S *Christian Science*.