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# Physics and Metaphysics.

THEIR RELATIONS TO EACH OTHER.

BY

MRS. M. M. PHELON,

629 FULTON STREET.

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## PHYSICS AND METAPHYSICS.

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"The untouched Soul,  
Greater than all the worlds [because the worlds  
By it subsist]; smaller than subtleties  
Of things minutest, last of ultimates,  
Sits in the hollow heart of all that lives."

—*Secret of Death.*

"That which is drawn from the creative source by the senses, or reasoning is error. Such is matter (so called)."

"That which is drawn from God Himself, is always Truth, God being Truth."

"Trust one's self only to God, Principle, for all things, and believe them such as they are in His eyes alone. These things are the real, all else is unreal."—*Mystic Sense of the Scriptures.*

"A man who does not believe he is able to walk, will not be able to walk, as long as he does not believe. Knowledge gives strength; Doubt paralyzes the Will."—*Hartman.*

Physics is the assumed knowledge of the material or unreal world. It is the same in kind, as that for which man forfeited Paradise. It is built upon a shifting quicksand of reprisals and penalties. Its ultimate premises cannot be verified, because they are based upon the illusions of personal sense, the source of all error.

A natural supposition would be, that Physic, the generic term for material medication, should owe both its name and origin to Physics, and so it does. The subject of Physics formerly included the science of medicine as the greater includes the less. The attempt, however, to neutralize negative by negative; to overcome error by error; to dispel darkness by darkness has proved, as it always will, a failure.

When man thinks up, toward God, sickness and death cease to

be, for the light of the Almighty shields and guides. When on the contrary, he persists in thinking down, away from God, he weaves for himself a net of many inventions. The use of poisons to heal; the application of dead drugs to equally dead organism, that life may result, are brilliant examples.

The way down is far easier than the way up. The children of Israel while still trembling with their fear of the thunderings, and lightnings, and quakings of Mount Sinai, turned for leadership to the golden calf, the crude handiwork of the man Aaron.

In the same manner, as a rule, man shuts his soul's eyes to the evidence of the Spirit. Leaning upon personal sense, he puts his trust in error and its teachers. Their guidance has left him in the twilight darkness of self-deception.

The science of medicine was first outlined in the shadowy recesses of the Egyptian temples. Galen and Hippocrates were its first noted expounders. Their followers are legion, who by honest work in behalf of a mistaken idea, have made their mortal names illustrious, as blind leaders of the blind.

Turning away from the one living God, for their knowledge, they appeal to matter to recreate matter, at least this is their theory.

Like the prophets of Baal, "they have cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them," and to no avail.

Not one single sentence of absolute certainty, for the healing of the nations has come from all the years wasted in the dissecting-room, or in experimental surgery. Why not? Because the object sought can be bestowed only by Truth and not by Error.

Allopaths have asserted that pint doses and boluses were essential. Homeopaths maintain, that dilution to the ten thousandth part of a drop is essential. The patients of both alike recovered. So the size of the dose not matter. Mind alone determines the result under both systems. Different practitioners of the same school,

and of different schools, have "favorite prescriptions," antagonistic in their action, for the same disease. Patients of each and all are restored to health. So the material of which the remedy is composed is of no consequence.

If neither the quality nor quantity of a remedy is of consequence then the change in the condition of the patient must depend upon something entirely outside and beyond that which appears to personal sense.

The most eminent gentlemen in the ranks of the advocates of medicine admit the unreliability of the science of medicine as an exact knowledge.

The advice most strongly impressed upon students, by the professors of Therapeutics in our medical colleges, is: "Don't depend absolutely upon your list of book remedies; as your practice and experience increases, so will your faith in medicine decrease." Why? Because there is nothing in the drug, that is in anywise curative. The old French physician stated the case ably and wittingly when he said: "The patient and disease are fighting in the dark; the doctor comes up with a club (medicine) in his hand; he strikes to kill. If the disease is killed, the doctor's skill is marvelous. If the patient is killed, then it is a dispensation of Providence."

Our ablest medical teachers and practitioners do not hesitate to admit, that medicine injures more than it benefits.

Dr. John M. Scudder, one of the most eminent exponents of the Eclectic School of Medicine, in Cincinnati, as long ago as 1880, in discussing the Elements of Uncertainty in medicine, says:

"The practice of medicine is proverbially uncertain, not so much possibly as regards the termination of disease, as of the influence of medicine to palliate or arrest it."

"It does seem strange that physicians should have so thoroughly believed that medicine saved the lives of the sick, that without it the majority or all, would have died. Strange, that they never

should have observed, until within the past score of years, *that abundant provision might have been made by the Creator, for the removal of disease*, and that it was possible, that medicine, might be adding to the death rate, rather than lessening it. Even now, when this is proven beyond a cavil, by some of the best observers, we find the majority won't believe it."

"They endeavor to get direct result from indirect agencies. They want to influence the circulation and the temperature, and give remedies to produce *emesis*, or *catharsis*. They want to elect Greeley, and whip their neighbor because he 'rahs' for Grant."

Similar quotations from men, whose standing in their profession, both gives force to their words, and allows them to defy the say-so of the world, can be found in all medical literature.

It is an often quoted remark that medical advisers dislike to take their own medicines. Why? Because the *belief* in their potency, which they must strive to inspire in others as the essential element of healing, has long since faded away from their own mentality.

And this is the fearful and wonderful science of physic, for whose promotion colleges have been built, and hospitals endowed; and thousands of men, grand in intellect, skillful and courageous beyond doubt, have given their lives to maintain their honest convictions of a mistaken idea.

Notwithstanding this immense cost of knowledge in blood and treasure, one of the most prominent surgeons of our day, with all the accumulated skill of the ages at his command, could not tell where the bullet lay, that called President Garfield into the invisible.

It is not necessary to prolong the argument. It is known and admitted that drugs cannot be depended upon to heal.

Furthermore, seeming cures from physic are really due to other causes, lying far deeper, and nearer the Infinite, the All-Father, who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish.

Perhaps it is not wonderful, that man trying to look at the Son of Righteousness with personal sense, should have been dazzled by its brightness, and failed to see its truth and reality. Whenever he begins to use his spiritual sight, looking up, in that self same hour comes the fullness of illumination and attainment to the seeking soul, even as it came to Stephen and to Paul.

Men judge a tree by its fruits. They who see that increased knowledge of physics does not lessen the ills of human life, lose confidence in the old system, with its uncertainties, and eagerly look for help elsewhere.

"Whoso shall seek the truth, shall find it," is an irrevocable promise. But man so often forgets that the light of Truth is always shining above the clouds and darkness of Error.

How can matter, that of itself has no life, feel? If it cannot feel, how can it suffer? If the soul was made in the image of God, then like him it must be perfect, and cannot suffer. If the body, which is the unreal cannot suffer; and the soul, the only real, cannot suffer, then the conditions of sickness, suffering and death must be evolved by the mentality of individuals.

How does dis-ease come? Insidiously it lays its unscen spell upon the patient. When it has so far progressed as to be manifest to the physical sense, then only is it recognized.

What power wove the charm? It is the power born of the knowledge of good and evil. It has made man a voluntary agent for evil, and from the beginning has cursed him and his.

If man knew not evil, but thought only good, his mentality, latent or active, would never produce dis-ease or suffering upon himself or others.

Fortunate is it for the world, that this power is of his mentality and like its source mortal. Had he, in Paradise, partaken of the Tree of Life, thereby endowing the lower forms of his mentality with immortal life, he would indeed have become a being to be

dreaded. It is no marvel, that a flaming sword and an angel sentinel protected all life to come from his impious hand.

Disease being, then, the product of mortal mentality, or in the realm of physics, it follows, that it too must be mortal, and under the control of that which is above it, or Metaphysics, the pure soul power. If disease is the result of misdirected mentality, then the power of God, Divine Principle, and the Christ Spirit, can subjugate and destroy it.

That which is called matter, with all its seeming complications, and all man's errors of being must, in the light of the Infinite, resolve itself into harmony with the Universe. Where the harmony is perfect, there can be no disease.

Mentality is mortal, because it is the outcome of personal sense, and therefore can be controlled and destroyed by the Truth which maketh free.

Medical books are full of instances where disordered mentality has made perfectly sound men sick within an hour. They call it the power of imagination. As everything we know by personal sense is built into our thought by this self same power, it follows, that all disease is also the result of this same force operating either actively or latently, with effects to correspond. Man hesitates to confess so self-evident a truth, because he thereby concedes himself to be the dupe of his own unreality, and the creator of his own misfortunes, which he certainly is.

*The Scientific American*, one of the most conservative papers in the United States, says: "Again, every surgeon sees convincing proof in his daily experience, that the sensitiveness of his patients varies so widely, that there must be some cause for it, beyond that which is physical. There is no such wide diversity in the nerve tissue of their system, as can account for the extreme differences with which they not only manifest pain, but with which they doubtless feel it. The conclusion is, that though the transmission of pain is

dependent on nerve fibre only, its seat and origin are beyond, and are truly not physical at all. *Pain is Mental.*"

Hear what the Christ saith: "The Kingdom of Heaven is at hand. Heal the sick;\* cleanse the lepers; raise the dead; cast out devils; freely ye have received; freely give." Does Christ speak empty words? Is God's arm shortened, that he cannot save? Are there no disciples in these later days to trustingly obey the Great Master?

Question your own souls. Read the promises, and doubt no more. We trust our lives with our cook, our coachman, with the drug doctor, with the engineer. But we cannot bring ourselves to trust the promises of the Infinite God, to heal without drugs, when we know all healing is from Him.

I close my argument with the following quotation from "Oriental Christ":

"Let humanity once realize the Infinite Love, and they will be able to heal all mankind. The power of physical healing by pure, tender sympathy; by warm, active impulse; by self-forgetful faith is a strange tongue to those wonted only to the jargon of material medication. Verily, true, spiritual ministry has a remedial value to both soul and body. Is it not a fact that the groaning of the soul often utters itself in physical pain and prostration, and the afflicted flesh in turn recoils upon the manifestation of the spiritual man?"

"Is it not also a fact, that a draught of pure, heartfelt devotion will quench the fire of a rising fever? Yea, death itself is disarmed of its terror and sting, by the name of the Heavenly Healer. Such healing is no violation of natural laws, only a deeper conformity to them, since there is no hostility between the law of spirit and body both being subject to Divine Law. Hence if we are true to spirit—Soul, we cannot but be true to the bodily life the Father has given us."

\* Note this is the first command.



“Where is the healing of body and mind, where is the balm of comfort, the touch of sympathy, for which the poor and afflicted look up to Christ? Call it Mary; call it woman, or call it Christ. It is nothing more than the ineffable sympathy and tenderness of the Son of Man. That is the secret of all healing.

Finally, write these words of the risen Christ, upon your heart for lasting remembrance: “And the Spirit and the Bride say, Come, and let him that heareth, say, Come. And let him that is athirst, come; and whosoever will, let him take the water of Life freely.”



