

## SECTION FIVE

### SO-CALLED MENTAL EFFECT

- “Chisel in hand stood a sculptor-boy,  
With his marble block before him;  
And his face lit up with a smile of joy  
As an angel-dream passed o'er him. 5
- “He carved the dream on that shapeless stone  
With many a sharp incision,  
With Heaven's own light the sculptor shone—  
He had caught the angel-vision. 10
- “Sculptors of life are we as we stand,  
With our lives uncarved before us,  
Waiting the hour when at God's command,  
Our life-dream passes o'er us.
- “If we carve it then on the yielding stone 15  
With many a sharp incision,  
Its heavenly beauty shall be our own—  
Our lives that angel-vision” (*G. Washington Doane*).

**Medical Needs.**—“*What we need and want in medicine, is something corresponding to those splendid flashes of imagination which yielded the heliocentric theory of the planetary system, the theory of gravitation, the undulatory theory of light, the theory of evolution, and the germ theory of infectious disease—some fundamental and far-reaching generalisations in pathology and physiology which would vivify and vitalise some part at least of the mass of dead material facts which have been accumulated*” (Sir J. 25 Crichton-Browne, M.D., LL.D., F.R.S.).

**The Effect of So-called Thought.**—All great thinkers have recognised to some extent the effect of “thoughts,” while few have discovered that these are ethereal vibrations, and that we do not create them, but that they come to us, the condition of the “no-mind” determining those to which we respond. None of these early searchers after truth reached the height from which was made in our own day the discovery that there is no real mind or consciousness, except that which is a reflection of the one Mind, which is God, good, All-in-all. 30

A good instance of the effect of thought, well-verified, is given in a 35 careful, detailed report on the subject made by Professor Langley. In the Philippine Islands he saw the priests walk barefoot over a bed of stones, heated red-hot by fire. When an acolyte was able to pass over the stones he qualified and became a priest. Those who have seen the novices attempt the test say that it is quite easy to tell from the look on their faces whether 40 there was sufficient belief to pass unharmed.

In the Fiji Islands the same rite is carried out, and it is stated that one of the Government meteorologists held a thermometer 6 ft. above the heated stones, when it registered 282 degrees. It took about half a minute to walk

across the stones, and no signs of burning or blistering were seen on the men's feet. Professor Bickerton tells me that in New Zealand he exposed a "show" of this kind, where it was done by trickery.

Not only are we affected by our so-called thoughts, but everyone upon whom our thoughts rest is likewise affected, either for good or for evil. Carlyle in *The French Revolution* wrote: "Man is what we call a miraculous creature, with miraculous power over man." We must learn how to think so that this power is the power of good, and not human will-power which is devilish.

Listening to the still small voice, we hear the voice of God. The power is not the blind force we see in the material universe. Elijah recognised that God, good, was not in the great and strong wind that rent the mountains, and broke in pieces the rocks in front of him, nor was "good" in the earthquake or the fire (I Kings 19:11, 12). Real power is the expression or manifestation of God, good, "the Son of God," that is, the true nature of each of us. Paul speaks of the Christ as the wisdom and power of God. Understanding the power of Mind over matter, the spiritual power divinely directed gives us absolute dominion over all matter and every possible form of evil. This dominion can be utilised by each one of us, here and now. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. 12:10).

Until forty years ago, no one of modern times ever showed us how to think rightly in a scientific manner, and how with unflinching certainty to stop ourselves thinking wrong and harmful "thoughts," nor even made clear that ideals of a mortal become manifested, whether heavenly or devilish, if the intensification be sufficient to manifest them. "How few think justly of the thinking few. How many never think who think they do" (Schopenhauer).

The following will be of value to those who have not recognised that the essence of right doing is right thinking.

"As he thinketh in his heart, so is he" (Prov. 23:7).

"Behold, I will bring evil upon this people, even the fruit of their thoughts" (Jer. 6:19).

"What a man thinks, that he is; this is the old secret" (The Maitrâzana Upanishad).

"There is nothing either good or bad, but thinking makes it so" (Shakespeare).

"Think well! Do well will follow thought" (Tennyson).

"It is the thought of man; the true thaumaturgic virtue, by which man works all things whatsoever. All that he does, and brings to pass is the vesture of a thought" (Carlyle).

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts" (Dammapala).

"What a man thinks, that he becomes" (Hindu Upanishad).

"What a man thinks, that he is" (King Solomon).

"The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly" (Marcus Aurelius).

"My mind is myself. To take care of myself is to take care of my mind" (Plato).

"A thought that has taken root is like a living plant, and plant-like will grow" (Clifford Harrison).

"Ainsi toute notre dignité consiste dans la pensée. . . . Travaillons donc à bien penser; voilà le principe de la morale" <sup>1</sup> (Pascal).

"La pensée humaine, comme Dieu, fait le monde à son image" <sup>2</sup> 5  
(Lamartine).

"On earth there is nothing great but man. In man there is nothing great but mind" (Sir William Hamilton).

"Life . . . is the product and presence of mind" (Professor Bascorn).

"Do not think that what your thoughts dwell upon is of no matter. Your 10  
thoughts are making you" (Bishop Steere).

"The power of the will and the intention of the soul is the main point in magic as in medicine. A man who wishes everybody well will produce good effects. One who grudges everybody all that is good, and who hates himself, may experience on his own person the effects of his poisonous 15  
thoughts" (Paracelsus).

"Thy bonds and thy beliefs are one in kind,  
And of thy fears thine irons wrought,  
Having weights upon thee, fashioned  
Out of thine own thought" (Swinburne). 20

"Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady" (*British Medical Journal*, January 18, 1896).

"Faith and hope . . . are but two of the many mental medicines which a judicious physician may use" (*Lancet*, January, 1883). 25

"Faith is as powerful an influence for good or evil now, as it has ever been" (*Lancet*, February 28, 1888).

"It [the secular imagination] is one of the most effectual of those psychological agencies by which we may modify the conditions of health and disease" (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.). 30

"It is impossible for us to deal knowingly and wisely with various disorders of the body without distinctly recognising the agency of states and conditions of minds, often in producing and always in modifying them" (Sir Andrew Clark).

"The mental cortex has to be reckoned with, more or less, as a factor 35  
for good or evil in all diseases of every organ, in all operations, and in all injuries" (Dr. Clouston, Inaugural Address to the Royal Medical Society, 1896).

"Most people recognise that there are rare and striking effects of mind on body—few fully recognise its every-day effects. I trust I have established 40  
that the mental factor is present in some way or other in all diseases" (A. T. Schofield, M.D., F.R.C.S.).

"Means acting directly on the mind . . . are fully as powerful and effective in disease of a purely bodily character as in mental disease" (Sir John Forbes). 45

<sup>1</sup> "Thus all our worth exists in thought. . . . Endeavour, therefore, to think well; herein lies the principle of goodness".

<sup>2</sup> "Human thought, like God, makes the world in its image".

“It never rains but it pours,” and “Troubles never come singly,” are amongst the many evidences of the harmful effects of wrong thoughts.

**Confidence.**—“*Strive thou to win, but win with the help of God*” (Sophocles).

5 We have all experienced the effect of confidence and want of confidence, but only a few have recognised that this is only a question of right thinking or wrong so-called “thinking.” Still fewer have consciously tried to correct such wrong working, and hardly any systematically do this in a scientific way. T. S. Baldwin, the well-known American, writes: “After  
10 years of practice as gymnast, I was never able to turn a double somersault without definitely willing the act and drawing in my mind a clear picture of the revolutions of my body in the air before rising from the leaping-board. Every difficult gymnastic feat requires mental deliberation in advance, for the mind cannot suddenly and radically divert its course of action on a  
15 plane where it has, because of the force of gravity, not learned to feel at home. This mental handicap has, until very recently, blocked the path to the discovery of the law of flight.” Now that we understand the laws of Mind such miscalled mental deliberation is not required. One right thought at any given instant is sufficient, if our understanding of God is  
20 adequate.

I once accepted an offer of one hundred pounds from one of the leading papers to write eight articles on “How to Learn Golf,” and in these articles pointed out the great gain through what may be wrongly called “mentally” playing the shot before actually moving the limbs.<sup>1</sup> Attention was also  
25 drawn to many other points, such as the undesirability of straining the eyes by reading a newspaper before playing any important match. Just as these articles were finished, I found that the whole effect was “non-mental,” and the articles were based upon an entirely wrong foundation. Even where I had found out the so-called “mental” effect, I had failed to grasp the  
30 difference between the true mental action of the Mind that is divine Principle, and the counterfeit human mechanism. I therefore rightly estimated my articles as valueless, not being based upon true Science, and they were never published.

The following year, having learnt the scientific method of thinking, I was  
35 never beaten at golf, although not playing very often. On the last day of the year, to prevent defeat I had to do the last three holes of a well-known London course in 2, 2, and 3; bogey being 3, 4, and 5. The subsequent remark of the winner of that year’s Open Golf Championship to me was: “I should think it is an absolute record!”

40 On another occasion, after judging in the kite and parachute competitions at the Alexandra Palace, I entered for a gold medal which was being competed for by a number of experienced shots, volunteers, regulars, and others, although I had not touched a gun for ten years, and was inexperienced in the use of a rifle, having never even fired a rifle in a competi-  
45 tion: The shooting was arranged to be of a most difficult character, and up to my last shot I had obtained nothing better than an “inner,” as I was

<sup>1</sup> Randegger in his primer on singing, directs the pupil to “mentally aim at the pitch of the sound before singing it.”

combining material means (taking aim) with the treatment. At my last shot, knowing that I had done all I could when combining matter and Mind, and that I had to get a bull to win, I resolved to rely solely on Principle. Having to stand erect and fire from the shoulder, I looked right away from the target, and directly I had realised God to the very highest of my ability, pulled the trigger, with the result that I obtained a bull, and won. A friend of mine, who similarly knew nothing of rifle shooting, but who had learnt the power of the one Mind, was bracketed second, having failed to rely solely on his realisation of Truth, but having aimed as well as having treated at the same time, so combining material means. Another friend, a well-known Naval man, when firing in his Admiralty test, obtained a bull's-eye every shot. This was believed to be a record. In his case, even at the 1,000 yards distance, directly he treated, the target seemed to him only to be a few feet away, and he merely had to fire at a bull's-eye apparently the size of a hat.

The above two examples are given, out of a personal experience of some hundreds of the kind, as showing that the unfailing reliance on God at all times will enable you to do so-called miracles. The constant working in this way for small things not only enables the greater works to be done, but has been of value to many who have been convinced by the uniformity of the results obtained. As we advance in our knowledge of God and divine law, we also rise naturally to higher planes of action. "Think often on God, by day, by night, in your business and even in your diversions. He is always near you and with you; leave Him not alone" (Brother Lawrence, Tenth Letter).

**Psychotherapy.**—Ever since we have had historical records, so-called healing with the human "no-mind" has been practised under different forms, sometimes intentionally, often unconsciously, and always more or less ignorantly, and with more or less harm. In olden times the magicians were the medical men. Sophocles said: "For it is not the way of a wise surgeon to waste tears and enchantments on a disease that needs the knife."<sup>1</sup>

"It would appear that in all ages hypnotism has been known, though not under that name, as a means of curing diseases. It is also known that amongst the Greeks and Romans, and in many Oriental nations in olden times, priests performed cures by throwing people into deep sleep; and that in England in the seventeenth century several individuals claimed to have power of healing the sick by stroking with their hands. Such influences were pretty generally held to be supernatural and connected with religion"<sup>2</sup> (Sir Henry Morris, Bart, M.D., F.R.C.S.).

In the middle of the seventeenth century a man called Kelmont said that there was a kind of magnetic attraction and repulsion connected with an ethereal element which penetrated all bodies, and kept them in motion. Through it he stated that men, by means of their imagination, could work on each other. Their will could also be asserted on drugs, which obtained through it a special therapeutic power.<sup>3</sup>

<sup>1</sup> *Ajax*, line 582.

<sup>2</sup> "Suggestion in the Treatment of Disease" (*British Medical Journal*, June 18, 1910).

<sup>3</sup> *Psychotherapy* (Hugo Münsterberg).

Maxwell, a Scottish physician (1581-1640) said that disease was a reduction of this ether in a man, and as it was possible to influence this ether in another man, cures at a distance could be thus produced. Mesmer, who thought it was due to a magnetic fluid, and Braid, who thought that the action was mental, were amongst the first in modern times to bring into prominence direct conscious healing with the human "mind," and they, fortunately for mankind, were discredited by regular physicians, who have hitherto objected to any encroachments upon what they considered their domain.

10 In 1851 Dr. Gregory (Professor of Chemistry in Edinburgh) and Dr. Hughes Bennett described the phenomena as due to suggestion.

A third revival took place in 1866 with the publication of Liébeault's book, when Bernheim, Dumont, and Beaunis joined the movement, thinking mistakenly that it was of use. Liébeault, who was a man of high character, advocated suggestion, as Sir Francis Cruise, the well-known Dublin doctor, has stated, "when the personality of the subject is partially or almost completely extinguished" by hypnosis. This, Sir Francis who is an authority on hypnotism states, "is the essence of modern hypnotism"<sup>1</sup> and is only another form of making a person do what you want him to do, and which you may or may not think is good for him. As a matter of fact, suggestion is wrong with or without hypnosis.

Later Charcot, Richet, and Janet followed. In other countries Forel, Moll and Vogt, Wetterstrand, Dubois, Bechterew, Beard, Hammond, Osgood, Prince, Peterson, Putnam, Sidis, Kraepelin, Zeihen, Sommer, 25 van Reuterghem, von Schrenk-Notzing, Ladame, van Eeden, Tokarsky, Hamilton, Creed, Brauch, and in England, Bramwell, Carpenter, Cruise, Hack Tuke, Lloyd Tuckey, Wingfield, and Woods, gave serious attention to the matter.

Through Charcot's great name and fame, the Nancy doctors employed 30 hypnosis in every class of disease, but Charcot abandoned it because, as he said, it did more harm than good, and added to the disorder of already disordered systems.<sup>2</sup>

More recently Freud, Breuer, and Münsterberg have developed the ordinary method of hypnotising by giving human suggestions with the object of removing so-called "mental" causes, invisible because ethereal, and in England we have a few well-known men, some most unselfish and pure minded, working more or less in the same mistaken way.

"Though hypnotism has from time to time been revived, and there have been periods when it excited great interest on account of its constant 40 effects, it has invariably fallen back again into disfavour, owing to the uncertainty of its action, and its failure on a large scale as a therapeutical agent. Moreover, it has been found too dangerous for general use in medical practice" (Sir Henry Morris, *The Law of Mental Medicine*).

From the earliest times, and with all nationalities, we have evidences of

45 <sup>1</sup> Introductory chapter to *Treatment by Hypnotism and Suggestion*.

<sup>2</sup> A doctor writing in *The Times* of January 8, 1914, on hypnotism, says: "Charcot gave up the practice in his wards, as he told me himself, because he found that it was liable to increase the disorder of disordered nerves and do more harm than good."

different forms of non-mental, ethereal working which, with the object of retaining individual power, have been kept more or less secret. Amongst the savages in Africa we have special castes; in Australia we have the Koonkie; in Siberia we have the Shamon, who are supposed to mediate between man and the gods; in the Antilles the Bohuti heal diseases, which are regarded as punishment from the gods; the Indians have their Piachas, who live in lonely spots for years whilst they learn from the priests the necessary ceremonies; in China the priests of one school of medicine frighten away diseases by mystical writings pasted upon the walls of the sick room, while believers in another school drink water into which the freshly written sacred writing has been dipped; the Mohammedan swallows pieces of paper containing texts from the Koran; in Japan monks remove diseases which are supposed to have magical origin or to be induced by the devil; in India they have many grades; in Assyria and Babylonia medicine was exclusively in the hands of priests; among the old Egyptians Isis was supposed to reveal to worshippers in her temples the right remedies, through the medium of dreams; in the same way the Greeks attached medical influence to temples,<sup>1</sup> sacred springs, rivers, and tombs. It is no wonder many people have thought that the miracles of Jesus the Christ were in some way merely a modification of these many different forms of so-called healing, failing to see the essential difference, namely, that Jesus worked by the realisation of Truth, God, the others by different forms of hypnotism, namely, thinking of material people and things.

St. Patrick, the Irish Apostle, healed the blind by laying his hands upon them. St. Bernard is said to have healed eleven blind and eighteen lame people in one day at Constance. At Cologne, it is stated, he healed twelve lame, three dumb, and ten deaf people.

Bede, the great historian, tells us of cures performed by St. John of Beverley during the eighth century. Many biographers testified as to the healing done by Bernard of Clairvaux at the beginning of the eleventh century. J. C. Morison<sup>2</sup> says that thirty-six miraculous cures in one day seemed to have been the maximum.

Martin Luther, the leader of the Reformation, and St. Francis Xavier, the leader of the Counter-Reformation, in the sixteenth century, were both said to be healers; Luther, whose cure of Melanchthon by prayer is well known, wrote: "Therefore there must exist a higher medicine, namely, the religious belief and the prayer through which the spiritual medicine can be found in the word of God."

In the seventeenth century the Irishman, Valentine Greatrakes, felt himself to be the bearer of a divine mission and healed numerous sick. At first he cured king's evil by laying on of hands; later, fever, wounds, tumours, gout, and finally all diseases.

Cagliostro, in the eighteenth century (about 1780), owed part of his fame to his healing powers. Farmer-General Laborde states that Cagliostro attended over 15,000 sick people during the three years he was at Strasburg, 45

<sup>1</sup> "Strange healings do take place under religious influences; and this is true. And at no time in history were such miraculous cures more frequent and wonderful than in the temples of Æsculapius or of Serapis" (Sir Clifford Allbutt).

<sup>2</sup> *Life and Times of St. Bernard.*

and that only three of them died. Many circumstantial details have been testified to, such as the instantaneous healing of the Prince de Soubise, after having been given up by the doctors. It is stated that crowds used to besiege his house, leaving numerous sticks and crutches as "marks of  
5 gratitude." His demoniacal power is referred to on page 257, line 12. About the same date John Wesley healed the sick by prayer.<sup>1</sup> George Fox the Greater, also healed.<sup>2</sup>

In the nineteenth century Prince Hohenlohe-Waldenburg-Schillens-  
fürst, Canon of Grosswardein, was a healer of world renown. In one year,  
10 1848-9, over 18,000 came from all over the world for treatment. The ex-king of Bavaria wrote to Count von Sinsheim, testifying to his cure by the Prince, and Professor Onymus, of Wurzburg, reported a number of cases that he had seen cured. Richter, an innkeeper, at Royen, in Silesia,  
15 apparently cured, in the years 1817-18, many thousands of sick persons in the open fields, by touching them with his hands. Thousands also flocked to Pastor Grassner in Germany for healing, as thousands now make a pilgrimage to Lourdes, and have gone to Treves, with its Holy Coat, St. Winifred's Well in Flintshire, the tombs of St. Louis, Francis of Assisi, Catherine of Siena, and to any place that sufficiently appealed to the  
20 imagination.

As I write, particulars are received of a petition to the Belgian Govern-  
ment, signed by nearly 200,000 persons, for permission to erect churches for a creed called "Antoinisme." Antoin is a coalminer, who heals, it is  
claimed, by "mere spiritual means." He "has become so immensely  
25 popular that he is now considered as being gifted with divine power." Results of this sort are continually being obtained by different people. They are a nine days' wonder, and sooner or later the so-called power is lost, leaving the individual intellectually and physically deteriorated, and in some cases a mere wreck of humanity.<sup>3</sup>

30 Father Ignatius not only cured,<sup>4</sup> but gave diseases to people, and claimed to have raised from the dead. I know the man who was sent by one of the leading daily papers to investigate into one instance of the latter. He gave me details of his investigation, and was satisfied that it was a correct claim.

35 The stories related of the healing done by Francis Schlatter, Dupuis, and others in modern times have hardly been even referred to by the Euro-  
pean daily newspapers, the results being so wonderful as to make editors fear to state them lest they should be thought to be drawing too much upon the credulity of their readers. I once offered to go abroad for one of the  
40 leading daily newspapers, for which I was doing some investigation work at the time, and to supply for publication details of the healing that was then being done publicly. Several hundred people a day were being healed. In thanking me for the offer, the editor said that the general public were so ignorant that even if it were inserted as a definite fact many would think  
45 that it was only "another newspaper lie."

<sup>1</sup> John Wesley's *Journal*.

<sup>2</sup> *Annals of the Early Friends*, by Jane Budge.

<sup>3</sup> Antoin died a few years after this was written.

<sup>4</sup> *Life of Father Ignatius*, by Baroness de Bertouch.



T. J. Hudson, PH.D., LL.D., gives many cases of mental healing in *The Law of Mental Medicine*.

**The King's Touch.**—Pyrrhus, King of Epirus, had the apparent power of assuaging colic and affections of the spleen by laying the patients on their backs and passing his great toe over them. The Emperor Vespasian cured nervous affections, lameness, and blindness, solely by the laying on of hands (Suelin, Vita, Vespas.). According to Coecilus Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and himself recovered from a violent fever by similar treatment. King Olaf healed Egill on the spot by merely laying his hands upon him and singing proverbs (*Edda*, p. 216). The formula used on such occasions was, "Le roi te touche, allez et guerrissez,"<sup>1</sup> so that the word was connected with the act of touching—physical contact. In England a disease cured by the kings was called the king's evil; and in France the power of so-called healing was retained by the kings until within the memory of men now living. Amongst the German princes this curative power was ascribed to the Counts of Hapsburg, and they were also said to cure stammering by a kiss.

Lecky, the historian, says that the efficacy of the king's touch "was asserted by the Privy Council, by bishops of two religions, by the general voice of the clergy in the palmiest days of the English Church, by the University of Oxford, and by the enthusiastic assent of the people."

Many miracles were attributed to Edward the Confessor, and, since his time, the healing by king's touch was a recognised method of cure. Dr. Samuel Johnson as an infant was one of the last to be touched, when, in 1712, he and about 200 others were touched by Queen Anne. Dr. Tooker, the Queen's Chaplain, and William Cowles, the Queen's Surgeon, both testified to the healing done by Queen Elizabeth, who, however, stated, "God alone can cure your diseases." There are many records of cures by King Charles I and King Charles II. The latter in one month touched at Breda. In 1669 he touched 2,983 people, and in 1682, 8,500. According to Macaulay's *History of England*, the total number touched in his reign was 92,107. In 1684 the throng was so great that six or seven of the sick were trampled to death.

## CONTEMPORARY VIEWS ON MENTAL EFFECT

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Thoughts in action admittedly appear to control the muscles, as in the playing of music, the forming of a letter with a pen, the strokes of an artist's brush upon his canvas. If the human consciousness has apparently complete control over muscular action, why does it not equally control all other functions of the body? It has this apparent control, and this is now being taught by scientific men.

Lord Kelvin in *The Fortnightly Review*, March, 1892, says: "The influence of animal or vegetable life on matter is infinitely beyond the range of any scientific inquiry hitherto entered on."

Martin Crane, in *Right and Wrong Thinking*, deals very fully with "mental" effect.

<sup>1</sup> "The king touches you, go and recover."