

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,"¹ 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

35

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.

¹ "The king touches you, go and recover."

President Hall, of Clark University, is reported as saying, before a session of the American Medico-Psychological Society in Boston, that "the relations between the body and the emotions are of the closest" and "there can be no change of thought without a change of muscle." He also suggests the possibility that the right course in thinking might develop the muscle as well as the right course of exercise.

Professor C. A. Strong, of Columbia University, says, "Recent psychologists tell us that all mental states are followed by bodily changes. . . . This is true of desires, of emotions, of pleasures and pains, and even of such seemingly non-impulsive states as sensations and ideas. It is true, in a word, of the entire range of our mental life. The bodily effects in question are, of course, not limited to the voluntary muscles, but consist in large part, of less patent changes in the action of heart, lungs, stomach, and other viscera."

Professor James, of Harvard University, has said: "All mental states . . . lead to inconspicuous changes in breathing, circulation, general muscular tension, and glandular or other visceral activity, even if they do not lead to conspicuous movements of the muscles of voluntary life . . . all states of mind, even mere thoughts and feelings, are motor in their consequences."

Professor Ladd, of Yale, says: "Even the most purely vegetative of the bodily processes are dependent for their character upon antecedent states of mind."

Professor Münsterberg, of Harvard, said, in his Lowell Institute lectures, that the slightest thought influences the whole body, and, further: "There is never a particle of an idea in our mind which is not the starting-point for external discharge," or in less technical language, the starting-point for some bodily action. In illustration, he said that thinking increases the activity of the minute perspiration glands of the skin. This has been measured so accurately by the proper apparatus that it is possible to determine the activity or intensity of a person's thinking by its effects upon these glands.

Dr. W. G. Anderson, of the Yale Gymnasium, has made similar observations upon the athletes of that University, with like results. A man perfectly balanced on a table would find his feet sinking if he went through mental leg gymnastics, thinking about moving his legs without making the movements. This shows that it is thought which sends the blood to the legs even when they are entirely at rest. Dr. Anderson says, "Pleasurable thoughts send blood to the brain; disagreeable ones drive it away."

How important the above statements are in the light of our present demonstrable knowledge that all the phenomena of human life are ethereal illusions, the body equally with the so-called "mind."

Professor Barrett, Professor of Physics of the Royal College of Science, Dublin, says: "A red scar or a painful burn, or even a figure of a definite shape such as a cross, or an initial, can be caused to appear on the body of the entranced subject, solely through suggesting the idea."¹ A friend of mind once saw, to her astonishment, what appeared to be a great red scar

¹ *The Humanitarian*, 1895.

right across the face of her brother, who was asleep. On waking up he told her that he had dreamt that he had been fighting, and had had a sabre-cut, exactly where the scar appeared. The appearance passed off in a short time.

St. Francis of Assisi furnishes an early historical case of this kind. His contemplation of the wounds of Jesus was of such an intense character and so long continued, that his own body finally presented appearances similar to the vivid picture which he had so long entertained. Not only were there similar wounds in his hands, in his feet, and side, but the appearance of nails in the wounds was so realistic that after his death an attempt was made to draw them out, supposing them to be really nails. There have been something like ninety or a hundred well-authenticated cases of a similar character since the time of St. Francis.

Professor Elmer Gates, of the Laboratory of Psychology and Psychurgy, Washington, D.C., plunged his arm into a jar filled with water up to the point of overflow. Keeping his position without moving, he directed his "thinking" to the arm, with the result that the blood entered the arm in such quantities as to enlarge it and cause the water in the jar to overflow. The Professor went even further than this. By directing the "thoughts" to his arm for a certain length of time each day, for many days, he permanently increased both its size and strength, and he instructed others so that they could produce the same effect on various organs of the body, thus demonstrating the accuracy of the suggestion of President Hall, of Clark University, that muscle can be developed by thinking (so-called), as well as by exercise. Sandow, the teacher of physical culture, has found the same thing.

Changed Mental Conditions Create Chemical Changes.—Professor Gates has dealt fully with the results of thinking in a long series of most comprehensive and convincing experiments. He found that change of the mental state changed the chemical character of the perspiration. When treated with the same chemical reagent, the perspiration of an angry man showed one colour, that of a man in grief another, and so on through the long list of emotions, each mental state persistently exhibiting its own peculiar result every time the experiment was repeated. These experiments show clearly, as indicated by Professor James's statements, that each kind of thinking is followed by changes in glandular or visceral activity, and the production of different chemical substances which were being thrown out of the system by the perspiration.

Professor Gates's conclusions are very definite: "Every mental activity creates a definite chemical change and a definite anatomical change in the animal which exercises the mental activity." And again, he says: "The mind of the human organism can, by an effort of will, properly directed, produce measurable changes of the chemistry of the secretions and excretions." He also says: "If mind activities create chemical and anatomical changes in the cells and tissues of the animal body, it follows that all physiological processes of health or disease are psychological processes, and that the only way to inhibit, accelerate, or change these processes, is to resort to methods, properly altering the psychological or mental processes."

That is, he has clearly shown and states that the most effective and best way to change these physical processes is to change the thinking. And again, he says: "All there is of health and disease is mind activity." And once more: "If we can know how to regulate mind processes, then we can
5 cure diseases—all disease." In another place he says: "Mind activity creates organic structure, and organisms are mind embodiments."

He gives his conclusions with definiteness and precision: "Every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues." He sums up his results in the statement, "My experi-
10 ments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritive value, which stimulate the cells to manufacture energy."

His results go to swell the weight of demonstrable proof of the entirely
15 ethereal character of what is called material organisation.

As to the effects of erroneous thoughts on the body, we have the authoritative utterances of acknowledged scientific observers.

Professor Hall says: "The hair and beard grow slower, it has been proved by experiment, when a business man has been subjected to several
20 months of anxiety. To be happy is essential. To be alive, and well, and contented is the end of life, the highest science and the purest religion." As a matter of fact, these four states are a manifestation of the condition of the "consciousness," and neither causes nor even conditions to be aimed for.

T. J. Hudson, PH.D., LL.D., says of disease induced by erroneous sug-
25 gestion, that it is safe to say nine-tenths of all the ailments of the human race may be traced to this source. He also writes: "For untold ages suggestion was the only therapeutic agency available to man. Medicine, if we date its advent from Hippocrates, 'the father of medicine,' who flourished about 400 B.C., is a modern institution when compared with this long line
30 of healers who wrought their therapeutic wonders by the aid of suggestion in its myriad forms."

"The North American Indian believes that evil spirits are responsible for all his diseases; and his medicine man tells him that he can frighten
35 away such evil spirits by making hideous noises, supplemented by a diabolical make-up. He prepares himself accordingly, and seating himself before the wigwam door, in full view of the patient, proceeds to make things unpleasant for all concerned, and positively unendurable for the evil spirits. The latter generally flee in the course of a day or two, leaving the patient to recover. I have authentic information from educated Indians,
40 who assure me that for 'the poor Indian, whose untutored mind sees God in clouds or hears him in the wind,' this method of healing is generally more effective than are the material remedies of the educated physician."¹

Again, he writes: "Dr. Hack Tuke's great work² contains a voluminous record of the observations of cases of medical men, of both ancient and
45 modern times, demonstrating the control of the mind over the body in health and disease."

¹ *The Law of Mental Medicine.*

² *Illustrations of the Influence of the Mind on the Body.*

Albert Moll, a well-known scientific authority on this topic, who cannot be accused of exaggeration, says in his work on hypnotism: "There are few people who are not injured when they are assured on all sides that they look ill, and I think many have been as much injured by this cumulative process as if they had been poisoned."

Dr. Still, an American osteopath, writing of osteopathy (cure by manipulation to restore the normal condition of nerve control), says: "With this thought in view I began to ask myself, What is fever? Is it an effect, or is it a cause, as commonly described by medical authors? I concluded it was only an effect, and on that line I have experimented and proven the position I then took to be the truth, wonderfully sustained by nature responding every time in the affirmative. I have concluded, after twenty-five years of close observation and experiment, that there is no such disease as fever, flux, diphtheria, typhus, typhoid, lung-fever, or any other fever classed under the common head of fever, or rheumatism, sciatica, gout, colic, liver-disease, nettle-rash, or croup. On to the end of the list, they do not exist as diseases. All these, separate and combined, are only effects. The cause can be found and does exist in the limited or excited action of the nerves which control the fluids of part or the whole of the body. It appears perfectly reasonable to any person . . . who has familiarised himself with anatomy and its working with the machinery of life, that all diseases are mere effects, the cause being a partial or complete failure of the nerves to properly conduct the fluids of life." Mercifully we are rapidly awakening from this form of insanity.

Professor Münsterberg, speaking of the remedy for modern diseases, says: "We need more training in self-discipline, in continuous effort, in voluntary attention, and in thoroughness . . . the fault is in ourselves, in our prejudices, in our training, in our habits, and in our fanciful fear of nervousness." Perhaps one of the most striking instances of the change of thought on the subject of mental healing is the discussion that took place recently in the Reichstag, on a Bill to suppress medical quackery in Germany. One member spoke of "innumerable instances of animals being cured in this way," and so many members testified of their own knowledge of mental healing, that a daily paper the following day commented as follows: "The debate proves once more what extraordinary progress occultism has made in this country of recent years."¹

The above is quite sufficient to show how necessary it is to turn out every wrong thought that comes into one's mind. It has been shown also that there is only one right, because scientific, method of doing this, which is certain in its results and beneficial to all concerned.

A Purely Metaphysical Basis Requisite.—The quotations herein given clearly show how the advanced workers in the scientific world are recognising the fact that all is mental. It only remains for them to advance from their semi-metaphysical reasoning to a purely metaphysical basis and find that all is Mind and its manifestation. They will then begin to think a scientific way, if only for the purpose of self-protection, as they recognise the enormous power let loose in the world. This so-called power, although

¹ "Curious Reichstag Debate" (*Daily Telegraph*, March 10, 1911).

illusory and not permanent, must appear in a series of unparalleled disasters in these latter days, unless the belief in material power disappears, being destroyed through a right understanding of its false claims. "The devil is come down unto you, having great wrath, because he knoweth that he hath
5 but a short time" (Rev. 12:12). "Of all the dangerous mental habits that which schoolboys call 'cocksureness' is probably the most perilous; and the inestimable value of metaphysical discipline is that it furnishes an effectual counterpoise to this evil proclivity" (Huxley).

Medical Recognition.—Sir Andrew Clark says: "It is impossible for
10 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."¹

Dr. Clouston, in his inaugural address to the Royal Medical Society in 1896, says: "I could have related remarkable cases to you from my own
15 experience, and out of books, of functional disease being brought on, and being cured, by mental impressions only, of functions being suspended and altered from the same cause—nay, of actual organic lesions being directly caused and cured by mental impressions. "Warts have been 'charmed' away; scurvy among sailors has been cured by the prospect of a
20 naval fight; gouty swellings have disappeared when 'Mad dog' or 'Fire' was cried out suddenly to the sufferers. All these things have happened, but they occur only really while some influence or other for good or evil is taking place. This, however, must be sufficiently powerful to usurp the supreme post of government."²

25 Dr. J. H. Sealy writes: "I shall now consider the mind as a source of cure, and as an agent equally potent, and as frequently used for the removal of corporeal malady, as I have shown it to be active in its production."³

Sir John Forbes writes: "Means acting directly on the mind, and influencing other parts of the body through it, form an important class of
30 remedies, and occupy a much larger space in actual therapeutics than is commonly believed, and deserve to occupy a still larger. Their occupation is fully as powerful and effective in disease of a purely bodily character as in mental disease."⁴

Sir Clifford Allbutt, K.C.B., M.D., F.R.S., Regius Professor of Physic,
35 University of Cambridge, writes: "In many a severe functional malady, to arouse latent reserves by a rekindling of hope and courage may compass a marvellous cure, and a lively rally even in some by nature incurable . . . in many instances the new position is maintained permanently. The annals of our own times, the annals of our churches and religious 'Armies,' are
40 rich in such witness."⁵

The Lancet records a case of Dr. Barkas, of a woman of twenty-eight years of age, who, with supposed disease of every organ and pains everywhere, was cured by doses of pure distilled water.⁶ Dr. Schofield, referring

¹ *Lancet*, 1855, II, p. 315.

² *British Medical Journal*, January 18, 1896.

³ *Medical Essays*, II, p. 76.

⁴ *Nature and Art in Disease*.

⁵ *British Medical Journal*, June 18, 1910.

⁶ *The Lancet*, 1894, II.

to the case, says: "This is a valuable experiment as excluding every material remedy whatever, and proving that it is the mental factor alone that cures, however it may be generally associated with material remedies."¹ Burnt sugar was a common prescription of Sir William Gull.

Dr. Hack Tuke says that mental therapeutics without hypnotism can cure toothache, sciatica, painful joints, rheumatism, gout, pleurodynia, colic, epilepsy, whooping cough, contracted limbs, paralyzes, headaches, neuralgias, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, and typhoid fever: and avert impending death.

Dr. Schofield says: "Does any practical medical man, after all, really doubt these mental powers? If, then, this power is so well known, why in the name of common-sense should it be pooh-poohed and ignored as it is? For although these drugs are still administered, but few medical men now believe that they are the entire cause of the cure; for very gradually it is beginning to dawn upon us that most nervous diseases at any rate are easily and naturally treated by mental therapeutics, and that the still persistent efforts to cure them by the stomach are neither reliable nor rational."

Sir Frederick Treves, the well-known surgeon, writes: "I look forward to the time when people will leave off the extraordinary habit of taking medicine when they are sick, and when it will be as anomalous for persons to die of scarlet fever, typhoid, cholera, and diphtheria, as it would be for a man to die of a wolf's bite in England."

About the much-misunderstood question of functional and organic disease, Dr. Schofield says: "We have seen that the powers of the conscious mind over the body are well-nigh immeasurable; and knowing, as we now do, that our old division into functional and organic diseases is merely the expression of our ignorance, and that all diseases, even hysterical, involve organic disturbance somewhere, we are prepared to believe that faith and other unorthodox cures, putting into operation such a powerful agent as the unconscious mind, or, if you prefer the formula, 'the forces of nature,' are not necessarily limited to so-called functional diseases at all."

Dr. Buzzard's Presidential Address to the Neurological Society, 1891, shows how fine are the differences between functional and organic diseases of the nervous system. As a matter of fact, there is no definite line of demarcation. At the end of a long list of medical opinions, quoted by him on this subject, Dr. Schofield says: "I trust I have succeeded by the mouths of many witnesses in fully establishing my thesis that there is, after all, a large and weighty body of testimony to the presence and importance of the 'vis medicatrix naturæ' and to the general power of mind over disease."

As is the case with many other leading thinkers and practical workers, Dr. Schofield has been unable to write all he thinks, or even to put forward all he knows, on account of the general ignorance, and therefore scornful scepticism, on the subject.

¹ *The Force of Mind.*

Admitted Ignorance.—"An unlimited scepticism is the part of a contracted mind, which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability. In receiving upon testimony statements which are rejected by the vulgar as totally
 5 incredible, a man of cultivated mind is influenced by the recollection that many things at one time appeared to him marvellous, which he now knows to be true, and he thence concludes that there may still be in nature many phenomena and many principles with which he is entirely unacquainted. In other words, he has learned from experience not to make his own knowledge his test of probability"¹
 10 (Abercrombie).

De Fleury, observing that the medical treatment of mind is yet a science in its infancy, says: "There can be no doubt that the fields of psychophysiology, psycho-pathology, and psycho-therapeutics are as yet almost untouched."

15 Dr. Schofield says: "The point to be decided is whether the force of mind in disease is a real and important subject for study—whether it is one of practical value to medical men. I think I have said enough, and quoted enough, to show that the opinion of a large number in the profession, who are worthy of our highest respect, agree that it is. It is a subject
 20 alluded to everywhere, and taught nowhere; and no single day passes in a medical man's life but he and his patients must suffer consciously from it. Is it, then, a subject that could be taught with advantage in our schools? Emphatically, yes; and one, too, which, if properly taught, would be found of absorbing interest."²

25 In 1872 the *Medical Times* in one of its editorials said: "The question how mental influences may be practically applied, controlled, and directed for therapeutical purposes is certainly one well worth the pursuit of the scientific physician."

30 Why is it that medical men have not sooner recognised the mental factor in disease and codified the laws relating thereto? Dr. Schofield suggests "The limitation of the human mind, which, when it has spent a term of years in the steady study of one class of phenomena presented in medicine, finds it both painful and difficult to consider another."³

The *British Medical Journal* of April 12, 1890, suggests as another
 35 reason, the inherent difficulty of the subject itself: "The influence of the mind on the body is a subject whose study involves so many of the fundamental and difficult problems in Nature, that it would be strange if it were popular amongst men whose first aim is to be practical. Yet another authority suggests that the ignorance of the medical man of the period as
 40 to the mental factors in medicine is due to four reasons: want of instruction on the subject in medical schools; the difficulty of the study without teachers or text-books; the uncertainty of the utility of the knowledge when acquired; the dread of being thought singular or old-fashioned."⁴ Dr. Schofield says, "I would add a fifth, namely, Prejudice."

45 Pereira's *Materia Medica* devotes only three pages out of 2,360 to "psychic therapeutics."

¹ *Intellectual Powers.*

² *The Force of Mind.*

³ *Ibid.*

⁴ *Ibid.*

Dr. Shoemaker, of Philadelphia, in the *System of Medicine*, spares one page out of about 1,200; but most of the other authorities, including far larger works, devote none, and it is only during the last few years that men like Dr. Schofield are beginning to write openly on the subject and give us the benefit of their experience. "That which is ignored in physiology is not likely to be admitted in pathology; what is never taught in the clinique is not often practised in the sick-room."

Dr. S. Weir Mitchell writes in *The Physician* :—

"There are among us those who haply please
To think our business is to treat disease,
And all unknowing lack this lesson still,
'Tis not the body, but the man is ill."

Hitherto many important statements as to so-called mental action have not been appreciated, because, having no practical result, they led to nothing. Now, in the light of the vital discovery that "all is Mind and its infinite manifestation," we find them invested with new importance and value, as they show the necessity of each man learning the scientific method of thinking, whereby he can protect himself and others against the troubles to which attention has hitherto uselessly, and indeed dangerously, been drawn.

Practical Experience.—"We are so far from knowing all the agents of nature, and their various modes of action, that it would not be philosophical to deny any phenomena merely because in the actual state of our knowledge they are inexplicable. This only we ought to do: in proportion to the difficulty there seems to be in admitting them should be the scrupulous attention we bestow on their examination" ¹ (Laplace).

It has been said that a grain of proof is worth a pound of argument, and before I knew anything of mental healing, the so-called mental results obtained by people who had come to me for advice on other matters had often greatly puzzled me, showing me that our existing theories were insufficient to account for the results obtainable.

So-called Mental Effect on Muscles.—Mr. Eugen Sandow, for instance, when consulting me once, asked why it was that he could influence a muscle never consciously used, and cause it to grow.² He said that a short time before, for five minutes every day for a fortnight, he steadily thought that a muscle in the middle of his back was growing, and at the end of the fortnight it stood out as big as his fist, although never used. He attributes the success of his treatment largely to the fact of mental concentration upon the area and particular organs exercised, and tells me he has found that concentration has a dual effect, as the mind is developing in an almost corresponding degree to the muscles. This development is ethereal and not truly mental.

The leading trainer of women's muscles, chiefly the internal ones, consulting me about her business some little time ago, asked me how she could teach her teachers to "teach in the same way as she taught," because she

¹ *Analytic Theory of Probabilities.*

² See *Science and Health*, p. 198, l. 29.

could get results in a week that they could not get in a month. I did not then know that it was simply the direct and indirect action of her human mind upon the internal muscles of the pupils, and although I looked carefully into the matter, I could not be of any use.

- 5 Professor Arthur Keith, Hunterian Professor, Royal College of Surgeons, speaking of the growth of human beings, says: "This problem of growth is most marvellous, and things which we hardly deem credible are coming to light." ¹

On Animals.—Major Wood, again, wanted me to show him how to
10 teach his son to break horses as successfully as he could. His method was simply to pull them over on to his knee by muscular force, and quietly let them down to the ground. He then turned them on to their backs helpless with their legs up in the air, when in a minute or two they were perfectly broken, however savage they had been before. I could not help him at all,
15 not having then learned that the results obtained were solely due to the action of the human "mind." It is now clear why Rarey's secret of training horses died with him—namely, because he never knew it himself.

The difference in the success of one fancier and another in producing new varieties, either of animal or of vegetable so-called life, 'is largely a
20 question of the way in which they think.

On Human Beings.—"For none of us liveth to himself" (Rom. 14:7). Professor Alex, who could paralyse or blind a man instantly, and as instantly release him, as you will see if you look up the account of various tests of his powers in the *Daily News* about six years ago, came to me twice
25 for advice. This was after my examination into mental healing had commenced, and, being a thoroughly well-intentioned man, he was delighted when it was pointed out that the cause of the many personal difficulties he had had in the past had been this wrong use of his human "mind." He said that he had long thought that the results must be due to the action of his
30 human "mind" on the subconscious "mind" of the person acted upon, and he would never so use it again. Even when a person tries to do good in this way he can neither do any real good to others, nor can he have a happy life himself. Professor Alex recognised the reason for this.

On Inert Matter—I was asked by the *Daily Mail* to look into the results
35 of Mr. Hart, who claimed to be able to move matter with his mind. Details of his experiments were published in the *Review of Reviews*. It did not take very long to discover that all his results were purely physical, the motion of air being the cause of the movement, which had nothing to do with the action of the mind, and it was possible to reproduce them by ordinary
40 physical means. Without telling him this, I asked him why he did not get the same results when the article he moved was entirely covered by glass; and he said that it seemed to insulate his thought, which he recognised was an electrical current. I then told him to what his results were really due. A few days afterwards, under test conditions, he moved in any
45 required direction an aluminium needle, entirely closed in by a glass shade. At the end of a quarter of an hour perspiration was streaming down his face, he was dead tired, and could no longer cause the slightest movement.

¹ Lecture at the Royal Institution, March 16, 1911.

This convinced him of the truth of what had been explained. On seeing the results, he quite recognised that one could not work in this way at all without harming himself, and admitted that the right method was by turning in thought to God and heaven, so avoiding the evil that resulted from moving matter in the way he had done.

Being consulted once with reference to a novel and interesting discovery in aerial flight, the inventor, an experienced business man, told me that he had been experimenting with friends for some time, and they had been able to cause a match-box to rise several feet from a table by the use of their "minds" alone. He told me that it was extremely tiring, and was delighted to understand the reasons, and the proper way of working, as they so entirely agreed with his own experiences and ideas.

On Watches.—There are many instances of how the hypothetical, ethereal forces called the human mind apparently affect matter, visible and invisible, without such direct action being recognised. For example, a common experience is that a watch will go well on one person and badly on another. With some people, no watch will keep regular time at all. A new watch, with a Kew certificate, went perfectly on a friend of mine, but always gained when worn by his sister-in-law. A relation of mine has had the same experience, although all the conditions, as far as could be told, were the same.

On Vegetable Life.—"He that would grow roses in his garden must first have roses in his heart" (Dean Hole). It is well known that some people can wear cut flowers on their person for a long time; on others they die in a few hours. This is solely an ethereal or miscalled mental effect, and varies according to the subconscious belief on the point, and the effect thereof on the individual and those around who may be acted upon. Plant life is very susceptible to "thought," and all trees and plants can be hypnotised. For a long time we have known that plants and animals get on better under one who loves them, and is therefore constantly dwelling upon their good qualities, and, until recently, the main reason for this had not been discovered.

Dr. Ward, the paleobotanist of the United States Geological Survey, in his Memorial Address on Charles Darwin, says: "Darwin looked upon plants as living things. He did not study their forms so much as their actions. He interrogated them to learn what they were doing. The central truth, towards which his botanical investigations constantly tended, was that of the universal activity of the vegetable kingdom—that all plants move and act." Professor Francis Darwin pointed out, in his opening address at the British Association meeting in 1908, that plants appear to have memory, and that "in plants there exists a faint copy of what we know as consciousness in ourselves." Henri Bergson, in *Life and Consciousness*, says, "The faculty of moving, and probably, therefore, also of consciousness, may occasionally re-awaken in vegetable life. Consciousness might exist in nature wherever there is living matter. At least it is not impossible."

"I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is" (*Tennyson*).

Platform Displays.—It will be a surprise to many when they awake to the fact that intentionally to become a witness to platform displays of the abnormal action of human thoughts is to participate in that action and to share in the inevitable evil results therefrom, unless one is steadily working to protect oneself. Only one motive renders such a course allowable—namely, to attend with the express purpose of destroying the wrong thoughts in connection with the display. The world's stage provides us with ample work in getting rid of evil without adding to our dangers and difficulties by going out of our way to meet them.

A Warning.—I cannot too emphatically repeat that any method of producing results through the effect of human thoughts, is absolutely wrong and harmful to the worker and all parties concerned.

MENTAL HEALING

The Bible Testimony.—“*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples*” (John 15:7, 8). “*Heal the sick, cleanse the lepers, raise the dead, cast out devils*” (Matt. 10:8).

The Bible, from beginning to end, is full of references to spiritual healing, which, far from being an exception, is, though sadly unusual, a perfectly natural fulfilment of divine law. The following quotations are some of the definite allusions by the most advanced workers of ancient times, as interestingly recorded in the Bible:—

“If thou wilt diligently hearken to the voice of the Lord thy God, . . . and keep all his statutes [always think rightly], I will put none of these diseases upon thee, . . . for I am the Lord that healeth thee” (Ex. 15:26).

“Ye shall serve the Lord your God, . . . and I will take sickness away from the midst of thee” (Ex. 23:25).

“If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom” (Job. 33:23, 24).

“I cried unto thee, and thou hast healed me” (Ps. 30:2).

“That thy way may be known upon earth, thy saving health among all nations” (Ps. 67:2).

“Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Ps. 103:2, 3).

“He sent his word, and healed them” (Ps. 107:20).

“For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things” (Wisdom of Solomon 16:12).

“I have seen his ways, and will heal him: . . . Peace, peace to him that is far off, and to him that is near, . . . and I will heal him” (Isa. 57:18, 19).

“Heal me, O Lord, and I shall be healed” (Jer. 17:14).

“I will restore health unto thee, and I will heal thee of thy wounds” (Jer. 30:17).