

which is the destruction of evil, and the affirmation or realisation, as the Angel Gabriel, which results in the purification of the human consciousness, whereby it becomes a still clearer channel for the denial of evil, or action of God in bringing the so-called material world to an end.

When we know how thus to pray, we have to "watch and pray," and "pray without ceasing." That is, the thoughts have to be watched with the alertness of a faithful watch-dog guarding a house. Every wrong thought has to be pounced upon and reversed. Every time we do this it becomes easier. "And many strokes, though with a little axe, Hew down and fell the hardest-timbered oak" (Shakespeare).

We must not do this from a material standpoint. We have to live in the presence of God, to be continually thinking of the perfect world that is here around us. Continually think of the perfect God and His perfect action; dwell with reverential thought on God as Mind and all things as being good and spiritual. Lose all sense of material self in the realisation of the spiritual selfhood of God, and thus become a channel through which God works. Our progress depends upon the number of seconds during the twenty-four hours in which we are so realising Truth, and in this way, and this way only, by deep, holy, systematic thinking, do we reach an ever fuller realisation of the kingdom of heaven.

"Ye are not yet out of gunshot, . . . set your faces like a flint, for you have all powers in heaven and on earth on your side" (John Bunyan). An ecclesiastical leader, in a letter to me, writes: "The night of materialism is far spent, and the dawn of the new heaven and the new earth is breaking; but we may hasten the coming of the day of God, if, amid the delusions of the present, we live in, and affirm, the eternal and divine." "He that believeth on me [the Christ], the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12), and yet as Mr. Edward Kimball has said: "Our race appears to be one long monotone of petition to God and everything else, in order that it may be delivered." Can it be pretended that in the past we have understood the teachings of Jesus the Christ?

FAITH-HEALING

*"Paracelsus made a broader discovery than that [of mental effect] three hundred years before Braid was born; for he distinctly intimated that a false belief, however induced, is just as efficacious for therapeutic purposes as a true one—'Faith' being the sole condition precedent; and Pomponazzi, in the sixteenth century, gave utterance to an expression of identical import"*¹ (T. J. Hudson).

Sir Clifford Allbutt, K.C.B., M.D., F.R.S., Regius Professor of Physic, University of Cambridge, writes: "It is true, no doubt, that the solitary and disconsolate heart, closed to common circumstance, may be more susceptible to other appeals, may offer less resistance; so that, as we have

¹ *The Law of Mental Medicine.*

seen, unknown wells of energy may be tapped and fading and vacillating forces replenished. Then it is that the influence of a clerical minister, of a gentle friend or Bible-woman—brief angels' visits lifting up human hope and love into Divine love—may be twice blessed, blessed materially and 5 spiritually. But even then the physician can take no active part in hypnotising the smitten sufferer with promises of corporeal repair. Indeed, in the more formal spiritual ministrations his part can never be direct; they are not obviously his business, and even a religious patient resents the divided mind. Notwithstanding, the sick man does feel dimly that diagnosis limited 10 to material phenomena is imperfect; that its insight ought to penetrate to mental and spiritual, as well as to bodily conditions; and he would say, did he know how, Do you understand *me*, or am I only a case? This seems to be our modest part in faith-healing; and with it these reflections must end. How tentative and inconclusive they are no one is more painfully 15 aware than the writer himself." ¹

Faith-healing, in its attenuated and merely temporary postponements or interchange of evil, is very far from the healing done by the action of God, when a man has learned to think rightly. Faith without knowledge has to be greatly increased and deepened through understanding of divine 20 working, and the nature of infinite Life.

A consulting physician of Harley Street, probably the leading medical authority on the so-called human "mind," a man of deep religious conviction, invited me to go to his house one afternoon, to meet about a dozen of the leading faith-healers, or, as he called them, spiritual healers, with a 25 view to helping them.

He commenced by saying he had found that faith-healing was done all over the world, by faith in God,² drugs, doctors, massage, mental suggestion, hypnotism, hydropathy, electricity, electric light, X-rays, radium, coloured light, relics, holy wells, amulets, and even incantations to devils. 30 As far as he could tell there was no difference between the healing done by these different faiths, and, in fact, at one end of Lake Zürich there was an establishment where they healed by incantations to devils and at the other end they healed by prayer to God, and he thought that the healing done at the devil end of the lake was, if anything, the better of the two. The records 35 were certainly better kept.

He then said: "Does this mean that all this healing is due to the action of God?" No one answered him, and he turned to me asking if any difference could be pointed out.

My reply was that if anyone was ill, and if either the patient or another 40 person stopped wrong "thinking," and "pictured" a lie strongly enough, namely, forced himself into sufficiently outlining the material patient as well, the sufferer would appear to be well instantly, and he could precede that knowing by asking God or by incantations to devils. Neither had anything to do with the apparent healing, as the action was solely due to the 45 human thoughts of a material man as being well, and was therefore purely hypnotic, and of no permanent value. Nearly all supplicatory prayer is of

¹ "Reflections on Faith Healing" (*British Medical Journal*, June 18, 1910).

² This doctor has stated that there were in England over a hundred centres for healing by faith in God.

this character, and often harms the individual, so certain is the one praying of the existence of the trouble prayed against, and so persistently does he dwell upon it. "Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god" (Hab. 1:11).

Return of Trouble.—The above is not true healing. Although the person may appear to be well, in about three months some other trouble arises. The reason why this was not previously known is because sometimes the same disease comes back, sometimes another, and sometimes even a form of sin.

I then told how a well-known doctor, who had been for some time trying to heal by prayer, had come to me for advice in a case of cancer. Before he told me anything of the case, I gave him the results of my investigation into the method of healing in the way that he was working, that is, by asking God to remove the cancer. This was to give him confidence, as an accurate statement of so-called facts must necessarily invariably be found consistent with so-called human experience. I told him that, working in the way he did, he could get rid of cancer, but that about three months later trouble would come; either cancer would reappear, or the patient would suffer from another form of disease, such as boils, or even a form of sin, such as anger. He then said: "Why, that is extraordinary, I will tell you what has happened. I got rid of the cancer, and three months afterwards it came back. I got rid of it again, just three months ago. Now read the letter just received from the husband of my patient." This letter was to the effect that the cancer had not come back, but that the wife had developed fits of anger so bad that they practically amounted to mania. He said that he could not keep her in the house, and asked what was to be done.

Saint Teresa regarded the "ecstasies" in which the apparent healing so often took place, as one of the chief perils of conventual life, when as Sir Clifford Allbutt says, "the domination of a stronger will—a 'magnetic personality'—often prevails." Quite correctly she said: "Suspect everything which weakens the use of our reason, for by such a way we shall never attain to the liberty of the spirit."

The Harley Street physician I have referred to admitted that every disease could be imitated by the action of the nerves—an action called "nerve mimicry." The real fact is that all diseases are ethereal, what may be called "non-mental," and are sensibly manifested in numberless grades of beliefs and combinations of symptoms, which depend upon the persistency with which the idea of them is regarded (1) by the individual, (2) by the general thought. Those believed to be the result of mimetic action are more faintly outlined, and consequently very slight mental action will cause them to disappear. Ordinary diseases are deeper seated and require more work. Soon, however, even the worst cases will respond instantaneously. Unfortunately, at the same time evil thoughts will have more apparent reality. This is when the general view of the subject has somewhat changed, and the power of thought is recognised. Then instead of the evil being chained round mortals by the universal belief, the wonder will be if it should not at once disappear when they turn in thought to God.

No Real Healing with the Human So-called "Mind."—Jesus

made it clear that there is no real healing by means of false mentality. In the 11th chapter of Luke, he points out that he could not cast out devils through Beelzebub, because "if Satan also be divided against himself, how shall his kingdom stand?"¹ but "when a strong man armed keepeth his palace, his goods are in peace." That is to say, a determined thinker will temporarily protect himself, "But when a stronger than he shall come upon him," meaning that when a strong "thinker" has evil "thoughts" about him, "he taketh from him all his armour wherein he trusted," or, more literally, he seems to have lost his power of thinking good thoughts. "When the unclean spirit is gone out of a man"—that is to say, when by hypnotic action a man appears to be well—the unclean spirit "taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first" (Luke 11:18, 21, 22, 24, 26). This, as has just been pointed out, is what actually takes place, and this is the danger that is now coming upon the world.

It is only when a man has learnt how to pray scientifically, and lives his scientific religion, that it becomes possible, and indeed quite easy, to protect himself against any hypnotic attack.

Supplicatory Prayer.—"Whosoever shall say unto this mountain, *Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith*" (Mark 11:23).

The only result obtained by supplicatory prayer, when no realisation of God takes place, is produced by strongly "thinking" during or after the prayer is finished, that the thing desired has or must shortly come to pass. The former is simply picturing lies, the latter is an attempt to teach God, the Principle of all good, what is good. Any result is solely due to the action of material thoughts, and can only be produced by persons with a false mentality of a certain class, the kind that can easily bring about direct hypnotic results. This is not only useless, but does harm to a man. "Faith produces miracles, and whether it be true or false faith, it will always produce the same wonders" (Paracelsus).

For this reason, were it not for the fact that some religious people fortunately pray by fervent realisation of a spiritual existence—the Quakers in olden days, for instance—the prayers for the sick in church would, even more often than at present, be the death-knell of the patient. The habit of intense realisation of God is one of the reasons why there have been many wonderful answers to prayer in the past.

If we merely ask of God, this asking must imply more or less a doubt as to whether our prayer is likely to be answered. In fact, the highest form of supplicatory prayer is to ask God to grant our petition "if it be good for us." This must imply either a want of knowledge on our part of what "good" is, or a doubt as to God's intention to help us. In any case, it is presuming to suggest to a personal God what is the best thing to be done; suggesting to absolute good, a living, omnipresent Principle, what good is; from the standpoint of imperfection defining perfection.

¹ When Satan is divided against himself, namely, when the human consciousness recognises the fallacy of its own supposed law, the law no longer acts.

Now that the truth is known, it seems strange indeed, on looking back, that, considering the marvellous purity and ability of many thinkers in the past, mankind has hitherto failed to grasp the fact that all we have to do is to know that we have absolute good around us, and that this good is spiritual and heavenly. The inevitable conclusion that all is Mind, and mental, and anything else that may appear to exist is material illusion, must have followed directly men began habitually to get the results which must have inevitably followed from this correct method of prayer—the soul's communion with God. "God, Thou art Mind!" (Robert Browning).

Individual results are now being obtained, indeed, to an extent little believed. But when the general change of "consciousness" that is close at hand brings in, as it must, accumulative results, all will be forced to acknowledge truth and find that true science and health are coincident and eternal.

Suggestion.—Apparent healing can be done also by human suggestion, of which there are three kinds—audible suggestion, "mental" suggestion, and auto-suggestion, all unscientific and of no permanent value. You must differentiate these cases where the trouble arises from the constant conscious picturing by a person that he has a certain disease. Should he stop this wrong picturing, but neglect to realise the affirmation of truth, the disease, in the cases where the beliefs causing it are not very vivid, will disappear, or diminish, in proportion as he stops intensifying them; but this is not true healing, as the trouble is liable at any time to return, when thoughts of the same kind, and apparently vivid enough to affect the person, attack him.

Sir Francis Cruise, M.D., has given the following saying of a great Irish physician: "Remember that to inspire a patient with hope and confidence is as valuable a stimulus towards recovery as half the drugs in the Pharmacopœia," and adds, "Now that I am old, I understand how right and wise he was. This was treatment by *suggestion*."¹ This class of suggestion is harmless, as it is merely getting the patient to cease intensifying the cause of the disease. Cures by suggestion are admitted by medical authorities not to be of a permanent character.²

Dr. Frederick Van Eeden, in *World's Work* of September, 1909, gives a good many particulars of apparent cure by suggestion, amongst others, that effected by Professor Hirt, the nerve specialist, of Breslau, in 1890, on the son of Professor Dr. Klopsch. Professor Hirt used the method of suggestion advocated by Dr. Liebeault, and one treatment was sufficient to produce a seeming cure, although every method of medical treatment had previously been tried in vain.

Dr. Liebeault used suggestion a great deal, and when he retired, in 1891, physicians came from all parts of Europe to the dinner given in his honour. The way in which Dr. Liebeault was first treated by his academical colleagues is described by Dr. Hilger in the following way: "Though Liebeault never indulged in complaint or bitterness on account of the neglect he suffered from his academical fellow-workers, and only quietly insisted

¹ Introductory chapter to *Treatment by Hypnotism and Suggestion*.

² *Treatment by Hypnotism and Suggestion*, by Dr. Lloyd Tuckey.

that his results should be investigated thoroughly and without prejudice, they had nothing for him but a contemptuous shrug of the shoulders and shake of the head. For fourteen years the patient doctor worked on, under neglect, contempt, and derision, until, in 1880, an old college friend of his, Dr. Lorrain, visited him, and fixed the attention of Professor Bernheim on his remarkable cures. Bernheim, who was at first as sceptical as the others, and could hardly suppress a pitying smile at his first visit, became soon deeply interested in what he saw, and then felt the greatest admiration for the good and simple man who had endured for so many years the foolish misjudgment of his colleagues without one word of bitterness."

The reason for this treatment by the medical profession is because they have found by experience that this method of healing is neither scientific nor permanent, and no more satisfactory than the so-called healing by drugs, whilst it is extremely dangerous both to patient and practitioner. At the same time a clear distinction must be drawn between mere mental suggestion and direct hypnotic effects, the latter being much more dangerous.

Dr. von Schrenk-Notzing has shown that some people under the influence of hashish are as susceptible to verbal suggestion as if they were under hypnotic influence.

Dr. Van Eeden, in his article, says: "As a matter of fact the doctor never cures a disease; he enables the body to cure itself by assisting it in the struggle against hostile influences or disturbances. Even the surgeon does no more than remove obstacles; the cells of the body do the really curative work. And in this work they are directed and assisted by what we call the Psyche, that part of the body which is not directly perceptible by the senses." He also writes as follows: "When I lectured in a city of the Middle West, before an audience of university students, and reminded them of the errors of official science, and the danger in entirely denying the cures of quacks, instead of investigating them, a doctor stood up, white with indignation, and said in a tremulous voice: 'Sir, you are trying to make quacks of them all.'"

Binet, about eleven years ago, published his standard work on suggestibility. He found that, when using an impressive way of questioning, he was able completely to falsify the memory of children. Of one hundred and forty-three only two had enough independence of judgment to reply accurately. Dr. Van Eeden, remarking upon this, writes as follows: "You are in your turn invited to reflect on what is happening daily in courts and in police headquarters, when some of those whose suggestibility coefficient is high—some of the ninety-eight per cent. non-resistants—are submitted to the 'mild suggestions' of a questioning police officer, a coroner, a judge, or a lawyer. I remember quite well that when I was a boy of ten I was questioned into a guilt, being entirely innocent. And though it may be true that suggestibility lessens in riper years, we may be quite sure that at least fifty per cent. of the average of men retain enough of it to be entirely unreliable as witnesses under the suggestive pressure of a headstrong policeman, a pompous judge, or a shrewd lawyer."

He also writes as follows: "The soul of a child, and in lesser degree, of the grown-up man, can be shaped by suggestive influence in any form; it

can be bent, crooked, twisted, adulterated—morally and mentally—to an extent depending on its degree of plasticity, its inborn original force of resistance, and the power of suggestive forces at work.” The definition of suggestibility, as given by Bernheim, is “the aptitude of the mind to receive an idea, and the tendency to transform it into action.”

The above will show how absolutely necessary it is to understand what is taking place, and to gain sufficient knowledge of the truth to be able, not only to discern between the true and the false methods of working, but to protect oneself and others against the evil effects of material thoughts unknowingly intensified by ignorant workers. I know of cases where “mental” suggestion has caused innocent beginners in mental working to falsely make terrible accusations against true workers. They were practically hypnotised into believing it and incriminated themselves.

“Mental” Suggestion.¹—The term “mental” suggestion, which is often wrongly attached to mental work of the right kind, requires a word of explanation. Any putting forward of future material results, with the object of inducing these outlined results, is purely hypnotic suggestion, material means, and wholly wrong. Statements of truth, which are based on scientific fact, such as “You are absolutely well,” should be put forward only when the patient has sufficient knowledge to understand thoroughly the point of view from which you are speaking—namely, absolute truth. Such a statement as “You will be well to-morrow,” is wrong; it also is based upon a lie—namely, that the man is ill, whereas all men are in reality spiritual and perfect. “I believe that you will be well to-morrow” is a legitimate statement when it is true. If you do not believe it you are sinning. It is often unwise, as it is of the greatest importance to give the patient complete confidence, and such a prophecy unfulfilled weakens such confidence.

The only true suggestion is the holy suggestion of God’s thoughts coming to man in the real world, and however clouded these may be by the human channel through which they reach mankind, they can never rank as mere repetition of material thoughts, intensified by so-called human beings, to further results in a predetermined direction. These holy thoughts are “the true Light, which lighteth every man that cometh into the world” (John 1:9). “He that followeth me shall not walk in darkness” (John 8:12). “Thy word is a lamp unto my feet, and a light unto my path” (Ps. 119:105) which always leads Godwards.

Most of the faith-healers reject with indignation the idea that they heal with the material “no-mind,” and say the work is only done by the Christ whom they invoke, while admitting that they cannot teach others to heal, and holding it a special gift; whereas all can heal when they pray in the right and scientific way. “If we were well accustomed to the exercise of the presence of God, all bodily diseases would be much alleviated thereby.” “Ye should leave off human remedies . . . comfort yourself with Him, who is the only Physician of all our maladies” (Brother Lawrence, Twelfth and Thirteenth Letters).

¹ There can be no doubt that cures of certain kinds of diseases have been effected by . . . faith-healing cults, all of which cures come under the head of healing by suggestion” (Sydney Holland).

One test of whether a man is working with the human mind or by the power of God is whether he is tired or invigorated by his work.¹

The Real Test.—The real test of true working is whether, as the result of the work done, sin disappears instantaneously, continually, and not occasionally, from those we are helping, and without any recurrence, even of temptation. If so, you may rest assured that the change is brought about in the right and permanent way—namely, by turning in thought to God, for it can be done in no other way. “Without me ye can do nothing” (John 15:5).

10

DIVINE HEALING

“*Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not . . . Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth*” (Jer. 33:3, 6).

15 Professor Harnack has shown that the healing of sin and sickness was the vital element that underlay primitive Christianity, and was the cause of its rapid growth in its early days. Again, we have come to a stage when the exercise of the same God-given power is bringing about an extension of Christianity, inspiring and far-reaching in its results, as it ultimately
20 affects every individual member of the human race, alive or so-called dead.

The effect of healing done in the way that Jesus taught is entirely different from the results following so-called faith-healing or any form of hypnotic influence. The former is “the effect of God *understood*.”² We cannot heal habitually in this way until we obtain a scientific knowledge of
25 God and the universe. In Wyclif’s Bible the passage, “to give knowledge of salvation unto his people by the remission of their sins” (Luke 1:77), is rendered, “to give science and health to his people unto the remission of their sins.”

The certainty of scientific healing constitutes its utility. Based upon a
30 demonstrable Principle, it never fails when properly practised. Although some unenlightened people sneer at divine healing, the antagonism is nothing like what it was against homœopathy about fifty years ago. Those practising it are usually honoured and respected, though sometimes laughed at and often criticised. This criticism and the abuse that now and
35 then divine healing meets are of actual advantage as an advertisement. A clergyman once came to me for information and treatment because of the marked difference in the spirit of the replies of the two classes of witnesses

¹ In the *Daily Telegraph* of November 7, 1913, appeared an account of the cures of a Bishop who believes that he heals by the power of God. In the first case
40 mentioned, that of Mrs. Manny, who had long suffered from abscesses on the eyes, “the Bishop put his hands on her head and prayed in silence, slowly passing his hands over her eyes. Her groans continued for a time. Then they ceased gradually, a smile flickered over her face, and grew. At last she was radiant, and sank back from the *apparently exhausted* prelate. Her face was expressive of relief.” The newspaper
45 report continues: “After six ‘cures’ other people pressed forward; but Bishop — said it was *exhausting work*, and he felt too tired for more ‘cures’ that day. Incidentally, he denounced some other faith-healers as seekers of notoriety and impostors.”

² *Christian Science versus Pantheism* (Mary Baker Eddy).