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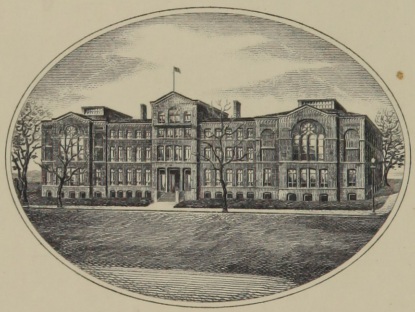

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BREAD-PILLS.

A STUDY OF MIND-CURE.

WHAT IT IS AND HOW TO DO IT.

I.

MARVELOUS CURES AND ODD PRESCRIPTIONS.

I. INAPPROPRIATE MEANS OF CURE.

About thirty years ago this country was swept by a wave of excitement popularly known as Spiritualism, and there appeared among its devotees persons who claimed to possess the gift of healing by physical agencies. One of these "mediums," as they were called, treated successfully several invalid members of a small New England church, whose pastor frowned sternly on the heresy, and, one Sunday, after praying God to bless all means used for the recovery of the sick, suddenly corrected the petition by adding, "all *appropriate* means."

Appropriate was good, whether addressed to the eternal ear or to the occupants of the pews, since it was catholic

and kindly, while at the same time it debarred the victims of delusion from any share in the restoring mercy of the All-Father. Besides, it was a shrewd word, for it did not discriminate between remedies found to be efficacious and those having no curative value, but denoted those prescribed by a physician of the regular school.

The history of the healing art shows, that, so long as the doctor of physic consulted the horoscope of the sky to find out what ailed his patient, and divined by magic whether his malady were hot or cold or moist or dry, and people were content with a pathology of humors and stars, so to speak, one remedy was as orthodox as another. But when the age of empiricism and quackery had passed, when human anatomy began to yield up its curious secrets to the searching glass of science, and the laws of health were defined, the intelligent public grew shy of charlatans, and the learned physician acquired an ascendancy and a power well-nigh despotic. Sole master of his books and drugs, he was installed the only authority in matters of the body; and with the sick man's life literally in his hands, to set at naught his judgments or trust one's case to the care of the uninitiated, was more heterodox and far less safe than to defy priest and church, and cast in one's lot with infidels.

To be sure, people are not all so thoroughly committed to the "regular school," that the patent-medicine vender and wonder-worker can no longer take courage from the truism that the world loves to be humbugged. One cannot journey by rail or perambulate the suburbs, without being advertised on every straggling fence of the wholesale use of nostrums;

the clairvoyant still has a lucrative practice and the quack-doctor flourishes. But in spite of these vestiges of a more credulous age, the thinking public of to-day trusts the doctor who has a genuine diploma hung on his office wall, and feels it something to be ashamed of if it has ever sought medical aid from a non-professional source.

With the change of a single word, Lowell aptly expresses the conservative sentiment that guards the family doctor and enshrines him in the popular heart :—

> "Blessèd the natures shored on every side
> With landmarks of hereditary thought!
> Thrice happy they that wander not lifelong
> Beyond the succor of the household *leech*."

A blind adherence to what is respectable may be quite proper when no serious issues are at stake. But, since health is a boon to be sought at any cost, the question arises, What are appropriate means of curing the sick? The loyal disciples of school and creed answer: "The remedies prescribed by regular physicians." Meanwhile the sick often resort to remedies *pro*scribed by regular physicians and get well.

In a recent sermon on mind cure, Rev. Dr. A. A. Miner, of Boston, told a singular story of an old man who was cured of chronic lameness by going to hear Rev. Hosea Ballou preach. He had to hobble a mile and a half on crutches to reach the church where the great light of Universalism was to hold a service, and the effort exhausted him. But the discourse on which he had been lotting so completely absorbed his

thoughts, that, forgetting his pain and his crutches, he easily walked home without them. A century ago persons afflicted with scrofula were cured by the touch of a king's hand. The Scottish peasantry believed in the virtues of the Lee-penny, and some people to-day put equal faith in the mad-stone. An Irish laborer, who had long suffered from *tic douloureux*, bethought himself of a remedy, successfully tried by his grandfather, seized a live snake, bit him from head to tail, and was cured. The residents of a certain rural neighborhood when troubled with warts on their hands, sell them to an old witch for a penny apiece, and presently the excrescences disappear. Not many years ago a Boston merchant, who was ill and not expected to live, declared that if he could have a drink of water from the well on his old homestead on Cape Ann he should recover. The beverage was procured, and had the desired effect. It would be easy to make a notable showing of authentic cases of permanent and speedy cure wrought by means tabooed by regular physicians, and at variance with the established laws of medical science. What, then, shall be said of our clergyman's use of *appropriate*?

It is not easy to speak with confidence of phenomenal cures, and commend to notice *in*appropriate remedies without arousing opposition. The *medicinæ doctores* cry "quack," and most level-headed men deem it neither wise nor prudent to give them any countenance. Popular prejudice is a dogged antagonist, and it is much the pleasanter way to admit that the alleged cures are a delusion, and would prove nothing, even if admitted to be genuine. The subjects of such benefits themselves are not always courageous enough

to acknowledge the good received. A few months since a prominent physician in a large Atlantic city was relieved of a most obstinate type of chronic dyspepsia by a "Christian scientist," but he is so ashamed of the means that he keeps the matter a profound secret. A pious lady whose husband was cured by inappropriate means of a brain disorder which incapacitated him for business, interfered with the practitioner, because the method seemed to her a wicked usurpation of the prerogative of the Almighty. A good deacon who lay on his death-bed said he would like to consult a clairvoyant, only it would be like Saul going to the witch of Endor.

But such objections do not seem very strange when it is remembered that many of the greatest boons that science has conferred on the race were met in this same way. In the first quarter of the eighteenth century, when inoculation was introduced to stay the ravages of the dreaded small-pox, medical men, both in this country and in Europe, denounced the practice as a crime, because it came under the head of poisoning. The clergy also preached and wrote against it, arguing that the disease was a judgment from God, visited on the people because of their sins, and an attempt to check its fatal progress would only provoke the offended deity the more. All have heard of the sermon preached by Rev. Mr. Massey against "the dangerous and sinful practice of inoculation," from the text, "So Satan went forth from the presence of the Lord and smote Job with sore boils from the sole of his foot unto his crown." On this Scriptural authority he maintained that the devil was the first inoculator, and Job his

first patient; and the same opinion was made the basis of an amusing epigram in the *Monthly Miscellany*, as follows:

> "We're told by one of the black robe
> The devil inoculated Job;
> Suppose 'tis true what he does tell,
> Pray, neighbor, did not Job do well?"

So incensed were Rev. Cotton Mather and other respectable citizens against Dr. Zabdiel Boylston of Muddy River Hamlet for introducing this beneficent art into the city of Boston, that he narrowly escaped martyrdom at their hands, and was hunted from street to street by men carrying halters with which they swore to hang him if captured. But if Job did well to ward off a pestilence by a device of Satan, have not the sick good Scriptural warrant for trying any means that promise to restore them to health?

It is not intended in these pages to explain and enforce hygienic laws, or add a new code of rules for promoting health to the many admirable ones already published; nor is it in any sense as a challenge to medical men that they are written. The object is rather to deduce from a multitude of well-known facts of experience, sound reasons for believing that those who are well may keep so, and the sick may greatly help and even cure themselves, by giving attention to a potent secret of nature, that the scientific scout, and the unlearned have often made available without knowing what they did.

II. DIFFERENT KINDS OF MIND-CURE.

Cabalism, exorcism, fetichism, imposition of hands, anointing with oil, touching sacred relics, visiting shrines, spells,

amulets, periapts, prayer-and-faith cures, mesmerism, metaphysical healing, are each and all confessions of a wide-spread belief that, somehow, nature is not wholly dependent on the virtues of drugs and regimen, but will, on certain conditions, restore health by short cuts of her own. A little honest investigation convinces us that sickness and pain may be prevented, relieved, cured, by means not commonly seen to be the cause of the effects produced.

What was the secret of the cures wrought by Prince Hohenlohe? Why did wooden tractors relieve pain quite as well as brass? Why were wonderful works of healing common in the early days of almost every Christian sect? "There are magnetizers, the laying on of hands, the faith cure," says Dr. O. W. Holmes, "and we cannot doubt that there is such a thing as simple faith cure, quite distinct from any scientific, divine, or miraculous interposition."

Dr. Staples, a prominent allopathic physician of Connecticut, writes: "Parties profess and advertise to possess and exercise the power to cure the sick by the prayer of faith, and many persons claim to have been thus restored to health. These are circumstances that cannot and ought not to be ignored by those who are interested either in the cause of medicine or Christianity. The evidence presented of such power, and the circumstances, should certainly be carefully studied, and the proofs presented weighed in the balance of science and unprejudiced, enlightened reason."

At the siege of Buda, in 1625, when the garrison was on the point of surrendering in consequence of the prevalence of scurvy in an aggravated form, the Prince of Orange caused

a few bottles of sham medicine to be distributed among the soldiers, as a sovereign remedy and infallible specific for the disease. A few drops of this liquid produced the most astonishing effects. Men who had not moved their limbs for months were seen walking the streets, sound, straight, and whole; and many, who declared they had only been made worse by treatment previously received, recovered in a few days.

An accepted medical authority cites the case of a young lady afflicted with an inverted foot which was twisted at right angles with the other. Many surgeons had tried in vain to correct the painful deformity; but a radical and permanent cure was effected in a few moments by psychical agents, so that she attended a ball on the evening after the treatment was received, and danced for several hours, her foot being like its mate.

George Fox, the eminent English Quaker, in giving an account of his labors, writes thus: "Now, after I was released from Nottingham jail, where I had been kept prisoner some time, I travelled as before, in the work of the Lord. Coming to Mansfield-Woodhouse, there was a distracted woman under a doctor's hand, with her hair loose about her ears. He was about to bleed her, holding her by violence, but he could get no blood from her. I desired them to unbind her and let her alone, for they could not touch the spirit in her, by which she was tormented. So they unbound her; and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still; and she was so. The Lord's power settled on her mind and she mended; and

afterwards she received the truth, and continued in it to her death. . . . Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare his omnipotent arm, and manifested his power to the astonishment of many, by the healing virtue whereof many had been delivered from great infirmities, and the devils were made subject through his name; of which particular instances might be given, beyond what this unbelieving age is able to receive or bear."

How are these and hundreds of other equally remarkable cures, which have taken place in every age and country, known to history, to be accounted for?

On closely examining the evidence, it will appear in each case that something produced in the mind of the patient a firm belief that what was strongly desired would happen, and thereby nature was excited and empowered to expel the disease. In one important respect these cases present a common likeness, viz.: that something on which the sufferer's faith leaned as on a crutch, is fairly typified by the harmless "bread-pills," that shrewd doctors prescribe for patients who demand "something to take," but are not in need of medicine.

"Now, if this heart difficulty was not organic," said a regular physician in describing a case of alleged faith-cure, "and he (the sick man) had laid aside all care and removed to another locality, and acquired the same hopefulness of spirit by faith, say in 'bread-pills,' would not the result have been the same?"

Yes, very likely. The victims of sham-pellet deceptions swallow them in the honest belief that they are taking what possesses genuine therapeutic virtue. He who submits to exorcism, the laying on of hands, or a wash of holy oil, mentally transmutes the symbol of healing into a ladder of faith, reaching upward to the seat of a power not apprehended by the senses; when the devotee wears a charm or touches a veronica, and the pious pilgrim kneels at the tomb of a saint, appeal is made to the same potential force; and prayer for the recovery of the sick is a confession that God can heal when medicines fail.

The essential thing in either case, whether the restoring agency be religious, psychical, medicinal or sham, is a strong faith in the potency of the means. Patients thus treated can take no special advantage of the encouraging fact that mother nature is always on the side of the invalid, and that "the great proportion of cases of sickness tend to get well, sooner or later, with good nursing and little or no medicine." Nor does it seem absolutely indispensable that remedies shall be scientifically adapted to cure the disorders for which they are prescribed. It was learned from the apothecary who compounded his medicines, that a late Boston physician of great reputation and successful practice prescribed for nearly all his patients small vials of distilled water, colored and flavored to give variety.

The history of the healing art abounds in illustrations of the use of interposed counterfeits in dealing with the sick. So long as the ancients really believed that larvæ from the head of a sheep were an infallible specific for epilepsy,

the remedy undoubtedly was effectual. Probably fever was often prevented in the malarious districts of Rome by the mysterious amulet of Quintus Serenus Sammonicus, which consisted in writing the word ABRACADABRA on parchment, in successive lines in the form of an inverted triangle, each line being shorter by a letter than the one above, till the last letter A formed the apex of the triangle at the bottom. This script cabal was cut out and suspended by a string tied around the wearer's neck. Relying on the strength of human credulity, Aëtius, of Mesopotamia, a famous surgeon of Constantinople in the sixth century, used Scriptural expressions in the preparation of his medicaments, for the purpose of imparting to them greater efficacy; and scarce a hundred years ago Dr. Cockburn adjusted his mathematical doses according to the age of the patient, varying the quantity as the square of his constitution.

Smile as you may at the foolishness of mortals, the most popular remedies for nervous affections in the seventeenth century were: opium, salts of wormwood, garlic, soot, sulphur, phosphorus, "vitrol-of-mars," spirits of human skulls, essence of vipers, adders and other snakes, prepared crabs' eyes, coral with pearls in equal parts, and burnt hart's-horn shavings. John French wrote a work on alchemy, which was published in London in 1657, entitled, "The Art of Distillations: A full treatise on the choicest Sphagyrical Preparations in true Alchymie;" and in this book it is gravely asked: "Did not Artesius by the help of these medicines live a thousand years? Did not Flammel build fourteen hospitals in Paris, besides as many in Bologne;

besides churches with chapels and revenues to them all? Did not Bacon do many miracles, and Paracelsus very many miraculous cures?" Surely nothing but implicit faith could render efficacious the popular old-time medicines, the receipts for which are here subjoined.

"*To make the Magestry of Blood.*—Take of the purest blood as much as you please, put it into a Pellican, that three parts of four may be empty, and digest it a month in Horse-dung, (in which time it will swell and become as much more as it was, when it was put in,) then distil off the fleghm in *Balneo,* and in the bottom will remain the Magestry of Blood, which now must be distilled and cohobated *nine times,* in a Retort in ashes, and then it is perfected."

"*Aqua-Magnanimitatis fortis.*—Take of Ants or Pismires a handful, of their Eggs two hundred, of Millipipedes, i. e. Woodlice, one hundred, of honey Bees an hundred and fifty: digest these in two pints of spirits of Wine, being very well impregnated with the brightest soot; digest them together for the space of a month, then pour off the mother tincture and keep it safe. This must be dilute with water or spirit."

"*Another excellent Spirit of human skulls.*—Take of human skulls without bruising them, only breaking them into pieces, lay them piece by piece upon a net spread over the wide mouth of any vessel, being almost full of water, and cover this all with another vessel very close but with vent, and then make the water boil and keep it boiling three days and three nights; and in that time the Bones will be soft as cheese; then pound them fine, and to every pound thereof add half a pound of Hungarian Vitrol uncalsigned, and as much spirits

of wine as will make it into a soft paste. This paste digest in a vessel Hemetrical sealed, the space of a month in *Balneo*, then distil in a Retort in Sand, till all be dry; and you shall have a most excellent Spirit. This in very small doses is of wonderful use in the Epileptic Convulsions, in all Fevers putrid or pestilential, in passions of the Heart; and if taken in some Liquor it is an excellent Sudorifik."

"*Elixer of Mummie.*—Take of mummie (viz., of man's-flesh hardened), cut small, four ounces. Spirits of wine terebinthenated, ten ounces, put them into a glazed vessel (three parts of four being empty), which set in horse-dung to digest for the space of a month; then take it out and express it, let the expression be circulated a month, then let it run through *Manica Hippocratis*; then evaporate the spirit, till that which remains in the bottom be like Oyle; which is the true elixer of mummie. This is a wonderful *prevention* against all infections."

"*The Quintessence of Snakes, Adders, and Vipers.*—Take of the biggest and fattest snakes, adders and vipers, which you can get best in June or July, cut off their heads, take off their skins and tails, and unbowel them, then cut them into small pieces, and put them into a glass of a wide open mouth, and set them in a warm *Balneo*, that they may be well dryed, which will be done in three or four days; then take them out and put them into a bolt-head, and pour on them the best alcolizalid Wine, as much as will cover them seven fingers' breadth. Stop the Glass Hermetically, and digest them fifteen days in *Balneo*, or so long till the Wine be completely coveted, which pour off; then pour on

more of the aforesaid spirit of Wine, till all the quintessence be extracted. Then put all the tinged spirits together, and draw off the spirits in a gentle *Balneo*, till it be thick at bottom ; on this pour spirits of Wine caryophilated, and stir them well togeather, and digest them in a Circulatory ten days ; then abstract the spirit of Wine, when the quintessence remaineth at the bottom perfect."

"*Dr. Burges* his *Plague Water*.—Take three pints of Muscadine, and boyle in it Sage and Rue, of each a handful, till a pint be wasted ; then strain it, and set it over the fire again, put thereto a drachm of long-peppers, or Ginger, and nutmeg, each half an ounce, being all bruised togeather ; then boyle them a little, and put thereto half an ounce of Andromachus-treacle, and three drachms of Mithridate, and a half pint of the best Angelica-water. This must be kept as your life, and above all earthly treasure ; and must be taken to the quantity of a spoonful morning and evening, if you be already infected, and sweat thereupon. If you be not infected, a spoonful is sufficient, half in the morning and half at night. All the plague-time, under God, trust to this ; for there was never a man, woman, or child, that ever failed of their expectation in taking it."

If the alternative were offered a patient to swallow these sickening compounds or get well immediately, there would seem to be little chance for his disease to become chronic. But though we should hesitate to test their virtues on ourselves, the knowledge acquired by a perusal of these antiquated receipts may help to make it clear to our minds that practitioners in all ages have safely relied for success on the

universal faith in sham medicine, as illustrated in the use of "bread-pills." To deny that these so-called remedies did good, or to aver that the persons who took them never recovered in consequence, would be as senseless as to assume that they possessed any inherent medicinal virtues. They produced the desired results, because what people sincerely believe in and expect in matters of hygiene is sure to come to pass. And what more can be said in favor of much of the homœopathic practice of the present day? If a recent criticism of the *similia-similibus-curantur* doctrine, by Alfred C. Garratt, M.D., is trustworthy, some of the "lower potencies" prescribed by the disciples of Hahnemann contain scarcely any more medicinal properties than did the *Abracadabra* of old Sammonicus.

In treating of the graduated homœopathic dilutions, Dr. Garratt says: "The keystone of their arch is dropped out when we demonstrate that they dilute their medicine to death, and there is nothing of it left. . . . According to Hahnemann, we are to take thirty two-drachm vials with corks, and stand them along in a row on a counter or table before us. Into the first vial must be put *one drop* of the juice, or one grain of the prepared powder, that is to be diluted. This is all the medicine to be used of any one kind in all the potencies from the first to the thirtieth. But we shall follow the process only to the sixth dilution or potency; I am sure this will be far enough to be completely convincing. To this end, then, we need only to take six two-drachm vials. Into the first we put exactly one drop. Then we are to dilute this drop by adding ninety-nine drops of alcohol, shake it

twice, and cork it. Then one drop of this dilution is to be put into the second vial, adding ninety-nine drops of alcohol; shake it twice, then cork and mark it two. Then the third vial is to be treated like the last, and so on, with the fourth, fifth, and sixth. Now a drop of this sixth dilution is a dose, or rather a fraction of a drop of *it* is used to medicate small pellets, or is put into water, which again is divided into teaspoonfuls. How very simple! . . . In the first dilution of one drop, or one grain, of the medicine, one drop contains the hundredth part of the original drop. Then one drop of this dilution added to the next vial forms the second dilution, so that one drop of this contains the hundredth part of one hundredth, which is one ten-thousandth part of a drop. The third dilution contains one hundredth part of the second, so that one drop of it contains one millionth part of the medicine drop. The fourth dilution contains the hundredth part of the third, so that one drop of it contains one hundred-millionth part of the drop of medicine. The fifth dilution contains the hundredth part of the fourth, so that one drop of it contains one ten-billionth part of the drop of medicine. The sixth dilution contains the hundredth part of the fifth, so that one drop of the sixth contains one trillionth part of the one drop of medicine."

After all the strength of a drop of medicine has been mathematically drowned out, what becomes of our faith in pellets? Yet no one will deny that the doctors of this school of medicine have a good measure of success, in spite of the continued ridicule of the allopaths; since, then, the doses they administer do not contain enough potency of drugs to produce any

effect on disease, it is a fair question to ask in the premises, What cures their sick patients?

III. SOME REMARKABLE MIND-CURERS.

Those who doubt the possibility of cures without medicine will have their skepticism greatly shaken by a study of the long array of credible evidence in its favor that occurs in the history of the Christian religion. Faith-cures were fully believed in by the apostles of Jesus, the Christian fathers and writers, Justin Martyr, Irenæus, Tertullian, Origen, Clement, Augustine, Martin Luther, Zinzendorf, Melancthon, Knox, Livingstone, Balie, George Fox, Richard Baxter, Pastor Rein, John Flavel, John Albert Bengal, Edward Irving, Hugh Grotius, Vavasore Powell, Lavater, Thomas Boys, Otto Stockmayer, Lord Radstock, as well as by Horace Bushnell, Rev. A. J. Gordon, Dr. Cullis, and many others.

The early records of the Waldenses, Moravians, Huguenots, Covenanters, Quakers, Baptists, and Methodists, abound in instances of faith-cure; and the common belief that saints in all ages have performed wonderful works of healing is not wholly a fiction, but has its foundation in many well-attested facts. Count Zinzendorf says: "To believe against hope is the root of the gift of miracles; and I owe this testimony to our blessed church, that apostolic powers are there manifest. We have had undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances which could not humanly have been discovered, in the healing of maladies in themselves incurable, such as cancers, consumptions,

when the patient was in the agonies of death, . . . all by means of prayer, or by a single word."

The journal of Joseph Benson, the Methodist commentator, contains a detailed account of the perfect cure of his daughter, Ann Mather, who was a cripple for many years, being deprived of the use of her feet. The restoration occurred one evening when a few friends had assembled to pray with and for the lame woman, among them her father and Rev. James McDonald. As soon as they rose from their knees, Ann, who had been previously deposited in an easy-chair in the room, rose unassisted and walked across the floor.

Augustine relates that Innocentius, a devout Christian and a man of high rank in Carthage, was suffering from a painful malady, and had submitted to several surgical operations for its removal, without effect. Alexandrinus, an eminent surgeon, declared that there was no hope for him except in the possibility of success by another resort to the dreaded knife. Innocentius consented, and the time was set for the operation to be performed; but, meanwhile, Augustine and others made earnest prayer for the sufferer; and when the medical men assembled and removed the dressings, and one of them approached with his instrument to make the necessary incision, he was amazed to find the place perfectly healed and sound.

Seckendorf affirms that Martin Luther cast a devil out of a girl who was possessed, and restored Philip Melancthon to health and strength when the latter was apparently so near death that his eyes were set, speech and hearing gone, and

scarcely any consciousness left. The great reformer himself also refers to this case in the words, "I fetched back Philip out of Hades, and intend to bring him now, rescued from the grave, home again with joy." Myconius also records this testimony concerning himself: "Raised up in the year 1541, by the mandates, prayers and letter of the reverend Father Luther, from death."

In Richard Baxter's "Saint's Rest" may be found this account: "Among abundance of instances that I could give my conscience commandeth me to give you this one, as belonging to the very words here written. I had a tumor rise on one of the tonsils or almonds of my throat, round like a pease, and at first no bigger; and at last no bigger than a small button, and hard like a bone. The fear lest it should prove a cancer troubled me more than the thing itself. I used first dissolving medicines, and after lenient for palliation, and all in vain, for about a quarter of a year. At last my conscience smote me for silencing so many former deliverances that I had in answer of prayers; merely in pride, lest I should be derided as making ostentation of God's special mercies to myself, as if I were a special favorite of heaven, I had made no public mention of them. I was that morning to preach just what is here written, and in obedience to my conscience I spoke these words which are now in this page, viz.: 'How many times have I known the prayer of faith to save the sick when all physicians had given them up as dead,' —with some enlargement not here written. When I went to church I had my tumor as before (for I frequently saw it in the glasse, and felt it constantly). As soon as I had done

preaching I felt it was gone, and hastening to the glasse, I saw that there was not the least vestigium or cicatrix or mark wherever it had been, nor did I at all discern what became of it. I am sure I neither swallowed it nor spit it out, and it was unlikely to dissolve by any natural cause, that had been hard like a bone for a quarter of a year, notwithstanding all dissolving gargarismes. I thought fit to mention this, because it was done just as I spoke the words here written in this page. Many such marvelous mercies have I received, and known that others have received, in answer to prayers."

Dr. Horace Bushnell, who must be considered a sane and reliable authority, cites in his work on "Nature and the Supernatural," the experience of a friend who had himself been healed by prayer, and who believed himself to possess the gift of healing. The passage is this: "At length one of his children, whom he had with him away from home, was taken ill with scarlet fever. 'And now the question arose,' I give his own words, 'what was to be done? The Lord had healed my own sickness, but would he heal my son? I conferred with a brother in the Lord, who, having no faith in Christ's healing power, urged me to send instantly for the doctor, and I dispatched his groom on horseback to fetch him. Before the doctor arrived my mind was filled with revelation on the subject. I saw that I had fallen into a snare by turning away from the Lord's healing hand to lean on medical skill. I felt grievously condemned in my conscience; a fear also fell on me that if I persevered in my unbelieving course my son would die, as his oldest brother had. The symptoms in both were

precisely similar. The doctor arrived. My son, he said, was suffering from scarlet fever, and medicine should be sent immediately. While he stood prescribing I resolved to withdraw the child and cast him on the Lord. And when he was gone I called the nurse and told her to take the child into the nursery and lay him on the bed. I then fell on my knees, confessing the sin I had committed against the Lord's healing power. I also prayed most earnestly that it would please my heavenly Father to forgive my sin, and show that he forgave it by causing the fever to be rebuked. I received a mighty conviction that my prayer was heard, and I arose and went to the nursery, at the end of a long passage, to see what the Lord had done, and on opening the door, to my astonishment, the boy was sitting up in his bed, and on seeing me cried out, "I am quite well and want to have my dinner." In an hour he was dressed and well, and eating his dinner, and when the physic arrived it was cast out of the window!'"

At the trial of Dorothea Trudel, in 1861, for alleged malpractice, it appeared in evidence that for years she had been in the habit of working remarkable cures of cases given over by physicians as utterly hopeless, and that these labors had been performed in connection with the home for invalids in the Swiss village of Mannedorf on Lake Zurich. Many credible witnesses testified to the hundreds of desperate cases of disease she had cured, and not only was she acquitted of the charges made against her by envious physicians, but her reputation was fully established and she was allowed to pursue her useful life-work without further molestation. At her death the work was taken up by Samuel Zeller, who contin-

ued to heal the sick by the same means his predecessor had so successfully employed.

Dr. Boardman, in his book entitled "The Great Physician," relates a remarkable instance of the healing of a fractured arm. The patient was a little son of a well-known physician of Philadelphia, and the account is published as it was given by the father. He said: "The children were jumping off a bench, and my little son fell and broke both bones of his arm below the elbow. My brother, who is a professor of surgery in the college at Chicago, was here on a visit. I asked him to set and dress the arm. He did so, put it in splints, bandages and a sling. The child was very patient, and went about without a murmur all that day. The next morning he came to me and said, 'Dear papa, please take off these things.' 'O, no, my son, you will have to wear these things five or six weeks,' I replied, 'before it will be well.' Why, papa, it is well.' 'O, no, my dear child, that is impossible.' 'Why, papa, you believe in prayer, don't you?' he persisted. 'You know I do,' I said, 'why do you ask?' 'Well, last night when I went to bed it hurt me very bad, and I asked Jesus to make it well, and it is well.' I did not like to say a word to chill his faith. A happy thought came; I said, 'My dear child, your uncle put the things on, and if they are taken off, he must do it.' Away he went to his uncle, who told him he would have to go as he was six or seven weeks, and he must be very patient; and when the little fellow told him that Jesus had made him well, my brother said, 'Pooh! pooh! nonsense,' and sent him away. The next morning the poor boy came again to me, and pleaded with so much sincerity and

confidence that I more than half believed that he was really healed, and said to my brother, 'Had you not better undo his arm and let him see for himself, then he will be satisfied. If you do not, I fear, though he is very obedient, he will be tempted to undo it himself, and then it may be worse for him.' My brother complied, took off the bandages and splints, and exclaimed, 'It is well, absolutely well!' and hastened to the door for air to keep from fainting."

But the annals of the church do not furnish the only credible illustrations of the subject under consideration, for there are numerous authentic cases of psychical healing that have no special connection with faith or prayer.

A lady who had what physicians pronounced an incurable spinal affection, and had been bed-ridden for years, applied to Dr. Newton, well known a few years ago as a wonder-worker. She was borne into his presence in a helpless state and laid on a lounge. The doctor placed one end of a long tube against the spinal column, and, with the other in his mouth, blew into it. The lady instantly experienced what she described to be a tingling sensation through all the nerves of her body, and a sensible influx of new life. The doctor then told her she was cured, and ordered her to rise and go to her husband, who was awaiting the result in an adjoining room. The thing seemed impossible at first, but on making an effort, she easily gained her feet and felt so well that she walked a distance of three miles that very evening, and found in after years that the disease did not return.

A Boston business gentleman of unimpeachable veracity had suffered the worst horrors of dyspepsia for fifteen years, during which period he was sometimes obliged to give up the charge of his affairs on account of the severity of the attacks. No one of many noted medical men whom he consulted could cure or even greatly relieve his distress, and the tortures he endured made existence almost an intolerable burden to him. In the early spring of 1884 he was persuaded as a last resort to consult a person who claimed to treat disease by mind-cure, though he did so with no faith that he should be benefited. At that time he was in so bad a way that he had no appetite, and the few mouthfuls of selected food he ventured to take were eaten with fear and trembling; besides this, he was greatly troubled with wakefulness during the night. The first "treatment" of the mind-curer was received late in the afternoon, and produced at the time no perceptible effect, so that the sick man went away as skeptical as he had come; but on reaching home he felt a strong desire for food and indulged in a hearty supper, such as he had not eaten before for years; and on retiring that night, he dropped off very peacefully, and did not wake till morning. The next day he ate, to use his own words, "three square meals," and he declares that from that day he has been a well man.

The same person who transformed this dyspeptic hypochondriac into the healthy-looking, smiling gentleman who furnished the details of his cure, as here related, succeeded recently in restoring her mental balance to a lady who was suffering from a violent form of insanity.

Many cases of nervous disease and severe prostration that have defied the skill of noted physicians, and the remedies usually depended on for relief, have been known to yield at once to psychical treatment, and the victims of these distressing disorders have found a speedy cure by an easy, agreeable method. Indeed, it would be easy to produce a tediously long list of cases of lameness, nervous affections, insanity, dyspepsia, and other maladies, that resisted the power of doctors and medicine, and have been cured by other means.

The mass of evidence thus far offered in favor of what might with propriety be called the *natural* cure does not warrant a belief in modern miracles; it may not convince doubters that sacred relics, or prayers, or spiritual mediums, or psychical healers, have an absolute power over disease; it would not even prove that the patients, whose cures were apparently wrought as described, would not have got well if let alone. But a careful study of such encouraging testimony will be apt to lead invalids who despair of help from medical sources to ask very earnestly if there be not some therapeutic secret of nature, of which the sick may avail themselves, a potent curative force to which such cases offer hints and clews.

II.

APPLIED MENTAL REMEDIES.

I. THE ART OF ATTENTION AND EXCLUSION.

That health is sensibly affected by our mental states is a fact too well understood to be disputed. A firm resolve to resist the tendency to disease and ward off the first symptoms of its approach often averts a threatened danger, while expectation and alarm invite attack. The exercise of cheerfulness and hope by patient and attendants facilitates the doctor's work, and assists nature in the process of cure. Dejection and despair retard the action of medicine, and lessen the chances of recovery. Fortitude is a good narcotic, but thinking of pain intensifies it. Superstitious dread of a pestilence increases the liability to it, while a robust, dogged refusal to be frightened often saves even the most exposed. People destroy their health and lose their lives by an undue solicitude to preserve them. The absurdity of coddling one's self, and keeping an anxious watch of every bodily symptom, is admirably exposed by Addison, in a letter of a chronic invalid to the *Spectator*.

"I am one of that sickly tribe," he says, "who are commonly known by the name of valetudinarians, and do confess to you that I first contracted this ill habit of body, or rather of mind, by the study of physic. I no sooner began to

peruse books of this nature but I found my pulse irregular, and scarce ever read the account of any disease that I did not fancy myself afflicted with. Dr. Sydenham's learned treatise of fevers threw me into a lingering hectic, which hung upon me all the time I was reading that excellent piece. I then applied myself to the study of several authors, who have written upon phthisical distempers, and by that means fell into a consumption, till, at length, growing very fat, I was in a manner shamed out of that imagination. Not long after this I found in myself all the symptoms of the gout except pain, but was cured of it by a treatise upon the gravel, written by a very ingenious author, who (as it is usual for physicians to convert one distemper into another) eased me of the gout by giving me the stone. I at length studied myself into a complication of distempers; but, accidentally taking into my hand that ingenious discourse written by Sanctorius, I was resolved to direct myself by a scheme of rules, which I had collected from his observations. The learned world are very well acquainted with that gentleman's invention, who, for the better carrying on his experiments, contrived a certain mathematical chair, which was so artificially hung upon springs that it would weigh anything as well as a pair of scales. By this means he discovered how many ounces of his food passed by perspiration, what quantity of it was turned into nourishment, and how much went away by the other channels and distributions of nature.

"Having provided myself with this chair, I used to study, eat, drink, and sleep in it; insomuch that I may be said, for these last three years, to have lived in a pair of scales. I

compute myself, when I am in full health, to be precisely two hundred weight, falling short of it about a pound after a day's fast, and exceeding it as much after a full meal; so that it is my continual employment to trim the balance between these two volatile pounds in my constitution. In my ordinary meals I fetch myself up to two hundred weight and half a pound; and if, after having dined, I find myself fall short of it, I drink just as much small beer, or eat such a quantity of bread, as is sufficient to make me weight. In my greatest excesses I so do not transgress more than the other half pound; which, for my health's sake, I do the first Monday in every month. As soon as I find myself duly poised after dinner, I walk till I have perspired five ounces and four scruples; and when I discover by my chair that I am so far reduced, I fall to my books and study away three ounces more. As for the remaining parts of the pound, I keep no account of them. I do not dine and sup by the clock, but by my chair; for when that informs me my pound of food is exhausted, I conclude myself to be hungry, and lay in another with all diligence. In my days of abstinence I lose a pound and a half, and on solemn fasts am two pounds lighter than on the other days in the year.

"I allow myself, one night with another, a quarter of a pound of sleep, within a few grains, more or less; and if, upon my rising, I find that I have not consumed my whole quantity, I take out the rest in my chair. Upon an exact calculation of what I expended and received the last year, which I always register in a book, I find the medium to be two hundred weight, so that I cannot discover that I am impaired

one ounce in my health during a whole twelvemonth. And yet, sir, notwithstanding this my great care to ballast myself equally every day and to keep my body in its proper poise, so it is, that I find myself in a sick and languishing condition. My complexion is grown very sallow, my pulse low, and my body hydropical. Let me therefore beg you, sir, to consider me as your patient, and to give me more certain rules to work by than those I have already observed, and you will very much oblige

"Your humble servant."

To fix the thoughts on one's bodily discomforts is to aggravate them, and if by any means they can be shut out of mind, the symptoms improve. Herein is a hint to the sufferer to avail himself of the mighty influence that a habit of attention to something else may bring to bear directly on pain; for it is well known that persistent mental training will enable one to fix his thoughts so intently on a particular object, that absorption is complete and all distractions are driven out. He who masters the art of attention and exclusion augments his power of concentration, and may by that means become oblivious of what is passing around him, and unconscious of the presence of imminent danger.

The familiar idea here suggested may be of great use to the sick if properly applied. Forget languor and pain by fixing the mind on something else. It may seem well-nigh insulting to tell a man who is writhing under the tortures of neuralgia or roaring with the rheumatism to turn his attention away from his misery; yet imagination could suggest a way to do it, and no other medicine would give such grateful

relief. We can readily understand how a mother soothes her crying child with a lullaby, how a politician forgets the gout in a heated debate, and how a young lady charms away a raging headache in a ball-room.

A short time ago a machinist who had sacrificed a thumb to the buzz-saw fiend, was showing how the accident happened, and explained that he did not know of his loss until on blowing away the sawdust, he found the severed member lying on the table. The statement naturally recalled the case of a farmer's lad who had two fingers clipped off in a hay-cutter, and was not aware of it till he drew his hand out of the straw he was holding. A child who was to undergo a slight surgical operation was so absorbed in playing with a kitten, that it was performed without his knowledge. A boy on his way to a dentist's office to have an aching molar extracted, clasped his face with both hands in a vain attempt to ease the pain, until he caught sight of another lad to whom he owed a grudge. The tooth was instantly forgotten, a lively chase ensued; and, after satisfying his sense of justice on his juvenile enemy, there was a double relief, because the pain in his jaw was gone as well as the pent-up malice under his jacket. Many are the anecdotes told of soldiers who were wounded in the thick of the fight, but did not become aware of it till the engagement was over.

In this connection it may be well to consider a prevailing misuse of the faculty of attention which is a fruitful cause of that hydra-headed disease of the present century, popularly called "nervousness." It appears in a great variety of forms and is increasing with fearful rapidity. Everywhere men

and women fall a prey to it, and drag out a miserable life of shreds and patches, instead of the useful, happy career nature intended for them ; children are irritable and perverse, and give no end of trouble to parents and teachers ; pessimism and doubt usurp the place of a cheerful, courageous faith ; gloom hushes the glad mirth of youth ; manhood decays at its meridian.

Now a vast amount of the "brain exhaustion" and "nervous prostration," which the doctor attributes to over-work, may be directly charged to an undue anxiety about trifles, for which the sufferer's misplaced attention is solely responsible. When more time and effort are expended on some minor venture than the possible gains warrant, it is a common observation of business men that "the game wasn't worth the powder ;" but in nine cases out of ten the man who suffers from a "head trouble" for months, which at length ends in total collapse, commits just such a folly. It is usual to say in these cases that the disabled man over-taxed his brain with long-continued, hard work ; but the fact is that close application to the severe problems of business and professional life is not nearly as wearing as the fretful solicitude about petty happenings and details, that slowly wastes the vital force and hurries the man into imbecility.

Even more than the sterner sex, women undermine and destroy their health by a foolish anxiety about trivial affairs. Perhaps one reason for this is that details enter so largely into the warp and woof of female life. The mandates of fashion are very exacting with a woman of society ; the cares of the household divide and divert her thoughts into number-

less channels; and, most of all, the vexed question how to make five dollars' worth of show with one dollar of means, worries her when awake, intrudes upon her sleep, and keeps her continually at her wits' end. It must be confessed that it is not easy to see how the wear and tear incident to such a life are to be avoided, so long as woman is the slave of a cruel tyrant, instead of being the free mistress of herself and her surroundings.

But, though woman's appointed lot be like that of

> "The hind
> To whom a space of land is given to plough,
> Who may not wander from the allotted field
> Before his work be done,"

it is not necessary for her to put so much thought as she does into every little task and trifle. It is not her manifold duties, but undue solicitude, that breaks down her health and leaves her a nervous wreck. She need not get into the ruts and revolve in a social treadmill. If life be more than meat, is not health more than fashion and display? And may not a woman discharge conscientiously all her duties to society and her family, and rest her case there, instead of putting her very life into what her hands are doing, and expending on a piece of needlework or the fit of a garment as much anxiety as would be due a sick child? If she work herself up into a frenzy over those objects of sense and material good which women of fashion so dearly prize, need she marvel at the severity of the penalty affixed to folly?

Salvation from nervousness for the men and women of this high-pressure age consists, not in a wonderful and costly

prescription for the over-strained body, but in a wholesome economy of thought-force. As society is now organized, as family and household affairs are conducted, as business is managed, it is scarcely possible to escape the pressure and care which they entail. Think we must; action is imperative; shirk we cannot. But in expending our resources we may, and ought, to use sound common sense. Whatever demands thought and care should have as much as it is worth and no more: matters of small importance should be dismissed with the least possible attention, while the grand energies of the mind are reserved for concerns of great pith and moment. Once admit that human life is something more than "the brain-whirl of a spinning dervish," that material good is of less account than spiritual concerns, and it is plain enough that peace of mind and steady nerves are better than conformity to style and social caste. The furnishings of a house, the fit of clothes, the gratification of caprice —these freaks of fickle fashion—are they indeed such darling boons that one should ruin health rather than forego them? Far better to cultivate an easy indifference to all mere temporal good and creature comforts, and enjoy that happy immunity from care that comes with plain living and high thinking.

II. RESTRAINING SYMPATHY.

What has been already said opens the way for a few words on the kindred topic of misplaced sympathy. A true friend does not gush over your misery, but seeks to deliver you from it. The right medicine is help, not tears. "What!"

you exclaim in surprise, "can a feeling so humane, nay, so divine, as pity for the misfortunes and woes of our fellow-men do harm? It is the most natural thing in the world for the tender-hearted to commiserate those in trouble; one cannot help it unless he be a brute." Ah, but it does do harm, incalculable harm. To grieve over the illness of a friend is mistaken kindness; to tell him you pity him is positively cruel. For, consider what effect your indiscretion must inevitably produce. You hear of a friend's illness; you are pained by the news and hasten to tell him how sorry you are about it. Of course the knowledge that he is sick is depressing enough. But in you come, wearing your heart upon your sleeve, and add to his burden the gloom that your own sad presence brings, and the knowledge that you too are suffering with him. Other friends do likewise; and so the poor man, who needs all the cheerfulness and courage he can rally to enable him to cope with his morbid foe, must enter the hand-to-hand struggle against disease, perhaps death, with the sorrow of all his dear ones piled upon his weakened shoulders. It is said that misery likes company; but as for you and all other croaking birds of ill-omen, the object of your lachrymose pity could well declare, "Miserable comforters are ye all!"

If you carried to your sick friend any real help, if you filled his room with sunshine and cheerfulness and his heart with brave hope, then might you be indeed an angel of health and mercy. But your sympathy, that spends itself in "feeling bad" for him, and your words which only tell him so, though grateful for the moment, and proof of a good heart, impart

no healing balm to his spirit or his lips, and simply tend to increase the danger that threatens his life.

Reflection ought to convince us that sympathy with misfortune creates a denser atmosphere of gloom around the sufferer, and adds just so much dead weight to the pressure that is crushing him. There is much pious and poetic sentiment about the heart that feels another's woes, but no psychological or physiological common sense; and unless a knowledge of human misery sets us thinking at once of some practical means of relieving it, better were it for the sufferers that we cultivate a stoical indifference and care nothing about them.

III. CONTROLLING FEAR.

The expectation and dread of future evil, called in homely language "borrowed trouble," is the chief cause of human wretchedness and disease. When we consider how large a part boding fear plays in mental experience, the wonder is that there is any courage and bravery left in the world.

> "Some of your griefs you have cured,
> And the sharpest you still have survived;
> But what torments of pain you endured
> For evils that never arrived."

In the affairs of life men consult their fears more than they do their hopes; they are afraid, not only of the impalpable pestilence that walketh in darkness and the destruction that wasteth at noon-day, but of a thousand pending calamities supposed to lie in wait for them. The prosperous fear the

loss of wealth; the poor dread the wolf that haunts their door; the robust are afraid of accident, and the delicate are alarmed at the menace of disease; the child shrinks from punishment, and the aged shudder before the king of terrors. Men even project their thoughts beyond the grave, and are appalled by a fearful looking for of judgment and fiery indignation in the world of ghosts. Indeed, so habituated is the mind to apprehension, that men look for evil from every source; as though calamity were their birthright and prosperity a prize to be wrenched from the teeth of ill-luck and failure by sheer violence.

Through the nervous anxiety incident to approaching maternity, children are born into this world predisposed to fright. With their first breath the education of fear is begun. Mother and nurse are on the alert lest they fall and get hurt, be chilled by fresh air, distressed by their diet, or have their helpless lives twisted out of them in a spasm. As soon as they slip from arms and begin to creep, they must learn that the dog will bite, the cat will scratch, the stove will burn. Bumps and bruises teach them to respect the sure law of gravity. All too soon they learn to be scared in the dark, to cower in a thunder-storm, to hold fresh air an enemy, and to believe that almost everything their keen child-appetite craves may become an active instrument of torture and disease. By and by it dawns on their young minds that though nature is beneficent in theory, all her elemental forces are in league against the human animal for his hurt. Destruction waits on sunshine and storm, heat and cold, fire and water, drought and flood. Every good law

which subserves the economy of the world may at any moment become a means of incalculable harm to man.

The case were surely bad enough if the poor child learned of no worse ills than those which menace the physical world. But fond parents and conscientious teachers hasten to let loose upon him a whole menagerie of moral bugbears and goblins. Then the merciless hordes of doubt, worry, gossip, deceit, envy, hate, anger, malice, revenge and slander descend upon him with cruel ferocity. Superstition haunts him with maleficent demons and fiends; he is menaced by bad fairies, scared by ghosts, appalled by spectres, upbraided by conscience, scourged by remorse, filled with abject terror of his god, tempted by his devil, in despair of his heaven, aghast at his hell.

It needs no argument to prove that the normal effect of fear in the mind is to disturb the physical functions and lower the bodily vitality; any one will be convinced of this by consulting his own experience and observation. The hardiest brute will shrink away and perish if kept in constant terror; how much more likely is man, the most highly organized and sensitive of animals, to feel the baneful influence of such an unwholesome atmosphere? Nothing attacks the delicate network of nerves and paralyzes its normal action like fright; and if we fail to realize its morbid power upon us, the reason is that we do not know what it would be to have our lot cast in a world where such an evil pressure is unknown.

But the chief object of this writing is not to call attention to the evils of life, but to point out some practicable means

of reducing them to a minimum. It was the boast of the Baconian philosophy that it alleviated the sufferings and increased the enjoyments of mankind,— is there any philosophy which will make it possible for a child to grow up and an adult to live, so that he shall not have so much to be afraid of? The melancholy Hamlet, after brooding over the accumulated miseries of life, decided that the best course in the premises was patiently to bear the ills we have. This is the common verdict of the race, and it is in religious ecstasies and ideal dreams alone that the tone of helpless endurance changes to one of triumph. And yet, "nature will not have us fret and fume;" and is it not strange that so few in all the Christian centuries have had courage and faith to practice the unique maxim, "Take no thought for the morrow, saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed, ... for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof"?

Emerson, after long contemplation on the spiritual laws which inhere in the realm of mind, found the lesson forcibly taught, "that our life may be made easier and simpler than we make it; that the world might be a happier place than it is; that there is no need of the wringing of the hands and the gnashing of the teeth; that we miscreate our own evils." If this be true, may it not be possible that, by boldly facing the army of physical and moral fears that encamp against man as soon as he is born, they will become like the thousand bears which the farmer's boy saw at nightfall, when he went to the pasture for the cows?

There is no doubt that anticipated evil causes more suffering than real trouble. Suppose then, that a mother could divest herself of the fears that haunt her thoughts about the nascent period of infancy, and could disperse the cloud of anxiety that hangs over the nursery, from what a heritage of nervousness might her offspring be spared. Were as great pains taken in the education of children to teach them that heaven lies about their helpless infancy, that all the elements and laws of nature are friendly and helpful to human beings, that there is nothing in all creation that can do them the slightest harm but themselves, as is now taken to flank their earthly pathway with alarm signals, would they not enjoy far greater immunity from disease in after years? If the moral training of home and school made its appeal to reason instead of passion, to love rather than fear, to what is spiritual more than what is material, would not the direct influence be to fortify the mind against the worry and care that corrode and destroy human peace?

To come more closely to matters of health as commonly understood,—when it is natural to man to be well and not sick; when *vis vitæ* is both prophylactic and therapeutic; when, as Rev. F. D. Maurice truly says, "The God whom we serve is a God of health, the enemy of sickness and death,"—why should a child be told, as soon as any physical disturbance makes its appearance in his body, that he has the premonitory symptoms of some dreaded disease, and thus be scared into an ague or a fever, which otherwise he might escape? Are parents now no wiser than the ancient Mexicans, who, as soon as a child was born, shrieked in his unconscious

ears, "Child, thou art come into the world to endure, suffer, and say nothing"? When we consider at how much pains friends and doctors are to fix in the youthful mind a lasting fear of disease, and prepare children to accept it as their inevitable lot, do we wonder that the intuition of Edward Irving led him to declare that sickness is sin apparent in the body?

Will it do to say that the respectable proverb, "to be forewarned is to be forearmed," ought not to be too literally applied to the preservation of health? There is a wise precaution, and there is such a thing as coddling this body of ours to its own hurt; and the greater danger lies in the latter extreme. Why, pray tell! should every child be made to believe that pure air blown in upon him through a window or crack in the ceiling will give him a cold? It is a fiction. Yet, because so potently believed, it has all the effect of truth. A fact and its opposite cannot make two facts; but every one knows that pure, fresh air is indispensable to life and health, and powerless for evil; and because colds are ascribed to its influence simply proves that traditional fear is stronger than common sense. There was a time when churches were not warmed on Sunday, as they are now; and when it was first proposed to provide them with stoves, people objected on the ground that the heat would vitiate the air. This fear had its legitimate effect, and the very first Sunday after a heater had been placed in a certain country meeting-house, several women fainted and had to be carried out of doors and revived, though never a spark of fire had been kindled in the stove.

Not long ago the passengers in the cabin of a crowded pleasure boat were entertained by a mother bemoaning her son. She was a well-dressed and apparently sensible woman, and he a robust-looking lad of ten years, with a slightly sore throat, that might have been somewhat irritated by the east wind. But his injudicious parent, swayed by fear rather than reason, was blindly doing her utmost to aggravate the symptoms and insure an attack of diphtheria.

"Oh! I knew he would have it!" she wailed in frightened tones, regardless of the amusement or disgust of those about her. "Just as his father was. I knew it would come, —I knew it would come! Oh, my dear boy, what will your poor mother do!"

"He does not seem to be very sick," quietly observed a bystander.

"O, yes, he is," insisted the frantic mother, nervously stroking the little fellow's chin. "Your throat is dreadfully sore, isn't it?"

"Yes, ma," was his plaintive response.

"And your head aches dreadfully, don't it?"

"Yes, ma," the son mechanically assented, though his attention was eagerly fastened on a boy who was sucking a luscious orange at the opposite end of the cabin.

"You are chilly, and your back aches dreadfully, don't it? Yes, just as his brother was! Oh! what shall I do? what shall I do? My dear boy is going to die, I know he is, and what will his poor mother do?"

At length the pathetic scene was brought to a droll conclusion by the object of maternal solicitude asking abruptly: "Ma, can I have an orange?"

If the fear of it be liable to induce a disease, it is the part of wisdom to avoid whatever in conversation or environments may suggest thoughts of it to the mind. Even a fear harbored in the mind of an attendant, though never uttered, may exert a hurtful influence on the mind of a sick patient, because of the subtle mental impression which one person is able to make on another in certain highly sensitive conditions. The family doctor might profitably exercise a like prudence when called to attend a case, especially if the patient be a young person ; and if it be possible, avoid defining the disease, and let the sufferer think, if so disposed, that he has only some slight ailment.

For highly sensitive and imaginative natures a comparison of symptoms is often bad. A lady who had accidentally hurt her knee, felt no unpleasant sensations for days afterwards, and probably would have forgotten the fall, if her mother had not inquired about it, and remarked a similar accident in her own experience when a young woman.

"The knee-joint is a very bad place to hurt," said she, "and you ought to be dreadful careful of it, and do it up in arnica for a month. A doctor told me that when anything ailed the knee to be as careful of it as I would of my eye. Now yours is just as mine was twenty-five years ago, when I had that dreadful white-swelling, and if you don't take it in season, you'll have a white-swelling on yours."

"But, mother," broke in the daughter, "my knee has n't pained me at all."

"That don't make any difference. Mine didn't ache for a week, and I did n't mind anything about it ; but you see

what came of it; and I advise you to lie down on the lounge and stay there till you get well."

Being thus thoroughly alarmed, the young lady soon began to feel a severe pain in the injured joint, which inflamed and grew extremely troublesome, until a friend, who was not so easily wrought upon, laughed her out of her insane fear, and the dreaded symptoms subsided.

IV. USING THE IMAGINATION.

Because Shakespeare has said,

> "The lunatic, the lover, and the poet
> Are of imagination all compact,"

thoughtless people may suppose that he meant nothing very serious when he added:

> "The poet's eye in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven;
> And as imagination bodies forth
> The form of things unseen, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name."

But what a mistake these short-sighted people commit in trying to exclude this kindly enchanter from his rightful domain; and how sad would it be for us all if their sneers or contempt were able to imprison or destroy him!

The wise old dramatist shows that imagination is man's artist, a wonder-worker with vaster and more versatile powers than those ascribed to the legendary Merlin; and the creator of a world more real and present to him for whom it exists than the substance of the solid earth, or the house in

which he abides. There is no work undertaken by human hands that imagination does not first devise; not a thought enters the domain of consciousness that his art does not flash into vivid imagery with the speed of lightning.

It is not for poetical purposes, however, that this magical agent of thought is here introduced, but because he holds all human diseases in perfect control, as Prospero did the island spirits who executed his commands. We cannot be well if imagination says we are sick. Two gentlemen, having visited a mutual friend who was very ill, met to compare notes, when one asked the other's opinion of the case. "He is sicker in mind than in body," was the reply; "but if he could get that notion out of his head, I think he would recover." Imagination, as if avenging an infraction of nature's laws, sometimes fastens a strange idea in the brain of a luckless wight, and he becomes insane, as men say, because this magic artist makes him believe a fiction to be a reality. Going to and fro in the world with invisible step, he spies a man enjoying an enviable prosperity, and says: "I'll teach that man a lesson." So he quickens his pulse a trifle, sets his head aching, sends a few hot flashes down his spine, and the poor fellow is thrown into a violent fever, and sends for aconite and the doctor. But there is no need to suppose cases, when so many real ones are on record that admirably illustrate the truth to be enforced.

An inexperienced practitioner in the country was called to see a farmer who was confined to the house by what he supposed to be a severe cold. The young physician examined his chest with great care, and told him there was grave

reason to fear that his illness was the first stage of a quick consumption. This announcement so wrought upon the farmer's mind that he grew rapidly worse and watched with intense solicitude the progress of the supposed disease. In two weeks he was unable to sit up, and suggested to his young attendant the propriety of a consultation. His wish was complied with, and the old village doctor called in.

"There's nothing the matter with his lungs," said he, when the young man desired to know his opinion. "You are scaring him to death."

"But he'll die of consumption all the same," insisted the confident young physician, with a good deal of spirit.

"If he dies this time, it will be imagination that kills him," retorted the senior. "You have made a bad blunder, and now take my advice: Visit him six times to-morrow, and at each call tell him that, to your surprise, he is getting better; and in the course of a week you will have him on his feet."

The young man was piqued, but followed the well-meant suggestion, and the old doctor's wisdom saved the patient, whom imagination was rapidly hurrying to the grave.

About fifteen years ago the pastor of the principal church in the town of——, in Massachusetts, was ill, and a consultation of the best medical authorities pronounced his trouble an incurable disease of the heart. From that hour the doomed clergyman slowly sank, and his robust constitution gradually gave way before the stealthy progress of his imagined foe, until in a little while it became a settled conviction with him that his days on earth were numbered. When so prostrated by weakness that he could no longer stand in his

pulpit, he preached a "farewell sermon from the borders of the grave," sitting behind his desk in a chair. Then he became a chronic invalid, waiting in daily expectation of his end. At this critical juncture of the case he submitted to a thorough examination by a noted specialist, who confidently assured him that his heart was sound and in working order. The result was marvelous. From that moment imagination shifted the scene, and in a short time the good man was as well and active as ever, and may live long to prove that,

> "The best receipt for health, say what they will,
> Is never to suppose we shall be ill;
> Most of the evils we poor mortals know,
> From doctors and imagination flow."

At the famous battle of Wagram, in 1809, a French soldier named Boutibonne was shot down just at dusk, as he supposed, by a cannon-ball that severed both his legs below the knee. He lay all night where he fell, groaning with pain, and fearing to move lest fatal hemorrhage should ensue. But when daybreak once more lit up the scene, great was his surprise to find his pedal extremities still intact, and that the ball which frightened him had simply plowed a deep furrow under his feet, into which he sank and toppled over on to his back.

Such mistakes teach the wisdom of keeping the reins of imagination well in hand, lest his impetuous, hot-headed conceits run riot in the proper domain of common sense. If you would be well and happy, cherish in your breast a firm conviction that it is time enough to admit yourself sick when

actually forced to do so; but give no quarter to your mortal foe by deciding beforehand that he has already crossed the threshold of your abode, and cannot be shut out. Quacks and patent-medicine venders are continually warning you to heed the first symptoms of approaching disease, and swallow their prophylactics as a safeguard. But that is their business, and a sensible man had much better send both them and their nostrums to the dogs, and declare in all good faith that he will not be sick till his time comes.

According to a theory which is gaining favor and certainly has much to commend it, one of the greatest human misfortunes is that many of these once fluid imaginings about disease have crystallized and hardened into fixed beliefs. It is claimed that all maladies are pathologic heresies, so to speak, unseemly parasites upon the comely form of the goddess of health. Destroy these false beliefs, is their maxim, and disease becomes a non-entity.

Be that as it may, it cannot be denied that faith and skepticism have wrought as many wonders in the realm of Hygiea as in the domain of religion. In both what is orthodox now was heresy once; and the doctor is perhaps as much of a despot in his sphere as were ever priest and parson. The science of medicine is progressive; many a dogma it once held has been exploded; and the honest physician, trained to account for all disease on purely physical grounds, learns by experience to seek for the disturbing causes in the mind.

Mrs. Gradgrind, the "little, thin, white, pink-eyed bundle of shawls, of surpassing feebleness mental and bodily," whom

Dickens describes; "who was always taking physic without any visible effect; and who, whenever she showed a symptom of coming life, was invariably stunned by some weighty piece of fact tumbling on her," is the true type of the chronic invalid far gone in the belief that disease is the most stupendous fact in human existence. It is a long step from joyous, rosy health to such a case, and it needs no help of fancy to persuade one that such a being is little else than a bundle of materialized morbid beliefs. We sometimes see bed-ridden patients dragging out hopeless, weary lives, suffering little pain and experiencing little pleasure, who forcibly impress us with a feeling that they might arise and get well, if they only thought so.

Just how much the universal belief in disease has to do with its appearance in particular cases, must be left to each one to determine for himself; but it surely would do no harm, and might have a good tonic effect, if people were to cultivate a wholesome skepticism on this subject, and boldly challenge each malady to show by what authority it dares to afflict mankind. A persistent unwillingness to recognize disease would be extremely useful in preventing the panics which approaching epidemics often cause, and enabling those who are threatened to get the benefit of any doubt that might arise about the diagnosis of the case.

V. WILL POWER.

The attempt to enumerate some of the mental attributes that avail for man's help in combating disease brings to mind the patient, tired face of a woman, who, with scarcely

any assistance, took the care of a husband and four children, when one after another they were stricken down with a terrible epidemic, and nursed them back to health again. There was no time for six consecutive weeks when she did not have at least two very sick persons on her hands; and she herself, naturally delicate and frail, had the additional disadvantage of being a chronic invalid. "How did you live through it without breaking down?" asked a friend, recalling the scene in after years. "Simply because I had no time to be sick," was the answer.

The power which sustained that noble woman through those six fearful weeks was the same that enabled the sick man, whose doctor said he had but one chance in ten of recovery, to announce that he would take that single chance. It was will, whose dynamic force and resistance have never been measured. "In this world everything depends on will," said Disraeli; and there is but one greater power known to operate on mind or matter. Yoke it to the car of enterprise and every obstacle gives way. Enlist it on your side and your cause can scarcely fail of success.

The general discussion of the powers of this plucky human agent is familiar enough, but its value as a rallying force in sickness is not as fully appreciated. Yet experience and example testify that nothing in the whole range of *materia medica* has such therapeutic energy as the patient's own will, when once thoroughly aroused. Macaulay says of William of Orange: "From a child he had been weak and sickly. In the prime of manhood his complaints were aggravated by severe disease. His slender frame was shaken by a constant

cough. Severe headache frequently tortured him. Exertion soon fatigued him. . . . . Yet, through a life which was one long disease, the force of his mind never failed to bear up his suffering and languid body." William Pitt, Robert Hall, Pope, Heine, Calvin, Dr. Kane, were chronic invalids scarcely knowing what it was to feel well; and yet by the aid of an indomitable will they accomplished a vast amount of useful work in their several spheres of activity. In obedience to the summons of this invisible human master, many a sufferer, who was given over to die, has arisen from his couch, shaken off the lethargy of death, and gone forth to resume an unfinished life work.

Was it Dr. Johnson who said, "Every man is a rascal as soon as he is sick?" We know he is deaf to the appeals of reason, and the ordinary incentives to action fail to stir his torpid ambition. The spell that fastens on him changes him into "a pale, wailing, distracted phantom, absolutely selfish, heedless of what is good and great, attentive to his sensations, losing his soul, and afflicting other souls with meanness and mopings, and with ministration to his voracity of trifles." Such is the sick man as we know him. But once set in motion with skilled touch that powerful mainspring of action, the will, and lo, the evil charm is broken, and like the enchanted beings in fairy tales, the sick man is restored to his proper self and lives and moves again among his fellows.

VI. A GOOD TEMPER.

Lastly, good temper and a mind at peace with itself and all mankind are indispensable to sound physical health.

Self-control and kindly feeling act like potent cordials, while self-will, excess, and resentful passion vex the spirit and derange the bodily functions.

> "Joy and Temperance and Repose
> Slam the door on the doctor's nose,"

said a quaint German aphorism two centuries ago, and every subsequent year has added to its force. We are born Hotspurs. Self-love, well-named the "grimalkin of the human heart," and self-interest, her feline rival, have sharp claws and shrill voices, and are mousing for a pretext to scratch and snarl. Very timely are the words of New England's doctor-poet :

> "Don't catch the fidgets ; you have found your place,
> Just in the focus of a nervous race,
> Fretful of change, and rabid to discuss,
> Full of excitements, always in a fuss."

Every one has observed that when the heart is filled with a new joy the eye brightens, the step is elastic, and rosy health overspreads the countenance. Good news and happy thoughts soothe the restless fever of manhood, as the mother's lullaby stills the infant's wail. Sudden anger, on the contrary, sets the pulse bounding, shortens the breath, and stiffens the muscles. Poignant grief whitens the cheek and blanches the hair. Horror petrifies, and shocking news produces swoon. Convinced by such reliable testimony, can we for a moment doubt that every wave of passion that disturbs the spirit's equipoise sweeps on through mind to matter, and spends its ultimate force on the delicate tissue of

the brain? Read *King Lear* and *Macbeth*, and learn what Shakespeare with his profound insight thought about this question.

It must often seem to the unprejudiced observer that the real source of disease is not in the body, and that the physician addresses his medicine to the occasion and not to the cause of the trouble. A mirror reflects the faces that peer into it; and, speaking broadly, physical maladies are the counterparts and sensual expression of passions and discords that rankle within the breast. When the very faculties that govern and represent the man are jangled and out of tune, the fact must in the nature of things report itself in disturbed bodily functions. One need not learn the fantastic secret of Swedenborg to comprehend this truth.

A good example of the relation of mental unrest to bodily ailments may be noted in the case of hundreds of confirmed dyspeptics. A man who is suffering from chronic indigestion finds that the disturbance in his stomach is accompanied by an uncomfortable condition of the head; his brain is "muddy," his mind is clouded, and his thoughts refuse to flow with wonted freedom. He is haunted by blue-devils, the future looks black and forbidding, and life, at such times, seems scarcely worth living. He consults a medical man, and is told that the nervous connection of stomach and brain is so intimate that the one sympathizes with the other; that he must be careful what he eats and take a tonic, and when the stomach is better his head will be relieved. But the treatment does not work, and matters get worse and worse with him; everything annoys him, he is irritable and

fractious, and ponders suicide. By and by, when he begins to despair of getting help, and is driven to the verge of insanity, it may be, his good angel brings him in contact with a being of spiritual nature and deep intuition, who sees that the dyspepsia of which he complains is not a cause in any sense, but an effect, and that the trouble in his brain is simply an index of mental discord. Judicious questioning reveals some vice of will or temper to which the man is habituated. This is the real cause, and when effectually removed, the sufferer gets well without any further treatment.

We are apt to think "that but for this our souls were free, and but for that our lives were blest," when the fact is that a disciplined, peaceful mind is the condition of universal health. To cherish pure and noble affections, to keep the passions in due subjection, to have resources within one's self so ample and satisfying that one can afford to be indifferent to the opinions of others and independent of their aid, —these are the surest means of promoting the mental tranquillity that insures health. The terms on which people may expect to have sound minds in sound bodies forbid the indulgence of violent passions, that harrow up the feelings as great storms plow up the plane of the ocean; forbid us to play the hypocrite and cherish hate and malice; and command us to banish from our breasts the entire brood of unhallowed desires and thoughts that war against the spirit and destroy the native harmony of the soul.

III.

METAPHYSICAL HEALERS AND CHRISTIAN SCIENTISTS.

I. WHAT THEY BELIEVE. — HOW THEY CURE.

Closely allied to the thoughts thus far presented in these pages is the subject of modern "mind-cure," which is beginning to attract public attention, and many people are curious to know something about it. Is it a short-lived humbug, attracted by the steady lamp of medical science, and destined ere long to get its venturesome wings singed, and drop into oblivion? It comes with signs and wonders; it boasts of mighty works done by invisible means; it holds medicine useless and sickness a fiction.

Here and there in cities and larger towns persons, commonly women, establish themselves and engage in treating the sick. They decline the title of physician, and name themselves "Metaphysical Healers," "Christian Scientists," and the like, and are quite as apt to try their art on chronic invalids, pronounced incurable, as on those apparently more encouraging. The reports of the cures wrought by them sound very extravagant, and the subjects of them are loud in their praises of the new method. But the secret of their success is as yet confined to a very limited circle of disciples, and the aggregate common-sense of the community very properly holds its judgment in suspense.

It would be difficult, if not impossible, to say how or when "mind-cure" originated, for its records go far back into the past, and there is no settled opinion as to what psychical phenomena the term shall be made to cover. Nor do those who practice the art in its latest forms perfectly agree in their formulas and ways of applying it; but, though differing in non-essentials, they unite on common ground in their attempts to account for the healing power they are enabled to exert. What they claim it is the purpose of this chapter fairly to present, without endorsement or rejection, and leave the reader to form his own conclusions.

The peculiar views held by this school of practice are partly theological, partly pathological, and their ideas of spiritual and material things are so closely interwoven as not to admit of separate treatment; and what they seek to do for the sick not only concerns the bodily health, but, in some cases at least, amounts to a sort of moral cure. Part have even gone so far as to make their distinctive theological doctrines the basis of a religious sect, having an organized church and Sunday services. But membership does not appear to be an indispensable qualification for success in the practice of their healing art.

"Christian Science" begins by announcing that God is not a personal being, but a pervasive force or principle of life; and besides this there is no life in the universe. This principle is the source and author of whatever has life. It is also goodness, intelligence, truth; and, therefore, it creates nothing that is not in harmony with these divine attributes. It denies the reality of all that is apprehended by the senses,

and regards the phenomena of matter as delusions and dreams. Evil is consequently privative, because it is simply the absence of good, as darkness is the absence of light.

In accordance with these ideas, man is not, as they see him, the corporeal creature with whom we have to do. The soul is the only reality; the body is only an appearance that deceives the senses. Nor is the soul of man a distinct personal entity; but that living principle of intelligence, of which they predicate all reality and power, is an emanation of the all-pervading life-force. It is, therefore, not many distinct souls, — one for each human being, — but one common soul, manifested through the physical organisms called human bodies, and which it creates as its own expression. The theory of the soul does not appear to be as clearly accepted and affirmed by some "Christian scientists" as by others, but they agree to assume that there is but one mind or intelligence in the world; and when considered as God, this one mind is called a universal principle of life, but when considered as man, it is the common soul.

On such a theory of God and the mind or soul is founded the grand central maxim held by all who are entitled to be recognized as "Christian scientists," viz.: "God is the only reality; matter and its apparent phenomena do not exist." It is by virtue of these two simple propositions, and an implicit faith in them, that they claim to be able to work the cures ascribed to them.

At the same time expounders of the "science" recognize under the term "mortal mind" something belonging to man which is not soul (as they define it) or body, in the

ordinary sense. Whether this term is used to designate anything that actually exists, or is simply a device forced upon them by the limitations of human understanding and language, is not quite clear; for while stoutly emphasizing their grand maxim, they brand matter, sin, sickness, and death, as "errors of mortal mind." In their writings as well as in their conversation the statements are repeatedly made, that "mortal mind" is the source of all error. "Discord is the nothingness of error; harmony is the somethingness of truth." "Sin, sickness, and death are errors of belief." "Because spirit is real, and matter (the belief of mortal mind) its direct opposite, matter is unreal." "God, who is spirit, cannot create his opposite, which is matter." This term, then, if it be anything more than a verbal convenience, must apply to what is usually spoken of, in philosophy, as the senses.

Disease and deformity, "Christian science" declare to be the physical reflections of mental discord. God is the author of nothing but moral harmony, and when that spiritual serenity is disturbed by mortal passions, or beliefs, or fears, a corresponding derangement in matter ensues. But this assertion, so often made, must not be taken as altogether literal, since it is tenaciously held that the body and its maladies are not realities, but only beliefs of "mortal mind." If matter be unreal, it is argued, the phenomena of matter are equally so; hence no one is sick, whatever symptoms he may exhibit or sensations he may feel; nor are deformity and death what we are wont to regard them, but purely phantoms of the brain.

If we inquire what is the origin of diseases, the "Christian scientist," speaking after the manner of men, would tell us that they did not always exist, but first appeared because people feared them, and continue because people believe in them. They confidently ascribe all forms of sickness, deformity, and death itself, to these causes; and claim that if the "errors of mortal mind" are once destroyed in the individual, he will be well; and if banished from the universal belief of mankind, sin, disease and death will no more afflict the human race. They often illustrate their view of the case by saying that they discern none of the evidences of disease noticed by other observers, when they are treating their patients. A person shows a cancer, for example, with which he is afflicted; but they see nothing of the kind, and there is really no such visible evidence of a tumor as the patient imagines.

Another cardinal proposition of the "Christian scientists" is that the bodily organs are not absolutely indispensable to life; that one may see without eyes, hear without ears, think without a brain, breathe without lungs, and digest food without a stomach. They claim, too, that life is not dependent upon the uninterrupted operation of the bodily functions, but may be prolonged when the conditions fixed by the physiologist are violated.

Thought is declared by "Christian scientists" to be the sole omnipotent force in the universe; whence it might be pertinently asked if they would not accept as a true and convertible proposition that Thought is God. It creates whatever exists, and, in fact, there is nothing else. By means of

thought one person can exert a mighty influence on another. Hence it is that when an individual is sick with a disease he did not expect, and consequently had no previous fear of, it can be ascribed to the common or popular belief. Somebody believed in it and expected him to have it, or it would not have appeared. On this theory the sicknesses of young children are ascribed to the beliefs and fears of their parents and other adult friends; and the breaking out of the cholera in a particular city or district is due to the common belief and dread of an entire nation or race of men. In households and families it is often the anxiety of relatives and friends that causes a member to be ill.

Because of this mighty influence of individual thought, one person who has overcome his belief in the reality of matter and its phenomena, and freed himself from error, is able to act upon the mind of another person, (inoculate another with his own thought is the scientist's phrase,) and destroy or drive away the error held by that mind. And herein lies the secret of "metaphysical healing" or "mind-cure." The "Christian scientist" opposes his own *right* thought to the *wrong* thought in the mind of the patient, and, because truth is stronger than error, destroys the fiction of disease lurking there, and the patient is well, because that is all there is about it.

From what has been already told, the reason why the "Christian scientist" puts no faith in *materia medica* is apparent. Matter has no life and no power. Drugs are nothing but dead matter, and cannot, therefore, impart or produce what does not belong to them. He relies for suc-

cess on a power whose operation no material appliances can either augment or hinder.

The "metaphysical healer" approaches a case of apparent sickness in the full conviction that there is no such thing as the disease he is called upon to treat, but that the patient fancies himself ill when nothing ails him. There is the apparent sufferer in the morbid grasp of the fell destroyer, and gathered around him are the anxious friends who think the disease a reality. But the mind-curer is not affected by these deceptive appearances. He knows that the soul contains the only life, that thought is the only power in the world, and that matter and all that happens to it are unreal and without life. He says to himself: "What I see before me is a phenomenal expression of the common soul out of harmony with itself, a dupe of the errors of mortal mind. God is not the author of this evil; he desires harmony; and now by my thought I will rebuke the sin, destroy the wrong belief in the patient's mind and the minds of his friends, and deliver him from his mortal foe." This action of right thought may be immediately powerful enough to dislodge the error, and what is called a miracle of healing ensues; or, day after day, the practitioner may be compelled to assail the strongholds of error before they yield and surrender their captive, and then recovery is delayed ; but if he be thoroughly assured of his ground, and at the top of his condition when treating, the cure is certain.

The gift of healing does not seem to be possessed by all in an equal degree; and to explain why the means do not cure all cases on which they are tried, the "Christian

scientist" says that the error combated is so firmly rooted in some instances, that it cannot be destroyed by the degree of thought-force exerted by the operator. But this admission argues no defect in the means, and is simply a confession that the person who employs them has not yet reached his maximum power. The "science," they claim, is still in its infancy, and the cures now performed in its name, though often wonderful, are nothing compared with what it is destined to do in the future.

This statement, though brief, is intended to be liberal and just towards those whose views are exposed therein. And while it would be too much to expect a cautious and critical public to accept unchallenged the entire body of ideas to which the "Christian scientists" stand committed, most people are ready to give them generous credit for all the practical good accomplished by such means, and avail themselves of the benefit, though they may be unable to account satisfactorily for what is done.

The best claim these psychical healers can make to public recognition doubtless is the testimony of their deeds; and to their praise it should be said that many genuine and remarkable cures have been effected by "Christian science." They are not always successful, neither are the doctors; but they certainly save a large proportion of their patients; and what is more, they take cases given over as hopeless, and restore the invalids to health.

What most astonishes the outside world is, of course, the bold assurance with which they defend the ludicrous absurdity of attempting to cure human infirmities, when there is no

such thing as disease or a human body in existence. If disease is nothing, and even the erroneous belief in it be no part of the thought of a *real* man,—if the body has no existence,—then the curer is engaged in the folly of trying to destroy an absolute nothing in absolute nothing. It would be possible to excuse the profound ignorance of current philosophy which appropriates as a new discovery of its own theories with which scholars have been familiar for centuries, if these curers did not set up an unjustifiable claim to be scientists. Whatever may grow out of it when the future shall subject its crudities to the tests of real science, can only be vaguely guessed at,—for these wonder-workers have certainly gotten hold of a deep truth,—but there is nothing in their present knowledge or handling of it worthy of the exalted name by which they seek to dignify it. That they cure disease as is claimed cannot be successfully disputed; but that they clearly understand the law or means by which the work is accomplished is doubtful.

II. THE TRUE SECRET OF PSYCHICAL HEALING.

Admitting the fact of psychical cures to be sufficiently proved by hundreds of well-attested cases, the subject becomes one of profound public interest, and the phenomena involved deserve to be explained on some tenable theory. The hypotheses of "Christian science" destroy each other by palpable antagonism, and fail to satisfy the enquirer,—is there any rational way of accounting for the acknowledged results?

If all or even a majority of those claiming to be mind-curers had an intelligent, settled belief in every proposition affirmed by teachers of the so-called science, that would be a strong reason for assuming successful practice to depend on a full acceptance of those views; and if "Christian scientists" alone could perform cures of this kind, that would be a stronger. But such is not the case. Hundreds of miracles and wonders of healing were wrought before this modern school of practitioners was ever heard of; and the fact that its members do not perceive the absurdity already pointed out, or that a few unrelated propositions, however true, do not constitute a science by simply joining them together with a confusing verbiage, forbids such a conclusion. Can uneducated, untrained persons master in a few lessons problems that the profoundest thinkers of the world have left unsolved? Is such wonderful power over disease conferred on "Christian scientists" because they have finally settled the vexed question about the reality of matter?

It would be nearer the truth and much more charitable to suppose that they have blindly struck on some therapeutic secret of nature, and, actuated by an honest wish to benefit themselves and others, are putting it to a good use without knowing how they do it. And there may be in these considerations a presumptive argument in favor of a simpler explanation of the subject than they have adopted; for, after carefully investigating a great variety of cases, it does not seem at all necessary to surround it with such an air of mystery.

In the different varieties of psychical healing to which attention has been called in these pages, we recognize a tendency to employ some idea or material as a sign of the means relied on to produce the desired effect. In one case it is the imposition of hands, in another the touch of relics, in a third a charm, and so on. Not less truly are incantations and prayers signs of the means that cures, and not the potential agent. They serve as symbols to fix the attention and concentrate the thought. And although "Christian scientists" boast that they make use of no such props to faith, the formula which they silently repeat while "treating" a patient is as really a sign of the means that heals as is an audible prayer or the touch of the Lee-penny. They hold a mental argument with the patient, to destroy his belief in the reality of disease, without perceiving this means of persuasion to be merely an index of the potent thought, which is a more subtle essence than any formula of words.

All that happens in any case of alleged mind-cure is accounted for by granting the primary cause of disease to be mental, and that one person by his thought may sensibly affect another person. This simple view of the matter avoids the fallacy of an assumed or pseudo-science, and makes a valuable remedial agent available for the benefit of man. Any one, whose observation or thinking has taught him that imagination and fear can produce disease in the human body, may easily convince himself that the mind has power to reform its ideas and correct its errors. If thought can create disease, it is equally able to destroy it.

The chief obstacles to be overcome before one can exert a curative thought-force on himself or others are the belief that disease has a purely physical origin and ignorance of the fact that mind can act upon matter. But the history of the healing art shows that men did not always look for the cause of sickness within the body, and it would seem no very hard task to remove these two barriers to faith and realize the almost despotic power that mind is capable of exerting on matter for good or ill. One need not read very extensively to find out that the best and sanest thinkers everywhere indorse the view here presented, and that the great therapeutic influence of mind is widely believed in by members of the medical profession.

"A mind strengthened by truth and a determined purpose will support a feeble body and enable it to do wonders. Mental excitement often cures bodily disease. There are authentic cases of persons given over by their physicians, who resisted death and saved their lives by a strong determination not to die. Any influence which rouses the mind to action will often cure the body. One day we shall have a Mind-cure Hospital, where bodily disease will be relieved by applications to the mind. Meantime, how much can be done for invalids by visits from cheerful, bright, entertaining visitors, — by religious influences, which inspire faith and hope, not doubt and fear. Whatever takes the mind out of itself, causes it to look up, interests it in great truths, helps the body too." These are the significant words of Rev. Dr. James Freeman Clarke, in *Self-Culture.*

Some persons whose observation has been limited to a few cases of "mind-cure," reasoning from insufficient data, ascribe the effect produced to the action of mesmerism, or animal magnetism, or of will. But a more thorough investigation will show such an explanation to be untenable. In cases where the "treatment" is administered in the presence of the patient, it may not be perfectly clear that personal magnetism is not the curative agent employed; but "metaphysical healers" treat absently persons whom they never saw and who are miles away from them all the while. Again, in cases of cure where the interposed counterfeit is a sham medicine or amulet — cases which in the last analysis are simple mind-cure — the real healing power cannot possibly be a personal magnetism acting upon the mind of the patient.

One of the most successful of the "Christian scientists," referring to the means by which disease is eradicated, said: "Anything that will arouse the mind of the sick person to new activity and divert his thoughts into new channels will enable me to effect a cure. Sometimes it is necessary at the outset to shock the patient's mind, in order to dislodge some firm belief or fear that stands in the way of recovery. I once gave a lady patient a sharp scolding; in another case I used ridicule, in a third, sarcasm."

On hearing such a confession, one might easily jump to the conclusion that the mind of the patient must be awakened to activity, and come into a receptive state, before the curative influence of the "metaphysician" can be received. But several instances have been verified where the party cured was not aware that he was being "treated," and did

not even know that his case was in charge of the mind-curer, until after the effect had been produced and the benefit received.

No person who is well informed on the subject will think of ascribing these therapeutic effects to mesmerism or magnetism, as these subtle agents are now understood. Whether will-power accounts for all the results or not, depends on the sense in which that word is used. Will is such an ambiguous term that it is impossible to determine the effect of its action in particular cases, without first restricting its meaning. When it refers to the choice of the soul, will is one thing; when the choice of the senses is meant, it is quite another. The difference is not as readily conveyed in definition as by examples of the use of the word in the two senses. The distinction is very plain when Jesus says in his memorable prayer, "not *my will* but *thine* be done." "If I am *willful*, he [my child] sets his *will* against mine, one for one," says Emerson. . . . . "But if I renounce my *will*, and act for the *soul* [God's will], setting that up as umpire between us two, out of his young eyes looks the same *soul*." Tennyson says:

> "O living *will* that shalt endure
> When all that seems shall suffer shock;"

and in the same poem:

> "Our *wills* are ours, we know not how;
> Our *wills* are ours, to make them *thine*."

If it be claimed that "Christian science," or other "mind-cure," works through that wilful choice of the senses which

Jesus, Emerson, and Tennyson would have subjected to the Infinite Will, the phenomena of their cures are not accounted for. But if by *will* be meant that "choice of the constitution," which Quakers call the interior light, and other sects the voice of God in the soul,—something above passion and the senses,—then there is no doubt that the true force is designated. It is the dominant power negatively described in the sentence, "All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie,—an immensity not possessed and that cannot be possessed."

It will be said that, if the secret of its power lie in the exercise of the divine will, or soul-influence, the problems presented in "mind-cure" depend for solution on the doctrines of ideal philosophy, so much derided by materialists. Very well. If it be a true outgrowth of "the tree which Socrates planted and Plato watered," Macaulay's charge no longer holds good, that when we look to the pagan school "for something which adds to the comforts or alleviates the calamities of the human race, we are forced to own ourselves disappointed." Bacon's great objection to the Platonic philosophy was that it bore no fruit—it did not multiply human enjoyments and mitigate human sufferings. But if, as Seneca insists, the object of philosophy be to form the soul; and if the soul forms matter, and determines its conditions of health

and disease ; surely it could hardly propose to itself a nobler material end than the creation of a sound physical temple for the expression and use of the soul.

Utility and progress are the favorite watchwords of the "eating, drinking, planting, counting man," who hurries to his toil and his sport in such utter disregard of every law that runs counter to his physical interests. If you invite him to bestow a passing thought on the claims of ideals, he answers with a sneer that he has no time for sentiment or fine-spun theories ; he must hasten to his factory or his farm. But when carking cares have made him sick ; when the material philosophy of all the doctors cannot cure him, and he begins to think that between drugs and regimen he will die ; then he applies in despair to some unscientific "mind-curer," and straightway recovers his lost health.

In some such way as that just described patients are led to test metaphysical processes of healing, and that is about as far as they ever get. The person who performs the cure cannot intelligently explain the operation or account for the beneficial results. He claims that he destroys the wrong belief in disease by his right belief that there is no such thing as matter, and consequently no real disease. And when that mystifies more than it satisfies the questioner, the healer points triumphantly to his "demonstrations," as he calls his cures, and says, "See what I have done! I claim to do it by 'Christian science;' and how can you deny my explanation when you see the good results?" And there, after all, the "metaphysician" has the skeptic on the hip; for, sneer at his theory as you will, his works contin-

ually vindicate him, and it is foolish to deny their genuineness. "Nothing succeeds like success;" and when the learned doctors of medicine hurl the thunderbolts of logic at his head, and scoffers call him a hair-brained fanatic, he parries their missiles and silences ridicule by quietly pointing to his work.

III. HOW ANY ONE MAY LEARN TO CURE.

The province of "mind-cure" as a practical art is now restricted to the healing of bodily disease; but it is destined, perhaps, to do a far higher service for mankind, when its principles are better understood and more intelligently applied. When its disciples are able to realize somewhat of the measureless value and power of the trust committed to their keeping, and perceive the physical benefits it confers to be of secondary moment, then may they discover in the ideal philosophy underlying it the true panacea for the moral derangements that are the prime causes of human misery. Here and there one, with deeper insight than the rest, begins to discover a higher use for this mighty psychical agent than it now serves, as a remedy for bodily ills, and catches glimpses of a future, when it shall be employed in the nobler work of freeing the mind of the moral discords that keep man a prisoner in the dark "kingdom of illusions."

It is a joyful dream of the few who are able to rise so high — a dream not absolutely unattainable, let us hope — that the coming man will live in such a state of serene unity, such harmony with eternal truth, such clear perception of the unreality of material phenomena, that discord shall be a

stranger to his soul; then matter, which is its reflection and the creature of thought, will correspond and sickness be unknown. This pleasant theory may seem Utopian, and quite unlikely to survive the hard logic and rough handling of an intensely practical age like ours. But one cannot contemplate it seriously without getting hints of a broader and more thorough basis of reform for the wrongs and errors of this evil world than any which science has yet proposed.

Divest this interesting subject of its commercial aspects, subject the secret of the mental cure to educated inquiry, let it be seen in its highest application to announce the law by which man may be enabled to restore his mental equipoise and rule his own spirit, and it becomes eminently practical. It is no longer a misnamed "science," the property of a few, to be taught others for money, but a fresh awakening of interest in the vast power which all persons of spiritual insight may exert over the senses.

In a word, "mind-cure" is applied soul-power in the transcendental sense. The supremacy of soul over all conditions of matter is as yet but vaguely understood, and the doctrine so clearly and forcibly expounded by Emerson is not yet seen to be one of immense practical utility. It is more in keeping with the aims and ends of most men to side with the materialist, and judge all nature from without. But the great formula in which "mind-cure" discovers its use and power declares that men ought to speak and act from within.

"We learn that the highest is present to the soul of man, that the dread universal essence, which is not wisdom, or

love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that spirit creates; that behind nature, throughout nature, spirit is present; one, and not compound, it does not act upon us from without, that is, in space and time, but spiritually, through ourselves: therefore that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old."

"If the man will exactly obey it (the spirit), it will adopt him, so that he shall no longer separate it from himself in his thought; he shall seem to be it, he shall be it."

"The soul strives amain to live and work through all things. It would be the only fact."

"The soul makes the body."

IV.

THE PHILOSOPHY OF PSYCHICAL HEALING. A GOSPEL OF SELF-HELP.

I. IDEAS OF GOD.

It is not generally known that those who understand and practice the modern methods of psychical healing believe and admit that the power to "treat" disease is not confined to a few, but may be acquired by any person who will master the *arcana* of the "science." For obvious reasons those who are deriving a substantial income by the practice of an art or cult so little understood are not likely to advertise that all people possess a similar power, if they knew how to apply it; but it may be safely affirmed that the tendency is not to constitute it a profession, like medicine. It is more properly a gospel of self-help, to be widely disseminated and made as free as possible. And such it is regarded by some of its apostles, who, with commendable zeal, are doing what in them lies to inform the public mind on the subject, by means of conversations and free lectures.

It would be hardly fair, therefore, to close this brief discussion without saying something about the philosophy on which the opinion of this school of mind-curers is based, and pointing out its sources; not because it is necessary to understand or accept all that "Christian scientists" profess

to believe in order to do the works they perform, but because the canons on which they claim to rely, when clearly understood and intelligently applied in daily life, not only promote physical health, but exert a highly beneficial influence on the mind.

If people could find a way of escape from the worry and fret of life, and while their brains and hands are busy with its necessary toil, live from the soul in an atmosphere of serene content; if they could acquire a philosophy that would save them from the dreadful effects of great sorrows, and daily vexations and trials as well, the boon would be invaluable. In theory this demand of humanity is supplied by religion; but is it so in practice? And lest it seem to any an act of impiety to seek help in the deepest needs of life in the canons of philosophy rather than in the doctrines of the church, let us remind ourselves of the fact that creeds and sects seek the support of philosophy no less than of revelation, and that any system of thinking worthy of the name lays the foundations of its superstructure in what are believed to be right ideas of God and the soul, truth and virtue. Let us consider, then, from what sources the "Christian scientists" derive their notions of these subjects, which are assumed by some not well-informed persons to be their original inventions.

It would require much more space and time than can here be devoted to the subject to trace these threads of idealism from their origin, through the entire history of philosophic speculation. It will be sufficient for the present purpose to say that they have been well known and distinctly described

by the great lights of many different centuries. The ancient metaphysicians taught that God is one being, and that as unity he is not existence, but he becomes existence by the emanation from his unity. Heraclitus proclaimed that fire, which is forever kindling into flame and passing into smoke and ashes; this restless, changing flux of things which never *are*, but are ever *becoming*, is God, or the One. Plato went a step further, and said that God represents the supreme idea of all existence, — the great Intelligence, Source of all other intelligences, the Sun whose light illuminates creation. He invested the deity with moral attributes. God is perfect, he declared, ever the same, without envy like the gods of pagan mythology, wishing nothing but good. Although a clear knowledge of God is impossible to mortals, an approximation to that knowledge is possible, — we cannot know what he is, we can only know what he is like. Truth, beauty, justice, are all aspects of deity; goodness is his nature. The material objects of our sight and other senses are mere emanations of the divine idea, and it is this idea alone that has reality, for the objects of sensuous perception are mere appearances.

But the idea of God adopted by the "Christian scientists" is more distinctly announced by the writers of the Cartesian school of thinkers, who flourished during the seventeenth and the eighteenth centuries. Descartes himself began his philosophic investigation by doubting everything; and "after divesting himself of all belief in what the world deemed most unquestionable," says Hallam, "plunged in an abyss, as it seemed for a time, he soon found his feet on a rock, from

which he sprang upward to an unclouded sun." He felt that if he doubted, something it must be that denies. Out of this grew his famous enthymeme: *Cogito; ergo sum*: I think, therefore I am. Proceeding with this line of reasoning, he found within himself the idea of a perfect intelligence, eternal, infinite, necessary. This could not come from himself, nor from external things, because both are imperfect, and there could be no more in the effect than there is in the cause. Existence he saw to be necessary to perfection; hence, he reasoned, a perfect being, or God, cannot be conceived of without necessary existence.

In the propositions of Spinoza, who is recognized as a follower of Descartes, it is stated that there can be no substance but God. Whatever is, is in God; and nothing can be conceived without God. For he is the sole substance; and modes cannot be conceived without substance; but besides substance and mode, nothing exists. God is not corporeal; but body is a mode of God, and therefore uncreated. Body, which the mind-curer is so anxious to reduce to absolute nothingness, he defines to be a certain and determinate mode expressing the essence of God, considered as extended. The essence of anything is that according to the affirmation or negation of which the thing exists or otherwise. An idea is a conception which the mind forms as a thinking being. The human mind is part of the infinite intellect of God; and when we say, the mind perceives this or that, it is only that God has such or such ideas.

Here would seem to be a deistic platform broad enough for any "Christian" or pagan mind-curer to stand upon,

and find it ready-built, without the necessity of readjusting the planks. Nor does it lack for stalwart supporters. Malebranche, another member of the Cartesian school, taught that we see all things in God. "The union of the soul to God," he says, "is the only means by which we acquire a knowledge of truth." Fichte maintained that "God must be *believed* in, not *inferred*." He tells his opponents, "Faith is the ground of all conviction, scientific or moral. Why do you believe in the existence of the world? It is nothing more than the incarnation of that which you carry within you, yet you believe in it. In the same way God exists in your consciousness, and you believe in him. He is the moral order of the world: as such we can know him and only as such. God is infinite: therefore beyond the reach of our *science*, which can embrace only the finite, but not beyond our faith."

Schelling, who is styled the German Plato, says: "The Absolute is neither ideal nor real — neither mind nor nature — but both. This absolute is God. He is the All in All; the eternal source of all existence. He becomes conscious of himself in man: and this man, under the highest form of his existence, manifests reason, and by this reason God knows himself. Reason, inasmuch as it affirms God, cannot affirm anything else, and annihilates itself at the same time as an *individual* existence, as anything *out* of God. Thought is not *my* thought; and being is not *my* being; for everything belongs to God, or the All. There is no such thing as a reason which *we have;* but only a reason that *has us*. God

is not the highest, but the *only* One. He is not to be viewed as the summit or the end, but as the center, as the All in All.

But the crowning subtlety in this process of metaphysical reasoning is Hegel's Absolute Idealism, which recognizes nothing, not even God, as having existence, until the notion develops into self-consciousness. To his view everything that presents itself to consciousness is a concretion of the absolute idea. To Hegel, man is both the product and the producer of the world, both the seer and the sight;—he is the "Absolute Spirit," the concrete expression of God. This is rank pantheism, under which all who deny the personality of God may rightfully take shelter. With such an abstract philosophy staring them in the face, "Christian scientists" cannot hope to announce any novel theory concerning God.

II. IDEAS OF SPIRIT OR SOUL.

What has already been said about the origin of the idea of God entertained by "Christian scientists" anticipates the theories on which they predicate their notions of the human soul and its attributes. On this point, however, much is to be inferred, since the difficulties which the problem presents to those who decline to accept the orthodox dogma about it are very great, and the statements of the "healers" are not very explicit. That they do not believe the common view, which assigns to each human being an individual soul is very certain, and that what they recognize as mind is something corporeal is equally clear.

Pantheism supplies ready and convenient propositions on which to found a theory suited to the case. Drawing once more on the ideal philosophy, the "scientist" is able to conceive that activity in man which controls and uses his mental faculties as simply an emanation of the central creative life-force, the absolute spirit, called God. This emanation or mode of activity is thought, through which alone power is exerted. For all practical purposes, it would be as well to say that God (not a personality, but a force) exerts power as thought in human beings, and thus are originated all the phenomena of which the senses take cognizance.

III. IDEAS OF MATTER.

The great battle of "Christian scientists" with the unbelieving world has been fought over the vexed question about matter, which they declare to have no reality. Believing as they do that all their success in healing sickness is due to a positive conviction of the "nothingness" of the body and its diseases, they very naturally adopt that obscure dogma of idealism as the key-stone of their superstructure. A large part of the course of instruction by which students of the art are initiated is occupied in presenting and enforcing the arguments in favor of their belief, and in combating the objections that materialists raise against it. Its treatment in this connection seems to be required for two reasons: first, because the mind-curers make so much of it; and second, because it forms a part of that system of philosophy which, when heartily accepted and put into practice, works a moral reform in the thought-life of those who receive it.

"All objects of possible experience are phenomena," said Kuno Fischer. "All phenomena are nothing but representations within us; they cannot be things *per se*, any more than things *per se* can be phenomena." There are noticeable shades of difference in the statements about matter made by the several idealists. Berkeley, who does not carry his deductions to such extremes as his bolder Teuton brother, Hegel, says: "I do not argue against the existence of any one thing that we can apprehend either by sensation or reflection. That the things I see with my eyes and touch with my hands do exist, really exist, I make not the least question. The only thing whose existence I deny is that which philosophers call matter, or corporeal substance. And in doing this there is no damage done to the rest of mankind, who, I dare say, will never miss it. . . . That what I see, hear, and feel, doth exist, that is, is perceived by me, I no more doubt than I do my own being; but I do not see how the testimony of sense can be alleged as a proof of anything which is not perceived by sense."

Lewes says "that the idealist gives you an *immediate* knowledge of things in themselves, consequently opens to you the domain of absolute truth. He only differs from you in saying that these things, which you immediately know, are part and parcel of yourself; and it is *because* you and they are indissolubly united that immediate knowledge is possible." Hegel, in his Absolute Idealism, is more radical than any of his compeers, and reduces all phenomena to an idea of *relation*, simply, between the beholder and the object supposed to be seen.

Emerson says: "Idealism sees the world in God. It beholds the whole circle of persons and things, of actions and events, of country and religion, not as painfully accumulated, atom after atom, act after act, in an aged, creeping Past, but as one vast picture, which God paints on the instant eternity, for the contemplation of the soul." "All that you call the world is the shadow of that substance which you are, the perpetual creation of the powers of thought." "Nature is not fixed, but fluid. Spirit alters, molds, makes it. The immobility or bruteness of nature is the absence of spirit; to pure spirit it is fluid, it is volatile, it is obedient. Every spirit builds for itself a house; and beyond its house a world; and beyond its world a heaven."

IV. THE POWER OF THOUGHT.

But the grand proposition and working maxim of all mind-curers is that thought creates matter and all its phenomena. Consequently thought is able to correct whatever is abnormal in the body, provided the *idea* which the thought holds is itself normal and perfect. In this view they are also well supported by psychologists, of whom Emerson is the clearest modern expounder, and the following quotations are his.

"Nature is the incarnation of a thought, and turns to a thought again, as ice becomes water and gas. The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought."

"Nature is a mutable cloud, which is always and never the same. She casts the same thought into troops of forms, as a poet makes twenty fables with one moral. Through the

bruteness and toughness of matter, a subtle spirit bends all things to its own will."

"And what avails it that science has come to treat space and time as simply forms of thought, and the material world as hypothetical, and withal our pretension of *property* and even of self-hood are fading with the rest, if, at last, even our thoughts are not finalities; but the incessant flowing and ascension reach these also, and each thought, which yesterday was a finality, to-day is yielding to a larger generalization?"

As a general summary of the entire subject under treatment, Emerson tells us that "a man is a god in ruins. When men are innocent, life shall be longer, and shall pass into the immortal, as gently as we awake from dreams."

"At present man applies to himself but half his force. He works on the world with his understanding alone. He lives in it and masters it by a penny-wisdom; and he that works most in it, is but a half-man, and whilst his arms are strong and his digestion good, his mind is imbruted, and he is a selfish savage. His relation to nature, his power over it, is through the understanding. . . . . Meantime, in the thick darkness, there are not wanting gleams of a better light,— occasional examples of the action of man upon nature with his entire force,— with reason as well as the understanding. Such examples are the traditions of miracles in the earliest antiquity of all nations; the history of Jesus Christ; the achievements of a principle, as in religious and political revolutions, and in the abolition of the slave trade; the miracles of enthusiasm, as those reported of Swedenborg,

Hohenlohe, and the Shakers; many obscure and yet contested facts, now arranged under the name of animal magnetism; prayer; eloquence; self-healing; and the wisdom of children. These are examples of reason's momentary grasp of the sceptre; the exertions of a power which exists not in time or space, but an instantaneous instreaming, causing power."

"Good is positive. Evil is merely privative, not absolute: it is like cold, which is privation of heat. All evil is so much death and non-entity."

"We wake from one dream into another. The toys, to be sure, are various, and are graduated in refinement to the quality of the dupe. The intellectual man requires a fine bait; the sots are easily amused. But everybody is drugged with his own frenzy, and the pageant marches at all hours, with music and banner and badge."

"I look for the hour when that supreme beauty, which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. . . . . I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

"As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. *A correspondent revolution in things will attend the influx of the spirit.* So fast will disagreeable appearances, swine, spiders, snakes,

pests, mad-houses, prisons, enemies, vanish; they are temporary, and shall be no more seen. The sordor and filths of nature the sun shall dry up, and the wind exhale. As when the summer comes from the south, the snowbanks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits and the song which enchants it; it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts, around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation,— a dominion such as now is beyond his dream of God,— he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight."

THE END.

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