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The History and Method of the Immanuel Movement and of Associated Groups

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THE HISTORY AND METHOD OF THE IMMANUEL MOVEMENT

AND OF ASSOCIATED GROUPS

by

George W. Kehl

A thesis

SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR

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FOREWARD

My interest in the subject of this thesis dates back ten years to the time when as a College and Theological Seminary Graduate I began to make my first visits to the sick in the congregation of which I had become pastor. Questions began to present themselves because the average sick calling seemed so perfunctory. Was I calling just to bring greetings from the church and to show my own interest? If I had prayer with the person who was sick, what answer should I expect to my prayer? Would or should there be immediate improvement and if not, why not? Would prayer help at all in the recovery? Was prayer merely a subjective spiritual exercise and if so did it have value alike for functional and organic sickness?

The search for an answer to these questions and others led to much study and some experimentation upon this whole subject of religious healing. The result of this study and experimentation and of other study made necessary to conform to the narrower limits of this thesis is shown in the pages that follow.

The field we are here studying has had very little development. The Emmanuel Movement itself is really new. Because of the newness of the movements studied and of the very recent interest in the subject as a whole there are comparatively few authorities to be quoted. Consequently

they have been quoted of necessity more frequently and at greater length than would otherwise likely have been done. However, proper credit has been given in the footnotes for all such direct quotations.

George P. Kehl

St. Marys Ohio

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THE HISTORY AND METHOD OF THE IMMANUEL MOVEMENT AND OF ASSOCIATED GROUPS

Definition and Background

We are in the midst of a wave of increasing interest in religious and mental healing. Almost every month brings a new book from some publisher on this important theme, while sects and clinics and the practice of various forms of psychiatry are every year making more prominent the relation of body, mind and spirit in the healing of disease.

The beginning of this wave of interest is directly traceable to the rise and growth of the Emmanuel movement, the first noticeable return among modern Protestants to the healing works of Jesus. The "Emmanuel Movement" is a name first used by the leaders of the movement to describe certain work done at Emmanuel Church, Back Bay, Boston, from 1906 to 1929. The work still continues, but in 1929 it was separated entirely from the church and given a different name. The method and aim of the work have been defined thus by one of the leaders: "It is to bring into effective cooperation the physician, the psychologically trained clergyman, and the trained social worker in the alleviation and arrest of certain disorders of the nervous system which are now generally regarded as involving some weakness or defect of character or more or less complete mental disorders." (1)

The beginning of the new century saw the rise of many new cults such as Christian Science, New Thought, Unity and others which strove to find some added power in prayer and emphasized strongly the confident expectation that religious and spiritual states can affect health and that physical blessings will follow spiritual exercises. It was a reaction from an over emphasis upon dogma and scientific materialism and rational criticism.

Medicine as well as religion had been negligent. Psychiatry had received a place in the curricula of leading American medical schools, but it could hardly be said that American physicians in general favored, or consciously used psychotherapy in any of its forms. Many doctors realized the value of a cheerful environment, or a fabricated description of the potency of a harmless fluid, would have on their patients, but that was nearly the whole story as far as psychotherapy in the United States was concerned.

-II-

The Emmanuel Movement was founded and for many years was dominated by one man. That man was the Reverend Elwood Worcester.

Dr. Worcester was born in Massillon, Ohio, in 1863. His academic education was completed at Columbia College and in Germany. In the latter country he was a student in the University of Leipzig, where he took a number of courses under Wilhelm Wundt, "the father of experimental psychology," and fell under the influence of Gustav Theodor Fechner. He was given the degree of Doctor of Philosophy by that University.

On returning to the United States, he lectured on psychology and the history of philosophy for six years (1810-1816) at Lehigh University, Bethlehem, Pennsylvania, in the meantime being ordained to the priesthood of the Protestant Episcopal Church. As he states in his autobiography, this was a period when he found that in his reading he was turning more and more to abnormal psychology. (1)

From 1896 to 1904 he was rector of St. Stephens Church, Philadelphia. St. S. Weir Mitchell, eminent neurologist and author, was a member of this

(1) Worcester, Elwood, "Lifes Adventures" Scribners, 1932, P. 136

church, and this professional relationship which developed into a strong personal friendship greatly increased his interest in psychology and its application.

Dr. Worcester studied the New Testament and the works of higher criticism diligently and came to the following conclusion regarding the character of the work of the founder of Christianity:

The assumption of the role of healer by Jesus seems to have been determined partly by his love of mankind and partly by his consciousness of his own power to control disease. He understood his own resources and believed in them fully. It is plain that he would not have devoted so much time and strength to his healing ministry during his brief public career if he had not ascribed great importance to it.

Dr. Worcester believed that healing, the practical expression of the Christian gospel of love, was Christianity's greatest appeal in the early days of the church, and that the low estate of the church of the twentieth century was due to its abandonment of this ministry of helpful service to those who were ailing and to its "loss of faith in the reality and power of the spirit." (1)

Members of new sects emphasizing healing "went out from these bodies, (Orthodox churches) because they found they were deriving little benefit from them," these churches did little or nothing to give moral and spiritual help to those who were ill or ailing in soul. (2)

Dr. Worcester believed the medical profession as well as the churches was inadequate. Most of the doctors had no proper appreciation of the mental side of healing and concerned themselves too exclusively with the physical side. (3)

(1) Worcester, Elwood and Samuel McComb "The Christian Religion as a Healing Power" New York, Moffat, Yard and Co. 1909 P 2-3

(2) Worcester, Elwood "The Emmanuel Movement after Twenty Five Years," and

In 1905 the church undertook a work which was destined to be the forerunner of the Emmanuel Movement. In the summer of 1905, Dr. Joseph H. Pratt of the Massachusetts General Hospital laid before Dr. Worcester a scheme for the treatment of poor consumptives in the tenements of Boston. (1) Dr. Pratt needed funds. The care of twenty five consumptives, he estimated, would cost about \$1500 a year. The rector agreed (2) to have the church aid in this work and it continued to aid until, nearly eighteen years later, the work was taken over by the state of Massachusetts.(3)

When the Commonwealth did take charge of this work, it must be noted that while "the physical equipment of the state was better than ours, though ours was good, it could not command the obedience of its patients, nor the faith and hope with which we inspired them. Its results never approached ours, and in a few years the work was given up." (4)

The success of the tuberculosis work showed Dr. Worcester that the physician and minister, properly trained in psychotherapy, could often work together with excellent results.

-III-

About one year after Dr. Worcester's arrival at Emmanuel Church, he met and invited to join his staff a Presbyterian clergyman, Samuel McComb. Like Dr. Worcester, his interest in abnormal psychology was profound. In the yearbook of Emmanuel Parish published in 1915 (pp XIV-XV) Dr. Worcester pays him this great compliment, "Our dispositions and our general views of religion and its application to human life were singularly harmonious, and during all these years we have never had a serious difference even of opinion I believe God sent him to me."

(1) Worcester and McComb op cit. p. 13
(2) Ibid pp 13-14
(3) Worcester "Life's Adventure" p. 283 ff.
(4) Ibid p.284

Encouraged by the success of the tuberculosis class, Dr. Worcester and Dr. McComb began to consider the desirability of forming a somewhat similar class for the moral and psychological treatment of nervous and psychic disorders not amounting to insanity. But before taking action, they consulted a number of physicians in cities even as far distant as Baltimore. It was carefully explained that this class would be formed only if there were general approval on their part; and it was also explained that the ministers of Emmanuel Church had no desire of intruding themselves into the physicians' functions, but merely desired to place themselves at the disposal of duly qualified doctors of medicine and to cooperate with them.

The class was started by a series of four meetings in November, 1906, on successive Sunday nights. Audiences present were of moderate size. At the end of the fourth meeting it was announced that Dr. Worcester and Dr. McComb and physicians would be in the parish rooms ready to advise persons who might wish to consult them in regard to moral problems or psychical disorders. (1)

The next morning Dr. Worcester was shocked with surprise to find at the church "one hundred and ninety eight men and women suffering from some of the worst diseases known to man, old chronic maladies, rheumatism, paralysis, indigestion, conditions which lay wholly outside our province. Our physicians distinguished some cases which seemed promising and furnished us with a number of diagnoses..... I gathered these people in the big guild hall, spoke to them, sang some hymns and songs with them, gave them something to eat and invited them to come again." (2)

A weekly "health class" was another feature of the work. This was held

(1) "Life's Adventure" p 286

(2) Ibid ; 286-287

Worcester, Edward and McComb, Samuel, "The Christian Religion as a Healing

Power," H. W. Hoffer, Ward and Co. 1909 Pp.31-33

1907, Richard C., "New Phases in the Relation of the Church to Health,"

The physicians used the following system during the first two years. They came to church on specified mornings to examine those who came to apply for treatment.

"If they considered that the patient required medical treatment either at their own hands or from other medical or surgical specialists, they gave the treatment or made the necessary recommendation. If in their opinion, all the patient required was the moral, educational or suggestive treatment which the healerswere prepared to give, the patient was referred to them with a full family and personal history, a detailed psychical analysis when this was necessary, and specific directions as to the form of mental treatment indicated. This plan also included the reference of the patient back to the physician from time to time for observation and re-examination." (2)

The methods used by the healers were at first the classical methods: suggestion (their favorite method), explanation, education, rest cure, work cure, etc. (2)

In later years, some feared that the methods of healing were no longer as scientific as they had been at first. One observer says, "Gradually religion oozed out and psychoanalysis, spiritualism, Couie, etc., oozed in." However, it is to be noted that Dr. Cabot, who made this statement, is hostile to psychoanalysis, especially to dream analysis which is a part firmly believed in by Dr. Worcester.

A library of books on psychology, psychiatry, etc., was developed at the church and books in the library were often recommended to patients ; but they were not encouraged to read indiscriminately about these subjects.

At first people desiring aid would file in without appointment. But later consultations were held only by prior arrangement.

A weekly "health class" was another feature of the work. This was held

(1) Worcester, Elwood and McComb, Samuel, "The Christian Religion as a Healing Power," New York, Moffat, Yard and Co. 1909 Pp.21-22

(2) Cabot, Richard C., "New Phases in the Relation of the Church to Health." Outlook Vol. 88 (February 20, 1908) p. 505

every Wednesday evening from October to May and was conducted as follows:

"A restful prelude on the organ allures the soul to worship. Without the aid of a choir, several familiar hymns are sung by everybody who can sing. The Apostles Creed is said in unison. Requests for prayers in special cases are gathered up into one prayerful effort made without the help of any book. One Wednesday evening, Dr. Worcester gives the address, another Dr. McComb, still another some expert in neurology or psychology. The theme is usually one of practical significance, like hurry, worry, fear, or grief, and the healing Christ is made real in consequence to many an unhappy heart. Through the mass effect of the service which is always followed by a purely social hour in the adjoining parish house, is prophylactic, it is not at all uncommon for insomnia, neuralgia and kindred ills to disappear in the self-forgetfulness of such an evening." (1)

In the early meetings, members of the audience would take part in the discussion, and many strange experiences and "cures" would be related; but that was soon stopped.(2)

A need was felt for contact with the environment of patients and the Emmanuel Social Service Association was founded with this purpose, "To give to the environment of the patients care similar to that provided for their bodies by the physicians, and for their minds by the clergymen."

The ordinary work of this fashionable and popular church was continued very much as it always was before this interest in "The Emmanuel Movement." There were some objections and some defections, but the congregation as a whole loyally stayed by their church and supported their rector. The bishop, who in an Episcopal Church has great authority, felt it wise to give Dr. Worcester a free hand. His attitude was one of benevolent neutrality.

-VI-

The attendance at the clinic was increasing steadily. Dr. Worcester writes about this as follows:

"I need not say we are not looking for patients. Between the middle of

(1) Powell, Lyman P. "The Emmanuel Movement in a New England Town." New York and London. G. P. Putnam's Sons, 1909. pp 10-11

(2) Selected...

October 1908 and the end of April, 1909, I received through the mail alone nearly five thousand applications for treatment. From this group, we selected about one hundred and twenty five persons. In fact, I may say that, on account of the tremendous pressure brought to bear upon me, I shall in the future undertake the routine treatment of very few patients. I am compelled, and I am more than willing, to turn over the regular treatment of our patients to physicians versed in the treatment of nervous disorders, as I feel I can spend my time more profitably in discussing the moral and religious problems which are constantly presented to me and which I cannot so easily refer to another." (1)

VII

Weird stories circulated by a sensational press handicapped the work by giving it unfavorable publicity and also by giving it so much publicity that more applicants came than could be handled, as noted above. "The Boston Journal" for instance, in its issue for December 13, 1906, carried a headline "At Auto Suggestion Meeting Dr. Worcester Claims to Have Brought Dead Women to Life Again." "The Chicago Examiner" for June, 1907, carried this headline "What Two Ministers in Boston are Doing to Make the Lamé to Walk and the Blind to See." This sort of thing in many papers continued for a long time, - long after the workers refused to give information to the newspapers, which they began to do within a few months of the beginning of the work.

VIII

Not only did the movement cause much excitement but it caused very much controversy, which was long continued, as to the theories and practices of its leaders. It was attacked by the narrow minded doctrinism which objected to the therapeutic use of religion. It was attacked as being Christian Science

an attack which was indignantly denied at length by both leaders. Some ministers opposed the movement and some doctors, too, apparently, on no better grounds than that of a too common professional conservatism.

The controversy with the doctors was extremely strenuous. Dr. Cabot has told one investigator that while he was associated with the movement during its early years, he felt obliged to withdraw, not because he thought the movement not worth while, but because he thought it not worth his while. He was regarded as a "scab" (strike breaker) by most of his colleagues, and was losing professional prestige and chances of promotion in the medical faculty of which he was a member.

We can secure some idea of the tremendous amount of this controversy from the following list of magazine articles appearing while the controversy was at its height. In 1907 when the movement was just beginning to be heard of, it was explained and praised in articles in Harper's Bazaar and The World's Work. In 1908 there were articles of all kinds, laudatory, critical, or merely expository, in The American Magazine, The Arena, The Century, Current Literature, Harper's Bazaar, The Independent, The Ladies Home Journal, The Nation, The Outlook, and Science.

In 1909 articles referring to the Movement appeared in The Arena, The Century, Current Literature, Everybody's, Good Housekeeping, Harpers Bazaar, The Hibbert Journal, The Ladies Home Journal, The Living Age, The North American Review, The Outlook, The Popular Science Monthly, Putnam's, The Review of Reviews, and the Survey. In 1910 there were articles in The Century, Everybody's, Good Housekeeping, Harpers Bazaar, and the Ladies Home Journal. In 1911, however, magazine references to the Emmanuel movement ceased abruptly; from that time on there was little or no reference to the work in the reviews.

For this disappearance from the public eye, there are two reasons.

In the first place the Movement had begun to lose its novelty. Cures at Emmanuel no longer had news value, and besides there were many imitations of the work throughout the country. In the second place, the leaders of the Movement suddenly decided to reverse their policy of engaging in controversy. This decision was made so suddenly that Dr. Worcester and McComb even suppressed a work that was to have been a companion to "Religion and Medicine," after it had been set in type. The controversy was beginning to let up, at this time, and the author did not wish it to be prolonged.

From the great mass of matter published on both sides, in this period of discussion, two quotations help us to see what type of work was done and attempted.

Dr. McComb, writing as a protagonist, says, "His victims are amenable to

"Cautiously and circumspectly, the medical profession is coming to the conclusion that mind cure has much to say for itself, at least as regards many nervous disorders. The modern physician recognizes that in only a certain number of diseases can we speak of a specific drug or even of a serum-therapy, and that in most cases only the symptoms of the fundamental disorder are treated. This is even more true of a group of clearly defined nervous and mental disorders because we know by observation and experiment that for these some form of psychological treatment is a method par excellence.

"The present dislike of drugs and medicines has, of course, grown fanatical. Nevertheless, there is a truth behind it which can no longer be ignored. And if medical science is to regain the esteem of the world, it must fairly and squarely take the ground that for the great majority of ailments which afflict American humanity, the contents of the pharmacopoeia are of limited efficacy; that for these the direct curative agents must be moral and psychical." (1)

Dr. Cabot, who is in a position to be a very fair critic, because of his contacts with this movement, elsewhere referred to, in brief, says:

"It may be that in the future medical students will be trained to recognize much more fully the importance of mental, moral and spiritual conditions in their relation to bodily suffering.

(1) McComb, Samuel, "Christianity and Health" Century, Vol. 75. (Mar. 1908)

"Perhaps the most important work which they (the founders of the movement) have accomplished, has not been tabulated or made a matter of exact record. It has consisted in assisting a large body of sad dis-spirited men and women to face the problems of life and to bear their burdens more cheerfully; in consoling the distressed, in guiding the doubtful, in counselling the despondent, and in deterring persons meditating suicide from the accomplishment of this purpose. (1)

A favorite way of aiding their work was telling of selected cases. Some of these are helpful to us here in understanding better their method of operation in the clinic. We quote a few of these cases.

"C.D. is an alcoholic. He was accustomed to drink, incredible as it may sound, three or four quarts of whiskey daily for month. One of his habits was to take a bottle of liquor to bed with him. He had been attacked with delerium tremens. He was treated twice each week for seven weeks. For the last eight months he has been a total abstainer. Said the sufferer: 'Something within me has died and something has been born; the desire for drink has died, and a moral power which lifts me above temptation has been born.' Of alcoholism generally it may be said that about seventy per cent of its victims are amenable to suggestive treatment. "

"K. L., a man of fifty five, ----- described himself as a 'nervous wreck.' He suffered agony from psychic pains all over the body. He believed on the authority of physicians that he suffered from Bright's Disease, and angina pectoris. As a matter of fact, these disorders were not real but simulated. He had been unable to do any work for two years. He is an intelligent and religious man. After six months treatment he has been enabled to take up his business again, is now free from pain, and recently has reported himself as feeling as well as he ever did in all his life."

"R. S. is a clergyman afflicted with pulpit fright. He was greatly worried about his nervousness, and his usefulness was much impaired by his condition. He was taught how to practice the act of "auto-suggestion." 'On the first Sunday; he says, 'after I began the self cure, it worked like magic; I felt like a new man. I had more power, more energy, consequently more courage and more self-confidence.' Here it may be mentioned that many clergymen, public speakers, actors and actresses, have come to the clinic to gain greater freedom and ease in the discharge of their tasks. Ministers especially have been enabled to get rid of inhibitions of one kind or another, with the result that their duties which formerly were burdensome, have now become a delight."

About the first of February, 1909, it was decided by the leaders of the work that the church clinic should be discontinued and the work put on a different

(1) Cabot, Richard C., "New Phases in the Relation of the Church to Health," Outlook, Vol. 88, (February 29th, 1908, pp 506-508

basis. This decision was accompanied by a statement of "Rules and Regulations Concerning the Cooperation of Minister and Physician," prepared by the board of medical advisers which consisted of Dr. Joel E. Goldthwait, Dr. James G. Mumford, Dr. Richard C. Cabot, and Dr. Joseph H. Pratt. (1)

The following extracts from the statement show the need and purpose of the reorganized methods of work:

"Methods which seemed inadequate at an early date of the work now need to be improved and in particular a closer relation between the physician and the clergyman is desirable.

"We believe that the provision for the examination and medical treatment of such patients as have no family physician is at present unsatisfactory. The three physicians who have given their services for this purpose have been unable to devote sufficient time to the subsequent medical treatment (in cooperation with the clergy) of the patients examined by them. Indeed had they done so, it would have been impossible for them to pursue their own private practice.(2)

These new rules were drawn:

"1. No person shall be received for treatment unless with the approval of, and having been thoroughly examined by his family physician, whose report of the examination shall be filed with the church clinic records.

"2. No patient shall be referred for diagnosis or treatment to any specialist or assistant save with the advice and consent of the patient's own physician."

"3. All patients who are not under the care of a physician must choose one and put himself in his care before they can receive treatment at Emmanuel Church. To those who ask for advice in the choice there shall be handed a printed alphabetical list of (physicians attached to Boston hospitals.)

"... Should these physicians decide that none of the patients referred to them thus, ought to receive treatment at Emmanuel, none will be treated there. (3)

(1) Worcester, Elwood and McComb, Samuel, "The Christian Religion as a Healing Power," New York, Moffat, Yard and Company. 1909 appendix pp 119-123

(2) Ibid pp 120-121

(1) Ibid pp 121-122

M. Dinkley, "Dangers of the Emmanuel Movement," Century, Vol. 77, Feb. 1908, p 654

Dr. Charles Reynolds, "Faith and Health," New York, Thomas Y. Crowell Co.

-X-

The Emmanuel methods were soon imitated more or less skillfully and more or less sincerely, in various other churches, most of them Episcopal, in other parts of the country. Sometimes the work would be undertaken without the cooperation of physicians, in other cases the Emmanuel method of requiring a doctor's diagnosis would be followed.

The most prominent of these who imitated were Bishop Fallows of the St. Paul's Reformed Episcopal Church, Chicago. The clinic of the Rev. Lyman P. Powell at St. Johns Episcopal Church, Northampton, Massachusetts, established in 1909; and a more elaborately organized work known as "St. Mark's healing mission" undertaken by the Rev. Loring Batton in New York City. This undertaking was based on the Emmanuel model.

The rise of these imitators caused much criticism pro and con as to the dangers which could arise from the promiscuous spread of this movement. These criticisms coming from the leaders were much as the following from Dr. Worcester:

"This is not a task which every shepherd is qualified to perform. It requires a careful observation of the temperament, capacity and idiosyncrasy which will tax the resources of the most gifted men. This study of conscience, this analysis of life's experience in order to discover the cause of the present disturbance, and to trace its history, requires time, sympathy and some psychological acuteness." (1)

Unfriendly criticisms were of various sorts. Some were entirely hostile to the movement and some were of the type given above. Others thought well of the methods as they were carried out at Emmanuel Church yet did not wish to see it copied elsewhere, except under similar conditions. The most widespread criticism was to the effect that the function of doctor of medicine and that of the minister would not be kept distinct as they should be.(2)

(1) J. M. Buckley "Dangers of the Emanuel Movement." Century, Vol.77, Feb.1909, p 634

(2) Brown, Charles Reynolds, "Faith and Health," New York. Thomas Y. Crowell Co.

Others felt the minister was not equipped properly to assume the difficult role of mental healer..(1)

Still others pointed out that ministers in their treatment might neglect such physical factors as diet, massage, baths, douches, electricity and the like. (2)

The spread of the Emmanuel movement, said others, would "break down the confidence of the people in expert knowledge; such wholesale treatment of cases would create an epidemic of nervous cases due to suggestibility of such people and the danger of bringing them together; and it would possibly be a means of undesirable proselyting among churches. (3)

Criticisms from the medical profession were as a whole very undesirable. But the leaders of the movement had been very free in criticising the medical profession when occasion offered so it was not surprising that the doctors at times were very strong in their criticism. (4)

From 1911 there was little controversy and the work proceeded quietly. There was little or nothing published in the newspapers but people continued to come as before. One new feature of the work begun about this time was a club for alcoholics who had been helped by the church.

The following was a regular feature of each week's procedure. Every week there would be a conference between all of the workers, at which new cases and new developments in old cases would be reported and discussed. Each worker was required by Dr. Worcester to keep up with the new books and other publications dealing with his or her special field. At times

(1) Quotation from Sigmund Freud Ibid pp 165-166

(2) Ibid p 156

(3) Ibid pp 152, 157-158, 163,164

(4)"A Pathological View of the New Thought as a Form of Mania," Current Literature, Volume 46 (January, 1909) pp 99

new discoveries and new methods in the fields of psychotherapy, social service, etc., would be discussed at the various meetings, and sometimes there would be visitors such as Dr. Coue' who would speak to the group.

In 1912, Mr. Courtenay Baylor joined the movement and eventually became the head. He was a successful business man who was treated at the clinic and becoming interested, took up the work, finally giving up his business completely. His approach to the work was more worldly than that of Dr. Worcester and some of the other workers, a fact probably due to his earlier experience in the business world.

-XI-

Mr. Baylor had often looked forward to the time when Dr. Worcester should no longer be rector of Emmanuel Church, and the work would have to be incorporated separately or given up. To be ready for this time the movement was incorporated under the name of the "Craigie Foundation" in June, 1925. The name "Craigie" has no significance. They did not work to sell the right to name the foundation to the highest bidder and this, the family name of some of Mr. Baylor's ancestors sounded well and looked impressive.

The charter granted, stated that the petitioners had associated themselves under the name of The Craigie Foundation:

"for the purpose of providing free of charge to whomsoever may apply for and be found to be in need of the same, the following: individual psychotherapy, that is the alleviation of fear, compulsion, fixed habits, and other neuroses through psychological analysis and through the development of morale by means of psychological re-education; and social therapy, that is the correction of family or community maladjustments by means of the application of practical psychology to these problems; and for the purpose of recording the methods used and the results obtained in this work and in such a manner as may be of value to the whole field of psychotherapy; thereby generally carrying on in the way, civic, educational and charitable purposes."

For the time being, the work was to be sustained by a small group of individuals; later a permanent endowment might be quietly secured.

-XII-

On January 26, 1929, Dr. Worcester tendered his resignation of the rectorship of Emmanuel Church. The attendance at the services had greatly decreased in the twenty four years of his rectorship. His predecessor had been a popular preacher and a good organizer. In neither of these lines was Dr. Worcester as strong. Many of the people in the Church were slightly uneasy at the state of affairs. Some of the people within and without the parish declared that he had "killed" Emmanuel Church by means of his movement. Dr. Worcester too, was much interested in the health movement, and routine parish duties had become unknown.

The Church presented him with the rectory so he was sure of a home after his resignation. Mr. Baylor with the help of interested friends bought the house at 176 Marlborough Street to serve as headquarters of the Craigie Foundation. The name Emmanuel was abandoned. It had really been given by newspapers, not by the leaders.

-XIII-

Results might be summed as follows:

1. Thousands had been helped. How many thousands will never be known for no systematic records were kept. There were no spectacular mishaps. Only one person died while under the Emmanuel workers care and influence. No patient committed suicide, altho hundreds had gone to them contemplating self destruction.

2. The churches that imitated, gradually, before long gave up the work. The medical profession was imitated by the movement rather than won over to religious therapeutics.

3. The Emmanuel Movement gave a tremendous impetus to psychology in the United States; until that time, there had been no work of value done with the exception of the investigations of Dr. Morton Prince and a very few others. This impetus to psychotherapy contributed greatly to the triumph of psychoanalysis. The cause of mental hygiene as well, was probably assisted.

-XIV-

Besides the Emmanuel Movement a large number of other movements and independent workers, whose numbers and efforts have been increasing every year, have been engaged in some application of some theory of mental or religious healing. A very complete, yet condensed report of organizations interested in this work was compiled and issued as a bulletin entitled "Religious Healing." This bulletin issued in 1926, is "A Preliminary report on a survey conducted under the supervision of a subcommittee appointed by the Committee on Public Health Relations of the New York Academy of Medicine, and consisting of the following members: Dr. James A. Miller, chairman, Dr. Robert L. Dickinson; Dr. George H. Kirby; Dr. Frankwood E. Williams, and ex officio, Dr. Charles L. Dana and Dr. E. H. Corwin."

A complete study of the movements whose history is compiled in this pamphlet would carry too far from our purpose. Yet a list of movements studied will be of value. These are: Christian Science founded in or about 1870, now carried on by 7220 recognized practitioners; Jewish Science founded by Rabbi Morris Lichtenstein. Rabbi Lichtenstein says "Jewish Science prayers are always answered." (1)

(1) "Jewish Science and Health" - Morris Lichtenstein published by Jewish Science Publishing Co., 1925

New Thought, the outgrowth of the loosely organized "Transcendental Movement" which had its beginning in 1830 with Emerson, Channing and others; Divine Science to which group belong Dowie, Hickson, Mrs. Amy McPherson and others; Scientific Christianity, the most highly organized movement of this nature, (it's magazine "Unity" has a circulation of about 185,000;) Theosophy, Spiritualism; Nazarene Movement; Church Mystical Union; Guild of Health; and then the work of various individuals and of the Catholics at the healing shrines and by means of Novenas.

Several paragraphs of the summary of the study just referred to should be quoted:

"1. The prevalence of religious healing and allied cults bears witness to the fact that the maintenance of individual health has become strongly associated in the minds of many people with religious and metaphysical ideas.

2. The number of Christian Scientists is estimated at 1,500,000. "Unity" is said to reach from three to five million people annually through its publications, lectures and prayer services. The Nazarene movement now has about 7000 members. If the children and other dependents of adherents to these movements are counted, the number may reach 10,000,000.

3. The attitude toward the medical profession ranges all the way from hearty cooperation, as in the case of certain individual workers and in some church agencies, to frank hostility, as in the case of Christian Science.

4. The leaders of these movements either connected or not connected with the Church are little disposed to set any definite limitations to the power and effectiveness of their therapy. The nature of the problem with which they are dealing is not fully comprehended by any of them.

5. Those resorting to religious and metaphysical healers often express dissatisfaction with physicians for a lack of sympathy and a tendency to

build up an attitude of invalidism. Unless the physician is on his guard against giving negative suggestion, such an attitude can very easily be generated in the patient.

6. Where spiritual therapy has been attempted under medical control, the results seem to indicate that:

- (a) Neurotic patients, alcoholic habitues, drug addicts and the like, are sometimes improved by the treatment.
- (b) The morale and comfort of a patient with organic disease, may be improved, while the disease continues to run its course."

- XV -

The organized work that, upon comparison and examination, seems best adapted for use in the ordinary evangelical church is the American Guild of Health, now just recently combined with the Nazarene Movement. Because of this and because its relation with the Emmanuel Movement is very cordial and close, we must examine here the history and methods of the group.

The American Guild of Health was organized in 1923 by the Reverend Franklin Cole Sherman, formerly rector of St. Pauls Church in Akron, Ohio. Its headquarters are in Cleveland. It is an interdenominational organization which emphasizes the educational rather than the ceremonial approach. Its work is carried on through lectures, literature and personal service on the part of its staff.

The following are given as its objects:

"The American Guild of Health is a society organized to restore and re-enforce to fuller expression the ministry of healing as an inherent part of the pastoral office of the Church.

registrar of the Guild published formerly in Cleveland, O., now discontinued.
"What is This Movement" a pamphlet published by the American Guild of Health.

1. The study of the influence of spiritual well being.
2. The exercise of healing by spiritual means, in complete loyalty to scientific principles and methods.
3. United prayer for the inspiration of the Holy Spirit in all efforts to heal the sick.
4. The cultivation through spiritual means of both individual and corporate health." (1)

The Guild uses the word "health" in its true sense, that of "wholesomeness" - the making of the whole man sound and harmonious. To treat body, mind and spirit separately, we hold to be unscientific because we think of man's being as a whole Nature is the Divine Life at work in matter. Man is the Divind Life at work in personality..... When we allow God to live in us our problems of health are either completely solved or we succeed in rising above them. In fact, this is true of all of our problems.

When we obey this fundamental law expressed by St. Paul in the words "I live yet no longer I for Christ liveth in me" and also by Christ in the words, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you" great spiritual forces come into operation and strange, and formerly, impossible things happen. (2)

The Guild teaches further what is really a detailed explanation of the above: "Matter in your body cannot frustrate God's will. It is a revelation of God on a low grade of reality. You, the true real you - Christ in you - can dominate your body at will. You are not and cannot be sick - not the true you, Christ, the real self. Life cannot be ill. Do not then deny sickness in your

- (1) Foreword in "Applied Religion" a magazine of the Guild published formerly in Cleveland, O., now discontinued.
- (2) "What is This Movement" a pamphlet published by the American Guild of Health.

body but repudiate it as not belonging to the true self. When you repudiate and disown sickness and all other evil and imperfection, and when you identify your real self with the perfect Christ of God, then you release the irresistible healing power of God." (1)

The Nazarene Movement, now merged with the American Guild of Health, in its method of procedure added as an addition to the general belief of the two groups previously considered a belief in a "gift" of healing. Its leader however stated that he himself did not believe he had this gift of healing. He secured his results through the faith established in the patients.

The belief concerning this gift of healing is of value in our study. Healing is accomplished through establishing faith that Christ still heals as He did when He was on earth and that if His help is sought in the right way, it will be given. Certain healers are said to be endowed with a "gift" of healing. Some are born with it; others report having become aware of being in possession of it after some such experience as the disciples had on the day of Pentecost after which their spiritual powers were markedly increased. The healer conducts what is called a mission, a succession of preaching worship services. As people present themselves in the course of these, the healer anoints the petitioner. He addresses the petitioner in a positive manner, telling him he will be healed, and that from henceforth he must obey God's laws, that he cannot expect to be healed and continue in godless ways, and that he shall repent and begin anew at once.

XVI

Other very prominent movements are Christian Science, Jewish Science, New Thought, and Scientific Christianity or Unity. They will be described in detail

(1) "A Talk With an Inquirer" - a pamphlet published by the American Guild of Health.

later in this paper in the part devoted to analyses of the various methods of healing used. They have in their indifference or opposition to both evangelical Christianity and to the medical profession two common characteristics which differentiate them widely from the Emmanuel Movement and the American Guild of Health.

-XVII-

In the last few years a new type of religious interest in mental healing has become increasingly evident in the publication of books, the presentation of lectures, and even instruction in Seminaries and Schools of Religion, upon the general subject. Oliver Weatherhead, Sadler, Lichliter, Conde, McKenzie and others mentioned in the bibliography are only a few of those whose books have appeared recently and have received much comment in the reviews of the day. They represent pastors, doctors, professors of medicine or mysticism, who are trying to present a rational and helpful study of the relation of mind and body and health.

As one studies these books and various movements and individuals connected with this matter of mental and religious healing, several distinct emphases or methods or approach and work are noticeable.

One method goes with a purely religious emphasis back to the methods of Jesus. The power that He had in a supernatural way we still have. It is still ours to use if we believe, and if we use a working faith in the mystical and supernatural relation of God to man.

There is then, too, what may be called a spectacular approach. It combines the use of suggestion, crowd psychology, applied psychology and

of supernatural elements, in such a way that spectacular methods give spectacular, though not necessarily permanent nor assured results. Under this heading might be classed the work of Mrs. Amy McPherson, Bosworth, Hickson, the "miracles" of Malden, Mass., the healing at Catholic shrines, etc. It must be remembered there is too much overlapping to permit any straitlaced classification of these various methods of approach.

Another approach is clearly through a healthy psychology. It emphasizes the value of positive, happy living as a means of gaining health.

Still another approach, a minor one, so far, shows how hypnotism, post-hypnotic suggestion, suggestion during sleep and similar methods, may be used.

Yet another method deals with mental and religious healing as the overcoming of psychopathic states. This is the phase of religious mental healing which is now receiving greatest emphasis in the publications under the whole general subject.

The final method of approach is the conservative religious approach. It does not try to link up modern faith healing in any definite way with the miracles of Jesus. It aims rather to show how peace and joy as is shown in the lives of Jesus, Paul, the mystics, and now in the lives of leaders of this approach, have proved to be powerful aids in securing and keeping health of mind and body.

It is very important to note that these various types of approach are not distinguished in the theories and works of those who practice religious healing. Two or three or even all methods of approach may be used by the same movement. The division is merely an academic one made here by the author in an attempt to bring order where now there is only chaos or confusion.

The whole subject of mental and religious healing is so new that the highways of method of the future are as yet wandering paths through the woods. The pastor who becomes too interested must watch lest his fate be the fate of the economist who becomes too interested in an academic way in socialism and is rewarded by being so misunderstood that his efforts for good are greatly handicapped in the future.

XVIII

It is well worth while to examine the way in which cases are treated by those who practice or advocate these various types of approach. Before understanding of these types can be reached, we should examine case treatments of various clergymen who are regarded as the ablest imitators of the Emmanuel movement.

The following quotation describes the healing methods used by Bishop Fallows of St. Paul's Reformed Episcopal Church, Chicago:

"I first employ the psychic method - I give human suggestion and persuasion. I appeal to the reason, and thus encourage the troubled and hopeless. I iterate and reiterate certain common sense ideas until the subconsciousness of the individual before me is reached.

I used the best of Christian Science and the best of materia medica. For years, science has progressed its search into the realm of medicine, and I admit this. But I use also the secret truths explained by Mrs. Eddy. Linking the curative principle included with Christ's teaching with the best in medicine, I think I have found the most hopeful of all remedies for the hope is revived and confidence restored." (1)

(1) "The New Crusade in Behalf of Religious Therapeutics," Current Literature, vol. 44 (March 1908) p 290

The following is by the Rev. Lyman P. Powell (St. John's Church, Northampton.) It is a description of his healing work.

"Seated at ease in the reclining chair before the smoldering fire with curtains drawn, the patient is taught to relax his muscles, the cortical layer of the brain is quieted by soothing suggestions, and then, standing behind the chair, the effector of the cure, - he is called an Emmanuel worker - begins his therapeutics somewhat thus in a low monotone:

'You are now relaxed in body and quieted in mind. You are to let your thoughts languidly follow mine, expressed in words. Do not offer any mental opposition. I shall say nothing which your mind will not instinctively accept and cherish.

'Fix your thoughts on God. Think of Him not alone as the all Father, but also as the universal mind in which your mind exists exactly as each individual thought floats in your mind. Think of him not merely as your Heavenly Father, but also as the Universal Spirit on which your soul depends for every breath of spiritual life just as your body is dependent for its every breath of physical existence on the air you breathe. Believe that in this larger, higher, truer sense, in Him we live and move and have our being.

' Now universal mind or universal spirit is wholesomeness and love, harmony and power. Realize that when your soul breathes in the atmosphere in which it lives, it breathes in wholesomeness and love, harmony and power. But it is possible in the exercise of free will, with which you are in the nature of the case endowed, to fill up the soul, with morbidness and selfishness, disunity and weakness, so that there

is no room in it for God's wholesomeness and love, His harmony and power.

In most cases, of course, more than one treatment is necessary, and it is unnecessary to say that there is no charge of any kind connected with its administration. But at every stage, the patients cooperation is of the utmost significance. In fact, the cure can never be affected without it. To faith reinforced by the workers suggestions, must be added the auto-suggestions of the patient. He must will to keep the loving attitude toward God and men. He must cease to worry about sleep. He must never mention his symptoms to anyone except the worker who is treating him. He must cultivate unconcern about himself. He must keep on saying to himself the whole day long: It does not matter at all, anyhow. " (1)

- XIX -

Now, in order, the various methods, movements, or theories of healing mentioned above, should be examined. There is great difficulty in doing this for so many fields of knowledge are involved and there are so many angles and prejudices from which different authorities approach this problem.

In examining the first method mentioned, that of a continuation into the present church of the healing power of the founder of the church, the examination is made difficult because the whole subject of miracle is involved. Miracle to some is non existent. To others it is a violation of natural law, to others it is the using of a higher law. The third definition of miracle is the most generally accepted by the leaders in the field we are investigating and so should be accepted by us in an inquiry of this length.

Jesus healed therefore by using laws of health known to Himself which were more powerful than laws of disease. In the times of Jesus people were especially burdened by disease. Disease was believed to be the result of sin. The immediate

(1) Powell, Lyman P. "The 'Suggestion Cure' of Insomnia"

cause of suffering in any given case was the working of an evil spirit whose power was derived from the sin of the sufferer. In those who were afflicted with mental or neuro-mental disorders, the activity of these malignant intelligences was especially evident. There were "unclean spirits" possessing them. Jesus had a doubly difficult task. He had to confront the powerful suggestions of the sick man and of all who surrounded him with still more powerful counter suggestions. In the case of the paralytic for instance, Jesus rescued the man from the isolation in which his disease had imprisoned him, and restore him to communion with God and man.

The application of this in modern religious healing is best seen in the following quotation from the leaders of the Emmanuel Movement:

"The men of medicine see only one thing, an organism out of harmony with the environment, a maladjustment, a condition of things opposed to the order of nature. There is something out of joint, it is his function to set it right. Jesus attacks the evil from the mental and spiritual side, and modern medical science is now prepared to say that in a large group of disorders, his method of attack is the only one that has promise of success. Hence the lessened dependence upon drugs and the greater dependence on the forces of nature, even in certain cases of the organic type; and in all cases organic as well as fundamental, it is now generally admitted that the patients mental state has much to do with his chances of recovery. Five centuries before Christ a glimpse of the truth lying at the basis of spiritual therapeutics had visited the mind of Plato when he said, "I apprehend that if the Greek physicians can cure anybody they do it through the mind." It used to be said that only in

(1) Worcester and McComb, "Body, Mind and Spirit", Marshall Jones, 1901 p 204

(2) Ibid p 200

(3) F.F. Basworth "Christ, the Healer" p 150

functional disorders could mental therapy be applied, but today competent medical authorities are inclined to believe that in some cases definitely organic, the power of mind to heal has been proved." (1)

As an aid to his healing Jesus used too, his hand, the power of the look from the eye, the power of the word spoken with confidence in self, and the power of his towering personality. The effect of personality is seen in such instances as the following in which a patient who had passed through the hands of many doctors cried as he came before a distinguished specialist, "I believe God Almighty has sent you to cure me." (2)

XX

The second approach to the problem of mental and religious healing we have termed for convenience, the spectacular approach. Such healing is signaled by testimonies such as this:

From one who had a nervous breakdown:

"On Monday, November 15, 1920, she (a friend) and two others, dear Christians, came with a machine and took me to the Tabernacle on Anchor Street. There Brother Bosworth prayed for me and anointed me and I was healed immediately. Bless God, Jesus did it in answer to prayer. It took three to help me into the Tabernacle, but I walked out without the aid of a human hand, leaning heavily on the arm of Jesus." (3)

From one afflicted with eye trouble:

"I had been very farsighted all my life and had been cross-eyed in one eye for fifteen years. I wore powerful glasses for over eleven years and had to have them changed by a specialist every six months. I went up for healing. Brother B. B. Bosworth prayed for me and I was instantly

(1) Worcester and McComb, "Body, Mind and Spirit", Marshall Jones, 1931 p 264

(2) Ibid p 280

(3) F.F. Bosworth "Christ, the Healer" P 150

healed. He held up the seekers card and I could read everything on it. I was just dumfounded. For two hours my eyes were perfectly straight and my vision normal. Then both went back and were worse than they were before, for all the rest of that day and all of the next day. Some of the folks at home tried to urge me to put my glasses back on - they said I would go blind altogether. But thank God - I refused them and just trusted Him. The following day my eyes were perfectly straight and kept getting stronger all along until now they are just as normal as any eyes. I forgot to mention that during the time the Lord was testing me, I could read my Bible, but nothing else!" (1)

Every healing, thus, to those who follow this method, is a miracle as real as any which Jesus performed. Selections from thirty one questions given in the book just quoted will serve to show the theological proof provided for this belief:

"If healing was not in the Atonement why were the dying Israelites required to look at the type of the atonement for bodily healing?

If both forgiveness and healing came by a look at the type, why not from the antitype.

"Since their curse was removed by the lifting up of the type of Christ, was not our curse a disease also removed by the lifting up of Christ Himself? (Galatians 3:13)

Why should not the second Adam take away all that the first Adam brought upon us?

Did not Jesus emphatically say that He would continue His same works in answer to our prayers while He is with the Father, (John 14:13-13) and is not this promise alone a complete answer to all opposers?" (1)

(1) Ibid pp 138-140

There are several dangers connected with this method which should be mentioned. This can be done most effectually by quoting from Mr. Weatherhead's recent book. He is writing not about Bosworth but about Mr. Hickson who used a similar method:

"One ought to say that Mr. Hickson is no quack, no frothy, emotionalist, but one who has a robust faith in God and in the method and belief that God's will for man is health. I confess that his method gives me some misgivings for the following reasons:

"1. In a case which I afterward tackled, the mass suggestion of disease made on the mind of a patient at a service crowded with ill folk, was greater than the suggestion of health made by Mr. Hickson in the brief moment when his hands were laid on her head.

"2. The distinction noted above between physiogenic and psychogenic disease is not taken into consideration. People come long distances who ought to be in bed, and although two per cent report improvement, many become worse. For we must bear in mind the awful depression of a patient for whom the service is, in their view, the last ray of hope.

"3 The emphasis on faith makes a patient who is unhealed tend to discredit his own lack of faith, when it may be a lack of suggestibility. For instance, a man of sound faith may not be healed; and a mystical girl of no faith may be healed; and the former may discredit his faith and mourn his lack of it, when he may be far nearer to God and stronger in his faith than those who are healed - the cure depending on other factors." (1)

(1) "Psychology in the Service of the Soul" by Leslie D. Weatherhead
The Macmillan Company, New York, 1930 p 19.

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According to the outline we have formed for convenience, the next method of healing to be considered is that exemplified in the teachings of Christian Science, New Thought and the so-called "Unity." They have several common characteristics, such as a strong antipathy to all use of doctors and medicines and a strong emphasis upon volition as a means of securing the desired object, and also upon the cultivation of happiness and peace of mind.

Christian Science is undoubtedly the most highly organized modern "faith cure" movement. The cult is said to comprise about 1,500,000 members. According to statistics published in the "Christian Science Sentinel" following the annual convention of the Christian Science Church in June, 1925, the work founded by Mrs. Mary B. Eddy about 1870 is now being carried on by 7220 recognized practitioners. (1) Efforts are being made to secure nurses who will pledge themselves to faithful cooperation with practitioners, and there are now 216 on register.

During the year 1925, 3257 public lectures on the teachings of Christian Science were given. Of these, 312 were given in foreign fields. The total public attendance at these lectures as reported, was 2,580,160 people.

The yearly receipts of the mother church were \$1,075,496.33. Besides this there were gifts to various special funds amounting to approximately that much more.

The movement had its beginning in 1862 when Mrs. Eddy, who had been a more or less helpless invalid since her early childhood, went to Portland, Maine, to consult a certain Phineas Parkhurst Quimby, who, the only a watchmaker by

(1) "Psychological Healing" by Pierre Janet, Translated by Eder and Oskar Paul, New York, The Macmillan Company, 1925. Pp. 1 of 36 et seq.

trade, had built up a rather elaborate "mind cure" based on the "animal magnetists" of the time. Quimby's interest in these matters was aroused by the lectures and teachings of a magnetizer named Charles Poyen, who visited the United States about 1840.

Mrs. Eddy, it is worth while noting, was a confirmed neuropath.(1) After a few treatments, she was cured of her paralysis which, she believed has been caused by a lesion of the spinal cord. After this recovery, she devoted herself to a study of Quimby's methods and teachings, and the result of her study we find in the theory and practices of Christian Science. Her first publication was copyrighted in 1870. In 1875 she issued the book which is the authoritative creed of the organization, namely "Science and Health with a Key to the Scriptures." All the rest of her life up to the time of her death in 1910, she devoted to the advancement of Christian Science by her work and writings.

Some others who also were students of Quimby accused the founder of Christian Science of having deliberately stolen the material for her own publications from unpublished manuscripts belonging to Quimby to which she had access. These writings were mixtures of ideas gleaned from the Scriptures, spiritualism, clairvoyance, treatises on disease, happiness, wisdom, science and the arts. Mrs. Eddy indignantly denied such plagiarism. But then, it must be noted that quite unmindful of what was now being published and accepted, she did claim that her work was more than original in that it was accomplished by divine inspiration. Even more noteworthy is the fact that some of it was produced by automatic writing.

(1) "Psychological Healing" by Pierre Janet, Translated by Eden and Ceder Paul, New York, The Macmillan Company, 1925 Vol. 1 pp 55 et seq.

The principal points of her teaching are to be found in "Science and Health" with Key to the Scriptures" The basic tenets are:(1)

1. "God is All-in-All."
2. "God is good. Good is Mind."
3. "God, Spirit, being all, nothing is matter."

The Christian Scientist is taught that "Matter is nothing beyond an image of mortal mind." "Disease, death, evil, sin, deny good, omnipotent God, Life." Nothing is real and eternal, nothing is Spirit, but God and His idea. "Evil has no reality..... it is simply a belief, an illusion of material sense." "Sickness is 'error'."

The follower of Christian Science uses these teachings in this way. He believes that pessimism leads to weakness, optimism to power. If he is ill, his self treatment consists in dwelling on those parts of the available accepted writings, which are appropriate for his condition. He either devotes his entire conscious activity or passively gives himself to the steadfast denial of the reality of the "error" to which he may be temporarily subjected. This is varied with prayer, audibly expressed or silent, and affirmations of goodness.

If these treatments of self prove insufficient, then he calls upon one who is known as a practitioner. This person may attempt to help him either by absent or personal treatment. Absent treatment does not require that the practitioner shall see the patient. He can be informed of the patients need by telephone, telegraph, or letter, or by other communication and carries on treatment wherever he may be. Some practitioners and patients report that they are so en rapport that no material communication is necessary to apprise the practitioner of the patients need, and the patient, as through telepathy

becomes aware that the practitioner is meeting his need. The only requirement is that the patient place himself in a receptive attitude and healing will follow as a matter of course.

In case of a personal treatment, efforts are made to first bring about the proper attitude of mind in each. The practitioner directs his efforts toward placing the patient en rapport with, and under the control of, the Divine Mind. All else must be banished from his mind. The patient must relax and banish all fear and misgiving, expect to be healed and maintain a passive, receptive attitude.

This receptive attitude is secured largely by persuasion in the case of new patients, but the adept is trained to assume it with little difficulty. The treatment itself consists of reading or quoting suitable passages from Mrs. Eddy's writings, meditations, repeated denial of the reality of the patients symptoms if he is being treated for health, with affirmations of health, perfection, goodness and suitable prayers. The treatment may be silent, audible or partly silent and partly audible, and may vary in length of time from a few moments to several hours. The fee for service is as a rule on the basis of free will offering with tacit understanding that it shall be in proportion to the patient's means and the service rendered.

In her earlier teachings, Mrs. Eddy deliberately enjoined against even ordinary hygienic measures. But now this restriction applies only to medical help. A practitioner is not permitted to treat a case unless the patient definitely refrains from all concomitant treatment by a doctor.

No attention is paid to any definite diagnosis previous to treatment. To avoid legal difficulties a physician is secured if death appears imminent. Christian Science practitioners are not required to have medical training. There is no academic requirement beyond the acquisition of certain foundations in the technic of Christian Science treatment and personal qualifications satisfactory to Christian Science authorities by whom practitioners are officially recognized.

Great emphasis is placed by the follower of Christian Science on the effect of suggestion. He cultivates a tremendous abhorrence of negative thought, making a practice of banishing at once every idea of disease, misfortune, unhappiness or "error" of any sort. He does not wish people to even mention any of these in his presence. He endeavors to create for himself a cheerful, pleasant, happy environment and to think only positive, constructive thoughts. The practitioner likewise is very careful to demand a cheerful atmosphere and the creation of "harmony" in the sick room.

Various services of fellowship and worship are part of the Christian Science system. There are the Sunday morning regular church services, treatment from the practitioner for "error" of one kind or another, attending midweek meetings at which testimony is given of help received from Christian Science in the pursuit of health, wealth, and happiness. Then too the faithful ones spend regularly time in studying a daily lesson provided from "Science and Health with Key to the Scriptures."

attributed the qual- XXI- of "omnipotence, omniscience, omnipresence." (1)

New Thought and Unity are two movements similar in some respects to Christian Science and yet differing widely in other ways. Like Christian Science, they have theological systems which make a cleavage between them

(1) "History and Principles of New Thought" by W. W. Atkinson, Holyoke, Mass. Elizabeth Towne Publishing Company

and the evangelical group of churches. Another common feature is a complete lack of cooperation with the medical profession and a common belief that the practice of medicine is unnecessary. New Thought patients are not, like Christian Scientists separated from physicians, but the consulting of doctors is discouraged. There is a difference in the movements in various ways especially in their organization. Christian Science is much more completely and effectively organized than the other two.

The movement to which these three belong had its origin in a revival of transcendentalism which took place in New England in the early part of the Nineteenth Century. Contemporary thought at that time went through an upheaval under the influence of a keen interest in Neo-Platonism, with its attendant renewal of interest in mysticism, idealism and particularly the idea of an immanent God.

In 1830 there was formed a rather loosely organized "Transcendental Movement", largely composed of the followers of such writers as Emerson, Channing, Ripley, Margaret Fuller, Brownson, and Hedge. Emerson's essay on the "Over Soul" gives the essence of this movement, a combination of the influence of the Orient and ancient Greece.

Modern New Thought derived from this and is also influenced by the doctrines of reincarnation, telepathy, and the like.

The Fundamental principle underlying all New Thought ideas is that "there exists an infinite and eternal spiritual principal of Being" to which are attributed the qualities of "omnipotence, omniscience, omnipresence." (1)

"This Principle of Being is regarded as Pure Spirit . . . the essence of Spirit being Mind . . . The Principle of Being is spoken of as a Universal

(1) "History and Principles of New Thought" by W. W. Atkinson, Holyoke, Mass: Elizabeth Towne Publishing Company

mind. Its substance is regarded as Mental Substance. Its power is regarded as mental Power. From this arises the statement that 'all is Mind,' including the manifestations, emanations or expressions of mind."

"This principle of Being is held to be One and One only. There being nothing in existence other than this One Principle, the universe must be regarded as necessarily an emanation, manifestation or expression of the One Principle of Being. There is nothing else for us to be."

Consequently if we are ill, unhappy, or unsuccessful, it is because we are not manifesting this "Power Within" and we should take steps to place ourselves "in tune with the Infinite." Some New Thought teachers say it can be done by simply relaxing, thus removing the inhibitions from the flow of energy stored in the mind. Others believe that the mind is influenced by the Infinite Mind and, by making it receptive, energy from without flows to satisfy whatever need is present.

Thus there are proposed innumerable methods of developing, stimulating or releasing the forces of the subconscious mind, as well as methods of tuning in with the Infinite. Courses of instruction and lectures are given upon such subjects as "Concentration," "Relaxation," "How to Manifest," "Releasing the Forces of the Subconscious Mind," "How to Visualize," "How to Get Anything You Want," "How to Stop Worrying," and "How to Succeed."

Treatment varies with the school and may consist of relaxation with the realization of the desired end in mind; verbal treatment with New Thought principles, as expressed by various writers or passages from the Scriptures, meditation; visualization of the desired end, as recommended in the case of Jewish Science prayers, or active or passive repetition with attention wholly concentrated on certain New Thought formulas such as "I am well," "I am strong."

The New Thought follower believes that by exercising what he terms his will and imagining faculties, he can accomplish anything he desires to accomplish. The capacity is either within him, needing only to be released, or, if he believes, that it comes from without, he feels that he need only place himself in the proper attitude of mind to receive it. Relaxation may be of various degrees, varying from the substituting of a calm state of mind for a more active one, or becoming so intense as to be suggestive of a deep auto-hypnosis.

There are many variations within the New Thought Group, including such unusual groups as a Vedanta Society, a sufi center, teachers of the Yogi philosophy and various modifications of these and others.

It is difficult to estimate the exact number of followers connected with this movement, but the number must be large. At the 1925 annual convention of the International New Thought alliance, 10,000 persons were present. Its teachings are promulgated through magazines with wide circulation, lectures, private courses, and individual instructions. Its meetings are usually held in hotel parlors or lecture halls.

-XXI-

The third important variation in this group is Unity of Scientific Christianity with headquarters at Kansas City. Applied Christianity, this group believes, is capable of removing every difficulty in the world. Especially is it effective in removing disease. Christ preached faith and by the application of this mental state systems have been developed by which the patients mind becomes imbued with the idea that by communion with God he may be healed. Methods are taught by which this communion may be effected. The Material used to develop these ideas is taken from the

Scriptures and from the writings of various New Thought writers. The system usually consists of daily reading along these lines, meditation on certain appropriate thoughts, relaxation and affirmative prayer. Treatment consists of relaxation, reading or listening to an appropriate passage of Scripture, affirmation, or silent prayer.

From the headquarters in Kansas City, a magazine "Unity" is published with a circulation of about 185,000. Besides this, lectures and a prayer service is maintained at the larger centers. It is supposed that through its literature, lectures, guilds, practitioners and prayer service, the Unity Society reaches from three to five million people yearly.

The following testimonials from issues of "Unity" indicate the response received to the prayer service provided by headquarters at Kansas City.

Health

"Cuyahoga Falls, Ohio - About four weeks ago, I asked you to continue prayers for me. I had a tumor on my breast, and ulcerated teeth. I am so much improved that you may discontinue prayer. The tumor is entirely gone and my teeth are very nearly healed. Mrs. M.E.H. " (1)

"Washington, Maine. Last spring I wrote asking prayers for the healing of cancer and of gravel in the bladder. I had suffered for four years and had undergone two operations. I wish to state that now I am thoroughly healed. I praise God for his wonderful healing, and I thank you for your prayers.

Mrs. W. W. L." (2)

Prosperity

"Los Angeles, California - When I wrote you asking for help, we were in danger of losing our home. We now have rented it for enough to take care of the payments and we have moved into a cheaper place. We also had another

piece of property on which we had been unable to meet payments for seven months. We went to see the company about it and much to our surprise they refunded our equity with interest. That money helped us clear up the back payments on our home. This is a glorious answer to your prayers, and my heart overflows with gratitude and thanksgiving.

F.E.T. " (1)

"Wolfeboro, N. H. - We have experienced perfect peace since we have let go and let God manage our affairs. We had wanted to sell our house in the city and go into the country to live, but all efforts in that direction proved unsuccessful. Finally we despaired of getting there this fall. As soon as we decided not to be anxious over it, and to turn our affairs over entirely to the will of God - lo! along came a customer for our home and at the same time arrangements were made whereby we may go into the country and be conveniently near to my sister. What a revelation of God's care and providence. I thank God and Unity for showing me the way to do God's will. I am beginning to realize what is meant by 'Be still and know.' P. M. (2)

Natural Elements

"Hot Springs, Arkansas - Find enclosed \$50, my tithe. Your literature has helped me more than I can possibly express. There was a dreadful hail-storm here and my car happened to be sitting out in the front yard. Lumps of ice larger than a hen's egg fell thick and fast. I placed everything of mine in the Lord's hands. None of my property was damaged, while all around there were battered roofs, broken windows, and damaged cars. I did not forget to thank God for his protection. Mrs. A.W.C. (3)

(1) Ibid p 472

(2) Ibid p 375 (April, 1927)

(3) Ibid

Still another member of this group is Jewish Science. It is a new movement and one still numerically small but its suggestion for prayer is so different that we quote at length. If opinion has any place in a paper of this type, it would be in order here to suggest that the writer believes that visualized prayer will become an increasingly important method in religious and mental healing. At present it has very few friends and most groups will indignantly disagree even with the suggestion here made. Yet the phenomena produced by Catherine of Sienna when the stigmata of the Lord were produced on her body and other similar, though not identical phenomena, surely has some basis in indicating a power of mind that can be of great use in the helpful direction of body processes by the mind.

But to return to our main topic, New York has several active Jewish Science centers, including a prayer clinic. "Jewish Science prayers," says Rabbi Lichtenstein, "are always answered."

Directions from the official book of the movement follows in part: (1)

"How to pray - The divine Mind communicates with the human mind through the imagination"

A prayer, therefore, should be offered in the form of a mental image.....

A prayer for health is offered in a manner akin to the prayer offered for any other need. It consists of two parts; first, the visualization of divine giving and those of man's receiving; first, the process of healing; second the state of health restored through that process.

(1) "Jewish Science and Health," by Morris Lichtenstein, New York, Jewish

"If any particular organ of the body is affected, the affirmation must declare that health is saturating it, obliterating all the deflection and suffering.... If the heart is affected, affirm, 'The stream of Divine Health is flowing into my heart, filling it with abundant health.' This formula may be modified to be applied also when the ailment is in the lungs, digestive organs, liver, kidneys, any part of the body, care being taken to name the given part distinctly. As in all prayer, relaxation, freedom from strain and distraction is cautioned. The author further directs, 'Repeat the affirmation a number of times, slowly, without the urge of making many repetitions, but rather with concentration and emphasis upon each word.' The prayer should occupy about fifteen minutes."

The author states, "After each prayer, definite changes for the better will take the place in his condition; pain will become less intense each time, strength will supplant weakness, hope will replace despondency, and well being will be regained.

-XXII-

The use of hypnotic sleep and post hypnotic suggestion is coming or perhaps has come to have more of an historical than a practical connection with religious healing. The passing of older practices and beliefs is summed very effectively in "Body, Mind and Spirit," previously quoted. (1)

"When Religion and Medicine" was written in the summer of 1907, hypnosis suggestion, and the application of the teachings of the New Testament were the only formed psychotherapy known to us. It is not surprising therefore that the substance of that volume should have been devoted to the elucidation of those themes, nor that our guides should have been Janet, Braid, Milne, Bramwell, Bernheim, Ford, Moll, Lloyd Tuckey, and other leaders of this school.

Since that date, both normal and medical psychology have made incredible advances, with the result that many of the theoretical views of these authors are obsolete. In normal psychology, the greatest advance has come through the abandonment of association, sensationalism, or of any other type of our psychic life, and through recognition of the instincts and emotions, with their unerring wisdom, their powerful urges and strivings, as constituting the oldest and the most fundamental elements of the soul..... As usual, the great innovator in this field was Sigmund Freud, while among academic teachers and writers in the whole field of psychology, the first place in my judgment, belongs to William McDougall.

"After long and patient study of the literature of hypnosis, I have come to the conviction that we shall not know what hypnosis is, in either its psychological or physiological aspects, until we know what sleep is, a knowledge which at present we are far from possessing.

"When we began our work nearly twenty three years ago, both Doctor McComb and I gave ourselves infinite trouble in attempting to induce hypnosis in our patients, in order to present our suggestions in a compelling form. After a few years, we learned that the suggestion itself is the active, remedial agency and that the depth of induced sleep has little if anything to do with the results aimed at. Only a small proportion of men and women are capable, without drugs, of passing into deep hypnotic states, whereas almost all persons can learn to relax and to receive specific and general help through relaxation."

This relaxing treatment is described as follows: It is preceded by a conversation designed to put at ease the patient. The patient is then addressed as follows in a somewhat monotonous voice:

"All the conditions are favorable. This room is quiet and pleasant and the

air is good. You are resting easily.....I shall put my thoughts on relaxation and peace. I should like you to think of the same things, and if you do so you will soon find a sense of comfort and well being steal over you from head to foot!"

"At this point I should probably take his hands, lift them, flex the elbow joint and rotate the arms several times until his arms and hands were free from any tension. (This is important.) I should continue, 'Your arms, hands and shoulders are perfectly relaxed. I wish this feeling to pass over your body, especially over the large muscles of your neck and the back of your head.' (Where so many neurosthenics are conscious of pain.) Again I should pause and lightly manipulate these muscles, which at the beginning of a treatment are often as rigid and tense as a piano wire and at the end of a treatment are usually soft and flexible. Then I should go on, 'I wish you to let your thought travel slowly downward over the parts of your body, all the way down your back - the muscles and joints are relaxing and your back is flattening against(Here follow detail suggestions as to how certain muscles and the mind are relaxing)'As your other muscles relax, your eyelids do. (At this point I should gently stroke them.) They are closing, closing, closing. They are so heavy you can hardly keep them open."

"This method of inducing relaxation and sleep forms a vehicle for the inculcation of the specific suggestions which follow. But it does more than this. Such complete relaxation of mind and body has therapeutic value of its own."

As a result of suggestions made in this way:

"Pain is frequently removed, moods are brightened, natural sleep at night often follows, excessive menstruation is checked, and evil habits may no longer enslave nor even attract." (1)

-XXIII-

The interest in religious healing may possibly be said to experience waves in which the emphasis is in certain directions. At least now the chief emphasis is upon religion as an aid in overcoming psychopathic states. Oliver, Westherhead, McKenzie, Sadler and others publishing recent outstanding books center their emphasis upon this phase of religious healing. In a conference in the Interdenominational Pastor's Conference in the Presbyterian Theological Seminary of Chicago in 1930, Dr. Sadler was asked the following question, "When a pastor prays, in a sick room for what results has he a right to pray in the case, for instance, of an operation in which a near tuberculosis bone has been scraped?" His answer in substance was this: God can cure organic disease but he (Dr. Sadler) has never seen an instance of it. But psychoneuroses, even such as hysterical blindness, can be cured. *Independent neurosis. This is not quite an inferiority complex. In this*

Dr. Sadler is a surgeon of repute who became much interested in the relation of mind and body in healing. He now has a large practice in which he deals with psychopathic cases. For the last several years he has been delivering a course of lectures as part of the regular curriculum for students in the Presbyterian Theological Seminary.

Emotional conflicts, suppressed desires, improperly sublimated sex urges, emotional repression, and other similar mental acts and conditions, say a new group of psychologists and investigators as Janet, Freud, Adler, Sadler and others, have often a distinct nervous or physical manifestation. Or as Dr. Sadler writes:

"Our repressed wishes survive secretly in some realm of the subconscious, perhaps at a point of fixation developed in the emotional experiences of

childhood and ultimately these forgotten impulses seek to escape or find expression in certain modified forms, in the language of the psychotherapist, by displacement, distortion, and disguise, as well as by the symbolism of dream-life and more definitely by means of the nervous symptoms and psychic obsessions associated with the so-called neuroses." (1)

Dr. Sadler says there are ten groups of these psychoneuroses. (2)

1. The fatigue neuroses. This group has eight or ten subdivisions. A characteristic common to them all is a feeling of perpetual tiredness.

2. The anxiety neuroses. This is the group formerly known as neurasthenia. They are associated with such physical symptoms as aches, creepings, crawlings, etc.

3. The compulsions neuroses, of which there are 150 varieties. The physical symptoms here express themselves as impulses to pick the nose, bite the fingers, twirl spectacles, etc.

4. Inadequacy neurosis. This is not quite an inferiority complex. In this group are people who can never learn not to be sensitive about those slight defects that normal people have and forget. They are seclusive, "poor mixers" and regarded as just a little bit odd.

5. Hysteria. This does not necessarily mean one who is hysterical. There are three divisions.

a. Minor hysteria

b. Major hysteria. This involves loss of control over some part of the body. It is out of this group that cures are made such as hysterical blindness, cast away crutches, cancer and tumors that never were cancers and tumors at all.

c. Hysterical loss of memory.

6. Simple depression

(1) Sadler, Wm. S., M.D. "The Mind at Mischief" Funk and Wagnalls Co., N. Y. 1929

(2) These points are from notes taken during a course of lectures delivered by Dr. Sadler in the Interdenominational Pastor's Conference referred to

7. Simple paranoid. Here we find those who are not subject to reason. They are cranks. They are queer on some subjects and normal on others. If they can listen to reason on the subject on which they are queer there is hope, otherwise there is no hope.
8. Drug habits, alcoholism.
9. Sympathetic initality. Here various physical conditions such as is most frequently the case, mucous colitis.

Here Christian Science makes so much of its reputation, for here we find physical aches and pains and incorrect organic functionings which are nothing but neuroses brought on by childhood frights, dreams, shocks, and emotional disappointments.

10. Lastly comes the insanity group. Here are the subnormalites, sex perversions and the insanities proper, such as dementia praecox, the cause of forty per cent of the insanity, maniac depressive, syphilitic psychosis, and drug psychosis. (1)

Dr. Sadler was asked in a discussion period some questions as those which follow with their answers.

"What is the nature of the function of religion - i.e., the Christian religion in effecting cures of psychoneuroses?"

Answer: Most neuroses are disintegrated personality. Religion helps by furnishing a master motive. If not religion there would have to be some other master motive.

"How does religion bring about changes in the various forms of mental sickness?"

(1) This material and what follows comes from notes taken during a course of lectures given by Dr. Sadler at the Interdenominational Minister's conference at the Presbyterian Theological Seminary, Chicago, 1930

Answer: By providing a logical and sane answer to fear. Fear had survival value for primitive man. We have outrun that. Fear now should be changed to forethought but we are not succeeding. Having nothing to fear, it is aroused by sham battles and when fear thus aroused does not work itself out by running, rapid breathing, etc., it crops out as a neurosis. Faith is the cure for fear. Faith even in a fake healer will cure. We get faith like we get muscle. Develop a stamina that is willing to face facts and flee from realities. ~~who are afflicted~~

Question: "How can a minister recognize and locate those forms of psychoneuroses for the "healing" of which he is responsible? How can he tell when a patient should be sent to a psychiatrist? How can he be certain as to the border line of his professional responsibility?"

Answer: It is impossible to give a full answer to this. The minister must use common sense. Hear the story in full. Then ask for more. When all has been said, then begin to prescribe. First of all, find out from the patient what type of conflict the patient is struggling with, then provide something to keep him busy. Develop a stamina that is willing to face facts and not flee from realities, for there are people who are very brave about death, but who will turn the white feather and are afraid to live.

One finds as he listens to Dr. Sadler that he wonders how much or how little of this the average minister can use. One of the essentials of this method is to encourage the patient to tell everything which he feels is connected with his case. Sometimes they will talk for hours and should be encouraged to do so if necessary. Dr. Sadler advises too, that

one have an office in which a wife or female assistant is within hearing or instant call to prevent any complications or possibility of scandal from actions of any hysterical woman client. These and other factors make the average minister feel that here is something which

involves too much for him to attempt to use except in a very elementary way. On the other hand, a knowledge of all this matter is essential for the minister, in order that when he meets people who are afflicted with any type of neurosis, he may deal with them as skillfully as his opportunity permits, for truly they need a physician for mind and soul more than for body.

"Before we can rise to heights of faith there are remembrances and pet sins to be laid aside though they cling to us. ... The scientific ordering of our life because of a greatly desired goal is a rewarding experience. Everything that loosens the hold of the earthly pull makes one that much more able to possess the powers of Christ."

"The world is full of air beaters who fight to no purpose. They are the nervous invalids whose thoughts revolve uncertainly around themselves, aimless and self-indulgent. They are also the lazy souls who are not in the race for anything!"

"As far as the mind and spirit control the body, the counsels of religion are bound to be effective for those diseases which come from the spirit of fear, anxiety etc. There remains, however, a realm of organic trouble which is controlled, in as far as it can be, by medical skill. In this realm the mind is thus reinforced by the wisdom revealed through other experience minds." 2

This approach is carried out more specifically and is made more independent of medical aid, the not completely so,

1. Jones, Bertha: "A Way to Peace and Health and Power" Charles Scribner's Sons New York 1925 p. 125
2. Ibid. p. 120

XXIV

The last method of approach we called the conservative religious approach, altho this name might as well be applied to variations of other methods. Anyhow the names have been applied only as a convenience in classifying.

Those who present this approach urge the helpfulness of peace, joy, faith, and positive thinking in life. They use these not as the concomitants of a Christian life based upon the commonly accepted evangelical theological structure. Some quotations from the writings of Bertha Conde will explain the trend of this approach most concisely.

"Before we can rise to heights of faith there are remembrances and pet sins to be laid aside though they cling to us. . . . The scientific ordering of our life because of a greatly desired goal is a rewarding experience. Everything that loosens the hold of the earthly pull makes one that much more able to possess the powers of Christ.

"The world is full of air beaters who fight to no purpose. They are the nervous invalids whose thoughts revolve uncertainly around themselves, aimless and self indulgent. They are also the lazy souls who are not in the race for anything!

"As far as the mind and spirit control the body, the counsels of religion are bound to be effective for those diseases which come from the spirit of fear, anxiety etc. There remains, however, a realm of organic trouble which is controlled, in so far as it can be, by medical skill. In this realm the mind is thus reinforced by the wisdom revealed through other experience minds." 2 lines.

This approach is carried out more specifically and is made more independent of medical aid, tho not completely so,

1. Conde, Bertha: "A Way to Peace and Health and Power" Charles Scribners Sons New York 1925 p. 125
2. Ibid. p. 120

3. "A Talk with an Inquirer" pamphlet written by Franklin Cole Sherman. Issued by the American Child of Health.

or recklessly so, by the teachings of the American Guild of Health previously referred to. Its teachings briefly given in a pamphlet should be quoted. 1

"In the morning fix one or more of the sentences for the day in your mind. (The sentences are well chosen Bible verses).

"Repeat them ... as often as possible during the day.

"At some time during the day or evening ... retire to a quiet place where you can be alone and undisturbed. Assume the most restful and comfortable position. Relax as fully as possible. Concentrate your mind upon the nature of God, His love, His holiness, His power: then upon your union with Him in Christ, the oneness of your life with that of the Risen and Triumphant Christ.

"The object is to relate the Christian religion to our everyday lives, to really live its fundamental truths, to so practice the presence of God as to make religion both a power and a joy.

From another pamphlet we quote. 2

"You are not and cannot be sick -- not the true you, Christ, the real self. Life cannot be ill! Do not then deny sickness in your body but repudiate it as not belonging to the true self, as not expressing God's will or activity, as not being natural nor necessary. When you repudiate and disown sickness and all other evil and imperfections and when you identify your real self with the perfect Christ of God, then you release the irresistible healing power of God."

XXV

Now we come to the fourth main division of our outline. A brief resume will help us for so many independent and almost unrelated factors are involved that it is hard to make

1. "A Spiritual Method" a pamphlet written by Franklin Cole Sherman. Issued by the American Guild of Health Cleveland, Ohio.
2. "A Talk with an Inquirer" a pamphlet written by Franklin Cole Sherman. Issued by the American Guild of Health

or keep in mind an outline. Part one concerned the Emmanuel Movement. Part two told of other friendly or unfriendly but related movements. Part three presented and analysed the approach of the recent and growing number of writers and practitioners in the field. These parts are the like three great main branches to a tree. In part four we want to group together a number of independent yet underlying factors and considerations and conditions. These might be compared to smaller branches growing out of any of the main branches of the tree or out of the main bole itself. Some of these belong to some generally accepted system of knowledge. Others are rather unusual and accepted only by a limited number of authorities outside of those quoted as authorities and regarded as such in the field we are investigating.

XXVI

One of these not very generally accepted conditions is the matter of demon possession. Higher criticism of the Bible, rationalism and humanism make Jesus' miracles of driving out demons one of the most readily dismissed miracles. A common explanation is that he knew better but was merely using a terminology of his age when he was curing by suggestion, people who were insane or victims of various sorts of nervous conditions.

But one of the best German authorities in the field of religious healing, also Dr. Worcester, Dr. Oliver,

John Wesley, and others accept the fact or the possibility of the fact of demon possession to the extent indicated in the following paragraphs. Prof. Janet of Paris records a case of demon possession which he personally treated and which resembles in essential features the cases described in the Gospels.¹ A personal friend of the writer who is a prominent pastor in Milwaukee, while pastor in Buffalo had a case in which the reactions were similar to those recorded by Professor Janet, by John Wesley, and in general by all who have had experience with this phenomena. Investigation in this field are about like investigations in the psychical field where investigators do not find enough data to overcome a preconceived bias and final decision must be reserved until more data is available. Certainly enough data is at hand to warrant the inclusion of some of it in a paper of this kind.

John Wesley reports no less than thirteen instances of demon possession which came under his notice. He writes in his Journal of a visit to a woman in Bristol.

"It was not easy for three or four to hold her, especially when the name of Jesus was pronounced. We prayed....(Later in the day he returned) ... She began screaming before I came into the room, then broke into horrid laughter mixed with blaspheming grievous to hear. One who from many circumstances apprehended a pre-natural agent to be concerned in this, asking 'How didst thou dare to enter into a Christian?' was answered, 'She is not a Christian, she is mine.' Then another question, 'Dost thou not tremble at this name of "Jesus"?' No words fol-

1. "Nevroses and Ideas Fixes" 1898 Chap. X Un Cas de Possession et l'Exorcisme Moderne.

lowed, but she shrank back and trembled exceedingly..." On the second day Wesley prayed with her again, when "all her pangs ceased; in a moment she was filled with peace, and knew that the son of wickedness was departed from her."

Speaking of alcoholism Dr. Oliver throws in this thought as an aside. "He does not do all these things (make himself drunk and run amuck) because he is a devil incarnate and rejoices in making others unhappy, altho it sometimes seems as if the Devil had more to do with alcoholic cases than we realize."¹

Again Dr. Oliver writes:

"I have no desire to suggest the impossibility of what theologians call demoniacal possession. I have seen too many cases that at least suggest the unseen presence of some inimical foreign personality hiding beneath the tormented personality of the patient himself." ²

"I am often asked if I believe in "demoniacal possession." I usually answer or try to answer from my own experience with sadistic ases. For, in some cases, there is such a suggestion of evil - of evil for its own sake - such a joy in the infliction of pain, that it seems as if the patient were really obsessed by some evil power. This is especially noticeable when such a patient recognizes his tendencies and is afraid of them, realizing himself that he is sometimes forced to do certain things he hates, impelled by a force that he cannot resist." ³

Dr. Worcester sums up a discussion of this matter by writing. "Clearly the last word has not been said and a suspension of judgment on the part of those who have not critically investigated the problem would be wise, at least until further light is given us."⁴

1. Psychiatry and Mental Health Oliver, John Rathbone, Chas. Scribners Sons New York 1932 p. 109
2. Ibid p. 33
3. Ibid p. 259
4. "Body, Mind and Spirit"-- p. 273

XXVII

From what has already been written here concerning the various theories and methods considered it is self evident that the subconscious mind has a tremendous influence over the body and over the causing and curing of its diseases. Consideration should accordingly be given to the nature of this subconscious, the power of the subconscious and the general relation of the subconscious to bodily health.

(a)

To discover the nature of the subconscious in this paper would carry us far into vast and uncharted seas for among psychologists there is no agreement as yet on this subject. Three theories seems most generally accepted by the various authorities in the field of religious healing, usually with their own additions and modifications. Sigmund Freud is the great pioneer in this area of investigation. In "Body, Mind and Spirit" we find this tribute given, "We do not honor Freud because of any mystical qualities he has discovered in the unconscious mind, but because he proved its existence." Freud seems to regard the subconscious mind as a sort of store-house of rejected ideas, as part of our mind in which painful experiences, condemned desires or conflicts which have torn us and harmed us, lie buried. These often come again into consciousness, not as clear thoughts and memories, but in symptoms

of psychic disease, in dreams, in irrational fears, in compulsive thoughts charged with emotion, in irrational fears, in pains and other physical disturbances in the so called "hysterical," and in depression, doubt and uncertainty.

Since this subconscious area, apart from its power to create physical symptoms, evidently has some relation to consciousness, Freud felt a necessity to differentiate a portion of it. This he named "The Preconscious." It consists of those memories which, tho buried, at any particular moment, under certain circumstances and under appropriate stimulation can be revived. Over this world of the unconscious there is a ruler which Freud calls a "censor" but which Christians call conscience.

This censor seems to have an ethical purpose which shows up most clearly in our dream life. Repugnant and objectionable ideas which would come from the subconscious in dreams are transformed by this "censor" into scenes and images which are less objectionable. This leads to a definite symbolism discernible in dreams, a study which is a very profitable side issue from our main topic.

Freud, of course, is especially noted because he traces so much mental disturbance back to repressed sex experiences. These repressed sex experiences, both known and unknown, reappear in consciousness not as clear thoughts and memories but as symptoms of psychic disease and as other

forms of the mental upsets we here noted above.

Many investigators now do not ascribe these submerged memories as totally to sex as Freud did. Frights, fears, the accumulated experiences of a nature to develop an inferiority complex, and other similar factors are believed also to cause these psychic upsets. Hence it is that the field of mental healers who practice applied psychology to any extent always try to discover the hidden experience at the bottom of the trouble. Some do this by questioning under hypnotism, others by normal questioning, others by encouraging the patient to talk until he is literally talked down when this trouble causing submerged experience is very apt to come to light.

Another theory concerning the nature of the subconscious is that resulting from the teachings of Professor Jung. Professor C. G. Jung was formerly of the University of Zurich. He is one of the most brilliant and original of the followers of Freud. Gradually he came to modify some of Freud's most fundamental doctrines. Particularly did he modify the doctrine of the sex origin of the psychoneuroses. Also he elaborated what he calls a "synthetic method" His best contributions are not to case methods in mental healing, however, but to the field of general psychology.

only distinguish between the extravert and the intravert but between many varieties of combinations of these four

One of his main contributions is concerning the two types of personality, the Extravert and the Intravert. The Extravert is one whose mind is directed outward to the external world and to society. The Intravert mind is turned inward to thought, meditation and invention to the regulation of life by convictions and ethical principles and so forth. An easy distinction between the types is made by taking Theodore Roosevelt as typical of the first and Woodrow Wilson of the second. By recognizing these two types we have added to our ability to understand human nature and to perceive causes for peculiarities of behavior which would otherwise escape us.

However, since the differences between these types are not always clear and since many people indeed vary from one type to another in different periods of their lives Jung added to the formal distinction between these types in the following way.

He said there are four primitive functions which he regards are incapable of further analysis or simplification. These functions are Thinking, Feeling, Intuition, and Sensation. These exist in every individual but Jung was the first to point out that their effect will vary enormously as one or the other is predominant and is linked with extravert or intravert tendencies. Thus we must not only distinguish between the extravert and the intravert but between many varieties of combinations of these four

fundamental functions producing personalities.

Another great name to follow these two is that of Alfred Adler of Vienna, founder of another system of Psychiatry. His most important work is "Theory and Practice of Individual Psychology" (English Translation 1929). He attempts no system of medical psychology like Freud. His work is resolved into a very flexible technique adapted to the cases with which he is dealing. Patients are not classified but each patient comes with his own certain problems which Adler proceeds without classification to study and solve. His treatment begins with a consideration of the present disabilities of his patients, from which he works backward, to the causes and origins in the past. The sexual motive, unless it is plainly indicated by the patient's present condition, is not the object of his particular consideration. He regards, for example, bed wetting in children as due to "organ inferiority" in the urinary tract, not to desire for sexual gratification. In his two leading works' there are three leading thoughts presented.

In his work on "Organ Inferiority" he holds that a sense of organic weakness in childhood or in youth may result in psychic and mental disturbances later. Most physicians would regard the psychical malady as a manifestation of physical disease or as invariably caused by physical weakness. His theory on the contrary is that physical weakness in childhood, which, in most cases is due to

"organ inferiority" tends to produce a sense of inferiority in the child's mind, which in Adler's opinion, is the sole or leading cause of every psycho-neurosis.

His second thought presented amid the fine reasoning in his "Individual Psychology," is the assumption that a large proportion of children are obsessed by a feeling or delusion of greatness or by a great desire to lift themselves above their fellows. This idea is quite different from the generally accepted ideas in this type of psychology and does not seem to find much credence given to it.

Adler's third proposition which regarded by most critics as his best and by some as the only one of value is that: every normal child at a comparative early age desires freedom to develop and pursue what Adler calls its "life-line" -- that is, those objects and elements of the environment which attract it and help it on its way. Adler regards with the same importance as Freud the early experience of a child. However, he disagrees with Freud in that he does not give nearly the same value as Freud to the child's first expressions of will-proclivities. He holds that if the child finds the world a happy place, he will learn to love it and life and he will develop along normal lines. If, on the other hand, in its early efforts to develop the child is denied freedom and is forced into some other mold or is sternly repressed or overwhelmed by a more powerful personality, the child will become discouraged. It will

1. Studie uber die Minderwertigkeit von Organen, and Individual Psychology, English Translation, 1929

probably abandon its "life-line," and it will quickly acquire a sense of inferiority which may accompany it through life. Such a thwarting of its will may easily cause a child to develop into a psychopathic personality. The child will subconsciously prepare expedients to meet the conditions with which it is confronted, and they afterwards become symptoms of its disease. A child so beset will not infrequently capitalize its sense of inferiority to gain consideration it could not gain in any other way. Rest, food, medicine, seem to be powerless to remove a state of invalidism created in this way by the mind. On the other hand if the patient discovers what Freudians call "the mental mechanism" through which these symptoms were formed then the physical ailment begins to pass away and the mind of the patient, freed from its debilitating sense of inferiority, recovers normal tone and cheerfulness.

In addition to these theories of repressions and the ill effects from them several minor additions to the general conditions covered by these theories should be noted briefly.

The influence of the parents upon the children in their early life has much to do with their reaction upon the world at large. In every child there are latent or active both the self assertive or masculine tendencies and the protective or feminine tendencies for psychologically

we are all bisexual. In the proper development of these natural sex tendencies there may be very harmful influences exercised by the parents. A boy may become so dominated by the fear of his father, because of the latter's harsh demands, that he shrinks to the protection of his mother and never develops the masculine characteristics which are needed to play a man's part in life. So too there is a mother fixation resulting in mental injury, and other similar phenomena.

So, too, the minister who practices mental healing will encounter two other sex affected types, the invert and the pervert. The invert is the one who is sexually attracted by the same sex. The pervert is the one who sex activities are turned aside from function from normal desires and gratifications. They represent varifications of our main subject which are important enough for discussion in practically every book written upon the subject of religious and mental healing. Dr. Oliver's book, quoted above, has two long chapters which are especially clear and helpful to the practitioner of religious healing who needs information along these lines.

XXVII

(a)

As to the power of the subconscious which has been given as the second point in this chapter on the nature and functions of the subconscious, several illustrations can easily be given of the enormous power of the subconscious mind over the body which amounts at times to the

taking even of life itself.

An amusing case of the power of suggestion is reported by Gillet, one of the pupils of Coue: Once on a holiday excursion he was awakened by a violent paroxysm of asthma from which he was a sufferer. He was in great distress from lack of breath and got out of bed to open the window for more air. But he could find neither the window nor matches. He felt about in the dark room feeling if only he could get more air he would be better. At last his hand came upon a pane. When he could not discover the lock he took a slipper and broke the pane. Again and again he drew deep breaths of what he thought was fresh air. The throbbing in his temples ceased, he climbed back into bed and slept quietly until the next morning. But when light came he discovered he had broken a glass case enclosing a clock. His mind had accepted the idea that fresh air was flowing into the room and thus he slept soundly!

Dr. Sadler of Chicago reports in an article in "The American Magazine" of August 1923 an instance of where a man who had been in an accident was blind in one eye because of, what he said, was a splinter of steel in the eye. Occulists who had examined it reported that no foreign object was there. Dr. Sadler's examination also found no foreign body present. Believing then it was a case of hysterical blindness brought about by the action of the subconscious. Dr. Sadler told the man to return the fol-

lowing day when he would have a magnet present to draw out the steel. When the man returned he found Dr. Sadler had a large, hollow, horse-shoe shaped piece of wood. Dr. Sadler seated the patient in a chair opposite this magnet. He told the man that he would turn on a current of electricity. When this lighted a bulb on the wall opposite it would also set up a magnetic pull in the horse-shoe which would pull the steel out of the eye. The switch was turned, the bulb lighted, and the man began to see with the eye which had been blinded. The subconscious mind had really caused the eye to be blind and then when it was overpowered by the new idea the blindness thus falsely created was removed.

A hundred hospital patients were given a mild mixture containing nothing but sugar and water. It was then pretended that the mixture contained an emetic administered by mistake. Eighty out of the hundred were immediately sick. Their minds accepted the idea that the mixture was an emetic, and so great is the influence of the mind over the body that the physical reaction of sickness followed.¹

The following detailed experience throws added light upon the influence of the subconscious, coming as it does from the leader of the Emmanuel Movement.²

"People are greatly impressed to-day by the discovery of the effect of the secretions

1. Nerves in Disorder Schofield, A.T. p. 139
2. Body, Mind, Spirit Worcester and McComb p. p. 15

of the so-called ductless glands on our psychic states, but beyond question our mental and moral condition affects these glands, just as it affects our appetite, our capacity for work and our sleep. For these reasons I am constantly asked by physicians to cooperate with them in improving the psychic and moral condition of their patients with a view to increasing their chances of recovery. Perhaps I may cite a single example. Several years ago a surgeon asked me to go to the Eye and Ear Infirmary in Boston to see a girl of twelve or thirteen years of age who had been suffering for a week from convulsive vomiting following a double mastoid operation. He told me that the child had been able to retain no nourishment, that she was completely exhausted by the long continued spastic condition, and that unless she could obtain sleep and retain food, during the next few hours, he thought she would die.

When I entered the room I saw a sad sight. The little girl wasted to a skeleton, bent backward like a bow, was still feebly vetching. Her weeping mother held her by one arm, the nurse by the other. I asked these women to withdraw to the other end of the room, sat down by the child and said I would tell her a story of how bears made their dens in the winter and that while I told it she would fall asleep. I continued to reiterate how the bears got sleepier and sleepier and that she would be sleepy too. In about five minutes this suggestion began to take effect. The little girl relaxed her wasted body and slept profoundly. I then suggested to her that she would sleep for about three hours and that when she awoke her stomach would be perfectly quiet and that she would feel hungry and that she would ask her mother for food and that her mother would give her all she wanted. Before leaving I instructed the mother and nurse not to disturb the child until she awoke of her own accord and then to give her in reason, anything the child wished and to let me know of her condition before I went to bed. At about ten o'clock that night the mother informed me on the telephone that her daughter had slept three hours and that on waking she had said, "Mamma, my tummie feels good. I want something to eat." Accordingly the nurse gave her a bowl of milk and a package of soda biscuit. After finishing these, the child said, "I want another" and they gave her a second supply which she dis-

posed of. Then she said "I want a bottle of ginger ale. Her mother feared this might be excessive, but, inasmuch as by that time she had begun to regard the child as enchanted she gave her a glass of this beverage. The child immediately went to sleep again, awoke feeling bright and well the next day and without any set-back was restored to usual good health."

One more illustration from the same source should be added because it is so unusual and yet convincing.

"Some years ago," says Dr. Worcester, "as I was about to start for California a physician telephone me and informed me that he had a very ill patient in the Massachusetts General Hospital who had not been able to obtain natural sleep for some time. He said that drugs had lost their efficacy and that unless this woman soon found herself able to sleep she would probably die. I was obliged to tell him that my reservations had been made to California, and that the car was at the door to take me to the station but that if he wished me to do so, I would ask Dr; McComb to go at once to the hospital. It was a very stormy night in January. Dr. McComb, I imagine, was not too well pleased to be summoned out after a long Sunday in Church, but in a short time he sallied forth and appeared at the Phillips House. He entered the outer room, where he found two physicians and some nurses. Having divested himself of his overcoat and galoshes, he quietly followed a nurse to the patients bed chamber, remained there perhaps five minutes and on emerging without speaking he began to put on his great coat. The physicians in charge said to him, "Dr. McComb, where are you going?" To which he replied, "I am tired and I am going home to bed." The doctore answered, "I am sorry to hear you say so. I thought if you would come you would try to do some good." Dr. McComb answered, "When I left your patient she seemed to me drowsy, but perhaps you had better go in and look at her yourself." The physician went quietly to the bedroom. On his return he said, "Man alive, she's sound asleep! Before you go home tell me how you did it and why I couldn't do it." Dr. McComb said, "That was easy. I sat down on a chair beside this woman and took her hand. I said to her: Dear lady, you're tired

and I have come to bring you sleep. I am going to recite the Twenty-Third Psalm to you and while I am repeating it you will fall asleep! And she did so." The physician remarked, "I've often heard about these Psalms, but I didn't suppose they were as good as that."

XXVII

(c)

Our last point under this chapter of the influence of the subconscious is the relation of the subconscious to the general health. The quotation given below from Weatherhead ¹ gives about as good a summary of this as we can present.

"Spiritual healing is thus a complementary method rather than a separate art, and, as far as one can see, it will never supersede the practice of medicine and surgery, because it has its own province in which to work. Let us ask next what this province is?

To do this let us divide all disease into two rough classifications, and speak of physiogenic trouble and psychogenic trouble. Of course as the words suggest physiogenic trouble means trouble the root of which is purely physical, as when a man breaks his leg at Rugger. Psychogenic trouble means trouble the root cause of which is in the mind. (I did not say the brain). Worry, fear, shock, often bring on physical symptoms. In making this classification we must be careful not to stress it. We must note that psychic trouble may ensue on physical injury and illness, as well as physical trouble on psychic conditions."

In a foot note on the same page Professor Weatherhead adds,

"A lack of balance in the proportion of glandular secretions brought on by physical changes, exhaustion, wrong diet, may so disturb the metabolism of the body that the whole mental and spiritual outlook of the patient are distorted. One doctor writes of a case he had where a man's

1. Psychology in the Service of the Soul, Leslie D. Weatherhead MacMiller Co.

happiness and that of his family, his affections, and even his religious belief and faith in God was imperilled by the fact that he was not drinking enough water to keep his blood pressure at the proper height."

XXVIII

The power of the subconscious is revealed in another way by evidences we see of hidden powers in man. We see this illustrated by a mother who is apparently at the end of her endurance so far as physical labor in taking care of her family is concerned. Then several of the children become ill and her labor is increased greatly. But in spite of the fact that it seemed as though she could do no more, now she does not think of herself or of her exhaustion. She has a sense of some new power and this stays with her until the emergency is passed.

In times of emergency people lift objects and carry them from a burning house that in calmer moments when the emergency is over they are unable to lift and return to their former place. Experiments show that the strength exerted by a subject under hypnotic influence is approximately one third greater than the normal strength.

Professor William James published a magazine article many years ago entitled "The Energies of Man." In it at one place he says "most of us do not live within sight of our limitations."

The practical use that can be made of this is that we can learn to live at lower tension. By this is meant

the interworking of all our powers without a feeling of haste or anxiety. Lessons are usually needed in practising the art of relaxation and it is here that the practitioner of religious healing can be of much help not merely in the regaining of health but in the keeping of an original condition of good health. It is surprising how much of the Bible emphasizes both by precept and example this way of living. Jesus says for instance "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." This peace was a personal inner peace attained even with a knowledge of his struggle in the Garden of Gethsemane and on the Cross immediately before him. So Paul speaks of attaining joy, the Psalmist says "Underneath us are the everlasting arms," the twenty third Psalm speaks of the protection of the Good Shepherd, Job sees God in a storm and is satisfied, and so many other Bible passages could be added which give direct help to the one desiring help from religion in learning to live at a lower tension.

One reason that the so called healing cults have grown so rapidly is that people have felt a lack in the teaching of evangelical congregations for help in attaining inner peace. Two well educated members of the Christian Science cult who attended worship services in my congregation in which they heard me emphasize this phase of the Christian life, told one of the elders of my church that if our con-

gregation had formerly had a message like that that they would never have taken their membership to the Christian Science religion.

The cultivation of courage, peace of mind, purity, cheerfulness, forgiveness, and confidence, is very distinctly an important phase of the teaching mission of the church.

XXIX

There is a great therapeutic value in confession without the addition of any accompanying moral instruction. Dr. Harry Emerson Fosdick recently brought this to the attention of the Protestant Church by his article on the need for a Protestant confessional. The Protestant minister who lets his people know that he is willingly accessible for personal conference will discover an enormous field of helpfulness gradually opening for him. In "Psychology in Service of the Soul"¹ there is a whole chapter devoted to the subject "The Value of Confession." In this chapter the author quotes well known authorities in literature as supporting the thought expressed in the chapter subject. He quotes the following:

"Bacon says:

'This communicating of man's self to his friend ... cutteth grief in halfe.'

"Spenser has this line:

'He often finds present help who does his grief impart.'

"Shakespeare says:

'Give sorrow words: the grief that

does not speak
 Whispers the o'er fraught heart and
bids it break."

Many who have had friendly contacts with people have had experiences in which a man has come for advice. He has related his troubles in detail, and then before advice can be given him he says that he now sees the solution. The bringing of the full experiences to light has helped enough that now he sees the solution.

Professor Weatherhead at another place gives an illustration showing how an unconfessed sin became a repression or mental boil producing at least the outward
1
semblance of physical illness.

"A lady who heard me lecture on psychotherapy asked me to go to a town fifty miles away to see her gardener. The case may be summarized briefly. He had been in her employ over thirty years, and had worked well till the last three years. During that time he had become morose, sulky, brooding. He complained of a pain in the chest, and could not do his work. Several doctors had overhauled him without finding anything wrong. The last had told him he was a lazy devil and should get up and work. For a number of weeks his employer had had him at a convalescent home where he got no better. When I saw him -- and I went with great misgivings -- he was in bed, for a time we got nowhere. He would not speak save in monosyllables. I intuitively felt that he needed God more than any elaborate treatment. Without asking permission I prayed with him. Then I got up, and earnestly invited him to tell me what was on his mind. Out it all came, higgledy, piggledy, in a torrent of words, sometimes choked with tears. It was a pretty ghastly story and I wont repeat a fact of it. Then I spoke of God's forgiveness: of its reality and power. I got him to pray, not asking for but taking God's forgiveness.

Suddenly he said, 'The pain in my chest has gone.' I went down and told his employer that he would be better: and while we were still talking in the hall, he came down dressed in his working clothes, and his face was radiant."

Care must be taken in the matter of confession that there is no habitual spinning out of all the details which thus produce a suggestion inviting a continuing in sin as they are presented to the mind.

Dr. Jung is quoted by Dr. McDougall as saying "One can easily understand what it means to a patient when he can confide his experiences to an understanding and sympathetic doctor. His consciousness finds in the doctor a moral support against the unmanageable effect of his traumatic complex. No longer does he stand alone against these elemental powers but a trustworthy man reaches out a hand, lending him moral aid in the battle against the tyrannical oppression of the uncontrolled emotion."¹

One can see how even much more the sincere prayer of confession would be of help.

XXX

Certainly one who thinks intelligently and at length about religious healing asks the question "What is the relation of prayer as an objective force to the healing of disease." Here of course we touch upon another greatly debated field, for there are many Christians in the modernistic and humanist group who say that prayer has merely

a subjective force and has no objective value.

But if it were in place here to enter into this discussion we could present many instances of where prayer has accomplished certain definite objective ends. We have sufficient theological backing and backing in the field of religious therapeutics to have taken for granted the objective working power of prayer. How it accomplishes things outside of the person praying we do not know. But there are many things in this field we are investigating which we do not know. The cause of cancer is a mystery. The reason why certain serums have a curative effect on certain diseases is a complete mystery. We do not know anything definite about electricity, a great curative agent, as well as a great world force. So our ignorance as to the why and how of operation of prayer can properly leave us unabashed. We know we are living in a spiritual universe and prayer is a spiritual force. We know we don't get everything we pray for but we don't get all the music we tune in for on our radios and yet we do not discard our radios.

To wander further into a discussion of the effect of prayer as humanists and conservatives discuss it would be amiss here. Let us discuss prayer as an objective force in religious healing. The following is a quotation from the well known Dr. Streeter.¹

"As a matter of fact, whether it is because when we pray for others we are less blind to their real and highest needs than when we pray for our-

1. Restatement and Reunion B.H. Streeter p. 17

selves, or whether it is because such prayers, being more disinterested, are more truly prayers 'in His name', it is the experience of many with whom I have spoken on this subject that such prayers are answered too often and in too striking a way to make the hypothesis of coincidence at all a possible explanation."

A teacher in philosophy writes

"Roughly speaking it is safe to claim that very many functional diseases can be cured by means of prayer. Functional diseases may be defined as those in which no organic tissue has been destroyed so that the organs remain intact, but in which their activity is defective or in some way irregular... There is of course no reason why a patient suffering from a functional disorder should not earnestly pray, together with the members of his family for his recovery. Such prayers all the more will assist in affecting a recovery if good nursing and competent medical attendance are also employed." 1

As to organic diseases the same man says

"It is well known that the progress of all incurable disease may be somewhat checked if the patient remains in a cheerful state of mind, and that his courage and confidence increase his chance of recovery from an infectious fever or a surgical operation. So that while the power of prayer in such cases is restricted, it may be of assistance in connection with other agencies." 2

William James said that prayer for the sick "should be encouraged as a therapeutic measure. Being a normal factor of moral health in the person, the omission would be deleterious." 3

Quoting again an authority in the field we are investigating, the leader of the Emmanuel Movement, we read,

"Instances are within the knowledge of the

1. A Student's Philosophy of Religion - Wright pp. 270, 271
2. A Student's Philosophy of Religion - Wright pp. 270, -271
3. Varieties of Religious Experience p. 463

A very generally known illustration of the effectiveness of prayer is that related by Dr. Stanley Jones. When his health was breaking because of working and overwork he stood on the porch of his cottage in India and told God he could do no more. Then in answer to that prayer he heard an assurance that he should leave that matter to God. After a short rest period he went back to his work, as strenuous as ever, and has suffered no injury since to his health. Some psychologists of course would explain that as a subjective experience. Other workers and writers on the subject of religious healing will maintain that it was an objective answer to prayer coming from a personal God. As we said before, a study of our subject leads us into various psychological and theological controversies. The recent trend of writers such as Whitehead, Jeans, Millikan, Eddington, and others is distinctly toward belief in the reality of a spiritual universe and in such a universe prayer as a subjective force would find a vital place. Meanwhile we could add many illustrations to show that in the field we are investigating prayer is really a force that proves true the old time wall motto "Prayer changes things."

with some words of his own.

XXXI

Several times mention has been made in this paper of the conflict between the methods and theories of present day leaders in the field of our investigation. We would like to quote here from one of these leaders to substantiate

this assertion of the writer.

"Psychotherapy, like all new movements has its dangers. The theories of Jung and Freud, and others of the psycho-analytic school, are by no means all consistent, either with themselves or with each other. The partisan is liable to be too readily convinced that the case before him typifies Freud's teaching, while another would diagnose it in terms of Jung's or of Adler's theories, according to his own partiality. We need those who undertake this work to be friends of all and the adherents of none, to be ready to use hypnotism, suggestion, free association, word association, or any other method of psychotherapy, and to ignore the fact that some schools hold to one and despise the other. The mental healer must be eclectic in his method." 1

XXXII

Likewise in the chapter of this paper discussing "Jewish Science" the assertion was made of a belief that the mind could control in some ways at least, organic as well as functional disease. So here we would like to present some authority for believing that which is now a belief which has far more enemies than friends. 2

Weatherhead in the Appendix to his book quoted above tells how the flow of milk in a nursing mother was stimulated after physical means had failed to restore this flow. He gives these other quotations which we append here along with some words of his own.

"It is noteworthy that Coue would not recognize a limitation of his method to psychogenic disease. His book "Self Mastery Through Conscious Auto Suggestion contains many instances of the cure of alleged physiogenic diseases (e.g. the cure of

1. Psychology in Service of the Soul Weatherhead Foreward p. X
2. Ibid p. 213

club foot p. 47). 'I confess' says Principal Cairns in his recent and important book, "The Faith that Rebels" that unless one possesses a comfortable a priori theory which enables one satisfactorily to decide as to what is or what is not true beforehand, it is extremely difficult to escape from the conclusion that diseases usually called organic sometimes yield to (psychological methods as certainly as many that are called functional." 1

"'Mental therapeutics,' says Dr. Alfred Schofield, of Harley Street, 'are not efficacious in nervous diseases only' and he proceeds to give cases to illustrate his claim. Baudoin would seem to take the same view. 'We have to note', he says, that there is no radical difference between the action of suggestion when its results are purely functional and its action when its results are organic."

".... It may be that ideas implanted in a suggestible mind, or presented to a personality strong in faith, will lead even to the building up of cellular tissue in an organ diseased through physical causes. Sober thought may yet revert to Luther's saying, that if we have faith enough to be healed, there is no disease from which we may not recover' and the dictum of the British Medical Journal that there is no tissue of the human body wholly removed from the influence of spirit is at least a significant step in this direction." 2

the true disciples of XXXIII exercise in His name a healing

All this new and comparatively sudden interest in religious healing is really a rediscovery of an important power and activity of the Early Church. Even critics of the early Church admit its healing activities which of course are most generally referred to as the casting out of evil spirits. Some of this expulsion of evil spirits was likely the genuine expulsion of spirits from those possessed, some of it was the effect of suggestion, and some was no doubt

1. Page 159
2. The Faith that Rebels Cairns p. 78

the effect of prayer. In this interpretation, of course, as we have shown, there would be an endless variety of agreement and disagreement in the chaotic condition of agreement and disagreement now existing among followers of religious and mental therapy.

Harnack, a great critic of the early Church says "No flight of imagination can form any idea of what would have come over the ancient world or the Roman Empire during the third Century had it not been for the Church."¹ Gibbon mentions in his fifteenth chapter as the third cause of the spread of "the miraculous powers of the primitive church." Among these he names the expulsion of demons, but of course he dismisses the whole matter with a scoff as a product of superstition. The literature of the anti-Nicene period is filled with a sense of conquest over sickness, disease and moral ills.

Irenaeus writing about 180 A.D. says "Those who are the true disciples of Jesus exercise in His name a healing ministry according to the gift which each has received from Him. Some surely drive out demons, so that it frequently happens that those thus purged from demons also believe and become members of the Church."²

Justin Martyr (128-150 A.D.) writing to the Roman Emperor of his day gives the very formula which the exorcist used. He says: "Many of our Christian people have

1. Expansion of Christianity Vol. I p. 161 (English Translation)
2. Adversus Haereses Book II

healed a large number of demoniacs throughout the world and also in your own city, exorcising them in the name of Jesus Christ who was crucified under Pontius Pilot."

Tertullian too refers to the power over evil spirits possessed by the early Christians.¹ References are found also in Cyprian, Lactantius, Athanasius, and others. As late as the time of Augustine we find that belief in the healing power of faith was still extant. In his "City of God" he describes various healing wonders of which he was an eye-witness and which were done in the name of Christ.²

Exorcism and healing gradually died out from various causes. One was the abuse to which it was subjected. Another was the increasing secularization of the church and the consequent loss of faith. A third cause was a strangely growing belief that pain, disease, and weakness were the expressions of the Divine Will and were even helpful to the spiritual life.

A most interesting and important item of history however, follows and that is, that, whenever any outstanding religious personality appears there is always a concomitant outburst of healing power. Such men as Francis of Assisi, Luther, George Fox and John Wesley were all able in certain cases to restore health to certain individuals with whom they came into contact.

1. Apology Chapter XXIII and Chapter XXXVII
2. Book XXII 8

Many writers recognize more or less specifically that wherever there has been a revival of religious living there has been an accompanying increase in the sense of well being both in soul and body.

XXXIV

Another feature of religious healing that is receiving attention is that of its relation to pastoral theology. Nearly every Protestant pastor makes pastoral calls upon his members who are sick even if he makes no other pastoral visits. There is a great confusion as to the value and purpose of these visits and as to what should take place during the course of them. Some ministers so far miss the purpose and opportunity of them, that not only are their calls neutral but actually negative in their effect. I have just learned of a flagrant case of this. A pastor of a church in the city in which I now reside, a man of experience and years and pastor of a church of 500 or more members called on a young woman physically ill with accompanying mental symptoms and a background of sexual sin. He stayed too long in his visits and discussed with her over and over her symptoms in detail with such a depressing and exciting effect after he left, that finally he was not allowed to enter the sick room.

My interest in this problem used as a subject for this paper goes back to the time when as a college and theological seminary graduate I began to make my first

calls as pastor. My training suggested that I read the Bible and pray. But what should I pray for? Should I pray for an immediate recovery and expect a miracle? Should my prayer be an oratorical exercise for its cheering effect upon the patient in a wholly subjective way? What was the use of prayer in a patient's room where there was typhoid or measles, diseases which ran a regular course? Would prayer shorten the duration, or change the outcome, and what should be the subject of prayer for a patient, say, who had a broken leg? Again the thought came, why did I call? Some patients are really made worse with some kinds of calling. Was my calling just to let the member know of my interest or could I help? Why couldn't I help as much as the disciples could on occasion when they cured?

Seeking some working basis for my sick-calling I wrote to a relative, head of the department of practical homiletics in a theological seminary of recognized standing and other than the one of which I was an alumnus. He said there was very little published which would give me an answer to my questions but referred me to two books, one then out of print and the other recently published. And he really gave me a very complete bibliography, so scarce was material upon religious healing as recently as 1924 - 1925 - 1926. One of these books was "Religion and Medicine" by Worcester, McComb and Coriat, now dis-

placed by Dr. Worcester's later writings and especially by the book "Body, Mind, and Spirit" frequently referred to above. The other was "The Way to Peace, Health, and Power" by Bertha Conde.¹ Trines' books and some essays of Emerson were about the only modern additions which could have been made to the list.

From my interest in this, thus begun, I have made my sick visitation a subject of especial interest. The publications of The American Guild of Health I have found most directly helpful. I am planning now to leave in all sick rooms two of their pamphlets giving helpful directions for direct prayer for illness, organic as well as functional and also direction for the cultivation of the mental and spiritual background most conducive to securing and keeping of physical health.²

Where I have found those whom I believed to suffer-
ing from psychoneuroses I have followed suggestions made by Dr. Sadler in his book "The Mind at Mischief" referred to previously. Sometimes I have made these to the patient directly. Sometimes, feeling it was inadvisable for the patient to know too much, lest the suggestion be negative I have left Dr. Sadler's book with discreet members of the family who were instructed to read certain portions. At other times I leave Bertha Conde's book referred to above. I always have two copies

1. Published 1925 by Charles Scribner's Sons New York
2. These pamphlets are "A Spiritual Method" and "A Talk with an Inquirer" by Franklin Cole Sherman - American Guild of Health - Cleveland, Ohio.

of this book just for lending. I make my sick calls now to assure the ones who are sick of my interest as representative of the Church, to help them attain a cheerful atmosphere conducive to recovery, and to bring help thru a power which the pastor should possess perhaps a little more than anyone else. I have had occasion to use suggestion and auto suggestion with good effect. Just recently a twelve year old girl in a highly nervous state was hysterically weeping because of the death of a little brother under especially sad circumstances. After I had asked permission to go to her room and help and had received the permission I spoke to her about stopping weeping for the sake of her mother who could hear her. When she quieted a little I suggested she should help me help her to go sleep. I suggested to her in a monotone. "Little by little I'm getting sleepier and sleepier, soon I'll be asleep." Sleep followed within about five or ten minutes. I have a general outline for prayer which is used with variations upon circumstances. It has three main petitions, first that God will bless the doctor and help him to do his best, second, that God shall help the patient determine to get better, for our own mental attitude means much in our recovery, and third that some of the power which Jesus gives to us when he says "And greater works than these shall ye do because I go to the Father" shall come, and,

in a supernatural way aid in the recovery of the patient. At other times I use a prayer which asks for such a peace as Jesus possessed when he says in John 14:27 my peace I give unto you" a peace as the Psalmist refers to when he says "Underneath are the everlasting arms," and as the poet has in mind when he writes

"Rocked in the cradle of the deep

 I lay me down in peace to sleep."

and as Ralph Waldo Trine has in mind when he uses for the title of his outstanding book these words "In Tune With The Infinite."

This procedure contains much which is not in agreement with some current psychology and theology. But it has caused my sick visitation to be helpful, as I have been told repeatedly. It has caused my sick calling to change from being a detested part of my work because it seemed so purposeless, into one of the most interesting types of calling used by the pastor of an active church.

This last chapter may be called a practical conclusion as far as that is possible because of the controversies, of the limited amount of knowledge, and of other difficulties to which we have referred.

It is evident by this time that a summary or a conclusion to this study is difficult. While religious and mental healing dates back almost to the limits of

history in some of its aspects, any effort to connect it with a scientific basis dates back only a few years to some incidental experiments on the part of psychologists as Willian James or Morton Prisiu previous to that. Now suddenly there is a large and growing interest because of Christian Science, the Emmanuel Movement and other causes.

Those interested are sometimes at variance in their theories and practice with the bitterest animosity¹ as Christian Science and the Medical Profession. At other times investigators differ greatly tho on friendly terms.

Modernism and fundamentalism unfortunately carry their widely differing interpretations of the power and value of prayer into this field. The question of the value of the practice of mysticism and the reality of its experiences also enters. Professional jealousy between doctors and laymen has its effect in the field we are investigating. The whole battle of the psychologists which ranges around Freud and also around those who are concerning the nature of mind and of soul also must be considered. Reliable and supposedly competent authorities completely disagree, for instance in the reality and possiblity of demon possession and on the effect of the mind and of prayer on organic disease. For instance

1. Mental Healer, a Competitor of "Helper?" Louis J. Lewis
Medical Economics March 1931 p. 71 f

John Wesley in his Journal tells how by prayer he instantaneously cured his own headache and the lameness of his horse.¹ In contrast to this we have the already mentioned statement of Dr. Sadler to the effect that while he believes God can cure organic disease he has never seen this done. And then too we have the belief of the group which hold that prayer has only a subjective value, and no objective value whatever.

Several conclusions can be obtained however:

1. There is a growing demand for the practice of mental and religious healing and many are being helped.

2. Every minister should have a knowledge of this subject and be able to practice certain phases of this as enumerated below.

3. The average minister does not have the time nor facilities to deal with a very large per cent of sufferers from psycho-neuroses. He should know enough about mental healing to recognize that they need a psychiatrist and not a medical doctor and direct them accordingly.

4. The average minister should see that sex perverts are more than just sinners loving their sin. That they are victims of mental aberrations and need treatment as well as prayer. This is one of the main contributions in the new book "Psychiatry and Mental

1. Quoted in Body and Mind and Spirit p. 348

Health" by Dr. Rathbone Oliver.¹

5. The minister can make much use of a knowledge of suggestion by quieting those overcome by grief, and by creating a calm and then victorious frame of mind in those who are sick or overcome by disappointment.

6. Prayer has an influence subjective for sure, and objective too, as those believe who accept certain phenomena not accepted by the humanist group.

7. An atmosphere of victory and joy and a knowledge of how to create and maintain this atmosphere can be left in every sick room by the pastor making routine calls.

8. Protestant churches in particular must pay more attention to the healing power of religion. This can be done by teaching concerning the subjective and objective power of prayer and also by teaching that religious major emphasis is positive not prohibitive and that its major virtues are not negative virtues but positive including those of being calm, even tempered, trustful of God as a God of love, practicing an inner peace, knowing the meaning of joy as Paul urges it and practising this, and of living positively and victoriously.

9. Results seem to indicate that (a) Neurotic patients, alcoholic patients, drug addicts, and the like are benefitted by spiritual therapy.

(b) The morale and comfort of a patient with organic disease may be improved while the disease continues to run its course.

(c) Outside forces enter in at times subject to the general rules prevailing concerned answered and unanswered prayers. Definite results are here hard to chart because of prejudices of observers, and difficulty of diagnosis as to whether the disease cured had been really organic or merely some psychoneurosis.

10. Much controlled experimentation is yet necessary to place this matter on the basis of a science or definite system of practice. It must be remembered that it has been shown possible to teach the patient to so control his attention that he is able largely to ignore his symptoms.

11. Further study should deal with the following problems.

(a) What common essentials do these practices or methods have?

(b) Can these common practices be given a form and procedure adapted to scientific use?

(c) What are the benefits, limitations, and dangers of the common features of these methods as established by a careful tryout under controlled conditions by cooperation physicians and clergymen?

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