

which has been uppermost in mind in coming here today. To the great mass of observers the thing for which Christian Science stands is *bodily healing*. It claims to be a system of cure for all bodily ailments, though for the present, owing to the elementary character of the experience of most of its adherents and the wrong attitude of the world at large, its leaders counsel recourse to ordinary practitioners in the case of a few specific affections. Christian Scientists do not yet as a rule dispense with the services of the dentist, or in case of broken bones, with the aid of a surgeon. Theoretically, however, every form of disease and suffering is curable and eventually will be actually cured—it being asserted that under ideal mental conditions even hunger will be satisfied without food.

Such are the claims of Christian Science actual and prospective. And it is to be said that, to a considerable degree, its claims are being substantiated. I will not weary you by citing instances or adducing proofs. Indubitable instances of cure you very likely know within the circle of your own acquaintance. And it is a matter practically beyond question that today there are a number of men and women who were sick and who now, by every test, appear to be permanently restored through Christian Science.

Now, if in this record of cures wrought, Christian Science stood alone, the evidential value of the fact would be very great. But I beg you to notice that this record can be duplicated. If the Scientists can point to those who through the acceptance of their doctrine or through their treatment have attained health again when diseased, so can the advocates of Faith Healing or Mental Healing or Magnetism (so-called). We remember, too, those who of late have made the pilgrimage in faith to the sacred grotto at Lourdes, and who, according to the testimony of unimpeachable witnesses, have returned to their homes rid of all their infirmities. Nor can the great volume of testimony to the healings wrought through faith in the relics of the saints be ignored. And to this list should be added those cured by individuals, appearing here and there down through history (of whom our own Schlatter, of the West, is perhaps the latest example), whose word or touch seems to have had an almost miraculous effect in certain forms of disease.

All such phenomena as these evidently belong together in any broad classification of the methods of healing; and as we hold them before our thought and ask what can be made of them, there is fortunately much to aid us to a conclusion. Rather tardily, as it seems to us, for those who profess an impartial outlook, men of scientific training have been taking up such facts, and from the

patient study of a multitude of particulars framing certain definite principles. They are as yet only at the beginning of their study, but already the well established conclusions, though pertinent to our subject this morning, are so many that I cannot pretend to lay them all before you. I can do little more than indicate the tendency of trained thought upon this matter, especially in the realm of therapeutics. In its practical aspects the tendency is to recognize increasingly the importance of mental conditions in inducing normal or abnormal physical conditions, and to adjust the treatment accordingly.

To adduce a homely example—men have long realized that a bilious condition produced depression of spirits and treatment was designed to regulate the functions of the diseased organ. Today they are becoming increasingly aware that depression of spirits may produce biliousness and they are asking what treatment will best affect the mind.

With the injurious effect upon the physical condition of certain violent emotions we are all of us familiar. Anger will make a mother's milk poison to her babe. Intense anxiety will induce a fit of indigestion. Fright will paralyze the heart or whiten the hair. Indeed it is claimed that the poisonous secretions occasioned by strong emotion have in some instances been isolated by chemical process so that one could observe, as it were, the crystals of anger or hate.

And what is true of the emotions is true as well of the persistent attitude of mind. Among infected surroundings, timidity or apprehension predispose the physical organism to contagion. The wounded soldier who gives up to despair delays unquestionably the healing of his wounds.

And the same unfavorable influence upon the body may be produced through impressions upon the mind deliberately made by another. Medical students have fainted, as they supposed, from loss of blood, when the only injury they had sustained was the merest scratch upon the wrist and the slow dropping of warm water on the pretended incision.

But happily the converse of all this is equally true; and the emotions, the attitude of mind, the mental impressions may prove effective means for securing physical well-being. A recent writer upon this subject cites an instance in point, preserved in General Grant's "Memoirs, which I will give in his words: "General Grant tells how on the night before Lee's surrender he was suffering so acutely from headache that he could not sleep. He spent the night vainly trying to alleviate the pain; bathing his feet in hot water and mustard and putting hot mustard plasters on his wrists and neck. When the officer bearing Lee's letter reached him, he

writes: "I was still suffering from the sick headache; but the instant I saw the contents of the note, I was cured."

A somewhat similar instance was once related to me by a lady who had been active in the work of the Christian Commission during the War of the Rebellion. A Northern soldier in one of the temporary hospitals near the front after suffering for many weeks with typhoid fever had at last fallen into an apathetic condition from which his attendants tried in vain to arouse him, realizing as they did that his hopelessness and indifference were only hastening the fatal termination of his illness. By chance there was thrown across his cot a patch-work quilt sent from the North, on each square of which the contributor of that particular piece had written some sentiment in indelible ink. Over this quilt the sick man's eye wandered listlessly, when suddenly he sat bolt upright and, placing his finger eagerly on one of the squares, cried in a resonant voice, "That's my wife's writing." That sudden reminder of all that was dearest to him called him back to life and from that moment the man who had been counted as hopelessly ill made a speedy recovery.

Every doctor of experience knows the value of the hopeful attitude on the part of the patient; and happy is the physician whose personal quality is such that he imparts confidence wherever he goes, so that we say after a visit that we feel better, "just for having seen him."

It is precisely at this point that the student of mental therapeutics finds his opportunity, the opportunity of establishing a healthful attitude of mind, of making a right impression. We have just referred to the appreciation (and it is a growing appreciation) on the part of experienced physicians of the attitude of hope and confidence in their patients. And of late years there have been developing also a class of sanatoria in which treatment by drugs has been more and more giving place to treatment by a bright and healthful and uplifting mental and physical environment. I know of at least one such institution, the ideal of which is well expressed in this verse which contains little poetry, but considerable sense:

*"Talk health.* The dreary, never changing tale Of fatal maladies is worn and stale. You cannot charm, or interest, or please, By harping on that minor chord, disease. Say you are well, or all is well with you And God shall hear your words and make them true."

But the most striking development in this matter of mental therapeutics has been along the line of conveying healthful impressions specifically to certain individuals. This is accomplished by what is technically known in the newer psychology as "suggestion," a means of mental influence familiarly connected in our thought with hypnotism, though not always dependent on the hypnotic