

He extended his conquests far and wide from what is now the center of Nigeria, westward almost to the borders of the Atlantic Ocean and northward to the south of Morocco. Askia governed the subjected tribes with justice and equity. Everywhere within the borders of his

extensive dominions his rule spread well-being and comfort.<sup>1</sup>

The career of Mohammed Askia is possibly the best example of the influence of Mohammedanism on that portion of Africa from which our American slaves were taken.

## MENTAL HEALING OF TO-DAY<sup>1</sup>

BY H. ADDINGTON BRUCE

IT will be remembered that in reviewing the early history of psychotherapy, or mental healing, stress was laid on the remarkable diversity of opinion entertained by its practitioners with regard to the agency by which its cures were effected. While a few, like Faria and Bertrand, Braid and Liébeault, soberly sought to ascertain the laws governing its operation, the great majority indulged in all sorts of fantastic hypotheses, from the "magnetic fluid" of Mesmer to the "think yourself well and you will be well" of the clock-maker Quimby. This crude theorizing has left its imprint on the mental healing of to-day, and its consequences are particularly noticeable in the two great movements which, under the names of Christian Science and the New Thought, have been until quite recently America's chief contributions to the development of psychotherapy.

Both of these movements, as was said in the previous article, are derivatives of the peculiar doctrines taught by Phineas Parkhurst Quimby. Mrs. Eddy, the founder of Christian Science, had been a patient of Quimby's, and had been cured by him of a malady of years' standing. Profoundly grateful, and readily acquiescing in his belief that he had made a discovery of the greatest significance to humanity, she joyfully accepted him as the prophet of a new dispensation, and with almost fanatical zeal set herself to

study the "Truth" as this prophet had propounded it.

Little by little—but just at what time it is impossible to say, so shrouded in doubt and controversy is this phase of her career—she began to question the correctness of Quimby's explanation of the cures he worked. He was right, she felt, in teaching that disease was due to wrong thinking and could be overcome by getting the mind thinking right. But in her opinion it could be so overcome only because it actually was non-existent, the mind falsely imagining that the body was diseased. Thus, while Quimby had always conceded the reality of disease, although insisting on its mental origin, his disciple boldly affirmed its unreality. More than this, continuing her "investigations," she ultimately was led to deny the reality, not only of disease, but also of suffering, sin, and evil, and even of all things material; and took her stand squarely on as ultra-idealistic a philosophy as the mind of man has been invited to grapple with.

Its complete formulation was the work of years, and, we may well imagine, was attended by much brain-racking effort to meet the objections of worldly common sense. This is not the place to examine it in detail or to point out its many logical inconsistencies. What is important to note is the fact that Mrs. Eddy, after

<sup>1</sup> See also Mr. Bruce's article on "The Origin and Evolution of Mental Healing," in *The Outlook* for August 28.—THE EDITORS.

<sup>1</sup> "Discoveries in North and Central Africa," by Henry Barth. See also "A Tropical Dependency: An Outline of the Ancient History of the Western Sudan, with an Account of the Modern Settlement of Northern Virginia," by Flora L. Shaw (Lady Lugard).

testing with some success her own powers as a healer, became convinced that any one sincerely and fully accepting her revised version of the Quimbyian gospel would thereby free himself from disease, and might confidently undertake the treatment of others; and she accordingly resolved to devote the remainder of her life to the propagation of her views. The result was the founding of a new religion.

Putting aside for a moment all considerations of its spiritual and therapeutic value—for Christian Science is essentially a religion of healing—it is impossible to resist a feeling of admiration for the courage, determination, and tireless energy displayed by Mrs. Eddy in her labors to gain a hearing. When she began her crusade she was a woman well advanced in years, of the scantiest means, and quite unknown. She had alienated many of her best friends by her devotion to her "queer ideas," and was practically alone in the world—a gray, gaunt, sad, pathetic figure. Her first attempts at proselytizing only elicited derisive laughter. Yet she patiently persevered until at last, in the person of a young Massachusetts man, Richard Kennedy, of Amesbury, she found a convert willing both to adhere to the faith she preached and to aid her in making it known.

Together they opened in Lynn a school for the teaching of Christian Science, and, while Mrs. Eddy spent most of her time at work on her now world-famous book, "Science and Health," Kennedy sought to attract pupils by giving practical demonstrations of the therapeutic virtue of the doctrines he had learned from her. As a healer he proved successful enough to arouse a lively interest in the subject among the humble shoe-workers of Lynn, from whom his clientele was chiefly drawn, and it was not long before he had a number of applicants for instruction in "divine healing." This marked the turning of the tide, although it was not until several years later—after the publication of "Science and Health" and Mrs. Eddy's removal from Lynn to Boston, where she organized the First Church of Christ, Scientist, and established the Massachusetts Metaphysical College—that Christian Science took firm root and began to grow with the phenomenal rapidity that has

won for it, within little more than a quarter of a century, a conspicuous place among the religious denominations of the United States.

In 1882, when Mrs. Eddy settled in Boston, there were not one hundred Christian Scientists in the entire country. To-day there are almost one hundred thousand,<sup>1</sup> of whom four thousand are actively engaged in the work of healing. The movement has spread to foreign lands, and thus far shows no sign of diminishing vitality. On the contrary, every year sees numerous accessions to the ranks of those seeking salvation along the lines laid down in "Science and Health," and ardently subscribing to its uncompromising denial of the facts of the physical universe.

The same may be said of the New Thought movement, which has developed side by side with Christian Science. Its adherents also number far into the thousands, and it, too, has been growing increasingly influential. Unlike Christian Science, however, it has never become organized into a religious system, although it is distinctly religious in character, and in some important respects its doctrines closely resemble those entertained by the followers of Mrs. Eddy. It upholds, as Christian Science does, an idealistic interpretation of life; it affirms the supremacy of mind over matter and the practicability of curing disease by purely mental means; and it finds warrant for its beliefs in the teachings of the Bible, particularly as exemplified in Christ's miracles of healing. But it parts company with Christian Science in refusing to acknowledge the validity of the latter's manifold "denials."

While the Christian Scientist denies the reality of the physical universe, the New Thought believer, to quote one of its best known exponents, Charles Brodie Patterson, "looks upon the visible universe as an expression of the power of God. He perceives that there must be an outer as well as an inner; that there must be effects as well as causes; that all the great material universe is the visible word of

<sup>1</sup>According to the religious statistics gathered by Dr. H. K. Carroll and published last year in the *Christian Advocate*, there were then 668 Christian Science churches in the United States, with a total of 85,096 members. Doubtless Dr. Carroll's census for the present year will show a large increase.

God—God's word becoming manifest in material form; that the body of man, to some degree, represents man's spiritual and mental life; that by the influx of man's spiritual consciousness the mind is renewed, and the body strengthened and made whole." So, likewise, with disease, suffering, and sin, the reality of which is conceded by the New Thought, while claiming that they may be overcome by "the introduction of true thought into the mind of man." Consequently, the New Thought healer makes it his special business to introduce this "true thought" into the minds of his patients, confident that this is quite enough to cure them of disease.

Or, to put it otherwise, the New Thought harks directly back to Quimby's "get yourself thinking right." Indeed, it frankly acknowledges its indebtedness to Quimby, another point wherein it differs from Christian Science, which has long since repudiated him as an "ignorant mesmerist." The "father" of the New Thought movement, like the founder of Christian Science, was one of his patients, Warren Felt Evans by name, and formerly a Methodist clergyman. Less speculative than Mrs. Eddy, but sharing her belief that Quimby had fully demonstrated the possibility of healing disease "through the power of a living faith," Evans opened a "mind cure" sanitarium in western New Hampshire, and, besides treating those who came to him, wrote a number of books describing the benefits to be derived from practical application of the "spiritual laws" discovered by Quimby. "The Mental Cure," "Mental Medicine," and "Soul and Body" are the titles of the earliest of these books, all three of which, it is perhaps worth noting, were published before the appearance of Mrs. Eddy's "Science and Health." At the time, however, they attracted little attention, and the New Thought movement cannot be said to have fairly established itself until another patient of Quimby's—Julius A. Dresser, the father of Horatio W. Dresser, himself one of the most prominent New Thought writers of to-day—began to practice mental healing in Boston in the same year that Mrs. Eddy removed to that city from Lynn.

Since then its growth has kept pace with, if it has not exceeded, that of Christian Science. Although handicapped to a certain extent by the absence of any formal organization such as that into which Christian Science has been welded, it has enjoyed the advantage of enlisting in its support a far larger number of able advocates than its great rival has ever secured; writers, for example, like Ralph Waldo Trine, Henry Wood, Aaron Martin Crane, and the younger Dresser, skilled in the art of presenting abstruse themes in language understandable by the average man. Moreover, its explicit recognition of the material side of life has commended it in quarters where the sweeping negations of Christian Science arouse only a feeling of contempt. But the principal reason for its success is found in the fact that, notwithstanding its doctrinal crudities and extravagances, it has proved sufficiently "workable" to justify, in the opinion of its adherents, the extreme claims it puts forth.

The same must be conceded of Christian Science. While it is lamentably true that the Christian Science healer has been guilty of much serious malpractice, it is equally certain that he has effected cures in cases pronounced hopeless by orthodox practitioners. And it is incontestable that in numerous instances Christian Science believers, as also followers of the New Thought, appear to gain greatly in health and happiness, growing more robust, efficient, energetic, and contented than they were before their "conversion." All this, of course, is most helpful in the way of winning recruits, and goes far to wring even from the obdurately skeptical a reluctant admission that "there may be something in it, after all."

In order to appreciate just what that "something" is, and to understand why Christian Science and the New Thought, on their therapeutic side, are so strangely compounded of success and failure, it is necessary to take account of the progress achieved by an altogether different type of mental healers—men of scientific temperament and training, whose efforts have been directed to upbuild a system of psychotherapy based, not on mystical speculation, but on exact knowledge. In fact, were it not for them, psychotherapy, so

far as concerns any real comprehension of its workings, would still be pretty much where it was in the dark ages of Mesmer. While others have been rashly conjecturing, they have quietly investigated, experimented, and observed; and although they are few in number, and have been at work only a comparatively short time, they have already made remarkable headway in fathoming the processes of mental healing, and in determining its proper place in the practice of medicine.

The labors of these investigators—who are technically known as psychopathologists, or students of the abnormal in mental life—began about thirty years ago with a systematic inquiry into the phenomena of hypnotism, scientific interest in which, as already stated, had been aroused by Liébeault's demonstration of its therapeutic helpfulness. Two great centers of experimentation were established, one in the town of Nancy, under the supervision of Liébeault himself, the other in Paris, at the asylum of the Salpêtrière, then in charge of the famous Dr. Charcot. At both these places it was soon ascertained that, quite apart from its power as a healing agent, suggestion, when applied in the hypnotic trance, was capable of producing most extraordinary effects on the human organism. It could seriously modify the processes of nutrition, circulation, and digestion; could bring about temporary loss of the power of sight, speech, hearing, feeling, and motion; and could even cause the appearance of blisters, swellings, eruptions, etc., on the body of the entranced subject. The mental apparatus was affected most remarkably. Under hypnosis patients were able to remember incidents in their past life which had vanished completely from their waking consciousness; and, more striking still, if, while hypnotized, they were given suggestions that involved the performance of some act at a specified time in the future, they would faithfully obey these "post-hypnotic" commands, notwithstanding the fact that when dehypnotized they knew nothing of the suggestions they had received.

It seemed a legitimate inference that there existed a much closer relationship between the psychical and the physical in man than had previously been suspected,

and that, in view of the effects of hypnotic suggestion on the physiological processes, it was possible that many maladies apparently physical in character had their origin in some psychical disturbance and could best be treated by psychical means. Verification of this theory was not long in forthcoming. Among the patients at the Salpêtrière were a number of victims of hysteria, a disease which, on account of the predominance of such symptoms as convulsions, paralyses, and contractures, had been regarded as primarily physical rather than mental, and treated accordingly, with but little success. By hypnotizing these patients and calling up in hypnosis the memories of their past life, Charcot and his associates were able to locate the source of all their troubles in long-forgotten experiences—frights, griefs, and so forth—which in some subtle way had thrown the nervous system out of gear and provoked the hysterical attacks.

Having thus demonstrated the distinctly psychical nature of one disease—and having incidentally learned the value of hypnotism for diagnostic as well as therapeutic purposes—the investigators broadened their field of inquiry, and gradually discovered that besides hysteria there were numerous maladies which similarly originated from psychical disturbances of one kind or another. The disquieting experience might have passed completely from the recollection of the sufferer, yet under hypnosis it readily revealed itself as existing subconsciously in his memory and acting as a perpetual irritant to produce all manner of unpleasant symptoms, physical and mental. In all such cases it was found that a cure could be effected by suggestion when ordinary methods of therapy were of little or no avail. But, what is most important, it was also ascertained that the efficacy of suggestion itself often depended on the precision with which a diagnosis was made and the secret, psychical cause of distress brought to light. Nor would suggestion succeed if the "dissociation," as it is called, had progressed so far as to involve radical destructive changes in the nerve cells, rendering the malady "organic" instead of merely "functional." For, as the psychopathologist frankly admits, suggestion is powerless in the presence of all "organic"



diseases, whatever their origin, or is at best useful as an auxiliary to their treatment by physiological, chemical, and surgical methods.

On the other hand, he has learned that not infrequently the dissociative process gives rise to symptoms simulating those of organic diseases, particularly in the case of sufferers from hysteria. Some hysterical affections, for example, are easily mistaken for tuberculosis of the lungs or other organs, for abdominal and uterine growths, for intestinal obstructions; and if the patient happens to be attended by a physician unacquainted with the myriad forms in which hysteria may show itself, a wrong diagnosis is certain to be made, often with tragic consequences that would have been averted had the true character of the disorder been recognized and resort had to psychotherapy. As Dr. Pierre Janet, one of the foremost of living psychopathologists, pointed out in a course of lectures delivered a year or so ago at the Harvard Medical School, it is impossible to estimate the number of unnecessary and useless operations that have been performed to remedy conditions which really called for treatment by suggestive therapeutics.

Still further, at an early stage of their experiments the Nancy investigators discovered that in some cases suggestion might be utilized therapeutically without the aid of hypnotism. This in turn led to the discovery that every one is more or less suggestible, and rendered possible the development of a system of non-hypnotic psychotherapy resting on scientific knowledge of the laws of suggestion as worked out by painstaking psychological analysis. It is pleasant to know that in a large degree the ascertainment of these laws is due to the researches of an American psychopathologist, Dr. Boris Sidis, of Brookline, Massachusetts, whose book on "The Psychology of Suggestion" is indispensable to a clear understanding of the subject. To-day, consequently, the scientific psychotherapist does not feel obliged to make such extensive use of hypnotism as in the days of Liébeault and Charcot, but frequently works directly on the waking consciousness of his patients, deftly applying therapeutic suggestions by methods that vary according to the particular require-

ments of the case. There even are some psychotherapists of the scientific type—such as Dubois, of Berne—who seem to find it unnecessary to use hypnotism at all. The majority, however, employ it to a greater or less extent, especially for purposes of diagnosis, it being their experience that only through hypnosis—or a kindred method known as hypnoidization—is it possible to get at the subconscious mental states in which so often lies hidden the real cause of the malady they are endeavoring to cure. And, whether they utilize hypnotic or non-hypnotic suggestion, all scientific psychotherapists are agreed in recognizing that suggestion has its limitations, and that within those limitations it is necessary for the suggestionist to be thoroughly grounded in the psychological principles governing its action in order to be able to apply it with any certainty of success.

Herein is the great difference between scientific psychotherapy and the psychotherapy practiced by Christian Science and New Thought healers. Where the latter succeed they owe their success, equally with the scientific psychotherapists, to the influence of suggestion. Where they fail it is because they ignorantly treat diseases not susceptible of cure by suggestion; or because, in cases where a cure may be thus wrought, they lack the training that would qualify them to make a precise diagnosis, ascertain the true cause of trouble, and overcome it by one or another of the various methods at the command of the scientific practitioner. Fortunately for them—and for their patients—suggestion, even when unguided by scientific knowledge, is often sufficient of itself to work seemingly miraculous cures. In such cases all that is needed is to imbue the sufferer with a profound conviction, a "lively faith," in the possibility of his regaining health.

This faith Christian Science and the New Thought inspire by their appeal to the religious side of man's nature, by emphasizing the goodness of God, and by systematically cultivating in their adherents a spirit of hopefulness, buoyancy, and courage. So long as they can do this it matters not, from the therapeutic point of view, how erroneous their doctrines may be. Right or wrong, the result is the

same—the suggestibility of the believer is increased to a point which renders him peculiarly responsive to curative ideas, and, if he is suffering merely from some functional complaint, may bring about his complete recovery. There is always, however, the danger that his trouble may be organic instead of functional, in which event, however strong his faith, his last state is sure to be worse than his first.

It is to avoid this danger, and at the same time to take advantage of the therapeutic potentialities inherent in sincere religious conviction, as proved by Christian Science and New Thought experience, that a new system of mental healing, the so-called Emmanuel Movement, has quite recently been developed. It originated with two Episcopal clergymen of Boston, Drs. Elwood Worcester and Samuel McComb, men of scientific as well as theological training, who felt that in psychotherapeutics there was a field in which the clergyman and the physician might well work hand in hand. Enlisting the sympathetic co-operation of several neurologists, they opened a clinic in their church in the autumn of 1906, and have since maintained it in almost constant operation, ministering to patients who come to them not only from Boston and neighboring cities but from all parts of the country.

They have steadfastly refused, however, to accept for treatment persons suffering from diseases which scientific investigation has shown to be not amenable to cure by suggestion. All patients applying to them have first to undergo a medical examination at the hands of competent physicians, and if it is found that their malady is of such a nature as to require treatment by drugs or surgery, they are promptly referred to a physician or surgeon, as the case may be. This, of course, sharply differentiates the work done by Drs. Worcester and McComb from that of other religious healers, but, even from the religious standpoint, they have no difficulty in justifying their policy. "Most religious workers in this field," they explain, "have made the mistake of supposing that God can cure in only one way and that the employment of physical means indicates a lack of faith. This is

absurd. God cures by many means. He uses the sunlight, healing and nourishing substances, water, and air. The knitting of a broken bone or the furrowing out of new blood-courses in a diseased limb is just as truly his work as the restoration of a wounded spirit. There is no peculiar piety involved in the use of suggestion. We have seen the consumptive nursed back to life by rest, fresh air, abundant food, and kindness, and we have seen more spectacular recovery from other diseases through confident expectation and the spoken word, but we have never felt that the one was necessarily more the act of God than the other."

Restricting their sphere of operation, therefore, to the treatment of the "nervously and morally diseased," Drs. Worcester and McComb seek to cure their patients by arousing in them, through religious persuasion, a confident belief in their ultimate recovery and by bringing to bear against the disease from which they suffer the force of skillfully applied suggestion. So successful have they been that other clergymen have undertaken the same work, and have established religious clinics in such numbers that, young as it is, the Emmanuel Movement to-day holds a prominent place among mental healing systems. There are many, indeed, who see in it something more than a mental healing system, and regard it as the herald of a great spiritual awakening, and as an instrument preparing the way for broader and truer conceptions of the mission of the Church than have obtained since the time of primitive Christianity.

On the other hand, it has encountered bitter opposition both within and outside the Church, and is denounced as a radical, unnecessary, useless, and harmful departure from the true work of the Christian ministry. Let the clergy attend to their business of saving men's souls, say the critics, and leave to the physician the healing of their bodies. "Cranks," "fad-dists," and "quacks" are some of the pleasant epithets bestowed on the Emmanuel practitioners, while from the medical profession in general comes a vigorous protest asserting that physicians alone should be permitted to use suggestion for therapeutic purposes. Although by no means groundless, this protest has a most

amusing side, since, with some noteworthy exceptions, the medical men of the country have signally failed to profit by the discoveries of the psychopathologists, and through their attitude of contemptuous indifference are themselves largely responsible for the successful development of non-scientific systems of psychotherapy. The labors of such investigators as Dr. Sidis and Dr. Morton Prince, of whose contributions to the present-day understanding of the possibilities and limitations of suggestive therapeutics America should feel proud, have been studiously ignored, despite the fact that in the healing achievements of the Christian Scientists and New Thoughters the medical fraternity ought long ago to have found an incentive for studying and utilizing psychotherapy on their own account.

It has remained for the Emmanuel Movement to galvanize them into belated action, and in the establishment of psychopathological hospitals and clinics and of chairs of psychopathology in the medical schools we witness the dawning of a new and wiser era in the practice of medicine. For this much Drs. Worcester and McComb are certainly deserving of the warmest gratitude of their supporters and opponents alike; as also for the recognition they have compelled of the physically vitalizing influence of true religious belief. Yet, in the last analysis, it must be said that, as a therapeutic system, the movement they have sponsored is

fraught with grave possibilities of danger to the community.

It cannot be too firmly kept in mind that no one is really competent to practice psychotherapy unless he is thoroughly acquainted with the laws of suggestion and dissociation as revealed by the psychopathologists and has undergone a careful training in methods of psychical diagnosis. Otherwise he can proceed only in a bungling, haphazard way, and, with the best intentions in the world, is certain to make serious mistakes. There obviously is nothing to prevent any clergyman, no matter how ignorant of psychopathology he may be, from introducing the Emmanuel Movement into his church if he so desires; and undoubtedly it has already been adopted in many instances by practitioners no better qualified to use suggestion scientifically than are Christian Science and New Thought healers.

As to the future of psychotherapy, it is impossible to make any definite predictions. In all probability the present chaotic and unsatisfactory state of affairs will continue for some time to come. But it is only reasonable to expect that, in proportion as knowledge of the laws, possibilities, and limitations of suggestion becomes more generally diffused, we shall hear less and less of the various non-scientific and semi-scientific systems, which will either disappear or undergo modifications rendering them more truly serviceable to humanity.

## YOUTH

BY HAROLD T. PULSIFER

Grant, Lord, a tithe of that large hope  
That burns within my breast;  
And yet, if I must vainly grope  
Nor ever end my quest,  
Still let the goal of this desire  
Unto mine eyes seem fair,  
Nor dull the youth-enkindled fire  
With ashes of despair!