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The psychotherapeutic values of the Christian faith

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THE
PSYCHOTHERAPEUTIC VALUES OF
THE
CHRISTIAN FAITH.

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1919.

PREFACE.

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This thesis is not intended to be a treatise on Divine healing. Nor will it discuss the methods of healing used by Jesus, nor the types of disease which He healed. It does expect to set forth in brief compass something of the field and principles of Psychotherapy, and how Christian faith may be an ally to it, and thru it a blessing to mankind.

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I.

INTRODUCTION

If the physiologist were able to discover all the secrets of the nervous system of the human body, and its relation to every organ and cell in the body, he would be able to reveal to the psychologist data which would enable him to work out a plan whereby the mind, of which the brain is the mere machine, could be made to have accurate and possibly absolute control over the health of the body in so far, at least, as it has to do with certain ills of the body. In other words, the mind and the body are so inseparably related to each other that could we but find out the secrets of this relation the states of consciousness as such would be exceedingly easier for us to describe and explain, and this knowledge would be of invaluable assistance in securing scientific control over the body by the mind.

The seat of man's mind is the brain. The brain is in connection with every part of the body by means of nerve fibres which ramify the body thruout. The brain and its system of nerves are a part of the body as well as being a distinct system within the body, but the

brain by the assistance of its system of nerves is not only able to control the body, in a mechanical way, but, in a large measure, its health, as well. The brain is the mind's machine, and the mind is the "sum of the processes by which we think and feel and will, mastering our world, and accomplishing our destinies."*

Since the mind and the brain are so vitally related in their process and so inseparably connected in their work it is evident that each has a very close relation to the other and influence over the other. If the brain and nervous system are poorly developed and nourished the mind will also be proportionately deficient. On the other hand, if the mind is strong, and has high ideals, faith and determination, it can wield an unbelievable influence in toning up and making efficient, not only the nervous system itself, but the health of the entire body as well.

The mind is so closely connected with the entire body that the very sensations which come to it have, very often, an appreciable effect upon the rate of respiration, the increase of heart beat, the secretion of saliva and other juices of the body, the circulation of blood, and so on. We are all familiar with the fact of

* Dr. Betts.

the increased flow of saliva in the anticipation of some relished food. A very slight embarrassment, or self-consciousness is also well known as the cause of the blush which comes to the cheeks. Shame has a similar effect. Anger causes an increased rate of heart beat and a flushed face. Fear brings pallor to the cheeks, and dries up, or decreases the output of various secretory glands. These are only a few examples of the every day occurrences which indicate the way in which the mind is continually affecting vital parts of the body, unconsciously and involuntarily.

The effects of various kinds of sensations seem slight and of little consequence, but as a matter of fact they are often quite far-reaching. Anger will cause the flow of gastric juice to cease and result in indigestion. Not only will it change the quantity of flow, but also the color, taste and odor of a secretion. Carpenter writes: "The character of the urine * * * among many animals * * * acquires a powerfully disagreeable odor under the influence of fear." Still further he says, "The odoriferous secretion of the skin, which is much more powerful in some individuals than in others, is increased under the influence of certain mental emotions (as fear or bashfulness), and

commonly also by sexual desire."* Unzer says, "The milk of a nurse, affected with anger, immediately acquires an unpleasant taste, and becomes injurious to the child."

The chemical analysis of fluids of the body is also changed by certain mental states. Dr. Prout¹ states that the depressing passions, particularly anxiety and fear, will in many predisposed individuals cause a deposition of the triple phosphates in the urine. In adducing proof that the functional activity of the nervous tissues causes disintegration by the agency of oxygen (in the blood) Dr. Carpenter² refers to the increase of alkaline phosphates in the urine, after much wear of mind, whether emotional or intellectual, and alludes to more than one case of this kind occurring among young men, whose anxiety for distinction had induced them to go thru an excessive amount³ of intellectual labor during their student life, and who found themselves forced to pay the penalty of that excess in a subsequent prolonged abstinence from all mental occupation involving the slightest degree of effort.

The effects thus far noted are mostly injurious. But not all sensations result injuriously to the body.

*Carpenter's Principles of Human Physiology.

¹The Principles of Physiology.--Unzer.

²Stomach and Renal Diseases.--Dr. Prout.

If the emotions are satisfying their effect will be helpful and will tone-up the body, and set to work the secretory organs producing healthful wholesome juices.

The mind has, not only an involuntary effect upon the body, but it may voluntarily and consciously produce bodily changes. For example, it is possible for one to center his attention upon any part of the Body until he has a sensation in that part. Dean Brown* tells of a Yale professor who undertook to demonstrate the power of thought in a most scientific manner. He had a young man suspended on a perfectly balanced disc. He then told the young man, who was a mathematician, to think of some difficult problem in mathematics and to try to solve it mentally. As he began to think the nice^{ly} balanced disc upon which he lay tipped on the side where his head was. He then told the young man, who was also a football player, to think of running. This time the disc tipped to the side where his feet and legs were. The full test showed that the center of gravity of a man's body shifted as much as four inches by merely changing his thought and without moving a muscle.

There are many medical authorities who state that the heart's action can be quickened or slackened, and

* C.R. Brown, The Healing Power of Suggestion.

that instantly, by either conscious or unconscious mental processes. Dr. Morton Prince tells of a lady who invariably had an attack of hay fever if a rose were brought into her room. The doctor brought an artificial rose into her room one day, when the usual attack of the malady followed. He then showed her that the flower was artificial and had no pollen, and all the symptoms vanished.

We have seen how vitally the mind and body are related to one another. There is one thing concerning the mind itself we should observe before passing on. This is, what some call the duality of the mind,--the conscious and the subconscious. That is, consciousness is split, as it were, into two parts,--the conscious and the sub-conscious. Professor James says, "It must be admitted, therefore, that in certain persons at least, the total possible consciousness may be split into two parts which co-exist, but mutually ignore each other, and share the objects of knowledge between them. More remarkable still, they are complementary." Dr. Quackenbos puts it in these words: "Man is a two-fold nature, material and spiritual. As a spiritual being, the created copy of God, he is continuous in nature with God, and by reason of his divine pedigree he is

invested immeasurably with supernormal attributes, faculty, and knowledge, which under certain conditions, he has power to utter in his objective existence. He has thus perfect control over his flesh--both over bodily functions and intellectual, emotional, and moral expression."*

Of the subconscious McDonald' says: "All vital experience is lodged in subconsciousness. The conscious experience is limited to the present. The sum total of experience stretching over the ranges of the years is safely stored away in subconsciousness, but not beyond recall. In fact it is this reserve force on which we draw for guidance that constitutes the worth of life. The real of existence is never what we experience daily, hourly; it is rather the residue constantly filtering thru consciousness into the depths of being, making us the men and women that we are. All the little and great events of life are stored away in subconsciousness beyond the reach of will, beyond the play of the desires, beyond the incidents and accidents of time. They are not influenced by consciousness, and will, and desire, but they constantly guide us, correct us, dominate us, lead us joyously in the paths of righteousness, else sorrowfully in the ways

*Hypnotism in Mental and Moral Culture.--Quackenbos.
'Mind, Religion, and Health.--MacDonald.

of sin. * * * Conscious action is always weak action and hampered. Unconscious action is strong and free. * * * In the subconsciousness is the power of evil as well as the power of good. The Apostle gives us some startling autobiography, just here. He would do good, but evil creeps up into consciousness and holds him back. Instinctively his old dead nature that he thought himself rid of, that his Christianized nature abhors, obtrudes itself, and he finds conscious mind and volition, hands and feet, doing the very thing that reason condemns. Are we not all influenced as he was? Often it is the very height of our ideals, and in contrast the consciousness of a nature dominated by sense impressions and the lusts of the flesh that inspires the sad confession. * * * If good were only stowed away in the depths of the subconscious self, all would be well; our instincts would be true, our intuitions unerring, our habits correct, our entire life abounding in health."

We have now observed how the mind is vitally connected with the brain, and the brain with every part of the body. We have also observed the duality of the mind, and the marvelous latent power of the subconscious self. It is evident that all the media is at hand for the mind to exercise a powerful influence

over the body, either for good or for evil. Moreover, the mind does wield this influence, both voluntarily and involuntarily. In the words of Dr. Schofield*, "The power of the mind over the body has limits, but they have never yet been ascertained."

We will now turn to our subject proper,--Psychotherapeutic values of the Christian Faith.

*Dr. Schofield.--The Force of Mind.

II.

DEFINITION AND BASIC PRINCIPLES OF PSYCHOTHERAPY.

Psychotherapeutics is Etymologically a Greek word meaning "mind-cure." The term is not to be identified with certain religious cults, such as Christian Science and New Thought, or Faith Healers, of various types. In Germany and France it is entirely a scientific term, and the subject draws little or no interest among the laity, but is almost entirely confined to the medical men. In this country its sphere is extended somewhat. We find here that it is used by certain churchmen in connection with Christian faith, but often with the assistance of medical men, is it practiced. The medical man diagnoses the case. Psychotherapy is, of course, practiced to a greater or less extent by the medical men themselves.

While psychotherapy is a valuable adjunct in every branch of medicine, its particular sphere is confined to the field of functional neuroses. It is not only confined to this sphere because organic diseases require physical interference usually, but also because functional nervous disorders are peculiarly associated with the moral life. Such affections as

hysteria, psychasthenia, neurasthenia, and the like, find their seat in the personality. They have moral causes, and produce moral effects, therefore they require moral treatment.

Psychotherapy, then, is the treatment of diseases which are essentially mental or moral or spiritual in their origin, and its treatment, in part at least, is by mental, moral, and spiritual agencies. While not all functional diseases are amenable to this treatment, the greater part are, and they form from two-fifth to one-half of all the cases that come to the ordinary physician.

Basic Principles of Psychotherapy.

Now in order that we may judge the soundness of the theory upon which psychotherapeutic treatment is based it is advisable to make a brief survey of the field, methods, and basic principles which underlie it.

In approaching this field there are certain facts of observation and of common experience which may be agreed upon. Dr. Morton Prince* sets some such facts forth as follows: (1) "Certain unhealthy habitual states of mind are apt to be accompanied by various derangements of the functions of the body." By this he means

*Psychotherapeutics.--Dr. Morton Prince et al.

there are certain emotions, certain apprehensions, illogical doubts, scruples, anxieties, and habits of thought which tend to mis-adapt one to his environment. These may even make psychoses themselves, while on the other hand they do not always result in disturbances of the bodily functions. (2) "When healthy mental states are substituted for unhealthy ones of the character I have described, the functional derangements of the body tend to disappear." We have already observed that there are certain mental states which affect the body. Some of them act in a deleterious manner, while others are beneficial. Dr. Prince states that the substitution of healthy mental states for unhealthy ones may be corrective. (3) "Emotional shocks are apt ~~to~~, in certain persons, to leave persisting after-effects manifested by disturbances of function of the nervous system." (4) "In all persons to a certain extent and in some persons to a large extent suggested ideas tend to work themselves out to fulfillment." The ways in which suggested ideas are given are several. They may be direct or indirect suggestion. They may be given, either while the patient is awake or asleep. They may be made by the self or by others. The most powerful form of suggestion is that given while the patient is

in a state of hypnosis. All these forms are more or less successful.

Since the mind has so vital an influence over the body and is the media by which psychotherapeutics operates in restoring the body, it is evident that a little deeper study into the functioning of the mind will be of value that the principles which underlie psychotherapy may be better understood.

The mind has a tendency to associate kindred ideas, feelings, emotions, sensations, and so on, and to bring them together in systematic organization. This is accomplished by the constant repetition, or the strength of the stimuli producing them. Such a group is called a complex. A complex may be of varying nature; that is, ~~it~~ may be religious, social, moral, emotional, and the like. Some of them may be satisfying and others unsatisfying. Some may subserve the interests of the body and some may not. Some may facilitate the adaptation of the individual to his environment, and some may not. Those which subserve the interests of the body are normal complexes, and those which do not, or which tend to militate against the interests of the organism are called abnormal complexes.

The mind is organized into many complexes. None of them are native, but all are acquired. "The education of the mind and body," says Dr. Prince, "depends upon the artificial synthesizing of functions into a complex adapted to an end or useful purpose. By the same principle functions may be synthesized by education into a complex which does not serve a useful purpose, but rather is harmful to the individual." Now, the useful complex is the result of a process in which the functions have not been perverted, but the harmful complex is brought about by a process wherein the functions have been perverted. Thus a functional disease is the result of the formation of a harmful complex,--i.e., by bad education. Now this is interesting to the psychotherapist, for, as Dr. Prince says, "Theoretically it would follow that what can be done by education can be undone by the same method, and in practice we find this to be true." Thus, functional disease, which is the field of psychotherapy, is the result of wrong education, by which harmful complexes are built up. Then the task of the psychotherapist is to counteract and overcome harmful complexes by building up powerful useful complexes. This task is neither simple

nor easy, but requires much knowledge of personality and psychology.

There is also another principle of the functioning of the mind which is very important. Dr. Prince states it thus: "All our experiences-- anything that we have thought, felt, seen, or heard-- tend to be conserved in such a way that they can be reproduced in a form approaching that of the original experience." Were it not for this all our sensations would be pure sensations. There would then be no such thing as experience, for we would have no memory, and could not remember what was past. It is what is called conservation, which enables us to retain our complexes.

Altho our complexes are conserved it does not necessarily follow that we are conscious of them all, or that we could recall them at will, off-hand, but they are conserved and are recalled when the proper associations are brought about. Nor does it make any difference in what state we are when our complexes are formed. If they are formed and organized they are conserved and become a part of our personality.

Moreover, complexes when once formed and organized, whether they abide in the conscious or sub-conscious, or whether we can voluntarily recall them or

not, or whether they are formed when we are conscious and awake, or asleep or hypnotised, have a determining and modifying effect upon our entire personality. This has vital significance to the health and happiness of the individual, and it places both within the province of the psychotherapist.

Another principle of the functioning of the mind is that known as dissociation. Dissociation is a state where the ordinary stream of consciousness is dissociated. The ability to synthesize is lost, for the time being. Hypnotism is the most intense form of natural dissociation. Insanity carries it into pathology. Dissociation in hypnotism is brought on and dismissed by suggestion. It is made use of in the normal life for the adaptation of the individual to the constant and ceaseless changes of the environment.

The fact of significance to psychotherapeutics from the principle of dissociation is that "we can produce dissociation and synthesis by suggestion."* This implies that we have a means at hand for resynthesizing a dissociated personality, and the implication holds good.

Still another principle of the function of the mind is automatism. When any complex becomes so fixed

*Morton Prince.

and deeply imbedded in the mind, it unconsciously and automatically gives expression when proper occasion arises. Automatism leads directly to economy of effort. The greater the number of complexes thus made autonomous the greater the economy. "The aim of psychotherapy, therefore," writes Dr. Prince, "must plainly be to re-associate the split-up personality, and to form such healthy complexes of ideas as will not stimulate the undesired complexes, but by their automatic activity will contribute to the well being of the individual and adapt him to his environment."

The final principle of the function of the mind which Dr. Prince gives is what he terms Emotional Energy. By this he means that complexes of ideas accompanied by strong feeling tones will make the vital functions stand out, and vice-versa where the feeling-tones are weak and depressive. The necessity of this for the psychotherapist will be apparent.

The psychological principles which are here set forth may be summarized as follows: Whenever there is an unhealthy or harmful complex the psychotherapist would substitute a healthy helpful one. This is made possible by the principle of conservation, by which the residua are conserved and have a persistent pervading

influence on personality. Where the residua are supplied with helpful complexes good results may follow. Dissociation furnishes an opportunity both for suggestion, whereby helpful complexes may be built up, and also personalities resynthesized. Automatism furnishes an opportunity for economy of effort. And finally, Emotional energy reinforces the vital functions and thus makes the helpful complexes stronger.

We now turn to another basic principle of psychotherapy, i.e., suggestion. Under this we have various forms: waking suggestion, sleeping suggestion, auto-suggestion, hypnotic and hypnoidal suggestion.

"Suggestion, as one uses it in this connection with psychotherapy, is not suggestion in the ordinary sense. Suggestion here means getting an idea into a person's mind by the back door, so that he is not conscious of its entry and does not know how it got there."*

That is, if suggestion is to be the most powerful it must find establishment in the mind without arousing resistance. If resistance is aroused the result desired is likely to be nullified or thwarted. The will is shunned in the practice of suggestion, unless it be used to reënforce the process in hand. The point is that the will is not to be permitted to run counter to

Dr. Calrot.

the suggestion.

The physician practices suggestion in the waking form frequently by his confident and cheery attitude while in the presence of the patient, and frequently his medicine is really inert, but has the effect he desires thru the power of suggestion. Suggestion may be made to the patient while he is sleeping. This is more practicable with children than adults, for the children are not so easily aroused from sleep. The mind is more alert to receive suggestions while one is asleep than when awake. The patient does not remember what is spoken to him while asleep, but the suggestion is recorded on the brain just the same, and has its effect on the personality.

Auto-suggestion is that suggestion which is practiced on ones self. It is better for the one making suggestions to himself to recline and come as nearly to a quiescent state as possible, and then suggest those ideas which he really wants to become actualities in his life.

The most satisfactory condition for effective suggestion is in the hypnotic state. Here the operator secures the consent of the patient for hypnotism. When the patient is hypnotised the operator can firmly sug-

gest a complete complex, and by repeating the operation a time or two make the complex effective.

It will have been noticed that faith and confidence are necessary in the application of these principles of psychotherapy that they might be successful.

III.

THE METHODS OF PSYCHOTHERAPY.

We now turn to the methods of psychotherapy. The Methods will in the very nature of things, be an application of the principles underlying the science.

For successful psychotherapeutic treatment the first thing necessary is a diagnosis of the case. There are several reasons why diagnosis should be made before treatment is given. First of all, a diagnosis will inspire faith and confidence in the mind of the patient. He will think that scientific skill, and not haphazard treatment will be used. In the second place, a diagnosis will put facts into the hand of the operator that are necessary. For example, if the disease is found to be organic the operator will know that his treatment cannot be permanently successful. He can then advise the proper form of treatment. But if the disease is functional it will come under the power of psychotherapy. A diagnosis will give the operator much valuable data, which will assist in applying the principles of psychotherapy. These facts should be filed away so they will not need be gleaned from the patient at subsequent visits for treatment.

We have already stated that in functional diseases we may confidently expect to find the cause to lie in the mind. If we are to discover the proper method to pursue in mind cure, it will be well for us to discover what experiences have wrongly educated the mind, and led to its working deleterious effects upon the body. In other words, there must not only be diagnosis, but also psycho-analysis before there can be psychotherapeutic treatment. Doctor Jones writes, "Psycho-analysis represents the second stage in the evolution of psychotherapy. Here a deeper insight is sought into the essential nature and origin of the morbid phenomena with a view of obtaining a fuller understanding of the aims of treatment and so to the achieving a greater precision in the application of it."*

Psycho-analysis is an attempt to go beneath the surface of a persons consciousness until complexes are discovered which the patient himself did not know were there, because they were poisoning the mental and endangering the physical life. In other words, psycho-analysis endeavors to uncover buried mental complexes.

Various methods for doing this are used. The hypnotic state is a successful means of psycho-analysis, but is not used unless other means fail. The patient is

* Dr. Ernest Jones of London.

also encouraged into a quiescent state, and by confidential, monotonous conversation the operator discovers the necessary data for a basis of treatment. Confession is also sympathetically encouraged wherein the patient unburdens himself of his worries, confesses his follies and indulgences that go back for years, perhaps holding him in chains and binding him to his present diseased condition.

Having the case diagnosed and psycho-analyzed treatment is next in order. It may be said that each of these processes offer immediate opportunity for treatment. The treatment offered by psychotherapy has already been stated, namely, suggestion and re-education in one or more of their various forms. These terms are very closely related, for in suggestion the method of re-education is used.

Both of these methods deal with the mind. In functional diseases there have been harmful complexes organized in the mind. These have resulted in deleterious effects upon the body. The treatment must be such that useful complexes will supplant and over power the harmful complexes, or side track them. This is not always an easy thing to do for reason stands guard against suggestion.

Then the first thing an operator must do is to win the confidence of the patient and inspire faith in him, for faith is essential to psychotherapy. If the patient be in pain or distress it will be necessary to relieve him of all the inconvenience that it is possible. An explanation of the case to the patient will not necessarily discourage, if tactfully done, and may inspire confidence in the operator and if proper assurances are given will inspire belief in the possibility of recovery. When the troublesome complex is known, a counter or opposite idea should be introduced and impressed. The operator might also urge the practice of autosuggestion profitably. The wise operator will be on the alert to secure the acceptance of indirect or half-hidden suggestions at every opportunity. Ideals of health and happiness should be made the ideals of the patient, and where an emotional appeal is possible it will heighten the value of the ideals presented. The patient should feel himself in contact with something higher, or larger, or stronger than himself. It is here that religion may be very useful, but this will be treated more fully later on.

But there may be cases where it is very difficult to effectively suggest or re-educate. What method

shall then be used? It is in such cases that hypnotism and the hypnoidal state are advised. It may be said that the hypnoidal state is not hypnotism. The patient remains awake but is put in a quiescent state by the operator, and by monotonous conversation is persuaded, and given suggestion. But in hypnotism the reason is side-tracked for the time. It makes the patient irrational and unconscious and relaxed and receptive enough for the putting into the deep inner recesses of consciousness the suggestions that are needed to set the mind and body on the highway of right thinking and healthful living. Of hypnotism Dr. Quackenbos writes: "Hypnosis or hypnotic sleep implies a mind condition in which the mental action and the will power of the sensitive subject are under the control of an operator who has induced the state. It is characterized by insensibility to extraneous sounds or retinal changes, and to ordinary impressions of sense organs; but by quickened perception of sensation and thought-forms that are pictured by the hypnotist. * * * The phenomena of hypnotism are scientifically explicable on the supposition of a double self or duplex personality, each self having a distinct state of consciousness." We have already referred to duplex personalities as conscious and sub-

conscious states. In the hypnotic state mind acts upon mind--the mind of the hypnotist remaking, to a certain extent, the mind of the subject.

While hypnotism is not used intensively as a psychotherapeutic method, since psychotherapy as such, is not practiced on a large scale, yet its friends claim for it an important position in the realm of suggestion.

IV.

PSYCHOTHERAPY AS A FIELD FOR THE CHRISTIAN FAITH.

Christianity from its beginning has recognized its ministry to the bodies as well as to the minds and hearts of men. Its founder ministered without stint to the bodies and material interests of multitudes of men. Moreover, he sent his disciples forth to minister to the bodies of men as well as to preach the Kingdom of God and His Gospel. Such a ministry was a part of the Gospel.

The work of healing and ministry to the sick has never been carried on by Christianity to as great an extent as its founder intended, but the church has done something. Hospitals have been established by the church and Christian ministers have worked under its direction in ministering unto the bodies of men. Dispensaries have been established in some of the needed places. Christian ministers have always gone to the sick with their message of faith and help. Multitudes of laymen have ministered to the sick with tender hands. Christianity has been busy in the work of mercy to the sick, but not always with a sufficient knowledge

of all the powers that were at her command. With all that the church has done, even today there is a lamentable lack of such a ministry in many Christian as well as non-Christian communities.

The work of the Christian hospitals, dispensaries, physicians, and medical missionaries is a beautiful work of Christianity today. But the question may very reverently be asked, "Is Christianity ministering to the maimed, the lame, the halt, the palsied, and the sick, as adequately as the opportunity affords and the need demands? Is Christianity using every agency at her command to carry on this kind of work?" The answer is undeniably in the negative. The church is doing a work by establishing hospitals and dispensaries that should be abundantly enlarged, but is leaving undone, a work which is, perchance, more closely related to its mission,--i.e., the use of Christian faith as an instrument of healing. The former work should not be abandoned by any means, but the healing power of Christian faith ought to be utilized, as well.

Psychotherapy opens up to Christianity the underlying principles upon which Christianity can utilize Christian faith to the healing of the body. Psychotherapy is based upon the power of the mind, as a

healing agency of the body. Altho all the principles of psychotherapy have not yet been discovered, still enough knowledge is available on the subject to demand its use. The Christian faith appeals to the minds of men. It is a powerful agency for the regeneration of the moral life. The question naturally arising is, Why not make use of it to restore health to the bodies of men?

The Christian faith is adapted to psychotherapeutic use. It appeals powerfully to the mind. The intellect and will and emotions are all strongly influenced by it. Christianity is a religion of the highest ideals. It is capable of being used to form powerful complexes in the mind. It is capable of the highest uses of suggestion. All of the qualities of Christian faith adapt it to psychotherapeutic use.

It is true that there has been a rather unconscious practice of psychotherapy and use of Christian faith. The minister visits the sick, encourages them in the faith, reads to them from the Scriptures, and prays with them. All of this may be of value, and often is, in creating a mental condition that will assist in the healing process. But most generally it is not in accordance with any principle of psycho-

therapeutic practice, and is far less efficient than it would be were it done with a knowledge of certain psychotherapeutic principles put into practice.

Again we find certain cults practicing some of the principles of psychotherapy, but often in a confused way. This is true of Christian Science. This cult denies the need of diagnosis. It makes no distinction between functional and organic diseases. It denies the efficiency of physician and medicine. It leads its devotees to believe certain things that are not true. It denies pain and disease. In short, it approaches the task of mental healing, or divine healing, in an unscientific way, thus disregarding some of the fundamental principles of psychotherapy.

The Emanuel Movement approaches about as nearly as any religious organization to following the principles of psychotherapy. Its leaders will not treat a patient without first a medical diagnosis. A sympathetic working unity is thus established between science and religion. If the diagnosis of the physician does not indicate a mental and moral cause which can be cured by mental, moral, and spiritual methods the case is not taken, but is referred to the proper agencies for the treatment of such cases.

As to the methods of treatment used by the Emanuel Movement, the first is Confession. The patient is encouraged to unburden himself of his worries and all that binds him. Confession has a two-fold purpose. First, the very unburdening of his heart to a sympathetic, confidential listener gives him relief and puts him at ease. Second, the story of the patient reveals to the operator an insight into the very nature of the disease and its causes, and places him in position to offer curative suggestion.

The second method is that of Imparting Religious Faith. This brings its curative message of faith and hope in God. God is presented as a present and powerful strength who is ready to give his infinite power to all who will in faith ask. Christ is presented as the giver of peace, joy, and rest. Under the inspiration of such an influence the patient is usually, for the first time, able to get refreshing sleep.

A third method is the Remoralizing of the life. Here the emotions of fear worry and grief, which all have a violent deleterious influence upon the nervous system, the digestive organs, and the action of the heart, are banished, and such emotions as are pleasing, cheerful, joyous, and uplifting are substituted.

Love and peace are introduced. These emotions help to restore health and a normal state of functional life.

The fourth and last method is that of Suggestion. Here the will is put into a quiescent state. The will relaxes its striving, mind and body sink down to rest. Complete surrender of the individual to the universal life is realized. The depths of the subconscious self are laid bare, and into these depths, where evil habit is rooted, are put suggestions of health and strength and victory.* The patient is made to feel that he is a child of God, and his Father desires him to be healthy. He is reminded of the boundless resources which are just beneath his consciousness, and may be drawn upon by him at any time for his ideal of health.

It is evident that psychotherapy is a field for Christian faith, since ministry to the afflicted bodies of men was a fundamental practice of Christianity from the first. Its soul concern is to make a man whole. In order to do this its founder realized that to be made whole mentally, morally, and spiritually was not enough, but that he must be made whole bodily in order to do this. Moreover, the Christian faith is well suited to just this kind of work. Without a technical knowledge of the laws of psychotherapy its principles have

*MacDonald.--Mind ,Religion and Health.

been practiced to a certain extent by Christians. Altho its principles have often been miserably executed still the very fact that devotees have imperfectly practiced them is evidence that psychotherapeutics is an appropriate field for the Christian faith.

V.

PSYCHOTHERAPEUTIC VALUES OF THE CHRISTIAN FAITH.

In our study thus far we have dealt with the potent influence which the mind has over the body and its states; the injurious results upon the body of unhealthy or unwholesome mental states; the benefit to the body of healthy or wholesome states; the fact that functional disturbances are likely to result from emotional shocks; the fact that suggested ideas tend to work themselves out to fulfillment; and that ideals entertained hospitably in the mind tend also towards realization. In this connection we have dealt with the principles of psychotherapy. Psychotherapy as a scientific ministry of the mind as a healing agency to the body has an ally in Christian faith which is older than the science itself, as such, and is interested in ministering to the body as one means among others of giving the abundant life to men. In the light of these principles underlying psychotherapy and its relation to the Christian faith, the question naturally arising is, If psychotherapy is a field for the Christian faith, just what are the elements in it that

are of psychotherapeutic value?

If we should take up the larger field of religion we would find that much psychotherapeutic work is done in the name of religion. We find there that belief in supernatural energies has always been effective. Magic was used by the Australians, Siberians, Indians, ancient Egyptians and many other peoples, so that the medicine man among many of them was the priest as well. Even in the Greek and Roman Catholic churches today magic is practiced for healing. A touch by the "hand of Peter" among the ignorant superstitious in some of our American cities works cures. The belief in the supernatural--even tho it be rank superstition-- is effective in the work of healing. The Christian faith is a faith which transcends superstition and offers a supernatural power that is really potent. It contributes a value to psychotherapy that not only may appeal to the ignorant and superstitious but to the learned and wise as well.

The Christian^{faith} offers a healthy wholesome moral set of complexes to counteract and overpower harmful complexes which may be the cause of functional neuroses. Christian faith is a mighty reliance of the subjective mind. Faith that one is God's child; Faith in

Christ's saving truth; and faith in God's personal interest in ones personal affairs in life form a complex that has far-reaching possibilities in a life.

It would seem that the influence of suggestion on the imagination of those who suffer is always the attributable cause of cure in psychotherapy. If this is true then there is a great variety to the character of the background of such suggestion, e.g., religious, social, scientific, etc. Thus Christian faith may furnish a powerful background for suggestion which is one of the most effective agents of the psychotherapist.

The Bible is a rich source of suggestion offering tenets of the Christian faith. There is not an experience of human life but what finds its counterpart in the Bible. There is some promise or experience there that meets every experience of the soul. The temptation of Jesus gives an illustration of how powerful a place the Bible can occupy and support a complex. Jesus answered each temptation of Satan with a quotation from the Scriptures. The Psalmist sang long ago, "Thy word have I hid in my heart that I might not transgress against thee."

Another psychotherapeutic value of the Christian faith is that it offers emotions that result in toning

up the body. We have already observed something of the deleterious effects upon the body of such emotions as fear, hate, anger, envy, doubt, and the like. Some of the Christian emotions which act in an opposite way to those just mentioned are love, joy, peace, hope, and faith. These emotions tone up the body and assist in the establishing of satisfying complexes. John tells us that, "Perfect love casteth out fear."

Another Christian emotion that is satisfying is the sense of pardon or forgiveness. The state of being unforgiven is an unsatisfying state, and may result injuriously to the health of the body, while forgiveness acts like a tonic to the body.

Again, the Christian faith offers ideas and thoughts which are ennobling and therefore health-giving.

"Christianity is the greatest teacher of right thinking," says Dr. Matthews,* and its wonderful power to prevent disease is just beginning to be realized. That it is the greatest power in the world to prevent disease no doctor who has had practice and experience enough to know doubts. No one can realize better than a doctor what an amazingly large percentage of diseases result from immorality, dissipation and weak will-power, from ignorance and unclean thinking and unclean living--

*Dr. Matthews.--The Church and the Changing Order.

in short, from leading lives the Bible condemns on every page. Perhaps fifty percent of all diseases is due directly or indirectly to these causes. Can Christianity prevent fifty percent of the sickness that now prevails? I believe it can, but it must be directed to that end." Paul says, "Whatsoever things are just, whatsoever things are true, whatsoever things are pure, whatsoever things are honorable, whatsoever things are lovable, whatsoever things are of good report, think on these things." In Proverbs we find these words, "As a man thinketh in his heart so is he." If the mind be filled with noble ideas, Christian thoughts, his life will be enlarged and ennobled, and he will, if the other details of his life are right, have health.

Christianity offers a constructive program for life and society,--i. e. the Kingdom of God--which has in it psychotherapeutic values. If the mind is centered upon the interests of a great common cause, then it is drawn away from introspection, which may become morbid, and centered on others, and their welfare. Service then becomes the watchword. The kingdom program is one that is big and great enough to challenge any individual, both for their own life and society.

Again, the Christian faith offers an adequate Universal Life, which is not only an ideal but with which the individual is spiritually connected. The Universal Life has psychotherapeutic values as an ideal. It is necessary for the individual, if he is to rise above the domination of his animal nature, to have an ideal which he may imitate and to which he may strive to aspire. The ideal can never ultimately be another individual, for the individual has finite limitations which prevent this. The ideal must be represented in a Universal Life. Christianity furnishes this ideal life in the personality of Jesus Christ. Jesus Christ and his teachings form a wealth of powerful suggestion, which gives the individual life vision and outlook and hope. His call is to a life like his. A life like his is a life that is free from the dominance of harmful complexes. His life is an example of the possibilities of the subjective life when given over to the influence of the Universal Life.

On the other hand, we have already spoken of the duality of mind. Here we saw the depths of power latent in the subconscious mind. Now, just what relation exists between the sub-conscious mind and the Universal

Life? What curative force is available by this relation? The idea is advanced by Dr. MacDonald that it is the "same subjective mind which is at work thruout the universe, expressing itself in nature everywhere, imparting life in its multitudinous forms, the flower of the field, 'the primrose by the river's brink', the budding trees, the springing grass, the rolling sea waves, the bounding river, the falling rain, the shining stars, the existence of animal and vegetable, and all conceivable natural forms." This may be a little extravagant, but it is suggestive at least.

The Transfiguration of Jesus comes to our mind. How may it be accounted for? A.B. Bruce* suggests that, "in preternatural experiences the subjective and the objective may correspond." It seems safe to believe that the subjective predominated for the time being, at least. And the glory of God was revealed.

May we believe, as many do, that the sub-conscious self is that which is made in the image of God? That when Jesus says, God is a spirit and they that worship him must worship ~~him~~ in spirit and in truth, that he implies the part of man that has fellowship with the infinite? That it is thru the sub-conscious self that we approach God?

If this be true, then, if the subconscious self is stored with complexes not in harmony with the Universal Life then discord filters up into the conscious self and its effect upon the body is deleterious and the health is impaired. Then, psychotherapy has the principles which the Christian faith may use to re-educate the sub-conscious self, until complexes harmonious with the Universal Life predominate, and the emotions resulting from such harmony are those which make and restore health in the body.

The methods used by psychotherapy may be used by Christian faith. The terms may be somewhat changed, but answer the same purposes. Diagnosis should be used, also psycho-analysis. This will enable the operator to secure the data necessary for his own use, and will likewise react favorably on the patient. On the treatment side, prayer is the term which takes the place of auto-suggestion. Prayer is a powerful psychotherapeutic agent. It is the greatest of all agents for insomnia. It is the most powerful form of auto-suggestion. Aside from prayer, education is the term which may be said to take the place of suggestion in psychotherapy. The minister should be an efficient agent here. He should arouse the dormant religious life, so that it will

penetrate every part of the life. The minister should co-operate with the physician in bringing the Christian faith into such a relation to the diseased that it can do its powerful work of healing. As to the ultimate lengths to which the minister of the Christian faith must go in suggestion, ^{it} is still a question which we are not called upon to decide. That decision can only be made after much more research and experience by psychologist, physician, and minister.

There is abundant need for a more common practice of the principles of psychotherapy in an intelligent and accurate way. The field has already been entered by various cults, which imperfectly practice some of its principles, but largely dissipate the good by an introduction of false teachings and practices. Psychotherapy offers a rich field for Christian faith and the church today, and the Christian faith have psychotherapeutic values which cannot be omitted without serious handicap to the science. If the church is awake to its opportunity it will appropriate this new knowledge in the field of psychology and utilize its own resources in bringing boundless blessings to suffering mankind.