

Chapter 33 — The Cure of Worry

of *The Physiology of Faith and Fear:*
or, *The Mind in Health and Disease* (1912)
by William S. Sadler, M.D.

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Sources for Chapter 33, in the order in which they first appear

- (1) William S. Sadler, M.D., *The Science of Living*, or *The Art of Keeping Well* (Chicago: A. C. McClurg & Co., 1910)
- (2) Oliver Huckel, S.T.D., *Mental Medicine* (New York: Thomas Y. Crowell Company, 1909)
- (3) Horace Fletcher, *Happiness as Found in Forethought minus Fearthought* (Chicago & New York: Herbert S. Stone & Co., 1898)
- (4) "Can We Really Stop Worrying?" by William S. Sadler, M.D., *The Ladies' Home Journal* (September 1911, pp. 21-22)
- (5) Warren Achorn, M.D., *Some Physical Disorders Having Mental Origin* (Religion and Medicine, Publication No. 4) (Boston: Emmanuel Church, 1908)

Note: Sadler wrote the second half of "Can We Stop Worrying?" by drawing from Chapter 20 ("The Cure of Worry") of *The Science of Living*, and adding material, some apparently original to himself and portions derived from Huckel's *Mental Medicine* and Achorn's *Some Physical Disorders Having Mental Origin*. The chart presents only those passages from "Can We Stop Worrying?" which are original to Sadler.

Key

- (a) **Green** indicates where a source author (or a previous Sadler book) first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.

- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (e) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (f) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

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XXXIII: THE CURE OF WORRY

XX: THE CURE OF WORRY (*The Science of Living* 291)

[PREAMBLE] (*The Science of Living* 291)

[contd] The fundamental requirement for the treatment of worry is the restoration of legitimate confidence in yourself and faith in your friends and associates.

There should also be developed simple and implicit trust in a Supreme Being.

After the analysis of the causes of worry, as outlined in the previous chapter,

it seems useless to add that those who would begin its treatment must first put forth every effort and make every provision for the removal of the causes, both remote and direct.

We cannot by any process of treatment expect to be successful in our escape from worry so long as we permit its causes to remain in operation in our experience (*SoL* 291).

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

[contd] It must be remembered in dealing with our fellows who are victims of worrying over mental delusions and diseases, that

33:0.1 THE fundamental requirement for the successful treatment of worry is the restoration of legitimate confidence in yourself and the development of faith in your friends and associates.

It is also of great assistance if the victims of worry can acquire simple faith and trust in the Supreme Being.

After the analysis of the causes of worry in the preceding chapter,

it seems useless to add that those who would begin its treatment must first put forth every effort and make every provision for the removal of all the causes, both remote and direct.

We cannot, by any process of treatment, expect to be successful in our escape from worry so long as we permit its causes to remain in operation in our lives.

MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION

33:1.1 It must be remembered in dealing with our fellows who are victims of worrying over mental delusions and physical diseases, that,

SOURCE

so far as the mind is concerned, we are called upon to treat these conditions largely by mental and moral means—not necessarily by material means—

although it will often be found that the body is in such a condition as the result of chronic worry, as to require treatment by natural remedial agencies such as water, air, exercise, diet, etc. (*SoL* 294)

[contd] *True and false suggestion.* In our efforts to help the individual over his worries and mental difficulties, we should recognize that there are true and false suggestions.

True suggestions appeal to the reason, deal with facts, point out causes, and offer a cure which is rational and right.

False suggestions (and the world is deluged with systems of mental healing based upon falsity and untruth) appeal to the imagination.

They aim to give immediate relief although temporary; they aim to “heal the hurt of the daughter of my people slightly”;

they seek to produce immediate relief, no matter at what future expense and pain to the body, or eternal damnation to the soul.

All methods of sympathy, suggestion, and advice to mental sufferers should be based upon truth, free from falsity and deception (SoL 294).

[contd] *The key of mental healing.* Suggestion, either true or false, is the key that unlocks many a medical mystery and explains the cure of mental diseases in all times and by a thousand different methods.

33: THE PHYSIOLOGY OF FAITH AND FEAR

so far as the mind is concerned, we are called upon to treat these conditions largely by mental and moral means, not necessarily by material means,

although it will often be found that the body is in such an abnormal condition as the result of chronic worry, as to require treatment by natural remedial agencies such as water, air, exercise, and diet.

33:1.2 In our efforts to help the individual over his worries and other mental difficulties, we should ever recognize that there are true and false suggestions.

True suggestions appeal to the reason, deal with facts, point out causes, and offer a cure which is rational and right.

False suggestions (and the world is deluged with systems of mental healing based upon falsity and untruth) appeal to the imagination.

They aim to give immediate relief although temporary; they aim to “heal the hurt of the daughter of my people slightly”;

they seek to produce immediate effects, no matter at what future expense of pain to the body, disappointment to the mind, or destruction of the soul.

All methods of sympathy, suggestion, and advice to mental sufferers should be based upon truth, free from falsity and deception.

33:1.3 Suggestion, either true or false, is the key that unlocks many a medical mystery, and explains the cure of mental diseases in all times and by a thousand different methods.

SOURCE

The systems of the ancient medicine man and the modern bogus healer are all based on the destruction of fear and the generation of faith.

Trust and confidence are the mental states prerequisite to the banishment of worry,

and for the time being it matters not whether the suggestions responsible for the change in the mental state are true or false—the *physical effects* are just about the same.

Please bear in mind that we are not referring to the after-effects upon mind and the subsequent results upon the soul—these are wholly deleterious and disastrous, and will be dealt with later (*SoL* 294).

[contd] *Positive thinking*. Train your mind to think *positive thoughts*.

For instance: Instead of saying to yourself all the time, “The noise of these children will drive me crazy,”

seek to calm your nerves, control your mind by thinking like this: “The innocent noise of these little ones will not drive me crazy; it won’t hurt me at all.”

A patient once remarked to me that he had greatly helped himself in sleeping when, on retiring, the thought kept running through his mind, “I cannot sleep, I cannot sleep,”

by simply changing it around and saying, “I can sleep, I can sleep, I will sleep.”

33: THE PHYSIOLOGY OF FAITH AND FEAR

The systems of the ancient medicine-man and the modern bogus healer are all based on the destruction of fear and the generation of faith.

Trust and confidence are the mental states prerequisite to the banishment of worry,

and, for the time being, it matters not whether the suggestions responsible for the change in the mental state are true or false—the *physical effects* are just about the same.

Please bear in mind that we are not referring to the after effects upon mind, the subsequent results upon the soul; these are wholly deleterious and disastrous, and will be dealt with later.

AUTO-SUGGESTION, OR POSITIVE THINKING

33:2.1 Train the mind to think *positive thoughts*.

For instance: Instead of saying to yourself all the time, “The noise of those children will drive me crazy,”

seek to calm your nerves and control your mind by thinking like this: “The innocent noise of these little ones will not drive me crazy; it won’t hurt me at all.”

A patient once remarked that he had greatly helped himself in overcoming insomnia, when, after retiring, the thought kept running through his mind, “I cannot sleep, I cannot sleep,”

by simply changing it around and saying, “I can sleep, I can sleep, I will sleep.”

SOURCE

If these suggestions are to be made to us, it is proper that we should make them ourselves.

If they are to be made to the patient by a second party, let them be made in reason and while the patient is awake—conscious (*SoL* 294-95).

[contd] *Hypnotism*. This is not the place to consider hypnotism, but the writer desires, in this connection, to emphasize the uselessness of this practice in the permanent relief and help of these mental sufferers (*SoL* 295).

IV, III: THE CAUSE AND CURE OF THE WORRY-HABIT. (Huckel 146)

It is not sufficient to say, “Don’t worry,” or even to ask “Why worry?” ... We want something more tangible. **Unaided resolution is not sufficient** (H 151-52).

Deliberately choose some thought, some interest, directly **opposite** to that which is worrying, and interesting enough to engross attention for a time, and then concentrate attention by will power upon it (H 153).

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:2.2 If these therapeutic suggestions are to be made to us, it is altogether proper that we should make them to ourselves.

If they are to be made to the patient by a second party, let them be made in accordance with reason and while the patient is awake and conscious.

This is not the place to consider hypnotism; but the author desires, in this connection, to emphasize the uselessness of this practice in the permanent relief and help of these mental sufferers.

33:2.3 **No amount of mental resolution and moral determination, in and of themselves, will be able to overthrow and cast out worry.**

Positive thinking is not only required in the battle against worry, but it is essential that

our positive thinking shall also be **opposite** thinking.

We must overcome worry with its opposite mental states; we must cultivate faith and trust.

SOURCE

This is the most vital and important part of the cure, and we put it into this single sentence:

Replace the worrying thought by some other thought that will keenly interest and stimulate the life.

This is the substitute cure.

It can be made effective by persistent will (H 153).

It is still the substitution cure that we advocate, even by spiritual treatment.

Replace your doubting, restless, distrustful, faithless attitude to God,

by a trustful and confident faith in God (H 162).

XX: THE CURE OF WORRY (*The Science of Living* 291)

I. THE PRACTICE OF SELF-CONTROL, OR AUTO-SUGGESTIVE THERAPEUTICS (*The Science of Living* 291)

Have the moral courage to enforce your own anti-worry mandates.

When you have commanded the mind to cease worrying, keep right after it and see that it does.

33: THE PHYSIOLOGY OF FAITH AND FEAR

This is the one vital factor in the permanent cure of worry:

Replace the worry thought with an opposite thought which will occupy the mind and inspire the soul.

Drive out fear thought by exercising faith thought.

This is the substitute cure for worry;

and when backed up by the strong resolution of a determined will, this method will always be found effective.

Even in the moral and spiritual treatment of worry it is the substitution principle that works best.

Replace the doubting, restless, and fretting attitude toward God,

by a calm, confident and trustful belief in the wisdom of the Great Mind which is directing the affairs of this universe.

33:2.4 Have the moral courage to enforce your own anti-worry mandates.

When you have commanded the mind to cease worrying, keep right after it and see that it does.

SOURCE

In all these little things that harass one's soul, as some one has said, "Don't forget to remember the probability that *you have not*, as well as the possibility that you have, made a mistake" (*SoL* 293)

In these days we hear a great deal about "suggestive therapeutics."

Suggestions to a disobedient mind should come from the higher mental sources—the divinely taught faculties of the mind itself.

The secret of the self-treatment of worry is the cultivation and acquirement of self-control.

Purpose to be a brave captain of your own mind.

Summon to your aid all possible spiritual help, moral resolution, and mental decision.

Dictate positive commands to the faculties which direct the physical sensations that influence the bodily state.

Learn to be a mental master of your moods.

Do not permit yourself to drift along like a helpless, rudderless bark, tossed to and fro by every sensation of pain and distress (*SoL* 291-92).

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

Cultivate faith and trust. Occupy the mind with *faith thoughts*.

33: THE PHYSIOLOGY OF FAITH AND FEAR

In all these little things that harass one's soul, as some one has said, "Don't forget to remember the probability that you have not, as well as the possibility that you have, made a mistake."

THE PRACTICE OF SELF-CONTROL

33:3.1 In these days, we hear a great deal about suggestive therapeutics.

Suggestions to a disobedient mind are best when they come straight from the higher mental sources—the divinely taught faculties of the mind itself.

The secret of the treatment of worry is the acquirement and cultivation of self-control.

Purpose to be a brave captain of your own mind.

Summon to your aid all possible spiritual help, moral resolution, and mental decision.

Dictate positive commands to the faculties which direct the physical sensations that influence the bodily state.

Learn to be a master of your moods.

Do not permit yourself to drift along like a helpless, rudderless bark, tossed to and fro by every sensation of pain and every wind of mental distress.

33:3.2 Keep the mind filled with faith thoughts.

SOURCE

Fear thought is the ancestor of worry, and fear thoughts can be successfully driven out of the mind only by faith thoughts.

Cultivate cheerfulness, confidence, faith, and trust (*SoL* 295-96).

HOW TO ELIMINATE FEAR. (Fletcher 89)

Logic is the most rational weapon,

but **ridicule** is sharper.

Logic may not cure a robust woman of the woman-habit-of-thought that a mouse is a fearsome thing,

but reference to the fact that it is ridiculous for a **five-foot woman** to be afraid of a **two-inch mouse** may effect the result,

especially when it is known that the mouse is **more afraid of the woman**, according to his capacity for fear, **than it is possible for the woman to be afraid of the mouse** (F 97-98).

33: THE PHYSIOLOGY OF FAITH AND FEAR

Fear thought is the ancestor of all worry, and do not forget that fear thoughts cannot be successfully driven out of the mind except by faith thoughts.

Persistently cultivate cheerfulness, confidence, restfulness, and trustfulness.

33:3.3 Some persons can be reasoned out of much of their worry,

others are best helped by judicious **ridicule**.

You can sometimes help a woman to overcome her absurd fear of a tiny mouse by reasoning with her along the line of showing that the mouse is **far more afraid of her than she is (or should be) of the mouse**.

If reason does not effect a cure,

try ridicule in such cases as these unreasonable fears.

Point out the absurdity of a **woman over five feet high** and weighing one hundred and fifty pounds, shrieking hysterically at the sight of a badly frightened and fleeing **mouse hardly two inches long!**

SOURCE

So necessary is the eradication of the germ principle of fear to the cultivation of growth and happiness, that

if it is found that fear of the lifeless human body cannot be cured otherwise,

even a real apprenticeship in a hospital dissecting-room would be a profitable expedient as a last resort.

To seek the acquaintance of fearsome insects and animals, through close observation and study of their habits, is better than to suffer harm from a needless prejudice against them (F 98-99).

Cure of the fear of one dreaded insect or reptile is sure to modify the fear of all other things dreaded,

so that the difficult part of the cure is acquiring the belief that it is possible, and making the resolve to attempt it (F 99).

[Note: The "friend" was Lena K. Sadler. In Chapter 3 ("Birthmarks and Prenatal Influence") of the Sadlers' 1919 book, *The Mother and Her Child*, Lena Sadler gives her own version of the story, telling how her husband took her to the "Snake Drug Store" in San Francisco to help her overcome her fear of snakes.]

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:3.4 It is so necessary thoroughly to eradicate this unnatural element of fear, that

if it is found that fear of the lifeless human body cannot be cured otherwise,

it would be advisable to pay a visit to some dissecting-room,

repeatedly touch the dead bodies if necessary, and once and for all time be rid of this unreasonable fear of the dead.

Act likewise with reference to the abnormal fear and dread of insects and snakes which so many people experience.

If you have cured the fear of one dreaded beast, you have done much to remove the fear of all others.

33:3.5 The author had a friend who would almost have a spasm on seeing a reptile. We induced this fear-ridden person to go with us one day to a certain drug store in San Francisco where some ten or fifteen living snakes were on exhibition in the front window. It was a difficult ordeal for our friend; but the watching of these reptiles for three-quarters of an hour was sufficient effectually to cure that horrible dread of creeping and crawling things, and ever since this person has been able to look at snakes without experiencing the least sensation of fear or feeling of terror.

DISCOUNTING FEAR AND SENSATION

XX: THE CURE OF WORRY (*The Science of Living* 291)

I. THE PRACTICE OF SELF-CONTROL, OR AUTO-SUGGESTIVE THERAPEUTICS (*The Science of Living* 291)

Sensation neglect. Systematically practice sensation neglect, if the causes of your worry are certain physical conditions.

If your worries are of a mental or a family nature, make your peace with God and your fellow-men, and then practise a little common sense.

The employment of a great and good motive will do a great deal to drive worry out of your experience (*SoL* 292).

“Can We Really Stop Worrying?” (*The Ladies’ Home Journal*, September 1911)

Learn to Discount Your Anxieties

[contd] The majority of our fears and many of our sensations should be liberally discounted.

We should not form the habit of taking our emotions and feelings too seriously.

They are very liable to impose upon us, and to alarm and frighten us unduly.

We will find it exceedingly difficult, of course, to exercise self-control over some fears and worries,

but look at the results! They are certainly worth the hardest kind of effort (*LHJ* 22).

33:4.1 It is a good habit to form, systematically and persistently practise sensation-neglect, if the causes of your worry are certain physical conditions.

If your worries are of a moral or a family nature, make your peace with God and your fellow men, and then practise a little common sense.

The employment of a great and good motive will do a great deal to drive worry out of your experience.

33:4.2 The majority of our fears and many of our sensations should be liberally discounted.

We should not form the habit of taking our emotions and feelings too seriously.

They are very liable to impose upon us, unduly to alarm and frighten us.

Even if we find it exceedingly difficult to exercise control over our own fears and worries,

SOURCE

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[contd] But do not make the mistake of resisting worry as such.

33:4.3 Never resist worry as such.

It is increased many times by all effort to overcome it in this manner.

It is increased many times by all effort to overcome it in this manner.

The strain of the effort makes it increasingly more difficult to drop the strain of the worry.

The strain of the effort makes it increasingly difficult to drop the strain of the worry.

Do not dignify every little petty fear with so much attention.

Do not dignify every little petty fear with so much attention.

Learn, as I say, liberally to discount all your fears, emotions, sensations and worries.

Learn liberally to discount all your fears, emotions, sensations, and worries.

In all the realms of human experience there are to be found no greater deceivers than these imps of false fear and sham feeling (*LHJ* 22).

In all the realms of human experience there are to be found no greater deceivers than these imps of false fear and sham feeling.

Even much that passes for religious experience is nothing more or less than sham emotion, psychological deception.

[contd] Just see how easy it is to overestimate the value of our fears and apprehensions in

33:4.4 Another illustration of how easy it is to overestimate the value of our fears and apprehensions is shown in

the excitement and consternation which prevail in some homes when a thunderstorm is approaching and the lightning is severe.

the excitement and consternation which prevail in some homes when a thunderstorm is approaching, especially if the lightning is severe.

The mother becomes panicstricken, her face assumes a frightened expression, and she begins to gather the children around her in the corner of the room, or maybe in the closet,

The mother becomes panic-stricken, her face assumes a frightened expression, and she begins to gather the children around her in one corner of the room—or may be in a closet—

SOURCE

where they pass the time in fear and trembling, momentarily expecting to be hurled into eternity by a malicious bolt from the skies.

What is the result? The children are led to look upon the elemental forces of Nature with fear and terror.

How much easier, how much healthier would it have been, to have taught the beauties and grandeur of Nature's powers through the storm (*LHJ* 22).

XX: THE CURE OF WORRY (*The Science of Living* 291)

I. THE PRACTICE OF SELF-CONTROL, OR AUTO-SUGGESTIVE THERAPEUTICS (*The Science of Living* 291)

20:1.6 *Minimizing difficulties*. Practise the art of minimizing your difficulties.

Do not look at your obstacles with a magnifying glass.

Make up your mind that in many instances you will be able to rise triumphant over apparent defeat and move right on in the even tenor of your way.

Do not become greatly disturbed by the little ripples of life which pass through your experience from time to time.

Practise taking your own good advice and all the suggestions you give to other people about not worrying.

33: THE PHYSIOLOGY OF FAITH AND FEAR

where they pass the time in fear and trembling, momentarily expecting to be hurled into eternity by a malicious bolt from the skies.

And so from infancy,

most children are led to look upon the elemental forces of nature with fear and terror,

when they might have been taught the beauties and grandeur of nature's powers.

MINIMIZING DIFFICULTIES

33:5.1 Most of us need to practise the art of minimizing our difficulties.

Do not look at your obstacles with a magnifying glass.

Make up your mind that in many instances you will be able to rise triumphant over apparent defeat and to move right on in the even tenor of your way.

Do not become greatly disturbed by the little ripples of life which pass through your experience from day to day. .

Practise taking your own good advice and all the suggestions you give to other people about not worrying.

SOURCE

Don't forget to use them yourself (*SoL* 293).

IV, III: THE CAUSE AND CURE OF THE WORRY-HABIT. (Huckel 146)

6 ... "You may learn," as Dr. William Osler says, "to consume your own smoke.

The atmosphere is darkened by the murmurings and whimperings of men and women over non-essentials, the trifles that are inevitably incident to the hurly-burly of the days routine..." (H 159).

7. Live only one day at a time.

You need not live your whole past through every day.

You need not borrow the future years (H 160).

President Lincoln had his favorite phrase for trouble: "And this too will pass."

There is a quaint proverb that has a great deal of wisdom in it. It runs:

"Never trouble trouble, till trouble troubles you" (H 160).

4. Another point—pin your worries down to definite facts.

Most of your worries are vague and indefinite.

Many of them are imaginary.

Write down in black and white what you are worrying about,

33: THE PHYSIOLOGY OF FAITH AND FEAR

Don't forget to use them yourself.

33:5.2 "You may learn," says Dr. William Osler, "to consume your own smoke.

The atmosphere is darkened by the murmurings and whimperings of men and women over the non-essentials, the trifles that are inevitably incident to the hurly-burly of the day's routine."

Let us learn to live only one day at a time.

You need not live your past life over every day.

It is not necessary for you to borrow trouble from the future.

Lincoln used to say of his troubles, "And this too, will pass."

There is a good deal of common sense in that saying of the street:

"Never trouble trouble, till trouble troubles you."

33:5.3 Begin to pin your worries down to definite facts.

Most of our difficulties are vague and indefinite.

Many of our fears and worries are wholly imaginary.

Make a practice of writing down in black and white the objects of your worry.

SOURCE

and oftentimes you will see how absurd it is. The process of putting it down will clarify your vision (H 158).

XX: THE CURE OF WORRY (*The Science of Living* 291)

I. THE PRACTICE OF SELF-CONTROL, OR AUTO-SUGGESTIVE THERAPEUTICS (*The Science of Living* 291)

Fictitious worry. If you are suffering from “fictitious” worry, all that is necessary is to make a “declaration of emancipation” in your own behalf.

Formally publish to your own soul that you are free from these delusions and destructive imaginations.

Recognize that your worry is an unreal thing;

that even if it were real, further worry would only be useless—it would only make a bad matter worse.

Resolve to cease worrying and follow up your resolution so carefully as really to do it (*SoL* 292).

[contd] Now, we might just as well differentiate here between the individual who is trying to overcome worry and yet conscientiously perform his duties to the world,

and the common ne’er-do-well, who neither worries nor thinks.

33: THE PHYSIOLOGY OF FAITH AND FEAR

The process of writing them down will usually disclose their absurdity and assist in the work of overcoming them.

REAL WORRY AND FICTITIOUS WORRY

33:6.1 If one is suffering from fictitious worry, all that is necessary is to make a declaration of emancipation.

Formally publish to your own soul that you are free from these vexing delusions and destructive imaginations.

Recognize that your worry is usually about unreal situations;

that even if they were real, further worry would only be useless—it would only make a bad matter worse;

resolve to cease worrying and follow up your resolution so carefully as really to do it.

33:6.2 Now, we might just as well differentiate here between the honest man who is trying to overcome worry and yet conscientiously perform his duties to the world,

and the common ne’er-do-well, who neither worries nor thinks.

SOURCE

A happy-go-lucky sort of individual is he, caring neither for his own progress nor for the progress and betterment of the world.

He drifts with the stream of time, taking everything just as it comes.

We do not make a plea for the development of such as he.

We recognize the necessity for thought, deliberation, meditation—for carefully weighing one's problems and difficulties.

We believe in the considerate attention that belongs to every worthy problem.

It is the "spasm of the attention"—that chronic mental state resulting from long continued fret and distrust, doubt and despair, for which we are seeking relief (*SōL 292*).

SOME PHYSICAL DISORDERS HAVING MENTAL ORIGIN (Achor)

[A railroad conductor who suffered from worry] was given 100 yellow-eyed beans,

and was told [by his physician] to put one every morning in a little box in the corner of his bed-room,

and then say, "Worry is in the bean and the bean is in the box" (A 27-28).

33: THE PHYSIOLOGY OF FAITH AND FEAR

A happy-go-lucky sort of creature is he, caring neither for his own progress nor for the progress and betterment of the world.

He drifts with the stream of time, taking everything just as it comes.

We do not make a plea for the development of such as he.

We recognize the necessity for thought, deliberation, meditation, for carefully weighing one's problems and difficulties.

We believe in the considerate attention that belongs to every worthy problem.

It is the "spasm of the attention," that chronic mental state resulting from long-continued fret and distrust, doubt and despair, for which we are seeking relief.

33:6.3 If we can't get rid of these fictitious worries by any other method, we might try the old plan of

selecting one hundred beans,

and as the beans are dropped one by one into a bag,

repeat the following: "The worry is in the bean and the bean is in the bag."

LEARNING TO TRUST NATURE

“Can We Really Stop Worrying?” (*The Ladies' Home Journal*, September 1911)

Pin Your Worries Down to Facts

I wish we could all trust “Mother Nature” a little more than we do.

Having done our part in the scheme of life how long will it be before we can quietly and confidently depend on Nature to do the rest? (*LHJ* 22)

XX: THE CURE OF WORRY (*The Science of Living* 291)

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

Cultivate faith and trust. ... Think health thoughts instead of disease thoughts.

Take your mind off your diseases, your aches and pains.

Have the mind dwell upon the wonderful provisions which Nature affords for regaining health.

Think of the fresh air, pure water, good food, and engage in exercise of the body;

come close to Nature herself and replace the thoughts of disease with a mental current bearing messages of health and strength.

Exercise good emotions, even if you have to put them on for the time being,

and you will joyfully discover that ere long you will have actually become what you at one time had to pretend to be (*SoL* 296).

33:7.1 How long will it take humanity to learn to trust Mother Nature?

Having done our part in the scheme of life, how long will it be before we can quietly and confidently depend on Nature to do the rest?

Think health thoughts instead of disease thoughts.

Take your mind off your diseases, your aches and pains.

Have the mind dwell upon the wonderful provisions which Nature affords for regaining health.

Think of the fresh air, pure water, good food, and engage in exercise of the body.

Come close to Nature herself and replace the thoughts of disease with a mental current bearing messages of health and strength.

Exercise good emotions, even if you have to put them on for the time being,

and you will joyfully discover that ere long you have actually become what you at one time had to pretend to be.

SOURCE

IV. PHYSICAL THERAPEUTICS, OR THE CURE OF BODILY DISEASE (*The Science of Living* 298)

[contd] Let the servants of worry and the victims of grief turn their efforts toward the cultivation of health.

Let the mind be occupied with health efforts in the place of anxiety and evil foreboding.

Give attention to the cultivation of health as outlined in the previous chapters of this book, and little time will be left for sorrow and sadness (*SoL* 298).

I. THE PRACTICE OF SELF-CONTROL, OR AUTO-SUGGESTIVE THERAPEUTICS (*The Science of Living* 291)

Sleep worry. For instance, take nervous individuals who do not sleep well.

All day long they fear they will not be able to sleep.

As night approaches, they become more and more convinced they will not be able to sleep.

They go to bed with the settled conviction that they will not go to sleep.

Now, such individuals, in addition to baths and other proper physical treatment, will do well to go to bed with the idea uppermost in their minds that they will sleep and not care at all if they do not sleep.

This will relieve the mental tension, partially remove the anxiety, effectually destroy the state of worry, and help a great deal in producing natural sleep.

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:7.2 Let the servants of worry and the victims of grief turn their efforts toward the cultivation of health.

Let the mind be occupied with health efforts in the place of anxiety and evil foreboding.

Give attention to the cultivation of health, and little time will be left for sorrow and sadness.

33:7.3 For instance, take those nervous beings who do not sleep well.

All day long they fear they will not be able to sleep.

As night approaches, they become more and more convinced they will not be able to sleep.

They go to bed with the settled conviction that they will not go to sleep.

Now, such persons, in addition to baths and other proper physical treatment, will do well to go to bed with the idea uppermost in their minds that they will sleep, and not care at all if they do not sleep.

This will relieve the mental tension, partially remove the anxiety, effectually destroy the state of worry, and help a great deal in producing natural sleep.

SOURCE

In your efforts to overcome worry and regain a natural mental equilibrium,

suggest to yourself thoughts of health and peace at the retiring time—just before you go to sleep—and let these thoughts rest in the mind as a part of yourself while you sleep.

This self-suggestion to the mind is of some value,

as evidenced by the experience of many individuals who can resolve, just before falling to sleep, to wake up at a certain time,

and in the vast majority of instances they are able to wake up at just the time settled upon in their suggestion (*SoL* 292-93).

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

Self-interest. The mind must be taken off from self-interests if we would strengthen it and prepare it for deliverance from worry.

There are three things essential to the ideal mental state:

[contd] 1. Do everything possible to lessen self-consciousness and direct thought of yourself.

[contd] 2. Make a positive effort to externalize your thoughts; that is, think of others and the great creation of God—everything possible outside of yourself and your own interests.

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:7.4 In your efforts to overcome worry and regain a natural mental equilibrium,

suggest to yourself thoughts of health and peace at the retiring time—just before you go to sleep—and let these thoughts rest in the mind as a part of yourself while you sleep.

This self-suggestion to the mind is of great value,

as evidenced by the experience of many persons who can resolve, just before falling to sleep, to wake up at a certain time,

and in the vast majority of instances, they are able to wake up at just the time settled upon in their suggestion.

COMBAT SELFISHNESS

33:8.1 The mind must be taken off self-interests if we would strengthen it and prepare it for deliverance from worry.

There are three things essential to the ideal mental state:

33:8.2 1. Do everything possible to lessen self-consciousness and direct thought of yourself.

33:8.3 2. Make a positive effort to externalize your thoughts; that is, think of others and the great creation of God—everything possible outside of yourself and your own interests.

SOURCE

[contd] 3. Widen your field of vision and broaden the sphere of your interests somewhat; take up new lines of study; take an interest in new people; spread out the sphere of your mental action (*SoL* 295).

III. MORAL AND SPIRITUAL THERAPEUTICS (*The Science of Living* 297)

The cheering-up business. We know of many who have cured them-selves of chronic worry and despondency by enlisting in the “cheering-up business”—

going about systematically and persistently cheering other people up.

A constant effort to help other people to cease worrying is sure to react favorably upon ourselves and prove of great assistance in our battle to banish fear-thought and worry (*SoL* 297).

IV. PHYSICAL THERAPEUTICS, OR THE CURE OF BODILY DISEASE (*The Science of Living* 298)

Cheerfulness and baths. Laughter seems to be of real value in the treatment of these melancholic subjects of chronic fear.

It seems to serve the purpose of relieving the “attention spasm”; it gets the mind away from self for a moment (*SoL* 298-99).

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:8.4 3. Widen your field of vision, and broaden the sphere of your interests; take up new lines of study; take an interest in new people; spread out the scope of your mental action.

33:8.5 We know a great many people who have cured themselves of chronic worry and despondency by simply enlisting in “the cheering-up business,”

going about systematically and persistently cheering other people up.

A constant effort to help other people to cease worrying is sure to react favorably upon ourselves and prove of great assistance in our battle to banish fear thought and worry.

33:8.6 Laughter and light-heartedness seem to be of real value in the treatment of these melancholic subjects of chronic fear.

They seem to serve the purpose of relieving the “attention spasm”; they get the mind off itself for a moment,

and contribute greatly to one’s ability to take up a new line of thought.

SOURCE

V. SOCIAL THERAPEUTICS (*The Science of Living* 299)

[contd] The unfortunate victims of worry are much influenced by the society in which they move.

We should make up our minds to get along the best we can with our friends and associates.

Cultivate the art of living with yourself as you are and the world as it is.

Train yourself to pay more attention to the value of what you are doing and how you are doing it, than to how you are feeling or what you have done in the past.

Make every reasonable effort to live within your income.

Avoid debts; they always generate worry.

The mortgage is bound to harass the mind and reflexly lower the vital resistance of the body.

Do not borrow, unless for business necessity or safe investment (*SoL* 299-300).

[contd] *Enjoy your work.* The nation recently had a strenuous president, who explained his good health in the face of hard work by saying, "I like my job."

Make up your mind, that you will either like your present job or else immediately abandon it and get one you can or will like.

Contentment with daily toil, satisfaction with one's regular employment is a great aid in dispelling worry (*SoL* 300).

33: THE PHYSIOLOGY OF FAITH AND FEAR

THE ART OF LIVING EASY

33:9.1 The unfortunate victims of worry are much influenced by the society in which they move.

They should make up their minds to get along the best they can with their friends and associates.

Cultivate the art of living with yourself as you are, and with the world as it is.

Train yourself to pay more attention to the value of what you are doing and how you are doing it, than to how you are feeling or what you have done in the past.

Make every reasonable effort to live within your income.

Avoid debts; they always generate worry.

The mortgage is bound to harass the mind and reflexly lower the vital resistance of the body.

Do not borrow unless for business necessity or safe investment.

33:9.2 The nation once had a strenuous president, who explained his good health in the face of hard work, by saying, "I like my job."

Make up your mind that you will either like your present job or else immediately abandon it and get one you can or will like.

Contentment with daily toil, satisfaction with one's regular employment, is a great aid in dispelling worry.

SOURCE

[contd] *Child-society*. Cultivate the society of children and cheerful adults.

There is many a chronic worrier about the home who would be cured by the advent or the adoption of a bright-faced baby.

Their light-hearted freedom from care and worry is contagious, and the men and women who live with them find it easier to live the “faith life” in place of the “fear life” (*SoL* 300).

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

The holiday spirit. It is a good thing to cultivate the ability to forget some things as well as the ability to remember others.

It is this temporary forgetfulness of the burdensome routine of life that gives one such happiness of mind and health of body during a holiday or the time spent on a vacation.

At such times the mind is comparatively free from worry, and this undoubtedly contributes much to the sum of physical benefits received at such times (*SoL* 296).

[contd] *Sleep over it*. It is a good plan to practise sleeping over things before you take them too seriously.

Many difficulties will be found to adjust themselves to a more hopeful position if left alone over night,

and then after all, even when things seem to be at their worst, when, as you say, “It never rains but it pours”—

even then you can console yourself with the old woman’s philosophy that after all “maybe it ain’t so” (*SoL* 296).

33: THE PHYSIOLOGY OF FAITH AND FEAR

Cultivate the society of children and cheerful adults.

There is many a chronic worrier about the home who would be cured by the advent or the adoption of a bright-faced baby.

Their light-hearted freedom from care and worry is contagious, and the men and women who live with them find it easier to live the faith life in the place of the fear life.

It is a good thing to cultivate the ability to forget some things as well as the ability to remember others.

It is this temporary forgetfulness of the burdensome routine of life that gives one such happiness of mind and health of body during a holiday or the time spent on a vacation.

At such times the mind is comparatively free from worry, and this undoubtedly contributes much to the sum of physical benefits received. (See Fig. 31.)

33:9.3 It is also a good plan to practise sleeping over things before you take them too seriously.

Many difficulties will be found to adjust themselves more hopefully if left alone over night,

and then after all, even when things seem to be at their worst, when, as you say, “It never rains but it pours,”

even then you can console yourself with the old lady’s philosophy, that, after all, “maybe it ain’t so.”

III. MORAL AND SPIRITUAL THERAPEUTICS
(*The Science of Living* 297)

[contd] Some one has suggested that worry should be treated by dogma and not by drugs, and this is good advice so far as it goes.

The author regards the Christian religion as the true system of mind treatment—the real scientific psychotherapy.

Prayer is the most powerful and effectual worry-remover with which we are acquainted.

That man or woman who has learned to pray with childlike sincerity—literally talk to, and commune with, the Heavenly Father,

is in possession of the great secret whereby he or she can cast all care upon God, for He careth for us.

A clear conscience is a great step toward barricading the mind against the entrance of worry.

A moral taint of whatever sort is bound to breed mental uneasiness and result in destroying perfect balance and poise of mind (*SoL* 297).

Spiritual nutrition. We believe many are victims of these mental worries because of the fact that they have failed properly to maintain their spiritual nutrition.

As the mind is intended to control the body,

THE MORAL NUTRITION

33:10.1 Some one has suggested that worry should be treated by dogma and not by drugs, and this is good advice so far as it goes.

The author regards the Christian religion as the ideal system of mind treatment—a real and efficient system of psychotherapy.

Prayer is the most powerful and effectual worry remover with which we are acquainted.

That man or woman who has learned to pray with childlike sincerity, literally talking to and communing with, the Heavenly Father,

is in possession of the great secret whereby he or she can cast all their care upon God, knowing that He careth for us.

A clear conscience is a great step toward barricading the mind against the entrance of worry.

A moral taint of whatever sort is bound to breed mental uneasiness and result in destroying perfect balance and poise of mind.

33:10.2 We believe many are victims of fear and worry because they fail properly to maintain their spiritual nutrition.

As our perceptions, memories, emotions, and thoughts control our bodies, so our unthought aspirations,

SOURCE

the spiritual faculties—commonly called the soul—

are intended to control, direct, and inspire the mind.

The majority of people liberally feed their bodies and many make generous provision for their mental nourishment;

but the vast majority leave the soul to starve, paying very little attention to their spiritual nutrition;

and, as a result, the spiritual nature is so weakened that it is unable to exercise that restraining influence over the mind which would enable it to surmount its difficulties and live in an atmosphere above despair and despondency (*Sol* 297).

[contd] We believe that perfect trust in a Supreme Being is one of the essential steps in the successful treatment and effectual deliverance from the bondage of worry.

If your religion does not help you in these matters, if it does not change you, then it would be better to change your religion and get one that does (*Sol* 298).

V, III: THE INSPIRATION OF THE MENTAL OUTLOOK (Huckel 191)

When the great burdens of his office as prime minister of England were heaviest upon him [Gladstone], and someone spoke to him, wondering how he could stand the terrific strain,

he told the secret when he said that

33: THE PHYSIOLOGY OF FAITH AND FEAR

our unsatisfied spiritual yearnings for those things that are, but for us, perhaps, not yet—those indefinable experiences within us, which, taken all together, we commonly call the soul—

these in turn contribute balance, direction, and inspiration to our intellectual powers.

The majority of people liberally feed their bodies, and many make generous provision for their mental nourishment;

but the vast majority leave the soul to starve, paying very little attention to their spiritual nutrition,

and as a result the spiritual nature is so weakened that it is unable to exercise that restraining influence over the mind which would enable it to surmount its difficulties and live in an atmosphere above despair and despondency.

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If your religion does not help you in these matters, if it does not change you, then it would be better to change your religion and get one that does.

33:10.4 Gladstone was once asked what kept him so serene and composed in the midst of his busy life;

he replied:

SOURCE

at the foot of his bed where he could see it when he retired, and when he rose up in the morning were the words,

“Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee” (H 201).

2. Do you know that ancient but effective method, called “the practice of the presence of God?” It also has therapeutic value and is a distinct nerve tonic, as well as a life tonic (H 203).

XX: THE CURE OF WORRY (*The Science of Living* 291)

IV. PHYSICAL THERAPEUTICS, OR THE CURE OF BODILY DISEASE (*The Science of Living* 298)

20:4.2 *The delusion of drugs.* We are aware that there are many drugs that afford temporary relief from worry,

but it must be remembered that when worry is cast out by drugs, like a demon of old it is sure to return ere long, with seven devils more wicked than itself.

We should be slow to employ drugs to help us over our mental harassments or physical sufferings.

A settled state of mind will aid much in helping us to endure either suffering of mind or body (*SoL* 298).

33: THE PHYSIOLOGY OF FAITH AND FEAR

“At the foot of my bed, where I can see it on retiring and on arising in the morning, are the words,

‘Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.’”

There is good mental therapeutics in that old method, called the “practice of the presence of God.”

THE DELUSION OF DRUGS

33:11.1 We are aware that there are many drugs the use of which affords temporary relief from worry,

but it must be remembered that when worry is cast out by drugs, like the demon of old it is sure to return ere long, with seven devils more wicked than itself.

We should be slow to employ drugs to help us over our mental harassments or physical sufferings.

A settled state of mind will aid much in helping us to endure either suffering of mind or pain in body.

SOURCE

VI. FRAUDULENT MENTAL THERAPEUTICS, OR THE APPARENT REMOVAL OF WORRY AND THE CURE OF DISEASE BY FRAUD AND DECEPTION (*The Science of Living* 301)

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

Hypnotism. This is not the place to consider hypnotism,

but the writer desires, in this connection, to emphasize the uselessness of this practice in the permanent relief and help of these mental sufferers (*SoL* 295).

VI. FRAUDULENT MENTAL THERAPEUTICS, OR THE APPARENT REMOVAL OF WORRY AND THE CURE OF DISEASE BY FRAUD AND DECEPTION (*The Science of Living* 301)

Moral deception—*mental drugs.* Every new religion has been invented directly or indirectly to cure worry and its consequences;

and every self-respecting individual should see to it that he preserves his own intellectual freedom and chastity in the effort to overcome worry.

Do not resort to these deceptions and delusions.

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:11.2 The numerous false methods of mind cure (*fraudulent psychotherapy*, including the common employment of hypnotism for the cure of worry) may very correctly be looked upon as constituting a class of *mental drugs*, psychic deceivers, procedures calculated to relieve mental symptoms and allay psychic suffering temporarily, without in any way removing the causes of worry, or curing the real mental malady.

Hypnotism will be fully considered in another chapter;

but we would here emphasize the uselessness of this practice as a permanent cure for worry and its mental cousins.

33:11.3 Every new religion has been invented directly or indirectly to cure worry and its consequences;

and every self-respecting man should see to it that he preserves his own intellectual freedom and chastity in the effort to overcome worry.

Do not resort to these deceptions and delusions.

SOURCE

In reality they are mental drugs and will weaken and debilitate the mind just as literal poisons will deteriorate the body.

Remember that while false faith will bring a physical reward, it is bound to bring moral disappointment and spiritual disaster.

It should be remembered that hypnotism is only symptomatic treatment; it does not remove the cause,

and all efforts of mind healing which involve mental surrender to any but a Supreme Being, are fundamentally wrong and cannot afford true and permanent relief.

Fraudulent suggestion or mental deception is just the same, no matter by what name or "ism" it is called (*SoL* 302).

[contd] Just as morphine immediately relieves physical pain, so all these cures are temporary, superficial, and ungentine (*SoL* 302).

IV. PHYSICAL THERAPEUTICS, OR THE CURE OF BODILY DISEASE (*The Science of Living* 298)

Keep the mind off the body. Careful observation has taught us that the less attention we pay to the function of any organ in the body, the more regular and healthful it becomes in its action.

This is why dyspeptics should never engage in the discussion of diet at meal time.

33: THE PHYSIOLOGY OF FAITH AND FEAR

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Fraudulent suggestion or mental deception is just the same, no matter by what name it is called.

33:11.4 Just as morphine immediately relieves physical pain, so all these cures are temporary, superficial, and ungentine.

CULTIVATE THE PHYSICAL HEALTH

33:12.1 Careful observation has taught us that the less attention we pay to the function of any organ in the body, the more regular and healthful it becomes in its action.

That is why dyspeptics should never engage in the discussion of diet at meal-time.

SOURCE

If you want the stomach to do regular work and good work, keep your mind off of it when it has food in it.

Do all your study of diet between meals and at the table never think of your stomach (*SoL* 298).

IV, III: THE CAUSE AND CURE OF THE WORRY-HABIT. (Huckel 146)

There is one cause of worry in many lives which might well be considered in connection with spiritual treatment,

and that is the fact of actual transgression in the life.

This is a rightful and sufficient cause for worrying.

A man should not expect peace if he lives in deliberate sin.

Conscience will torment him and it ought to.

Such an one is never really happy.

The pleasures of sin have in them the sting of remorse (H 162).

XX: THE CURE OF WORRY (*The Science of Living* 291)

IV. PHYSICAL THERAPEUTICS, OR THE CURE OF BODILY DISEASE (*The Science of Living* 298)

Digestion and constipation. In the battle against worry, every effort should be made to promote good digestion, and it is imperative that constipation be removed.

33: THE PHYSIOLOGY OF FAITH AND FEAR

If you want the stomach to do regular work and good work, keep your mind off of it when it has food in it.

Do all your study of diet between meals, and at the table never think of your stomach.

33:12.2 There is one cause for worry which might be considered in this connection,

and that is the conscious violation of the laws of life.

This is a rightful and sufficient cause for worrying.

A man should not expect peace if he lives in deliberate sin.

Both the mental and physical consciences will torment him, and they ought to.

The transgressor will have a hard time overcoming worry and finding happiness.

The pleasures of sin contain the sting of remorse.

33:12.3 In the battle against worry, every effort should be made to promote good digestion, and it is imperative that chronic constipation be removed.

SOURCE

Combat portal congestion or stagnation of blood in the liver, by making frequent pressure over the abdomen or wearing a moist abdominal bandage at night, covered with waterproof and with dry flannel on the outside.

Engage in exercises for the strengthening of the abdominal muscles.

Doctor Abrams called attention years ago to the fact that the “blues” were due to congestion of blood in the abdominal vessels associated with the liver (*SoL* 299).

[contd] An effort should be made, by proper bathing, to keep the blood circulating in the skin.

Cultivate habitual deep breathing.

Drink two quarts of water a day (not at meal time) and obtain suitable medical treatment and advice for any real disease you have (*SoL* 299).

Cheerfulness and baths. ... Cold baths and rubbing of the body are also of great value because of their influence upon the general nervous system,

and more particularly because they flush the brain and increase the circulation of the blood about the worried nerve cells.

Deep breathing exercises accomplish the same purpose.

It is a crime for those who are victims of worry and despondency to sleep in close, stuffy bedrooms.

They should come as near sleeping out of doors as possible (*SoL* 299-300).

33: THE PHYSIOLOGY OF FAITH AND FEAR

Combat portal congestion or stagnation of blood in the liver by making frequent pressure over the abdomen or wearing a moist abdominal bandage at night, covered with waterproof and with dry flannel on the outside.

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Drink two quarts of water a day (not at meal-time) and obtain suitable medical treatment and advice for any real disease you may have.

Cold baths and rubbing of the body are also of great value because of their influence upon the general nervous system,

and more particularly because they flush the brain and increase the circulation of the blood about the worried nerve cells.

Deep-breathing exercises accomplish the same purpose.

It is a crime for those who are victims of worry and despondency to sleep in close, stuffy bedrooms.

They should come as near sleeping outdoors as possible.

SOURCE

V. SOCIAL THERAPEUTICS (*The Science of Living* 299)

Games and other competitive exercises are all good in their place, but we have seen cases where they have generated what someone has termed “mock worries”;

that is, there is constant worry over the fear of being beaten in the contest, which produces much annoyance and harmful anxiety (*SoL* 300).

[contd] *The Golden Rule*. Do something for your neighbor now and then.

Remember the Golden Rule.

Do not allow your own artificial needs to accumulate unnecessarily and demand all your time.

Reserve a little energy for Good Samaritan work, and you will finish the day’s tasks refreshed and satisfied instead of hungry, thirsty, and dissatisfied (*SoL* 300).

[contd] To sum up: all chronic worriers should see to it that they have the three following things:

1. Active mental and physical employment; in other words “a good job” (*SoL* 300).

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:12.5 Games and other competitive exercises are all good in their place, but we have seen cases where they have generated what some one has termed “mock worries”;

that is, there is constant excitement and worry over the fear of being beaten in the contest, which produces much annoyance and harmful anxiety.

THE LIFE OF THE GOLDEN RULE

33:13.1 If you would be successful in completely and finally over coming worry,

do something helpful for your neighbor now and then.

Remember the Golden Rule.

Do not allow your own artificial needs to accumulate unnecessarily and demand all your time.

Reserve a little energy for Good-Samaritan work, and you will finish the day’s tasks refreshed and satisfied instead of hungry, thirsty, and dissatisfied.

33:13.2 To sum up: All chronic worriers should see to it that they have the following :

33:13.3 1. Active mental and physical employment; in other words, a good job.

SOURCE

[contd] 2. Regular and healthful recreation; in other words “a good fad” (*SoL* 300).

[contd] 3. Suitable and regular spiritual nourishment; in other words “a good religion” (*SoL* 300).

IV, III: THE CAUSE AND CURE OF THE WORRY-HABIT. (Huckel 146)

Another confirmation is the witness of one of our leading psychologists, Professor James, who says,

“The sovereign cure for worry is religious faith. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed; and to him who has a hold of vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant things” (H 161-62).

XX: THE CURE OF WORRY (*The Science of Living* 291)

II. MENTAL THERAPEUTICS, OR SO-CALLED SUGGESTION (*The Science of Living* 294)

Worry about worry. Of all things, do not make the mistake of worrying now because you have worried in the past.

Please do not be so shortsighted as to worry over your worries.

Watch your habitual expression and cultivate one that is cheerful and happy.

It will react on the mind and help you in the battle against worry (*SoL* 296).

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:13.4 2. They should have regular and healthful recreation; in other words, a good fad.

33:13.5 3. They should have suitable and regular spiritual nourishment; in other words, a good religion.

33:13.6 Professor James says:

“The sovereign cure for worry is religious faith. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed; and to him who has a hold of vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant things.”

33:13.7 Of all things, do not make the mistake of worrying now because you have worried in the past.

Do not be so shortsighted as to worry over your worries.

Watch your habitual expression and cultivate one that is cheerful and happy.

It will react on the mind and greatly help you in the battle against worry.

SUMMARY OF THE CHAPTER

33:14.1 1. The fundamental requirement for the successful treatment of worry is the restoration of legitimate confidence in yourself, and the development of faith in your friends and associates.

33:14.2 2. Suggestion is of great value in combating worry. All methods of sympathy, suggestion, and advice to mental sufferers should be based on truth, free from falsity and deception.

33:14.3 3. Suggestion is the key that unlocks many a medical mystery and explains the cure of mental diseases in all ages and by a thousand different methods. The physical effects of suggestion are the same, regardless of their truth or falsity .

33:14.4 4. Train the mind to think positive thoughts. Replace worry thought with an opposite thought which will occupy the mind and enthuse the soul. Drive out fear thought by exercising faith thought.

33:14.5 5. The secret of the treatment of worry is the practice of self-control. Purpose to be a brave captain of your own mind. Summon all possible spiritual help, moral resolution, and mental decision .

33:14.6 6. Fear thought is the ancestor of worry. Some people can be reasoned out of their fears, others can be cured by ridicule. Still others are only cured of certain fears by directly challenging their fear and fighting it out to a finish in one grand struggle.

33:14.7 7. The majority of our fears and many of our worries should be liberally discounted. The strain of effort employed in resisting worry makes it increasingly difficult to drop the strain much attention.

SOURCE

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:14.8 8. Learn to minimize your difficulties. Don't look at obstacles with a magnifying glass. "Learn to consume your own smoke." "Never trouble trouble, till trouble troubles you."

33:14.9 9. Make a "declaration of emancipation" in your own soul against fictitious worry. We fight fear thought, not fore thought. Exercise good emotions—after a while you will actually become what you now pretend to be.

33:14.10 10. Learn to trust Nature. Sow the seeds of health, then let the harvest rest with Mother Nature. Go to bed expecting to sleep, but not caring if you don't. This indifference is often successful in producing sleep.

33:14.11 11. Combat selfishness. Lessen self-consciousness, externalize the thoughts, and broaden your interests. Enlist actively in "the cheering-up business."

33:14.12 12. Cultivate the art of living with yourself as you are, and with the world as it is. Learn the art of living easily. Learn to "like your job." Associate with children and learn how to forget the vexing trifles of everyday life.

33:14.13 13. It is a good plan to practise sleeping over things before taking them too seriously. Worry should be treated with dogma and not by drugs.

33:14.14 14. The Christian religion is an ideal system of mind treatment for chronic worry. Prayer is the most powerful and effectual worry-remover with which we are acquainted.

33:14.15 15. Much worry is due to a failure to feed the spiritual man. Perfect trust in the Supreme Being is one of the essential factors in the prevention and cure of worry.

SOURCE

33: THE PHYSIOLOGY OF FAITH AND FEAR

33:14.16 16. When worry is cast out by drugs, like the demon of old, it is sure to return with seven devils worse than itself. Hypnotism and other false methods of curing worry may be regarded as a species of mental drugs—psychic morphine. Every new religion has been invented to cure worry and its consequences.

33:14.17 17. The less attention we pay to the functions of any organ in the body, the more regular and healthful it becomes in its action. Keep the mind off the stomach when it has food in it.

33:14.18 18. In the battle against worry don't forget to cultivate the physical health. Give attention to digestion, constipation, diet, water-drinking, deep-breathing exercises, and regular bathing. The "blues" result from congestion of the liver.

33:14.19 19. Live according to the Golden Rule—reserve a little energy for Good-Samaritan work. Don't work all the time for yourself. Have these three things: A good job, a good fad, and a good religion.

33:14.20 20. Lastly, don't make the mistake of worrying because you have worried. Cultivate a cheerful habitual expression.