

Chapter 37 — Prayer the Master Mind Cure

from *Worry and Nervousness: Or, The Science of Self-Mastery* (1914)

by William S. Sadler, M.D.

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Sources for Chapter 37, in the order in which they first appear

- (1) Richard C. Cabot, *What Men Live By* (Boston and New York: Houghton Mifflin and Company, 1914)
- (2) William S. Sadler, M.D., *The Physiology of Faith and Fear: Or, The Mind in Health and Disease* (Chicago: A. C. McClurg & Co., 1912)
- (3) Dr. Paul Dubois, *The Psychic Treatment of Nervous Disorders (The Psychoneuroses and Their Moral Treatment)*, Translated and Edited by Smith Ely Jelliffe, M.D., Ph.D. and William A. White, M.D. (New York: Funk & Wagnalls Company, 1909, Sixth Edition, Revised)

Key

- (a) Green indicates where a source author (or earlier 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) Bold type indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.
- (f) Pink indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.

- (g) **Red** indicates either (1) an obvious error on Sadler's part, brought about by miscopying or misunderstanding his source, (2) a statement by Sadler that contradicts an earlier statement of his, or (3) an otherwise questionable statement of his.
- (h) **Gold** highlights words or phrases that will be discussed in a later analysis.

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XXXVII: THE FAITH AND PRAYER CURE*

* In the preparation of this chapter I have drawn freely from that excellent book by Dr. Cabot entitled *What Men Live By*, and from my own work, *The Physiology of Faith and Fear, or the Mind in Health and Disease*.

37:0.1 IN ALL our dealings with neurasthenia and neurasthenics, we must not only remember that man is instinctively a “playing animal,” but that he is also inherently a “religious animal,” a moral being,

X: PLAYFULNESS, SERIOUSNESS,
AND DULLNESS (Cabot 89)

Our present business, in any case, is to divorce morality from dullness (C 97).

and in the matter of spiritual therapeutics

we must separate religion from its current association with dullness.

I recently heard a soulful-visaged lady say in describing a sermon she had just heard: “Oh, he preached such a fine sermon, it made everybody feel so bad.” I want frankly to state at the beginning of this chapter, that that is not the kind of religion the author is interested in. We must get away from the idea that our spiritual blessings are always administered in sorrow and disguised with failure and fatigue.

THE WORSHIP INSTINCT

XXX: SPIRITUAL FATIGUE:
MOUNTAIN-TOP VIEWS (Cabot 267)

Yet worship is out of fashion.

37:1.1 Worship is getting out of fashion.

The average man thinks of it as something mediæval or obsolete.

He may excuse it like any other fondness for what is old-fashioned; he may find it interesting, amusing, even endearing, in those who throw themselves into it sincerely.

But in any case he looks on at it as a spectator; it is not for him (C 268).

Worship renews the spirit as sleep renews the body.*

[*Throughout these chapters on Worship I have borrowed freely from Professor W. E. Hocking's book, *The Meaning of God in Human Experience*. Yale University Press, 1912. (C 268, fn)]¹

Our souls as well as our bodies get drained, now and again, of available energy.

We "go stale" as Hamlet did, and to our jaundiced view the world too becomes "stale, flat, and unprofitable," or "sicklied o'er with the pale cast" of our own low-grade cerebration.

This is not always the result of physical fatigue; for people who never did a stroke of work in their lives are as prone as any to the symptoms of spiritual fatigue (C 271).

Nevertheless we attempt again and again to shut ourselves off in spiritually unventilated corners.

There we stifle and droop.

Play and love revive us partially because they take us into better-ventilated, less cramped activities.

The average man thinks of it as something medieval or obsolete.

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37:1.2 Worship renews the spirit as sleep renews the body.

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There we stifle and droop.

Play and love revive us partially because they take us into better ventilated, less cramped activities.

SOURCE

Worship fulfills what play, art, and love attempt.*

[*“Worship is ideally capable of fulfilling all the functions of the other means of re-integrating selfhood, whether of love, of recreation, or of sleep itself (witness the exploits in comparative sleeplessness of Madame Guyon, of Philip of Alcantara, and of many another).” Hocking, p. 563. (C 274, fn)]

“Pleasure, recreation, friendship, the companionship of men and women, beauty,—all these recall the outgoings of ambition and moral effort and unite a man with his natural appreciation. Worship is the whole which includes them”* (C 274).

[*Hocking, p. 418. (C 274, fn)]

[contd] Because worship is a renewal of our depleted spiritual energies, it is naturally intermittent.

One need not jeer at the worshiper for spending so little time on that which he declares to be his salvation.

For it is in work, play, and love that he must earn the right to pray as he earns the promise of sleep.

No one can find out except by trying whether he needs prayer once an hour, once a week, or less often.

The rhythm of its recurrence should be governed like that of any physiological function, varying like food, sleep and recreation, with our expenditures of effort and energy (C 274-75).

37: WORRY AND NERVOUSNESS

Worship fulfills what play, art, and love attempt.

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WHAT IS PRAYER?

IT is a favorite trick with those who pretend to read the palm or the handwriting to say, with special emphasis and secrecy to each customer:

“I can see in your hand that the deepest and best of you has never yet found expression. Half unconsciously you are repressing a flood of power which pushes ever for freedom. To set it free will be the deepest joy of your life” (C 267).

[contd] The beauty of this ever-successful trick is that what the sharper pretends to discover in this individual, he knows to be true of every living being.

We are piteously unexpressed.

We differ only in the means that can set us free.

How many in whom we least suspect it are longing to sing,—not to interpret a genteel melody, but to let themselves out in song!

The efforts expended in business, in sport, and even in affection seem comparatively impersonal and indirect.

They do not free the breast, they do not tell the tale (C 267).

[contd] How many in whom we least suspect it are longing to pray!

How many who hardly suspect it themselves!

37:2.1 It is a favorite trick with those who pretend to read the palm to say, with special emphasis and secrecy to each customer:

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SOURCE

I believe that the craving to sing is but a partial and imperfect image of the craving to pray..

What song is to prosy speech, that prayer is to song.

It is the supremely personal and direct utterance for which creation longs, for which hard toil prepares (C 267).

XXXI: RECOLLECTION: DISENTHRALLMENT: SOLITUDE AND SINCERITY: THE REËNFORCEMENT OF ASSOCIATION (Cabot 279)

When we set ourselves to this work of collecting or re-collecting the scattered pieces of ourselves, we begin a task which, if carried to its natural conclusion, ultimately becomes prayer.

We are driven to something of the sort when the shock of illness, war, bankruptcy, or death has shaken us out of the rut of habit and brought us face to face with the mess which we are making of our years.

It was after such a shock Lincoln called the whole nation to prayer in his message of December 1, 1862:

“The dogmas of the quiet past are inadequate to the stormy present.

The occasion is piled high with difficulty and we must rise to the occasion.

As our case is new, so we must think anew and act anew.

We must disenthral ourselves and then we shall save our country” (C 280).

37: WORRY AND NERVOUSNESS

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THE COMFORT OF CONFESSION

XXXII: CONFESSION: PETITION:
PRAISE (Cabot 298)

[contd] **WHEN a child wakes in the grip of a nightmare, sobs and stammers it out to his mother, and finds that its horrors have swiftly vanished, he has discovered the value of confession.**

Through expression something confused and inarticulate has lost its terrors.

By confession he marshals his troubles in consciousness and spreads them out in form and order; thus he gains command of them and of himself (C 298).

[contd] **Confession in more or less secular forms, confession to a doctor or a chum, gives some relief to the tortures of internal strife,—duplicity and fraud, the burden of lies, thefts, treachery, or concealment, or, it may be, the more subtle duplicity of warring ideals, curiosities, and doubts.**

In any case we seek instinctively through confession some inner peace or at least some truce to inner war.

We make these secular confessions primarily because we cannot hold in any longer.

We confess not so much because murder will out, but rather because the tension between what we are and what we seem has grown intolerable (C 298).

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SOURCE

[contd] An interesting variety of confession, rediscovered and reapplied by the German neurologist S. Freud, forms part of his “psycho-analytic” treatment of functional nervous disorders.

People suppress and try to bury a disappointed hope or an evil desire; but accidentally they bury it alive, so that it struggles and shrieks beneath the weight of daily life piled on top of it.

This is, I think, the essence of the Freudian doctrine.

Now and then the struggles of this fragment of buried existence shake the surface of everyday life and emerge in a fit of weeping or of rage.

“You begin to cry,” said a small boy of my acquaintance, “for the thing that made you cry, but you go on crying for all the sad and sorry things that ever happened.”

You had never quite laid the ghost of these ancient sorrows.

From the deeper inconsequent strata of your existence it rises to haunt and oppress you (C 298-99).

[contd] So in rage: we begin to be angry with a companion for some trifling annoyance, but we go on into a “fit of rage” because our momentary anger is reënforced by the renascent memories of a multitude of other injuries, long half-consciously brooded, never quite forgiven.

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37:3.4 So in rage; we begin to be angry with a companion for some trifling annoyance, but we go on into a “fit of rage” because our momentary anger is reinforced by the **quiescent** memories of a multitude of other injuries, long half-consciously brooded, never quite forgiven.

SOURCE

All this submerged corruption boils up to the surface, sometimes with our own aid; we may work ourselves into a passion for the sake of the vent it gives to our repressed and smouldering resentment (C 299).

[contd] A better vent is given by full confession.

To see clearly that we are abusing our fellow for his part in spats which both should have forgiven and forgotten long ago, shames us or makes us laugh.

The air is cleared; the ghosts of past quarrels are laid.

To tempt the sufferer into confessing what he did not know enough to confess, is the substance of psycho-analysis,

though Freud has misled many into supposing that all such confessions must deal with one topic, sex (C 299-300).

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I have discovered that my neurotic patients do not get along well in the presence of family trouble—domestic misunderstandings—and that when we can induce them to “confess,” “make up,” and “begin over again,” then, and not until then, does the patient with “nerves” begin to improve.

THE PSYCHOLOGY OF PRAYER

XXXIX: PRAYER THE MASTER MIND
CURE (*The Physiology of Faith and Fear* 476)

THE PSYCHOLOGY OF PRAYER (*The Physiology of Faith and Fear* 476)

[contd] True prayer is a sort of spiritual communion between man and his Maker, a sympathetic communication between the soul and its Saviour.

We do not look upon prayer as a means of changing God's will.

The Divine Mind does not need to be changed; He is ever beneficent and kindly disposed toward mankind.

While prayer does not change God, it certainly does change the one who prays, and this change in the mind of the praying soul is sometimes immediate, profound, and often wholly inexplicable (*PF&F* 476).

[contd] True prayer, then, is found to be a practice consisting of powerful mental, moral, and spiritual factors.

The *mental factor* in genuine prayer is that of suggestion and self-surrender.

Sincere prayer is the most powerful method and the most legitimate manner in which suggestion can be made to the human mind.

Not only is the suggestion of prayer autosuggestion—the ideal form of suggestion—but this suggestion is made to the mind when it is in a state of surrender, unconditional surrender to the mind of God and not to the mind of man.

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SOURCE

Psychology and psychotherapy are unable to portray such an ideal state of the human mind for the favorable reception of suggestion, neither can they point out such powerful and wholesome means of administering this suggestion as by the simple childlike practice of old-fashioned prayer. (See Fig 42.) (PF&F 476-77)

[contd] The *moral element* of prayer is that it keeps the mind focussed upon high ideals, upon things which are ennobling and elevating.

Prayer, in an unusual manner, imparts moral courage and wholesome confidence to the suppliant.

Prayer is a direct preventive of many of those reprehensible social and moral practices which inevitably breed worry, remorse, and sorrow of heart.

Prayer strengthens the will, in contradistinction to hypnotism, which usually weakens it (PF&F 477).

[contd] The *spiritual factor* in prayer is strong; no other phase of human experience is fraught with such extraordinary possibilities for spiritual strength and development.

Prayer actually generates moral energy and creates spiritual courage.

The prayer life is the life of spiritual power and moral victory (PF&F 477).

37: WORRY AND NERVOUSNESS

Psychology and psychotherapy are unable to portray such an ideal state of the human mind for the favorable reception of suggestion, neither can they point out such powerful and wholesome means of administering this suggestion as by the simple childlike practice of old-fashioned prayer.

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THE PHYSIOLOGY OF PRAYER

THE PHYSIOLOGY OF PRAYER (*The Physiology of Faith and Fear* 477)

[contd] The domain of prayer is not limited alone to the spiritual, moral, and mental realms; it concerns and influences even the physical body.

The praying soul usually is found upon bended knees and with bowed head.

This bending of the physical knee reflexly aids in bending the will and the mind of the one who prays.

There is a close interrelationship between the attitude of body and the attitude of mind (*PF&F* 477).

Prayer is able, directly, immediately, most powerfully, and most favorably to influence the physical functions of the body; that is, genuine prayer, the prayer of faith, exerts its beneficent influence upon the body, while other kinds of prayer may be highly injurious to the physical health, as will be noted presently.

True praying assists the petitioner in gaining control over various physical propensities and animal passions.

Prayer is a means of bringing the body into subjection to the mind, and the mind into obedience to the spiritual faculties and to the Divine Mind (*PF&F* 478).

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THE THERAPEUTICS OF PRAYER

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[contd] Any practice that can wield such a mighty influence over mind and body as that exerted by prayer must indeed possess tremendous therapeutic possibilities.

In discussing prayer as a therapeutic agent, we in no way aim to belittle its influence as a religious practice or a spiritual force.

We freely concede that its power is almost unlimited in these realms.

In his “Varieties of Religious Experience,” Professor James says:

“As regards prayer for the sick, if any medical fact can be considered to stand firm, it is that in certain environments, prayer may contribute to recovery, and should be encouraged as a therapeutic measure” (PF&F 478).

[Note: Sadler doesn’t mention his and his wife’s years of missionary activity, in which they (especially Sadler) sought, by person-to-person ministry, to bring people to Christ. Many of these encounters led the newly converted to pray.]

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37:6.2 As regards prayer for the sick, if any medical fact can be considered to stand firm, it is that in certain environments, prayer may contribute to recovery, and should be encouraged as a therapeutic measure.

37:6.3 Just a few days ago I had an opportunity of observing the tremendous power and possibility of prayer in the management of these nervous sufferers. Mrs. M. is a refined, highly-educated patient, whom I had seen a number of times in consultation with Dr. Lena—my wife—and had advised the doctor that I did not look for much improvement in her patient until her (the patient’s) mental life was set in order and certain and numerous psychic slivers were effectually removed. In reply to Dr. Lena’s question as to how long I thought it would take to get her out of her trouble, I said: “Probably a year and a half.”

Imagine my surprise when this patient walked into my office yesterday and informed me that her “troubles were all over,” that the things she assured me a few days ago she “could never do,” had all been done. That everything I had asked her to do as a part of her “cure” had been accomplished—she had completely overturned her social, family, and personal life—had made numerous “confessions,” and had accomplished a score of almost impossible mental and moral “stunts,” and in reply to my astonished question, “How in the world did you ever do all these things and effect this great change in your mental attitude toward yourself and the world in less than one week?” she smilingly replied: “Dr. Lena taught me how to pray.”

THE PERVERSION OF PRAYER

XXXII: CONFESSION: PETITION:
PRAISE (Cabot 298)

But many who are aware of God, and try to live according to what they believe to be his will, still feel that petition is a relic of barbarous or of naive ages, something not to be taken seriously by reasonable people.

Prayers for rain, for victory in battle, for the recovery of the sick,—what are these but frantic attempts to break the laws of nature?

And even if they could succeed, would they not be grossly selfish?

For my victory is often another's despair.

37:7.1 **But many who are aware of God, and try to live according to what they believe to be his will, still feel that petition is a relic of barbarous or of naive ages, something not to be taken seriously by reasonable people.**

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And even if they could succeed, would they not be grossly selfish?

For my victory is often another's despair.

The rain which falls on my crops leaves my distant neighbor's all the longer in drought.

But if we admit that "all prayer that craves a particular commodity—anything less than all good—is mean and vile," do we eliminate all the prayers that any needy mortal wants to make?

"All good" is a pretty large order and a tolerably vague one (C 301).

[contd] In answer to this question, which often troubled me in past years, Christ's words in the garden of Gethsemane now seem wholly satisfying:

"If it be possible let this cup pass from me. Nevertheless thy will, not mine be done" (C 301-02).

Whoever, by religious instinct or religious philosophy, has come to believe that the universe is a team of which he is a member, wants the success of the team unconditionally and with his whole heart, and wants nothing else, save with the condition, "provided this does not contravene the needs of the team."

Such is the spirit of Christ's prayer.

Obviously, then, conditional wishing is part of our daily exercise.

The babyish tendency to "want what you want when you want it" is squelched or modified in every piece of concerted work, in every advance of science, and every harmonious family.

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"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

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SOURCE

To revise and subordinate our wills until they are conditional on the success of a city, a party, or any other team to which we are loyal, is among the most familiar and unheroic necessities of civilized life (C 303-04).

XXXIX: PRAYER THE MASTER MIND
CURE (*The Physiology of Faith and Fear* 476)

THE PROSTITUTION OF PRAYER (*The Physiology of Fear* 481)

[contd] In this connection we desire to utter a warning against morbid methods of prayer.

No procedure is capable of great good without at the same time being susceptible of perversion and great harm.

Another case will illustrate the harm of prayer, when it consists of a meaningless recital of one's difficulties, serving as a source of adverse auto-suggestion to the mind.

Such methods of prayer tend to weaken and debilitate the mental and moral powers.

About a year ago we had a patient, a young man, twenty-two years of age, who was fighting a great moral battle.

He became very much discouraged; broke off his marriage engagement; severed his connection with the church; and at the time we met him, seriously contemplated suicide.

37: WORRY AND NERVOUSNESS

To revise and subordinate our wills until they are conditional on the success of a city, a party, or any other team to which we are loyal is among the most familiar and unheroic necessities of civilized life.

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SOURCE

Having tried numerous methods of giving him help and relief, we finally made bold to advise that he was in need of moral strength—spiritual power—and suggested that he would find great help in systematic prayer.

To this he replied: “Why, doctor, I have prayed about my troubles until two o’clock in the morning, and then after my great struggle with God, I would soon fall again into my sin.

The more I pray, the worse I get; nothing will do me any good. It is either the insane asylum or the grave for me.”

After listening to this recital of his experience, it occurred to us that in his case, prayer was being prostituted into a form of adverse and unwholesome suggestion; that he had prayed about his moral perversity so much that this very praying had become a direct aid in keeping the wicked idea everlastingly before his mind.

Instead of making a helpful and uplifting suggestion out of prayer, he was making it harmful and debasing.

And so we made bold to suggest the following procedure in his case:

We asked him to reunite with the church; to see his *fiancée* and set a new wedding-day; to begin to lay plans for securing a flat, and actively engage in selecting the furnishings.

We asked him to let his mind freely dwell upon the happy home he would have and the splendid children who would come to bless it.

37: WORRY AND NERVOUSNESS

Having tried numerous methods of giving him help and relief, we finally made bold to advise that he was in need of moral strength—spiritual power—and suggested that he would find great help in systematic prayer.

To this he replied: “Why, doctor, I have prayed about my troubles until two o’clock in the morning, and then after my great struggle with God, I would soon fall again into my sin.

The more I pray, the worse I get; nothing will do me any good. It is either the insane asylum or the grave for me.”

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SOURCE

We had him sign a written agreement not to think, talk, or pray about his troubles for two weeks.

We explained to him as best we could, that when he had asked his Heavenly Father to help him in a matter of this kind, that it was not necessary to ask more than once; that further prayer should be devoted to thanking God for the help that was to come and in expressing gratitude for the help that even now had already come (*PF&F* 481-82).

[contd] We are glad to report that in this case, after his method of praying had been turned from one of constant adverse suggestion into one of thanksgiving and gratitude, he was highly successful.

From that day on, this young man became an absolute victor over his besetting sin.

And so it is apparent that prayer can be so perverted as to become a means of great harm as a therapeutic procedure.

The author's highest conception of prayer is that silent and spiritual communion between the spirit of the creature and the Spirit of his Maker.

In the early stages of therapeutic praying it is very necessary that the prayer should be calmly and distinctly uttered in words, that the petitioner may hear his own prayer, for this greatly increases the influence and suggestive power of the procedure (*PF&F* 483).

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PRAYER AN INSPIRATION TO WORK

PRAYER AN INSPIRATION TO WORK (*The Physiology of Faith and Fear* 483)

[contd] Prayer is not only a means whereby the mind of man and the divine forces are brought into cooperation, but if it is uttered in faith, it usually leads the one who prays to put forth every effort to bring about the answer of his prayers.

Genuine prayer is an expression of courage and confidence combined with faith and good works (*PF&F* 483).

[contd] Although prayer is a powerful therapeutic agent, we must fully recognize that neither belief in our prayers, nor suggestion, nor reeducation will take the place of proper physical ministrations and the scientific care of the diseased or disordered body.

Prayer may be the breath of the soul; prayer may be the avenue whereby the diseased mind is eliminated and the Divine Mind brought in to replace it; prayer is the great channel by which man can harmonize his mind with that of his Maker;

nevertheless, good food, pure water, fresh air, and deep breathing, together with mental and physical exercise, are absolutely essential to the recovery of most nervous and psychic disorders (*PF&F* 483).

We do not teach that prayer should not be used as a safety-valve for the soul.

37:8.1 Prayer is not only a means whereby the mind of man and the divine forces are brought into cooperation, but, if it is uttered in faith, it usually leads the one who prays to put forth every effort to bring about the answer of his prayers.

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37:8.2 We do not teach that prayer should not be used as a safety-valve for the soul.

SOURCE

It is far better when the feelings, the emotions, and the internal pressure have arisen almost to the bursting point—it is far better for the Christian to pour out his soul to God in prayer, than to participate in an outburst of anger or to indulge in a fit of bad temper.

If it is absolutely necessary that the one should have a vent of some sort to relieve himself, prayer will be found to be a successful and satisfactory mode of obtaining such relief.

Even when prayer is accompanied by more or less weeping and wailing, it is certainly preferable to a hysterical outbreak or to a verbal explosion of raving and ranting (PF&F 484).

CHRISTIANITY THE HIGHEST PSYCHOTHERAPY (*The Physiology of Faith and Fear* 484)

[contd] We are forced to recognize the therapeutic value of prayer, no matter with what system of belief or religion it may be associated;

but we have spoken of prayer in this text with the thought of its being a part of practical Christianity.

The author regards prayer as the master mind cure, and Christianity as the highest and truest form of psychotherapy.

There can be no question that the Christian religion, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and physical diseases.

37: WORRY AND NERVOUSNESS

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There can be no question that the Christian religion, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and physical disorders.

SOURCE

This entire book has been devoted to the psychology and physiology of faith and fear, and it must be evident to the reader that fear and doubt are disease-producing, while faith and hope are health-giving;

and in the author's opinion, the highest possibilities of faith and the greatest power of hope are expressed in the Christian religion;

the teachings of Christ are the greatest known destroyers of doubt and despair (*PF&F* 484-85).

[contd] No one can appreciate so fully as a doctor the amazingly large percentage of human diseases and sufferings which are directly traceable to immorality, dissipation, and ignorance—to unwholesome thinking and unclean living.

The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once remove more than one-half the difficulties, diseases, and sorrows of the human race.

In other words, more than one-half of the present afflictions of mankind could be prevented by the tremendous prophylactic power of the Christian religion (*PF&F* 485).

[contd] Christianity *applied* to our modern civilization—understandingly applied, not merely believed or accepted—would so purify, uplift, and vitalize us that the human race would immediately stand out as a new order of beings, possessing superior mental power and increased physical force.

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SOURCE

Irrespective of the future rewards of the Christian religion, laying aside all discussion of future life, it would pay any man or woman to live the Christ life just for the mental and physical rewards which it affords here in this present world.

Some day the world may awake to the point where it will recognize that the teachings of Christ are potent and powerful in the work of preventing and curing disease.

Some day our wonderful boasted scientific developments, as regards mental and moral improvement, may indeed catch up with the teachings of the Christian religion (PF&F 485).

XXIX: MENTAL MEDICINE AND MORAL HYGIENE (*The Physiology of Faith and Fear* 311)

[INTRODUCTION] (*The Physiology of Faith and Fear* 311)

And so, having advanced in modern therapeutics to that point where we recognize the necessity of treating the whole physical body in most cases of common disorders,

the time is certainly ripe for a further forward movement in the scientific and sensible treatment of human disease.

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FAITH AS A REMEDY

37:10.1 And so, having advanced in modern therapeutics to that point where we recognize the necessity of treating the whole physical body in most cases of common disorders,

the time is certainly ripe for a further forward movement in the scientific and sensible treatment of human disease.

SOURCE

The next great advance in modern therapeutics consists in a greater recognition of the importance of treating not merely the whole *body*, but of administering therapeutically to the whole *man*—to the mental man and the moral as well as to the material man; to the psychic man as well as to the physical man (*PF&F* 311).

THE EMMANUEL MOVEMENT (*The Physiology of Faith and Fear* 314)

The people are hungry for sympathy, for encouragement, for advice and guidance; and, in the light of modern psychology, we are forced to recognize that all systems of religious belief, more or less afford this psychic help.

Every phase of religious teaching which specializes on divine healing, is moving forward in the world with great rapidity.

The Roman Catholic Church undoubtedly holds many of its members because of the peculiar mental relief afforded by the confessional.

Troubled souls unbosom their sorrows and go away consoled, and, of course, physically and psychically helped in proportion (*PF&F* 315).

FAITH A VITAL ENERGY (*The Physiology of Faith and Fear* 135)

[contd] Faith, as used in this text, means decidedly more than mere belief.

Living faith is not merely a theological adjunct to a theoretical religion.

Faith is a vitalizing attribute of the human mind—it possesses tremendous physical possibilities and extraordinary therapeutic powers.

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SOURCE

Tolstoi once called faith “the force of life” (*PF&F* 315).

[contd] Faith means more than belief.

To believe a thing is merely to accept it by our reason; to realize that no facts or logical considerations of any kind exist which can prevail against it.

Faith implies such acceptance even in the face of considerations of fact or of logic; their reality may be recognized, but they are consistently ignored when they appear in relation to the object of our faith.

Faith calls for a complete and unconditional surrender of one’s whole body, soul, and spirit, to the idea or thing which is believed in.

Faith, of necessity, must further include the idea of obedience to that which it accepts (*PF&F* 315-16).

[contd] Belief only requires the cooperation of the intellectual powers, and an impartial distribution of the affections, over the whole field of those mental processes by the activity of which belief is attained.

Faith demands the consecration of the whole mind, the concentration of the affections upon a given idea or upon a preconceived object.

Faith demands and implies a thorough control of the emotions; the cooperation of the spiritual forces on the one hand, and the physical forces on the other.

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SOURCE

The highest known development of faith is to be found in the faith of Christianity, which represents the most all-inclusive, the most powerful and transcendent mental action, moral exercise, and spiritual force known to man.

The “Faith of Jesus” is a supernatural power—a divine attribute, and must not be confused with our discussions of faith in the psychologic sense (*PF&F* 316).

[contd] The religions of modern times have been in imminent danger of becoming weak and effeminate.

The world to-day needs more of the militant but wisely directed spirit of the early Christian religion.

We must come to exercise more faith and manifest more determination in the pursuit of the higher and nobler aims of life.

Faith is a tremendous motive power and when it once dominates the soul, it is able to harness the mind and control the body; it is able to combat disease and relieve suffering; yes, it is able to vanquish sorrow and establish peace (*PF&F* 316).

XXXV: CONCLUSIONS—[Etc.]
(Dubois 451)

“It is dangerous to go through life without either religion or philosophy.

I am tempted, without casting any reflection on believers, to say, more simply, ‘without philosophy,’

37: WORRY AND NERVOUSNESS

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RELIGIOUS STOICISM

37:11.1 It is dangerous to go through life without religion and without philosophy.

I can even, without doing any wrong to the believers, say plainly “without philosophy”;

SOURCE

for religion itself can be efficacious only so far as it succeeds in bestowing upon the individual who believes a philosophy of life..." (D 461).

XVII: THE THERAPEUTICS OF THE PSYCHONEUROSES—[Etc.] (Dubois 209)

Religious faith would be the best preventative against the maladies of the soul and the most powerful means of curing them if it had sufficient life to create true Christian stoicism in its followers (D 210).

[contd] In this state of mind, which is, alas! so rare in the thinking world, man becomes invulnerable.

Feeling himself upheld by his God, he fears neither sickness nor death.

He may succumb under the attacks of physical disease, but morally he remains unshaken in the midst of his sufferings, and is inaccessible to the cowardly emotions of nervous people (D 210).

XXIX: MENTAL MEDICINE AND MORAL HYGIENE (*The Physiology of Faith and Fear* 311)

THE RELIGIOUS LIFE (*The Physiology of Faith and Fear* 316)

There can be no doubt that religious suggestion is far more powerful with the average individual than secular suggestion.

37: WORRY AND NERVOUSNESS

for religion itself can be efficacious only when it creates a living philosophy in him who practices it.

37:11.2 Religious faith would be the best preventative against the maladies of the soul and the most powerful means of curing them if it had sufficient life to create true Christian stoicism in its followers.

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He may succumb under the attacks of physical disease, but morally he remains unshaken in the midst of his sufferings, and is inaccessible to the cowardly emotions of nervous people.

He proves that "perfect love casteth out all fear."

37:11.3 There can be no doubt that religious suggestion is far more powerful with the average individual than secular suggestion.

SOURCE

Religious suggestions probably carry a greater force because of their power to appeal to a far greater group of psychic powers and spiritual energies.

The feelings and emotions are usually considerably aroused in connection with religious suggestion,

and it is well-known that suggestions are frequently welded on to the mind in exact proportion to the height of the feelings and the intensity of the emotions.

Not that one cannot secure new ideas without feeling or emotion, but rather that feeling and emotion quickly cause the new idea to become a permanent part of the old mind (*PF&F* 317).

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THE MORAL NUTRITION

XXXIII: THE CURE OF WORRY (*The Physiology of Faith and Fear* 371)

THE MORAL NUTRITION (*The Physiology of Faith and Fear* 380)

[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 ideal system of mind treatment—a real and efficient system of psycho-therapy.

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

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SOURCE

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 (*PF&F* 380).

[contd] 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, 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 (*PF&F* 380-81).

37: WORRY AND NERVOUSNESS

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SOURCE

[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 (*PF&F* 381).

[contd] Gladstone was once asked what kept him so serene and composed in the midst of his busy life; he replied: "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" (*PF&F* 381).

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

SUMMARY OF THE CHAPTER

1. In our dealings with neurasthenia and neurasthenics, we must not only remember that man is a "playing animal," but that he is also a "religious animal."

2. The instinct to worship is inherent in normal mankind; it is a universal instinct, present in all races and peoples.

3. Worship refreshes the inner soul. It fulfills what play, art, and love attempt to supply.

4. Prayer and worship are avenues of self-expression for mind and soul. Many dissatisfied, self-centered souls are starving—longing to pray—but they don't know it.

5. Confession, whether it be secular or religious, is the source of the greatest possible comfort to the anxious and burdened neurotic soul.

6. We are sometimes literally compelled to confess, because the tension between what we are and what we seem to be grows to be intolerable.

7. Our past troubles insist upon making us present trouble because they were so often buried alive in our memories.

8. Psychoanalysis is merely a scientific scheme for tempting nervous sufferers into confessing what they do not know enough to confess of their own volition.

9. True prayer is a sort of spiritual communion between man and his Maker. It does not change God but profoundly affects the one who prays.

10. Prayer is the ideal mode of practicing autosuggestion, It represents the ideal psychotherapeutic mental state.

11. The moral element of prayer is that it keeps the mind focused upon high ideals, upon ennobling and elevating themes.

12. Prayer is able most powerfully and profoundly to influence even the physical functions of the body. It is of great help in the control of the emotions and passions.

13. Prayer is an invaluable therapeutic aid in the management of chronic nervous worriers—those lacking self-control.

14. Prayer is susceptible of much perversion and prostitution, and when thus practiced readily defeats its own purpose.

15. "Nevertheless, thy will, not mine, be done," is the submissive attitude which characterizes every genuine prayer-petition.

16. The greater part of our modern praying is but the expression of selfish desires, which if answered would work hardship upon our fellows.

17. Morbid habits of prayer - meaningless repetitions of one's sins and sorrows only serve, by auto-suggestion, to confirm our infirmities.

18. Prayer is an inspiration to work. It is an expression of courage and confidence combined with faith and good works.

19. While prayer aids the patient in harmonizing his mind with that of his Maker; nevertheless, prayer cannot take the place of good hygiene and sanctified common sense.

20. Prayer is the master mind cure and Christianity is the highest and truest form of psychotherapy.

21. Faith is a real force in treating nervousness. It assists in controlling the emotions and correlates the mental, physical, and spiritual forces.

22. Faith is able to harness the mind, dominate the soul, control the body, combat disease, relieve suffering, and vanquish worry.

23. Faith breeds religious stoicism. With God behind him, man becomes fearless of disease and death, much less can he be frightened by his nervous emotions.

24. Many persons fall victims to chronic worry because they fail to maintain their spiritual nutrition. The human soul must be watered and fed.

25. Perfect trust in a Supreme Being is one of the essentials to deliverance from the bondage of nervousness and worry.

1. Cabot never copies from or closely paraphrases Hocking. By “borrowed freely from,” Cabot meant that he drew from Hocking’s ideas. When he quotes Hocking, he footnotes it, as he does here. In contrast, Sadler’s “drawn freely from” means that he copied Cabot word for word. As we see, Sadler also copied word for word from Dubois but didn’t cite him.

Hocking’s book is a source used in several papers of the Urantia Book.