WORK-IN-PROGRESS (OCTOBER 31, 2026) PARALLEL CHART FOR

Chapter 23 — Pseudo-Psychotherapy—Mental Deception

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

by William S. Sadler, M.D.

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Sources for Chapter 23, in the order in which they first appear

(1) William S. Sadler, M.D., *The Physiology of Faith and Fear* (Chicago: A. C. McClurg & Co., 1912)

(2) J. W. Courtney, M.D., *The Conquest of Nerves* (New York: The Macmillan Company, 1911)

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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XXIII: PSEUDO-PSYCHOTHERAPY—MENTAL DECEPTION

XXVIII: PSYCHIC FADS AND FAKES (*The Physiology of Faith and Fear* 457)

[contd] ALL through the ages sharp and unscrupulous persons have deceived and imposed upon the credulous and unsuspecting (*PF&F* 457).

23:0.1 FROM time immemorial the shrewd and unscrupulous have been able to make a living by deceiving and imposing upon their credulous and unsuspecting fellows.

The world's greatest frauds, fakers, and impostors have operated largely along psychic lines, and in the field of so-called divine healing (*PF&F* 457).

The world's greatest fakers and imposters have had sufficient wisdom and foresight to perpetrate their pious frauds upon the public under the guise of mental culture cults and divine healing religions.

Centuries of education has destroyed but little of our belief in omens, portents and charms; has done little to lessen our love of the occult, the mystical, and the marvelous.

MEDICAL SUPERSTITION

23:1.1 Notwithstanding the present day widespread diffusion of scientific information,

CHARMS, RELICS, AND SHRINES.—

thousands of people believe in charms, they worship at shrines, they adore relics,

QUACKERY AND PATENT MEDICINES.—(*PF&F* 457)

they have such faith in the lurid advertisement of a patent medicine that it sometimes appears to really do them good in spite of the deleterious drugs it often contains. (Fig. 10.)

SOURCE

V: ON CHARLATANRY IN GENERAL; ITS METHODS AND LIMITATIONS (Courtney 69)

It must also be evident ... that if people had the same faith in themselves that they have in the nostrum vender and the exponents of commercialized religion,

and pursued the common sense methods of combating functional nervous disorders suggested by medical science,

they would have the moral satisfaction of achieving a cure, without becoming the stultified dupes of designing frauds (C 83).

And with this fact established, it is obvious that **the so-called diseases over which the wonder-working charlatan triumphs so signally,**

are not diseases at all, but merely symptoms of the various functional nervous disorders already discussed (C 82).

XXXVIII: PSYCHIC FADS AND FAKES (*The Physiology of Faith and Fear* 457)

[contd from 23:1.1] ASTROLOGY AND PALMISTRY.—

PHRENOLOGY AND PHYSIOGNOMY.—

CLAIRVOYANCE AND FORTUNE-TELLING.—

23: WORRY AND NERVOUSNESS

23:1.2 **It must also be evident that if people had the same faith in themselves that they have in the nostrum vender and the exponents of commercialized religion,**

and pursued the common sense methds of combating functional nervous disorders suggested by medical science,

they would have the moral satisfaction of achieving a cure, without becoming the stultified dupes of designing frauds.

It is evident that **the so-called diseases over which the wonder-working charlatan triumphs so signally,**

are not real **diseases at all, but merely symptoms of the various functional nervous disorders already considered.**

23:1.3 People still have the bumps on their heads felt by professional phrenologists, while palmists earn an easy living holding their clients' hands and scrutinizing their faces.

Fortune tellers thrive as long as the authorities do not lodge them in jail, and clairvoyants still practice and prosper where legal obstacles do not prevent them.

All of these various forms of fraud and fakery, and the ease with which they are perpetrated upon the twentieth-century public, only serve to demonstrate how susceptible is the average mind to deception along the lines of mental healing.

23:1.4 When some striking phenomena suddenly appears, claiming to be the new and only genuine religion direct from Heaven above, and offering as credentials of its divine authenticity the fact that its high priest and chief promulgator can lay his hands upon the heads of the sick and afflicted and immediately they are healed—spring up healthy and whole—then hundreds of honest souls are ready to forsake all and follow the healer and his new religion. (See Fig. 10.) Old Brother Barnum said that people liked to be humbugged, and it seems to me that they sometimes greatly prefer divine-healing humbugs. There is that mystical fascination—that enthusiasm of the crusaders—connected with these new and spectacular religions that appeals with peculiar force to the human mind, especially if the human mind happens to be of that peculiar variety which dwells in the free-thinking, adventurous brain of the sovereign American citizen.

23:1.5 Just a few weeks ago there came to see me a splendid young woman who was almost a complete nervous wreck as a result of going to consult a palmist, who had discovered some evil omen crossing her "life line," which she suggested might mean serious trouble in the patient's later life. This the patient interpreted as a liability to go crazy, and she proceeded immediately to set all her mental and nervous powers at work along the lines of doing the very best she could to go crazy just as soon as possible;

and not until we had repeatedly assured her, and many times admonished her, that the palmist knew nothing about what she was talking about, while we did know something about what we were saying when we assured her that there was no evidence of insanity in her case, did she return to a normal mental condition. She had been out of sorts with her family and unable to earn her living for over eighteen months as a result of this single visit to the palmist. (Fig. 10.)

SPIRITISM AND THE SUPERNATURAL

23:2.1 Thousands of educated people who cannot be imposed upon by clairvoyants, palmists,

CRYSTAL-GAZING AND SHELL-HEARING.—

or crystal-gazers,

or who cannot be misled by the more palpable healing frauds and fakes, fall easy victims to

TRANCES AND CATALEPSY.—

the teachings of trance mediums and spiritualistic practitioners. (Fig. 10.)

AUTOMATIC WRITING AND TALKING.—

The psychology and physiology of trances and allied states I have fully considered elsewhere and space will not permit of their discussion at this time. Suffice it to say, the majority of trance mediums, no doubt, honestly believe themselves to be the channel of communication between Heaven and earth, and it is their enthusiasm and earnest confidence in their own work, coupled with the fact that they are sometimes really insane, that gives such peculiar influence and power to their teaching.

SOURCE	23: WORRY AND NERVOUSNESS
	23:2.2 And in this connection we might treat of another group of modern mental teaching,
TELEPATHY AND MAGNETIC HEALING.—	such as mental telepathy, magnetic healing, etc.
	However remarkable may be the phenomena apparently connected with so-called telepathic experiences, we can only herewith record the fact that there exists today no scientific proof of the existence of any such a thing as mental telepathy.
	23:2.3 I do not for a moment undertake to say that I am personally able to explain all the phenomena connected with spiritualistic mediums and their seances.
SPIRITUALISM.— (*PF&F* 457)	Personally, I am a believer in supernatural influences; but I am not at all persuaded that all supernatural agencies are good in their influence,
SPIRITUALISM (*The Physiology of Faith and Fear* 466)	
From his [Sadler's] personal experiences with spiritualistic mediums,	and from what I know of spirit mediums and spiritualism (if it should prove in the end to be supernatural in origin),
he thinks that we have in them themselves about the strongest imaginable empirical evidence pointing to the existence of those spiritual powers which are by nature liars and deceivers (*PF&F* 467).	I think I have already made up my mind as to what sort or manner of spirit is connected with these manifestations.
These spiritualistic manifestations we regard as beyond the pale of scientific investigation (*PF&F* 466).	I look upon spiritualism as a problem largely outside of the pale of scientific investigation,
	although many phases of the phenomena are subject to both physiological and psychological study.

23:2.4 Whether cure and health are worth while at all, if the intellect must be thus deceived and stultified by cheap performances and crude mysticism, may be well doubted. And it may be questioned, too, whether such cures are really genuine cures at all.

HYPNOTISM

HYPNOTISM AND MESMERISM (*The Physiology of Faith and Fear* 469)

Hypnotism may consist of the hypnoidal state, in which the patient is really awake but in a passive state of mind, ready to receive the suggestion and teachings of the healer;

23:3.1 Hypnotism may consist of the hypnoidal state, in which the patient is really awake but in a passive state of mind, ready to receive the suggestion and teachings of the healer,

on down through increasing passivity to a profound state of hypnosis, in which the patient is oblivious of his surroundings and under comparatively full control of the hypnotizer (*PF&F* 469).

on down through increasing passivity to a profound state of hypnosis, in which the patient is oblivious of his surroundings and under comparatively full control of the hypnotizer.

Hypnotism is basically wrong, as a method of strengthening and educating the will, in that it leads its victims to depend more and more upon the hypnotic operator.

23:3.2 Hypnotism is basically wrong, as a method of strengthening the intellect and educating the will, in that it leads its victims to depend more and more upon the hypnotic operator.

Hypnosis is certainly not a natural state of mind; it is highly artificial and unnatural.

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Some authorities have endeavored to show that hypnotic sleep was analogous to natural sleep, but this is certainly a mistake.

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The hypnotic state may in some respects resemble the somnambulistic state, but somnambulism is not a state of natural and normal sleep (*PF&F* 469).

The hypnotic state may in some respects resemble the somnambulistic state, but somnambulism is not a state of natural and normal sleep.

Hypnosis is not one of nature's remedial agents.

[contd] We believe that human beings are free moral agents, kings and queens in their own domains, and that the Creator never intended that our minds should submit to be dominated by, be dictated to, or be controlled by any mind in the universe except that of man's Maker (*PF&F* 469-70).

23:3.3 We believe that human beings are free moral agents, kings and queens in their own domains, and that the Creator never intended that our minds should submit to be dominated by, be dictated to, or be controlled by any mind in the universe except that of man's Maker.

XXXV: THE PRINCIPLES OF MODERN PSYCHOTHERAPY (*The Physiology of Faith and Fear* 405)

[contd] The employment of hypnotism in psychotherapeutic procedure is with the idea of increasing the suggestibility of the patient and facilitating the formation of new and healthy complexes in his psychic life.

23:3.4 The employment of hypnotism in psychotherapeutic procedure is with the idea of increasing the suggestibility of the patient and facilitating the formation of new and healthy complexes in his psychic life.

While it must be admitted that hypnotism does greatly increase suggestibility, it has been found that this state is transient and the desired effects are not permanent.

While it must be admitted that hypnotism does greatly increase suggestibility, it has been found that this state is transient and the desired effects are not permanent.

It further appears that, when skilfully made, suggestions are just as acceptable and influential to the waking mind as to the sleeping; while the newer processes of reeducation and psycho-analysis can in no possible way be assisted by the employment of hypnosis.

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Hypnotism has been enthusiastically tried—and been found woefully wanting.

Hypnotism has been enthusiastically tried—and found woefully wanting.

Its value is demonstrated only in certain rare cases, and in connection with perfecting the mental diagnosis in certain difficult and obscure psychic disorders (*PF&F* 420).

Its value is demonstrated only in certain rare cases, and in connection with perfecting the mental diagnosis in certain difficult and obscure psychic disorders.

[contd] The author has come to recognize hypnotism as having but little or no value in the practice of psychotherapy, nevertheless, there are certain misconceptions of this practice which should be set right in the public mind.

These wrong ideas of the nature and practice of hypnotism may be summarized as follows:

1. Hypnotism is in no way related to spiritism and kindred cults. Hypnotism is a phenomenon pertaining to natural law, and unconnected with spiritism; it is not the work of either bad spirits or good spirits.

2. It is generally supposed that a person to be hypnotized must lose consciousness, but this is a mistake; many practitioners of hypnosis seldom place their patients beyond that drowsy stage known as the hypnoidal state, in which the subject is really awake and conscious.

3. It is commonly believed that weak-minded people form the best subjects for hypnotism, but this also is a mistake. Strong-minded and well- educated persons, when willing, are most readily hypnotized.

4. While most people can be hypnotized if they are willing, no person can be put into a hypnotic sleep against his will.

5. Hypnotism cannot be used to compel persons to commit crime. Hypnotized subjects will never do things which are contrary to the standards and practices of their moral nature (*PF&F* 420-21).

WHAT HYPNOTISM IS NOT

23:4.1 While the author has come to recognize hypnotism as having but little or no value in the practice of psychotherapy, nevertheless, there are certain misconceptions of this practice which should be set right in the public mind.

These wrong ideas of the nature and practice of hypnotism may be summarized as follows:

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23:4.5 4. While most people can be hypnotized, if they are willing, no person can be put into a hypnotic sleep against his will.

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SOURCE

23: WORRY AND NERVOUSNESS

CHRISTIAN SCIENCE

XXXVIII: PSYCHIC FADS AND FAKES (*The Physiology of Faith and Fear* 457)

CHRISTIAN SCIENCE **(***The Physiology of Faith and Fear* 471)

Christian Science is the most notable of all the modern cults, in which a single idea has been effectively organized into a religious propaganda (*PF&F* 471).

23:5.1 The most notable of the modern healing cults is Christian Science.

As someone has said, Mrs. Eddy was shrewd enough to make a "cult out of common sense and a religion from a page of psychology."

II: HOW CHRISTIAN SCIENCE CURES (Courtney 12)

Christian Science, through its worldly wisdom, appreciates the above situation [*i.e.,* of a distressed woman who believes her functional nervous disorders are caused by the Evil One] to a nicety,

Christian Science is extraordinarily worldly-wise.

Its founders took well into account the psychological fact that the mind is ruled by emotions rather than by reason.

23:5.2 Christian Science and kindred healing cults do not fail to recognize that diseased ideas and unhealthful emotions cannot be gotten rid of by the mere forming of resolutions and the swallowing of nauseous drugs.

and when its aid is invoked, it sets immediately to work,

Accordingly, they set to work,

by a sort of mental homeopathy,

by means of a sort of mental homeopathy,

SOURCE

to attack superstitious credulity with its like.

It knows perfectly well that the *ascensus averni* is not to be accomplished by any external agency whatsoever, but by a compulsory use on the part of the sufferer of her own latent and, by her, wholly unsuspected energies (C 19-20).

XXXVIII: PSYCHIC FADS AND FAKES (*The Physiology of Faith and Fear* 457

CHRISTIAN SCIENCE **(***The Physiology of Faith and Fear* 471)

[contd from 23:5.1] Thousands of people believe in so-called Christian Science, not because they understand it or accept all its teachings,

but because, in the absence of any better teaching, they were literally driven to it in an effort to find the peace and happiness which come as a result of deliverance from fear.

23: WORRY AND NERVOUSNESS

to attack and overthrow superstition and credulity with a more powerful superstition—

with a system of teaching that must be accepted by faith because it is impossible of understanding in the light of reason and judgment.

Christian Science thus compels nervous sufferers unconsciously to use certain latent energies which they little suspected were resident within their own minds,

and Mrs. Eddy made doubly sure that her followers would be forever delivered from the realms of imaginary disease by starting out with the denial of the existence and reality of all diseases.

WHY PEOPLE BELIEVE CHRISTIAN SCIENCE

23:6.1 Thousands of people believe in so-called Christian Science, not because they understand it or accept all its teachings,

but because, in the absence of any better teaching, they were literally driven to it in an effort to find the peace and happiness which come as a result of deliverance from fear.

Christian Science and its philosophy are certainly not upheld by the conclusions of modern science;

Christian Science and its philosophy are certainly not upheld by the conclusions of modern science;

and as far as the author has been able to discern, Christ never on any occasion required His followers to dethrone their reason and believe in His formulas and teachings in a blind and unreasoning manner (*PF&F* 471).

and as far as the author has been able to discern, Christ never on any occasion required His followers to dethrone their reason and believe in His formulas and teachings in a blind and unreasoning manner.

[contd] Christian Science seems to be the emphasis of the denial element in psychotherapy.

23:6.2 Christian Science seems to be the emphasis of the denial element in psychotherapy.

They deny the existence of those influences which they are desirous of evading or avoiding.

Its disciples deny the existence of those influences which they are desirous of evading or avoiding.

Christian Scientists think of health and happiness as the natural heritage of man, and, believing this to be true, they lay hold of these influences as their normal mode of life, and have probably experienced them more than any other body of professed Christians in the world (*PF&F* 471).

Christian Scientists think of health and happiness as the natural heritage of man, and, believing this to be true, they lay hold of these influences as their normal mode of life, and have probably experienced them more than any other body of professed Christians in the world.

[contd] It is certainly a sad commentary upon the orthodox teachings of professed Christians, who claim to follow the teachings of Jesus to contrast the downcast and discouraged attitude of most church members with the good cheer and happiness which the average Christian Scientist enjoys, in spite of the confusing teachings of their system.

23:6.3 It is certainly a sad commentary upon the orthodox teachings of professed Christians, who claim to follow the teachings of Jesus, to contrast the downcast and discouraged attitude of most church members with the good cheer and happiness which the average Christian Scientist enjoys, in spite of the confusing teachings of his system.

It is certainly greatly to the credit of Christian Scientists that they have got what health and happiness they have out of the truth at their disposal, and their success certainly constitutes a stunning rebuke to the modern teachers and exponents of Christianity (*PF&F* 471-72).

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HOW CHRISTIAN SCIENCE WORKS

II: HOW CHRISTIAN SCIENCE CURES (Courtney 12)

23:7.1 An illustration of the practical outworkings of Christian Science is afforded by a patient who came to us for a surgical operation, but who had been formerly cured of stomach trouble by Christian Science, and this is the story she told of her deliverance, through Science, from the terrors of dyspepsia.

She [*i.e.,* the distressed woman mentioned above] is about to desist temporarily from the hunt [for the elusive Truth in Christian Science literature] when the following words chance to meet her eye: "Jesus said: 'Take no thought what ye shall eat.'"

23:7.2 "I read in *Science and Health* that one should take no thought about what they should eat,"

[this patient seemed to take it for granted that this thought was original with Christian Science, forgetting that it was Christ who said 'take no thought what ye shall eat']

At once she sees in this a rebuke to her hypercritical attitude toward food,

and I at once saw what a mistake I had been making in studying foods and trying to diet myself,

and resolves to give heed to the divine injunction (C 21).

and I resolved to follow the new light.

I paid absolutely no attention to my diet from that time on.

Incidentally it has transmitted to her the divine command—"Take no thought what ye shall eat"—which, in her present state of hyper-suggestibility will do more to whet her appetite and promote her digestion ... (C 22).

My appetite immediately improved and my digestion was soon perfect.

I began to increase in flesh; in fact, I was a marvel to all my friends and neighbors, and even the former physician of our family admitted that something had happened which was inexplicable to him."

23:7.3 Now, the psychology of this case is very easy of understanding. This highly suggestible patient received as a divine command the statement she read from Mrs. Eddy's book.

Immediately the stomach was relieved from the nervous and incessant watchcare it had been subjected to (remember, no self-respecting stomach ever does good work when it is watched), and so her digestion began to improve, her new state of mind was better than any known medicine,

By keeping its "student" at work for *sixty whole minutes* over its verbal jig-saw puzzle, it has diverted her attention for the same length of time, from contemplation of self ... (C 21-22).

her mind was diverted and her attention focused upon her daily efforts to comprehend and unravel the incomprehensible and the unravelable teachings of Mrs. Eddy's book;

and the result of this indifference to food and the earnest effort to obey the injunction "take no thought what ye shall eat," enabled her to give little thought to what she did eat, while she took no thought as to how she would digest it.

This in itself was sufficient tremendously to whet her appetite, and the end of it all was, her dyspepsia was cured. It was nervous dyspepsia to begin with—psychic indigestion.

THE ELIMINATION OF FEAR

Fear—the most formidable antagonist of the "cure"—has yet to be annihilated, and the conflict may be long and arduous (C 24).

23:8.1 Christian Science practices and prospers because it does, for the time being, quite effectually eliminate fear.

Neither time nor energy is wasted in fruitless appeal to the "student's" reason, for "Science" knows that, at this stage of the case, reason is hopelessly impotent in the face of emotion.

Its followers make no effort to appeal to the student's reason, they deal with faith and emotion.

Emotion can be vanquished only by emotion,

Fear is overcome by the emotion of faith.

so "Science" confronts fear with an emotion thinly but effectively disguised as religion (C 26).

It is true, thinly, but nevertheless effectively, disguised as a system of religious belief.

Consequently, the first fear-dispelling *truth* to be injected into the mind of the "student" is as follows:

I quote one of their own writers:

"Mortal ills are but errors of thought—diseases of mortal mind, and not of matter; for matter cannot feel, see or report pain or disease.

23:8.2 Mortal ills are but errors of thought; diseases of mortal mind, and not of matter; for matter cannot feel, see, or report pain or disease.

Disease is a thing of thought; and *fear is the procurator of the thought, which causes sickness and suffering.*

Disease is a thing of thought, and fear is the procurator of the thought, which causes sickness and suffering.

SOURCE

Remove this fear, by the true sense that God is love—and that Love punishes nothing but sin—and you can then look up to the loving God, and know that He afflicteth not willingly the children of men, who are punished because of disobedience to His moral law.

His law of Truth, when obeyed, removes every erroneous physical and mental state.

The belief that matter can master Mind, and make you ill scientifically, is an error that Truth must destroy" (C 24-25).

The effects of this altruistic antitoxin upon the "student" are soon made manifest in her deeds. She emancipates the household from its long bondage of slavery to her whims and caprices,

and assumes, in large measure, the conduct of her own affairs.

Little by little the horizon of her activities broadens until, finally, she resumes her long-abandoned position in the world, with all the duties and responsibilities her particular social situation entails (C 28-29).

23: WORRY AND NERVOUSNESS

Remove this fear, by the true sense that God is love—and that love punishes nothing but sin—and you can then look up to the loving God. and know that he afflicteth not willingly the children of men. who are punished because of disobedience to His moral law.

His law of Truth, when obeyed, removes even erroneous physical and mental state.

The belief that matter can master Mind, and make you ill scientifically, is an error that Truth must destroy.

23:8.3 The wonderful change that comes over some nervous women after joining Christian Science or a kindred cult, is sometimes astonishing.

Their families are at last released from their long bondage to and suffering from nervous whims,

little by little the patients regain their equilibrium and ere long are able to again take their place among the world's workers,

and it is no wonder that other sufferers who witness the restoration of one such nervous wreck back to spheres of usefulness and influence, are themselves inspired to believe in Science as the great medicine and religion of the hour.

SELF-DISCIPLINE

23:9.1 Christian Scientists themselves recognize that it is nerve training and mind discipline that effects these cures, but they equally recognize that a scientific propaganda, as such, would be shorn of its great power of religious suggestion—of supernatural authority and of confidence commanding possibility. That some of their teachers do recognize this is to be true is shown from the following quotation from *Christian Science Healing, Its Principles and Practice:*

"We think everybody knows and accepts that the nobler you become, the nobler your influence.

23:9.2 We think everybody knows and accepts that the nobler you become, the nobler your influence.

And yet we are aware there are persons who would agree to all this, *and nevertheless be frightened away by the word, self-training.*

And yet we are aware there are persons who would agree to all this, and nevertheless be frightened away by the word, self-training.

"A little practice will make felt what no telling or talking could get any one to believe, that the better you prepare yourself, by proper use of Denial and Affirmation, the clearer you become; the more rapidly you can perceive the way to remove error (disorder) and so heal.

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In fact it might be said that every bit of such training you give yourself could actually be counted as in immediate connection with every bit of good you achieve.

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This may be either in future healing, by perceiving what error you have to cast out, or in daily life, by casting it out, almost without recognizing what you are doing.

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*The saying over of any Denials or Affirmations is but one part of self-training, of course; upon the saying must follow duty."** [**Fn: Christian Science Healing; Its Principles and Practice,* by Frances Lord. London, 1888. George Redway. (The italics are the author's.)] (C 34-35)

CHRISTIAN SCIENCE (*The Physiology of Faith and Fear* 471)

We present the following summary of the methods of operation whereby Christian Science and other popular systems of mind cure effect their apparently wonderful healings and create their large, enthusiastic following:

1. They are a powerful popular protest against modern materialism and rationalism.

2. These psychic systems of healing are an unconscious protest against wholesale drug-medication and other unnatural and irrational methods of treating disease.

3. Christian Science and kindred cults are easy to believe: they involve but little self-sacrifice or personal humiliation.

4. These new psychic cults are pleasant to the natural man, in that they deny or ignore the orthodox doctrines of sin, and exalt erring man to the place of a god.

The saying over of any denials or affirmations is but one part of self-training, of course; upon the saying must follow duty.

EXPLANATION OF THE CURES

23:10.1 Christian Science in common with numerous other of the modern psychic cults operates for the cure of disease along the following general lines:

23:10.2 1. They all are a powerful popular protest against modern materialism and rationalism.

23:10.3 2. These psychic systems of healing are an unconscious protest against wholesale drug-medication and other unnatural and irrational methods of treating disease.

23:10.4 3. Christian Science and kindred cults are easy to believe: they involve but little self-sacrifice or personal humiliation.

23:10.5 4. These new psychic cults are pleasant to the natural man, in that they deny or ignore the orthodox doctrines of sin, and exalt erring man to the place of a god.

5. Christian Science and allied cults are new and therefore entertaining; they are more or less mysterious and therefore fascinating; and this latter property they will undoubtedly ever retain. Their teachings are unquestionably unfathomable—they will always be surrounded by the aroma of mystery.

6. All their psychic teachings afford immediate deliverance from an accusing conscience.

7. Christian Science prospers because it eliminates worry, notwithstanding the fact that its philosophy is unscientific.

8. These occult teachings chloroform the judgment and reason. They are systems of blind belief, and involve the unconditional surrender of the mind to the thing believed.

9. Christian Science represents the uplifting power of faith and strong resolution. This only goes to show the powerful influence of the mind over the body when thoroughly dedicated to a single idea, even though that idea be essentially wrong.

10. It is a species of mental deception which the believer can be taught to practise upon himself; and the very deceptiveness of it constitutes both its charm and its compelling power over those who surrender to it.

23:10.6 5. Christian Science and allied cults are new and therefore entertaining; they are more or less mysterious and therefore fascinating; and this latter property they will undoubtedly ever retain. Their teachings are unquestionably unfathomable—they will always be surrounded by the aroma of mystery.

23:10.7 6. All their psychic teachings afford immediate deliverance from an accusing conscience.

23:10.8 7. Christian Science prospers because it eliminates worry, notwithstanding the fact that its philosophy is unscientific.

23:10.9 8. These occult teachings chloroform the judgment and reason. They are systems of blind and emotional belief, and involve the unconditional surrender of the mind to the thing believed.

23:10.10 9. Christian Science represents the uplifting power of faith and strong resolution, and only goes to show the powerful influence of the mind over the body when thoroughly dedicated to a single idea, even though that idea be essentially wrong.

23:10.11 10. It is a species of mental deception which the believer can be taught to practice upon himself; and the very deceptiveness of it constitutes both its charm and its compelling power over those who surrender to it.

SOURCE

11. Last, but not least, many of these systems of healing, including Christian Science, have gone on in the world in spite of their error, because they do contain a grain of truth not generally recognized by either scientists or religionists, and that is—the influence of mind over matter (*PF&F* 472-73).

23:10.12 11. Last, but not least, many of these systems of healing, including Christian Science, have gone on in the world in spite of their error, because they do contain a grain of truth not fully recognized by either scientists or religionists—the influence of mind over matter.

NEW THOUGHT

23:11.1 I would have my readers understand that I do not confuse New Thought with Christian Science. There can be no questioning the fact that the various wings of the New Thought movement have done a great deal of good in the world. They have brightened up the minds and cheered up the souls of thousands of despondent and downcast sufferers. The one redeeming feature about the psychic teachings of the New Thought advocates is that they have not sought to promulgate a new religion or establish themselves as the only and genuine religious teachers for the present generation.[2] They have not clothed their every utterance with the assumption of infallibility.

They do not claim to be all-inspired, as do the Christian Scientists, and there is much to be commended in the method and manner of their work,

NEW THOUGHT AND MENTAL SCIENCE (*The Physiology of Faith and Fear* 468)

But the author is decidedly averse to taking an old truth, burnishing it up, clothing it with the garb of modern thought and language, and then presenting it to the world as a new thought, a new religion, or a new cult (*PF&F* 468).

although I am decidedly adverse to this business of taking an old truth, restating it, dressing it up in new and modern language, and then offering it to the world as a new discovery in the realms of philosophy or religion.

DOWIEISM

DOWIEISM AND DEMONOLOGY (*The Physiology of Faith and Fear* 467)

Of all modern healing cults which confuse and confound sickness and sin, and claim to heal all disease by means of prayer, Dowieism stands out as the most recent and best known.

Its basic error consists in regarding sickness and sin as analogous, and, therefore, if God will forgive sin in answer to prayer, why will He not also cure sickness in answer to prayer?

But sin and sickness are not analogous.

You can be forgiven for sowing thorns and thistles in your backyard, but that does not remove the thorns and thistles after you have allowed them to grow up.

It will take hard work in addition to prayer, to clear the thorns and briers out of the backyard (*PF&F* 467).

[contd] The secret of the success of these bogus systems of divine healing, as noted in former chapters, is the power of suggestion—nothing more, and nothing less.

The future will no doubt witness the birth of many new systems of so-called faith healing.

They are all based upon the psychology and physiology of faith and fear, as well as upon the error that when one is sick, his body is possessed of a devil, and if the devil could only be cast out, the sick one would immediately be restored to health (*PF&F* 467-68).

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THE IMMANUEL MOVEMENT

III: THE EMMANUEL MOVEMENT AND ITS DOCTRINE OF HEALTH (Courtney 36)

23:13.1 It would seem hardly fair to consider the Immanuel movement at the close of this chapter, for it has far more to be said in its favor than any of the psycho-religio propagandas thus far considered.

Fear, then, is Emmanuel's central point of attack.

While this unique religious movement is directed at the conquest of fear,

The Church realizes, just as Christian Science obviously, does, that

its founders seem to proceed somewhat from the Christian Science point of view, in that they seem to have recognized that

reason is of no avail to check the mental, moral and physical ravages of this demoniacal emotion, and frankly says so (C 42).

common sense and reason were of little value in checking the mental, moral, and physical depredation of tyrannical emotions;

in fact, it would seem to the writer that

Consequently, it sets about its task of exorcism,

after recognizing and admitting this fact, they deliberately set about to overthrow the strongholds of human emotion by some sort of scientific exorcism,

not after the crude fashion of the primitive Church,

not, of course, by the crude method of medieval times,

but by nurturing, in every sane and possible manner, the sufferer's faith in the healing powers of Christ, as revealed in the New Testament (C 42-43).

but by a persistent, well-organized plan of strengthening and upbuilding the patient's faith in the curative power of Jesus Christ

and the healing possibilities of the Gospel of Christianity when properly understood.

SOURCE	23: WORRY AND NERVOUSNESS
[contd] Emmanuel fully understands the marvelous power of joy to set in action the constructive forces of the body (C 43).	Its founders evidently understood the tremendous healing powers of faith and joy, when allowed to work their full influence in the human mind and body.
	23:13.2 The Immanuel movement seeks to maintain this desirable attitude of mind by developing the graces of the Christian character, by the continuously increasing contemplation of
This simple picture of Christ as the Son of Man, going about the earth for the alleviation of human suffering,	that wonderful picture of Christ Jesus going about on earth two thousand years ago healing the sick, soothing the suffering, and raising the dead;
	and who can deny but that this unique and extraordinary picture
has a greater psychotherapeutic influence than all the combined word-paintings of optimistic writers from Epictetus to Emerson (C 48).	is able to exert a far greater psycho-therapeutic influence upon the human life than all the essays of all the inspirational optimists of all time?
IV: NEW THOUGHT OR THE PSYCHOTHERAPY OF OPTIMISM (Courtney 53)	
	23:13.3 The optimistic spirit which the Immanuel movement seeks thus indirectly to foster and strengthen, the New Thought propaganda seeks to present more directly from a psychological standpoint:
Now, New Thought, like Emmanuel, knows that the fire of spiritual faith, once kindled, must be constantly nurtured ... So it does its utmost to keep alive this fire by instilling into the sufferer's mind an all-embracing doctrine of optimism ... (C 64).	they (the New Thought teachers) preach optimism as a doctrine, a mode of life, a religion;
Imbued with the doctrine of unlimited optimism,	and optimism,

it must be confessed, has a great influence in

the sufferer, in his daily life, naturally follows the path of least resistance or rather, of non-resistance (C 64).

producing a sort of environmental blindness or rather a desirable non-resistance

to those things which it is impossible to remove from one's environment.

23:13.4 What Immanuelism seeks to do by theology, New Thought would do by psychology; that is,

A glance at the psychology of this New Thought method shows at once its identity with that of Emmanuel. It is the same story of the renewal of harmony in the automatic physiologic processes of the body

to bring the nerve forces of the body into working harmony with the automatic physiological processes of the organism,

through

and this harmonious co-partnership is produced by

the dominant activity of the joy-emotion of faith,

the cultivation and domination of the joyful emotions of optimistic faith.

inculcated by the suggestion that the healing power of Christ is available to all who invoke it in the proper spirit (C 65-66).

The "going into the silence" to perform these exercises

The New Thought disciple practices "going into the silence" to attain these desirable ends,

corresponds to the attitude of relaxation and detachment assumed by the Emmanuel adherent during prayer (C 67).

while Immanuelism advocates relaxation and a special state of mind associated with prayer.

The ultimate psychology of the two methods is about the same.

THE MASTER KEY OF HEALING

X: FAITH THE MASTER KEY TO MENTAL MEDICINE (*The Physiology of Faith and Fear* 106)

AND SO it would appear that any practice, procedure, belief, medicine, cult, or ism which is able to generate faith and destroy fear, possesses definite curative powers in the treatment of mental and physical disease.

23:14.1 And so it would appear that any practice, procedure, belief, medicine, cult or ism which is able to generate faith and destroy fear, possesses definite curative powers in the treatment of mental and physical disease.

The fact that the sick and the suffering recover under such treatment in no way proves that the religion, ethics, or other ideas or ideals of those who treat them are either right or wrong (*PF&F* 106).

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And so the law of mental healing—*faith is a health-producer; fear is a disease-producer*—operates when it is consciously or unconsciously utilized by any and all persons, at any and all times, and in any and all places.

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If John Alexander Dowie prayed for you and you got well, your recovery in no wise constitutes evidence that Dowie was a better man than the minister who prayed for you before, when you did not get well.

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It simply means that Dowie's means and methods—his dress and personal appearance, what you had heard about him, and what he said to you—resulted in making such a mental impression upon you that faith came into its own, took possession of your mind, routed fear, and banished doubt.

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You threw your whole mind into the one grand conclusion that you were going to be healed, and many who did this were apparently healed,

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and, not understanding the laws of mind and matter underlying their healing, they immediately espoused the peculiar cause of the healer, adopted his beliefs as their beliefs, his religion as their religion, and his way of living as their way of living; and in this way vast churches, cults, and isms have been built up in both ancient and modern times (*PF&F* 106-07).

and, not understanding the laws of mind and matter underlying their healing, they immediately espoused the peculiar cause of the healer, adopted his beliefs as their beliefs, his religion as their religion, and his way of living as their way of living; and in this way vast churches, cults, and isms have been built up in both ancient and modern times.

And so it becomes apparent that the healing of disease by means of faith, or by so-called prayer or by any other method, in no wise proves that the healer is a special agent of God, that his religion is the one true belief, or that his ethical teachings are right.

23:14.3 And so it becomes apparent that the healing of disease by means of faith, or by so-called prayer or by any other method, in no wise proves that the healer is a special agent of God, that his religion is the one true belief, or that his ethical teachings are right.

Fear, then, is seen to be one great barrier to the recovery from sickness and the healing of disease. Faith becomes the master key which unlocks many an ancient medical mystery and explains many apparent modern miracles. 107

Faith is the master key which unlocks many an ancient medical mystery and explains many apparent modern miracles.

SUMMARY OF THE CHAPTER

1. The world's greatest fakers have promulgated their pious frauds under the guise of divine healing cults.

2. Centuries of education have not destroyed the popular belief in omens, charms, shrines, palmists, clairvoyants, and other commercialized disease remedies.

3. Spirit mediums and practitioners of the supernatural exert a great influence over a large group of people.

4. Mental telepathy and kindred teachings are able to offer no scientific proofs in support of their claims.

5. As a phenomenon spiritualism is largely outside the pale of scientific investigation.

6. Hypnotism is basically wrong as a method of treating ordinary psychic disorders and mental disturbances.

7. Modern psychotherapy successfully practices the art of suggestion without incurring the risks and dangers of hypnosis.

8. Hypnotism is not a supernatural phenomenon, neither can persons be hypnotized against their will or contrary to their moral nature.

9. Christian Science is a sort of mental homeopathy, as it attacks diseased emotions with religious emotions—supplanting superstition with greater superstition.

10. Christian Science is the emphasis of the denial element of psychotherapy in association with the great power of religious affirmation.

11. While Christian Science may be unscientific and un-Christian, nevertheless, it is worldly-wise, psychologically practical, and therapeutically successful.

12. Christian Science substitutes the effort to comprehend its teaching for the patient's self-contemplation and disease worry.

13. Christian Science quite effectively eliminates fear and thus cures worry.

14. Christian Science is a self-confessed system of self-discipline, of will-training, promulgated and practiced as a religious system.

SOURCE	23: WORRY AND NERVOUSNESS
	15. Christian Science is a reaction to materialism; a protest against drugs, an antidote for fear, a poultice to the conscience, a psychological novelty to fascinate the soul and occupy the mind.
	16. New Thought represents an effort to make a religion, a mode of life, out of the doctrine of optimism.
	17. Dowieism represents a great healing movement based upon the error that sickness and sin are synonymous.
	18. The Immanuel movement is probably the most scientific and Christian of all modern pseudo-therapeutic methods.
	19. Faith is the master key of mental medicine. Confidence is the keystone to the arch of healing.

1. Sadler drew from Courtney's later remark:

> Next she regains her appetite through the injunction—"Take no heed what ye shall eat"—which comes from Jesus, not from "Science" (C 32).

2. Sadler reverses his previous opinion about New Thought, expressed in *The Physiology of Faith and Fear:*

> What right, what justice, is there, in taking the comforting and reassuring truths of Christianity, and seeking to make a new Religion out of them? (*PF&F* 468)