

A New Order Requires a New Spirit

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The conditions under which we are now living have no precedent. We call it total war. The medical profession has responded magnificently to the demands of all that this war involves. It has gone into action against the new physical factors with bold and novel remedies until recently unheard of. We all know how remarkably these challenges are being met by the new discoveries in the use of sulfonamides, the revolutionary treatment of compound fractures, and the newer methods of blood banks. Total war is also waged against the courage and spirit of man. Therefore a new morale is demanded as an important factor for victory.

One of the most remarkable things about the medical profession is that it has not sunk into easy complacency, but is ever pioneering and exploring the unknown, fearlessly and unselfishly. Medicine is ever in the forefront of service for mankind, however great the danger. Doctors have the good of the community at heart and the spirit of the Good Samaritan as a chosen way of life, so that what I am about to say and the goal I am pointing out for medicine is consistent and logical.

Today America faces her greatest hour—we have a rendezvous with destiny. Will we keep it? Total victory in the present struggle calls for unheard of human sacrifice and effort from the American people. We must gird ourselves to live and produce at a pace unparalleled in history. It calls for a supreme state of fitness in the physical, mental and spiritual life of the nation. For every last resource in the deep springs of our national life will be tapped. These days demand of each one of us the extra plus in planning, in effort, in living and in inspired thinking. It is my firm conviction that the medical profession *can* and *must* play a major role in the attainment of that total national fitness.

Besides this, the profession must look to the future. Mackenzie King, Prime Minister of Canada, in a recent speech said:—"Much is being said to-day about

the new world order to take the place of the old world order when the war is at an end. If that new order is not already on its way before the war is over, we may look for it in vain."

Broken bodies, warped minds, bitterness of soul—we expect these effects of war to happen to our armed forces, but never before have civilians been forced to suffer in the same way, as is happening on such a huge scale all over the world. The post-war period will consequently be a critical time and will bring unique problems of adjustment, one of which will be finding the way to free people from despair, bitterness and hate.

Therefore, medicine must go all the way in its experiments, not only to cure bodies but to find the spiritual answer to these destructive emotions which hold back man's spiritual progress. We must lay the foundations for permanently curing a diseased and maimed world.

As I said, doctors have always fearlessly pioneered in medicine. Why should we not pioneer still further into the great intriguing soul of man, which through spiritual illness has brought the world to its present state, and heal it as we have healed man's body? Dr. Steinmetz has predicted that the next important discoveries will be along spiritual lines. America can be the nation, the pioneer, to give that necessary new thinking and living to the world. Descartes has said:—"If ever the human race is raised to its highest practical level, intellectually, morally and physically the science of medicine will perform that service." Because of experiments with arthritic patients which I have been carrying out in my practice, I am convinced that these predictions can be realised. A simple plan is suggested by the following experiences.

We are increasingly aware that rheumatoid arthritis is a constitutional disease in which the joints are simply a manifestation of a small part of the trouble. It seems reasonable to believe that since the disease affects all parts of the individual, to get the best results we

must treat the whole individual, not only his body and mind, but his soul. We have made great strides in the medical care of rheumatoid arthritis. We know fairly well what results we may expect from diet, rest, gold salts and medicines, from building body resistance, by overcoming anemia and the vitamin deficiencies; and we know what to expect from removal of foci of infection. We know that most of the deformities can be prevented by early, adequate orthopaedic care. We know that surgery is able to restore deformed joints to comparative usefulness. These are all essential in the treatment and the recovery of people suffering from rheumatoid arthritis. It has been increasingly evident, as pointed out by doctors everywhere that physical health is closely associated with and often dependent on spiritual health. No constitutional disease is free from the effects of mental states, which are part of life. Rheumatoid arthritis is no exception.

It has been repeatedly shown that emotional upsets are so frequently associated with the ups and downs in the activity of rheumatoid arthritis that this can no longer be considered mere coincidence. That fear and anger have profound physiological effects has been shown by Dr. Walter B. Cannon's experiments. My own investigations in the last ten years show that anxiety and resentment are the two most constant emotional reactions found in the arthritic patients who came to me. This suggests that maladjusted human relationships are a fundamental problem.

But why are resentments and fears the most common reactions? What fault of character is undeveloped which makes these reactions possible? What quality of heart is undeveloped or lacking? It appears true that a selfish, self-centred and demanding character is usually fearful, worrying, resentful and easily angered; and a spirit that is unselfish, outgoing, generous and loving is fearless, happy, even tempered, tolerant and forgiving in its attitude towards people. Finding this true in my series of 171 cases the question is how to change individual character so that selfish impulses do not exist. Psychology gives us understanding, but we must go further and learn how to change character so that there is no selfishness.

We instinctively know certain reactions are good or bad, and we may avoid showing the bad ones, but we cannot of ourselves change the quality of spirit which causes negative reactions to life. What we really want is a change of heart, a new spirit in man which will rule out selfishness, the curse of men and nations. We need unselfishness in our friendships, patriotism and world outlook, and a new philosophy for living.

From accumulating experience I am convinced that there are spiritual laws which will change lives if they are scientifically applied to the actual problems of life, and a new philosophy results. My study of patients makes me believe that all forms of selfishness point to a starved, undeveloped spiritual life. The spiritual life needs to be nurtured to develop an unselfish character.

Gradually a plan has evolved for feeding a starved spirit. Supplementing the routine medical history, questions are asked about the patient's intimate relationships with members of his family, with his friends, and in business. It is surprising how simple it is to get the "relationship" history and how eager people are to unburden themselves. Just the telling of grievances, disappointments and frustrations seems to be the beginning of a way out. Of course people always think that their problems are everybody's fault but their own, and it is essential to help people see their own failings of disposition, of attitude and of action.

One never gets anywhere by tackling problems as such. We have more success if we try to make people see and rectify their own mistakes. Therefore, together the patient and I try to expose his resentments, fears, conflicts or actual hatreds. I find that by the time these questions need to be asked a friendly confidence has been established, and people instinctively tell the truth.

The next step is to explore the personal beliefs or set of standards by which he actually lives. It is important to know if his beliefs affect his thinking and actions, or are purely intellectual, for on these foundations we must build, using such beliefs as he has as stepping stones further growth. Day by day by explaining and teaching the spiritual laws found in the Bible, by times of directed reading and thinking along lines of conduct, such

as honesty, unselfish living, caring for others, the patient grows in understanding. People often do not know how to be honest even with themselves and are blind to the selfish motives behind their own thinking and actions. For example, without any physical reason we could find, a woman in the hospital began vomiting every morning after breakfast. It was discovered that she was full of self-pity and resentment against others in her ward who had visitors while she had none. Until this was drawn to her attention she was blind to her jealousy, which was back of the emotional upset causing her illness. Only then did she see the self-centredness of her actions. Repentance freed her and apology restored friendly relations with her neighbours. These two acts cured her resentment and her vomiting. This woman's whole life was drastically changed by the application of this simple principle of repentance and apology as an answer to resentments, for her life had been a series of resentments at home.

Let me illustrate what happens to a person's inner life or character when this sort of spiritual education is carried out. The first case is that of a woman of thirty-two who had had an unhappy marriage. She had obtained a divorce soon after a daughter was born. Through propinquity and lack of funds she had drifted into certain unfortunate relationships which made her dependent and helpless. Her vitality was very much lowered by constant fear and resentment. Rheumatoid arthritis developed and grew so acute that finally she had to come to the hospital. She was in bed and unable to walk for six months. Her joints were hot and painful. She was under-nourished, anemic; the sedimentation rate was 110 with all the other characteristics of rheumatoid arthritis. During this time a detailed study of all her relationships was made. It was found that there was an early religious background and belief, but it was weak and almost gone from neglect. A regime of daily Bible study, reading and thinking was instituted to build up her spiritual life anew. Between 1933 and 1937 all her relationships were straightened out. Little by little during the last five years her spiritual life has grown with training. Because of the change in her attitude toward people she is no long-

er afraid of life. She was able to find work and make a home for her daughter. Recently she married again and is now doing all her own housework. The most remarkable change has been in her emotional reactions to life which are now outgoing, unselfish and fearless. A new faith, hope and caring for people have completely changed her earlier way of life, have given her courage to face the previous defeats and not succumb, to stand up to those who have tried to pull her back to the old life. She has really found a victorious life. She has an unwavering faith in God and His direction in all her problems, for she has been through some trying experiences. The old reactions, which in the past would have defeated her, no longer occur. She knows the value of maintaining her spiritual health and sets aside time for it each day. She left the hospital in 1933, with her joints much improved. To-day her arthritis is inactive and the sedimentation rate is normal. I cannot say that she recovered from her arthritis because of the growth of her spirit, but I believe it was an essential factor in her final recovery.

Another illustration is the case of a man, who in 1933 at the age of fifty, came for the treatment of rheumatoid arthritis which had been present for about seven years. At the time of consultation he had what appeared to be an acute gall bladder. However, X-rays showed that the condition was an acute gastritis. The arthritis was slowly progressive but had caused no permanent damage to any of his joints. The sedimentation rate was 50. His weight was down from 175 to 149 pounds and he had a secondary anemia. His relationship history showed a deeply rooted resentment of many years' standing associated with people in his work, and his home relationships were strained. Although entirely successful in business he had a sense of complete failure about his whole life. He had only an inherited belief which was undeveloped and superficial, in no way affecting his thinking or actions.

The first step was to face facts and make a new start. The second, to begin the regime of spiritual training which I have outlined. During the first year there was a complete change in this man's physical health. He gained 30

pounds. The rheumatoid condition cleared up except for a stiff neck and lame feet. To-day he has no anemia and his sedimentation rate is 9. There is no restriction of joint activity, even to hard labour, which does not produce any bad effects, except possibly a little more stiffness than the average man of sixty would have. The gastritis subsided within the first year, and recent X-rays show normal activity. His emotional outlook has changed, old resentments have been cleared up by apology with complete release from their effects. Because of his changed attitude the whole family relationship is different. There is a new spirit of co-operation and affection. In the last nine years his spiritual foundations have been so firmly laid that they are the basis for his conduct. A new spirit has come in his job and he is helping many of his associates, for when people find this new experience the best way to keep it fresh and vital is to pass it on. It isn't enough to lead people to find release for themselves. There is the further step of helping them see their responsibility towards others, each person a propagating cell, and thus the process of world change is set in motion.

I could give histories of many other patients coming for arthritis who were spiritually starved and who through feeding their spiritual lives as I have described have found their whole personalities were changed. People do not like to face unpleasant truths about themselves, but if you can lead them to get their own convictions of where they are wrong it is far more effective in causing them to want to change than if someone else points them out. Most patients have very little conception of these great spiritual forces at our command, for building character or as healing agents in their lives. Time is necessary and supervision must be constant as with the education of the body or mind. People do grow and their spiritual lives deepen as they are helped to develop a personal relationship with God. This super-force is the crux of the miracles that happen.

You may ask what are the results on arthritis of this spiritual approach. It does not always cure the arthritis or restore all the joints to normal, but it is an essential factor, a factor without which the patient cannot advance beyond a certain point. It has a very definite place in "complete treatment". It makes

life an entirely different thing for the patient if he remains crippled. But above all else it makes people live victoriously. As one woman recently said to me:—"Now I am perfectly happy in my wheel chair because my house is filled with people every day who are seeking help and are far more in need than I am, and I can help them."

My feeling is that if the "complete treatment" could only be instituted, there would be very many fewer cripples, and if people would cultivate a mature, developed faith and belief in a super-force as part of their lives, they would never react with fear and anger the way they do under emotional strain. Their health would be better and they would be less susceptible to disease. This "complete treatment" is no longer an experiment with me, but medical success or failure in many cases depends on this spiritual factor.

To go further, let us consider the situation we find ourselves in as a nation, and our responsibility for building the future world which is now in the making. The reason the world is sick to-day is because nations have been starved exactly the way these patients have been starved—they have not accepted God. The nations have not learned to live together any more harmoniously than these patients have. They have exactly the same relationship problems. The remedy is the same—to feed the spiritual lives of nations through individuals. The world as it is to be will be new only as it has this new spirit, for the most potent feature of the passing world is the old spirit of selfishness, fear and resentment. If these qualities are carried over, the world after this war will be merely a continuation of the old, actually in essence the same. A new order requires a new spirit.

We doctors are admittedly leaders. Shall we pioneer again? Shall we seek this new spirit for ourselves that we may lead the way and guide our nation and our world to the highest spiritually? Are we prepared to accept this challenge and be changed ourselves, for as a wise person has said:—"The trouble with nations is human relations, especially you and me." A determined minority could remake our world. Now is our great opportunity. Shall we lead the way to bring about the greatest revolution of all times—the revolution in the hearts of men?