

MIND CURES

BY

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**TO
MY WIFE**

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INTRODUCTION

WHEN the war broke out the *Lancet* gave us some excellent advice. Above all we must be calm and self-possessed, we were told, for otherwise we could not hope for the national fitness that is so essential in war time.

This connexion between mind and body was scientifically demonstrated by the great John Hunter over a century back. His famous dictum, that any part of the body can be affected by directing the mind to it, is, however, only being remembered to-day. *As we think so we become* ; consciously and unconsciously our feelings, our passions, and ideas influence the tissues of artery and of nerve. No cell of the body is too small or insignificant to escape the effect of mental exhilaration or depression. From which it

follows that fitness and sanity go hand in hand. Health is just as much a matter of character as it is, more obviously perhaps, one of hygiene.

There is accordingly nothing mysterious or magical about Mind Cure. The general principle involved is fully explained by the statement of the matron of a big hospital, who said she always welcomed concerts in the wards "as they did the patients so much good." Another familiar illustration is exemplified by what is called "nervous dyspepsia." Such attacks are mainly due to the attention being accidentally fixed on the action of some function of the body that we ought completely to ignore. The very essence of healthy breathing or digestion is that the process goes on sub-consciously. The minute we *think* about either of these operations, as John Hunter discovered, we throw them out of gear.

For instance, Tom Brown considers veal unwholesome, and never eats it unless obliged. He goes out to lunch where the chief dish is veal ;

he cannot refuse it without making his hostess uncomfortable. Now one of two ideas may dominate his mind. He may either say to himself, "Here goes! Once in a way it can't hurt me," or, "If I'd known I was going to get indigestion I'd never have come."

The resulting state of Tom Brown's internal economy will entirely depend on the controlling thought of the moment.

As the *British Medical Journal* recently said: "There are potentialities of healing apart from pills." Unfortunately, for lack of proper instruction, the public has hitherto been mainly left to the mercy of the quacks, who have not been slow to exploit these remedial forces.

The natural tendency is to get well. The fearless and optimistic are helping nature, while the despondent and moody, if they only realized it, are placing themselves in direct opposition to her efforts.

Mind Cure is not solely a medical question by

any means. It goes much further than that. It aims at fitness of body certainly, but it also insists on self-possession and a vigorous will.

I must gratefully acknowledge my indebtedness to a large circle of medical friends.

Sir Alfred Pearce Gould has allowed me to make extracts from his Bradshaw Lecture.

G. R.

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MIND CURES

CHAPTER I

THE MECHANISM OF BODY AND MIND

1. To understand mind cures, knowledge of the mechanism of body and mind essential.

2. Man possesses :

(a) A brain or central executive.

(b) Nerves carrying messages from the organs to the brain.

(c) Similar nerves or fibres that carry the orders from the brain to the muscles controlling the organs.

3. Psychology adopts a similar plan in the study of consciousness, and investigates :

(a) Sensations, sight, pain, &c.

(b) The recording and interpretation of these by the mind.

(c) The subsequent muscular activity.

4. Although exact nature of mind is unknowable, certain facts are established ; as for instance :

(a) The brain records all experiences in the manner of a gramophone.

(b) The mind works rhythmically as the owner of the brain :

(c) Alternately recognizes himself as the *knower* and then realizes the *knowledge* that he possesses.

5. Scientific definition of Faith needed.

(a) Faith and Hope are the result of the instinctive tendency to expect that " what has been will be again." As an old coat falls into the same folds so the natural tendency of the mind is to run in the same groove.

(b) Faith accordingly perfectly rational.

A KNOWLEDGE of half a dozen elementary facts about the mechanism of the human body and mind are essential to a clear under-

standing of the various phenomena of mind-cures. Broadly speaking, one may say that the body is controlled by the brain and its auxiliaries, the spinal cord and the nerve fibres; the latter serving to carry messages to the brain and orders from the brain to the muscles and the glands. The brain does not, however, exercise its control over the human organism irrespective of the body. Mind and body cannot be divorced. That the mind affects the body is common knowledge, and that the body in its turn can act on the mind is patent to anyone who has been deprived of food, or knocked on the head, or, as Sir Thomas Clouston pithily says, a “quart of whisky circulating in the brain of the profoundest philosopher on earth will make him a fool for the time being.”

To consider Man anatomically for a moment, we see that he has (*a*) a central executive, the brain; (*b*) fibres that carry currents from the eyes and ears and other organs to the brain; and (*c*) fibres which convey currents from the brain outwards to the organs.

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Psychologists find it convenient to follow this division in their study of consciousness, first of all giving attention to the stimuli that give rise to *sensation*, passing on to consider *cerebration*, or the interpretation and recording of these sensations by the mind, and finally studying the resultant muscular and glandular activity. There are one or two general facts about sensation that we cannot afford to overlook. For instance, we are not conscious of a sensation in exact proportion to the increase in the stimulus that gives rise to the sensation. Professor James quotes Wundt's graphic account of this peculiarity :

“ Everyone knows that in the stilly night we hear things unnoticed in the noise of the day. The gentle ticking of the clock, the air circulating through the chimney, the cracking of the chair in the room, and a thousand other slight noises impress themselves upon the ear. It is equally well known that in the confused hubbub of the street or the clamour of a railway, we may lose not only what our neighbour says to

us, but even not hear the sound of our own voice. The stars which are brightest at night are invisible by day; and although we see the moon then, she is far paler than at night. Everyone who has had to deal with weights knows that if to a pound in the hand a second pound be added, the difference is immediately felt, whilst if it be added to a hundredweight we are not aware of the difference at all."

Another law is the tendency for a sensation, if prolonged, to cease to rise into consciousness. Those who live near a railway line know that the noise of the trains, that is at first so distressing, gradually becomes less, and finally passes quite unnoticed. More than this, it is found that sensations modify each other. "Notes make each other sweeter in a chord." A finger put into a bowl of warm water gives an impression of less heat than if the whole arm be plunged in, and yet of course the temperature is the same in both cases. It would be out of place in these pages to enter into any detailed account of sight,

hearing, smell, or other bodily sensations. It is sufficient to know that the ether waves impinging on the extremities of the nerves produce the results that give rise to the sensations of seeing or hearing as the case may be. A couple of words by Professor Loeb on sight may help us to grasp the main principle underlying these psychological phenomena. "For the eye we may consider it as probable that light produces chemical effects. Various substances are formed and decomposed in the retina, and the chemical processes of the formation and decomposition of these substances determine the light and colour sensations." "It would be a futile question to ask what mind is in its nature, or even to ask what is its exact relationship to brain organisation and action," says an eminent scientist. That the brain-cells register sensations like the record of a gramophone ready for reproduction we know, but beyond that we can only make guesses. As has been frequently pointed out, the only field in which the psychologist can pursue his researches with confidence is his own

mind. And to argue from one mind to another with the constantly varying personal equation is as unscientific as it is uninteresting. To further complicate the question, the limitations of the human intellect prohibit our having any exact understanding of the nature of our own consciousness, much less of that of another. As Herbert Spencer showed in his doctrine of the "Unknowable," "Positive knowledge does not and never can fill the whole region of possible thought. . . . As it is impossible to think of a limit to space so as to exclude the idea of space lying outside that limit ; so we cannot conceive of any explanation profound enough to exclude the question—What is the explanation of that explanation ?" If any of my readers here inquire what has all this philosophy to do with "mind cures," I would hasten to assure them one needs some acquaintance, if only a symbolic one, with "mentality" in general before one can with any profit consider either a healthy mind or a disordered one.

There are a couple of lines in Goethe's

Faust that sum up one of the lessons of psychology :

“ In vain abroad you range through science’s ample space,
Each man learns only that which learn he can,”

says Mephistopheles to the student. In addition to the restricted field of human comprehension, there is the tendency to error. Even when we wish to be most honest and straightforward we are often hopelessly inaccurate. Anyone whose duties take them into the Law Courts knows that not infrequently half a dozen witnesses will allege that they saw the prisoner act in a certain way at a certain hour, while a second group of witnesses can be produced to prove that he was a hundred miles away at the time ! Professor Miers recently gave an example of how “ expectation may deceive the senses and actually create impressions of what does not exist.”

“ When the tropical annexe of the Crystal Palace was burnt down a large concourse of people witnessed the conflagration, attracted by the extraordinary spectacle of the streams of

molten glass. It was known that a number of animals—parrots and monkeys—were in that annexe and were burnt to death. One ape had escaped to the roof, where it clung for a long time unable to escape, and was literally roasted to death before the eyes of the agonised spectators, who were not only witnesses of its contortions but also heard the poor creature's screams. After the conflagration it was found that the object which had excited such interest and compassion was a piece of tarpaulin ! ”

It is well to bear in mind these eccentricities of thought and feeling when judging of the evidence of so-called “cures” advanced by non-medical persons. It is not that they always intend fraud, but the statements by the thoughtless are apt to swallow up the method in the madness.

On the constructive side the human mentality is endowed with a faculty of ordering its activities according to some rhythmic scheme. How and why we are really ignorant. But if one may be again permitted a wild guess or two : it is pos-

sible that this gift of harmony, which seems to belong to both mind and body, adds to physical enjoyment and intellectual power. A simple illustration is afforded in listening to a clock. The sound is not heard in single ticks—one, two, three, &c.—but in recurrent beats—one-two, one-two—and so on. In poetry we have a nobler example, the measure reinforcing the words. Matthew Arnold was really speaking as a psychologist when he said, “In poetry man comes nearest to being able to utter the truth.” So far we have confined our attention to the usual working of the normal mind. Instances of remarkable irregularities serve to throw light on the wonderfully elaborate machinery of the brain.¹

I think it was the late Professor Sidgwick who once excused himself for devoting two out of five lectures to a definition of a term: and I feel it wise to conclude these introductory pages with a few words on the psychology of Belief. The usual dictionary reference to Faith—as

¹ Appendix, Note A.

“Belief in the revealed truths of Religion,” or “Trust in the veracity of another,” are hardly signposts likely to offer us much guidance in thinking about “Faith-Healing.”

The common expression, “to lack faith,” is absolutely misleading. One may lack faith in a particular person or in the possibility of the occurrence of such and such an event, but the very absence of faith in one matter implies belief in something else. Faith is an essential part of our intellectual life. It is more than knowledge, for it is the conviction upon which we act. It is an attitude of heart and mind that compels us forward in a particular direction. Psychologically Faith and Hope are much of the same character. Both are the offspring of *the primitive tendency to expect that what has been, will be again*. It may sound rather startling to compare Faith with an old coat, but there is nevertheless some similarity. We find an ancient garment comfortable because on being put on it falls naturally into certain folds that afford us ease of movement. Analogous to this is the

tendency for nerve-currents discharged from the brain to follow in the track of previous discharges. It is in this manner that we acquire *habits*. "Who is there who has never wound up his watch on taking off his waistcoat in the daytime?" asks Professor James. This very common piece of foolishness is due to a pathway existing along the nervous tissue, ready for the current that leaves the brain on its first stimulation to follow. We have all of us at some time or other had occasion to close the eye suddenly against the intrusion of some foreign substance, such as a piece of dirt, for instance. A particular pathway of discharge has been established in connexion with this action. Hence the difficulty we experience when wishful of keeping the eyelid up for a particle of extraneous matter to be removed. A hundred examples of the same kind will occur to the reader as coming within his own knowledge. Now this mechanical tendency of the old coat and the nerve-current to follow the line of least resistance is true psychologically of the Intellect as well. "The mere fact that a stone dropped

into a pool of water makes a splash and a series of waves, is accompanied with the expectation that the same sequence will recur. The mind proceeds in a track once formed."

Faith is a perfectly rational faculty of the human mind. As has been pointed out, Life robbed of Faith ceases to be Life. In dealing with the powers of the soul in man, that is to say the capacities exhibited by his "personality" as opposed to the mechanism of the cells of his brain and the nerve-reactions of his muscles and glands, it is well to recollect that we are concerned with truths that can only be inadequately expressed by science in her present youthful and inchoate condition. No detailed account of the chemical activities of the highest part of the cranial structure will assist us in coming to a conclusion regarding the nature of Hope, nor will dissection of nerve-fibres teach us anything of Faith. That both inspire the mind and through it affect the body is beyond doubt.

The late Sir Henry Butlin, President of the

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Royal College of Surgeons, in an essay entitled "Remarks on Spiritual Healing" that he contributed to the *British Medical Journal* for 18 June 1910, explains the operation of Faith in the following terms :

"When we see the extraordinary influence which is exerted on the body, on its blood and tissues, by fear, by hope, by love—how, on the one hand, the individual fades and wastes and even dies ; how, on the other hand, appetite is restored, sleep returns, the blood flows richer and redder, and a kind of resurrection of the body is effected—is it unreasonable to assume that this resurrected body may sometimes differ from the former body in some fine chemical changes which science is not yet able to measure or even to discern ? And if this can be induced by the states of the mind, why not by faith ? "

CHAPTER II

CONSCIOUSNESS—ACTIVE AND POTENTIAL

Consciousness remarkable in two ways :

(a) For its complexity and extensiveness. The deliberate action of the will that we associate with the realization of personal identity is only its focal point—most of our mental life goes on unconsciously. We breathe and digest without intentional effort.

(b) For its potential capacity. We are endowed with an infinitude of latent powers comparable to undeveloped gifts. Emergency and responsibility bring them to the surface.

IT is contended that “in its essence personality is unconditioned by time and space.” Emerson, for one, says that “time and space are but inverse measures of the soul.” For our present purpose, however, we can only consider consciousness as revealed in the temporal and spatial world—namely, related to a physical “body.” There are two main points about personality looked at in this way, as the directing force of a living man or woman, that arrest attention. One is the complexity and exten-

siveness of consciousness ; and the other its marvellous potential capacity. All the so-called sub-conscious phenomena come under the first heading, while "the latent energies of man," as Professor William James calls them, example the second.

Sir Clifford Allbutt has said that "we do not know even approximately the contents of the individual man, the materials racially and personally acquired, the products of past experience racial and personal, built sensibly and insensibly into his personality." Persons who think they know one another quite well are often astonished at the unexplored depths of character laid bare by stress of circumstance. On such occasions we are apt to exhibit weakness or strength of a kind hitherto unexpected by our closest friends. Even married people who have lived in delightful intimacy for years and think they know all about each other may, in the face of sudden trouble, reveal fresh spiritual resources. This ignorance of "character" has a still more personal aspect. Few of us at some time or

another has not desired a greater measure of self-knowledge. We want to learn more about "the person we live with." We know something of his body, but little of his mind. He has often not even the power of distinguishing between his hopes and actual experiences. Almost everyone has had occasion at some time or other to say, "Did this really happen to me or did I dream it?"

One of the best accounts of "consciousness" considered in its widest application is that given by Bishop Chandler in an essay on mental healing in *Medicine and the Church*.

"In the first place it is coming to be recognized that 'consciousness' must be understood in a far wider and more general sense than we have been accustomed to associate with it. Alongside of the active work of the intellect with which, *e.g.*, we study mathematics or pursue our profession, there is a large, dreamy, half-conscious tract of mind, not sharpened to a single point, like the active intellect, but consisting of a multiplicity of mind-centres (mental ganglia, as

we might call them) diffused throughout the body. We knew before that our body was a microcosm or an epitome of the world in which it was found, and now we are learning that the same is true of our minds. Primitive kinds of consciousness have been carried up with us in our ascent from lower grades of being, and survive, dormant but real, over against the intellect which is the palmary achievement of our race. This residual consciousness (the consciousness which exists outside of the rational intellect) consists largely of instincts and capacities which regulate the lives of other animals, and which were employed by man in his primitive state, but for which he has no use in his present-day existence; modes of receptivity and reaction, which were natural to him in his dreamy childhood, but which are discarded by him in the aggressive, self-assertive, wide-awake condition in which he now lives. Mr. Myers, in his *Human Personality*, gives a very attractive and convincing account of this inheritance from our 'lowly ancestors.' But probably we have to go deeper still to account for parts of

the consciousness which we thus inherit. The rooted attachment to home, and the blind tenacity with which, in the teeth of reason, men cling to life, exhibit a more primitive mode of consciousness than that of animal life. Here we quote some very suggestive words of Professor Stewart :

“ ‘Transcendental feeling I would explain genetically as an effect produced within consciousness by the persistence in us of that primeval condition from which we are sprung, when life was still as sound asleep as death, and there was no time yet. That we should fall for a while, now and then, from our waking, time-marking life into the timeless slumber of this primeval life is easy to understand ; for the principle solely operative in that primeval life is indeed the fundamental principle of our nature, being that “vegetative part of the soul” which made from the first, and still silently makes, the assumption on which our rational life of conduct and science rests—the assumption that life is worth living. When to the “vegetative” the “sensitive” soul is first added, the Imperative (Live

thy life) is obeyed by creatures which, experiencing only isolated feelings and retaining no traces of them in memory, still live a timeless life, without sense of past or future, and consequently without sense of selfhood. Then, with memory, there comes, in the higher animals, some dim sense of a self dating back and prospecting forward. Time begins to be.'

“This, then, is our starting-point ; that besides the single, supreme, rational activity which we call intellect, there exists in us other forms of consciousness similar to those which accompany the growth of the plant or the life of the animal ; and that this residual consciousness, however much we may discard or disown it, continues to live and work, and does things which the proud intellect is unable to do. On the other hand, we must not forget that these forms of feeling and instinct, of perception and reaction, which we regard as our heritage from lower grades of life, are enormously modified by their juxtaposition with a rational intellect. The unity of nature which comprehends both the intellect and them

makes itself felt ; this lower form of mentality is still the mentality of a rational being ; and the general position may be described by saying that there exists a decentralised consciousness, diffused through the organism, 'irrational, but capable of sharing in reason and of listening to it,' as Aristotle would say, and manifesting itself in a power of receiving impressions, manipulating them, and reacting upon them, which in our present state of ignorance we describe by the convenient word 'abnormal.' "

It is important to have some such analysis before one to enable the mind to grasp the ideas underlying the terms "sub-conscious" and "potential consciousness" and not to confuse them. The "sub-conscious mind" has to do with memory. Sir George Clouston defines it in physiological terms as follows : "The brain-cells charged with mental impressions, but inactive." I would prefer to describe it as including "*the work of the brain and nerves that goes on without direct thought or effort on our part.*" The *pen-umbra* as it were of consciousness. The

deliberate direction of action that we associate with the realization of personal identity is only the focal point of consciousness. Most of our mental life goes on without the apparent interference of the will. We have ordinarily to make no conscious effort to breathe or digest. Many other bodily functions also appear to be under the control of some authority outside our immediate attention. Once we have mastered the arts of walking or talking we are able to perform these acts sub-consciously. This department of our mentality cannot originate, but give it a "cue," as Bishop Chandler points out, and it will go through a whole performance of a most intricate nature. Most, if not all, of the well-known phenomena of mental and bodily reactions are controlled by this authority—physical results of violent cerebration, for instance, such as nausea due to shock, &c. One further peculiarity of the sub-conscious mind is that it can gather its experience *sub-attentively*. The classical instance of this is Coleridge's story of the German professor's maid-servant who, in the

delirium of fever, recited whole passages of Hebrew that she had absorbed unconsciously when her master read aloud. Carpenter's *Mental Physiology* is full of instances of such unconscious cerebration.

An apposite example of this form of mental activity is afforded by the phenomenon of trying to recollect a fact, as for instance the name of a place or a person, unsuccessfully, and when we have given up the search as hopeless, for the desired word or thought suddenly to flash into consciousness. "We wish to remember something in the course of conversation. No effort of the will can reach it, but we say, 'Wait a minute and it will come to me,' and go on talking. Presently, perhaps some minutes later, the idea we are in search of comes all at once into the mind, delivered like a prepaid parcel—laid at the door of consciousness, like a foundling in a basket. How it came there we know not. The mind must have been at work, groping and feeling for it in the dark; it cannot have come of itself; yet all the while our consciousness, *so far as we*

are conscious of our consciousness, was busy with other thoughts.”¹

From a consideration of the sub-conscious mind we pass on naturally to the area of potential consciousness, for the two are intimately related. Some scientists consider them to be but different aspects of the same subject. At any rate, potential consciousness is too large a section of our mentality not to be discussed by itself.

Some five years back, a year or two before his death, Professor William James published a suggestive essay on the “Energies of Men,” in which he pointed out the extraordinary potential capacity of human beings in the direction of work and responsibility. “Everyone knows what it is to start a piece of work, either intellectual or muscular, feeling stale,” he says, “and everybody knows what it is to ‘warm up’ to his job. The process of warming up gets particularly striking in the phenomenon known as ‘second wind.’ On usual occasions we make a practice of stopping

¹ Oliver Wendell Holmes.

an occupation as soon as we meet the first effective layer (so to call it) of fatigue. We have then walked, played, or worked 'enough,' so we desist. That amount of fatigue is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward a surprising thing occurs. The fatigue gets worse up to a certain critical point, then gradually or suddenly passes away, and we are fresher than before. We have evidently tapped a level of new energy, masked until then by the fatigue-obstacle usually obeyed. There may be layer after layer of this experience. . . . Mental activity shows the phenomenon as well as physical, and in exceptional cases we may find, beyond the very extremity of fatigue-distress, amounts of ease and power that we never dreamed ourselves to own—sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those early critical points. . . . It is evident that our organism has stored-up resources of energy that are ordinarily not called upon, but that may be called upon."

Without going into the physiology by which the professor explains this fact, I may say briefly that it is obvious that the body can readjust itself to meet the extra demand put upon it (to know exactly *how* needs intimate acquaintance with bio-chemical processes), because those individuals who work hardest and have the biggest responsibilities are not only no less healthy than their brethren, *but are often mentally and physically sounder.*

James goes on to show that many forms of neurasthenia are attributable to a life passed in too easy circumstances. To use a homely simile, as all iron is potential steel, we may all be potential heroes, but just as the pig-iron needs the hammer and the heat to refine it, so human beings remain in the pig-iron stage if they try to dodge the battering and scorching of life at its highest.

To illustrate this thesis James gives two illustrations. The first is a recent case in France taken from a report by Paul Bourget.

“Jeanne Chaix, eldest of six children; mother insane, father chronically ill. Jeanne, with no

money but her wages at a pasteboard factory, directs the household, maintains the family of eight, which thus subsists, morally as well as materially, by the sole force of her valiant will.”

The other instance is also, as it happens, Gallic :¹

“ Last year there was a terrible colliery explosion at Courrières. . . . Two hundred corpses, if I remember rightly, were exhumed. After twenty days of excavations the rescuers heard a voice ; ‘ Me voici,’ said the first man unearthed. He proved to be a collier named Nemy, who had taken command of thirteen others in the darkness, disciplined them and cheered them and brought them out alive. Hardly any of them could speak or walk when brought into the day.”

In an essay ² that I wrote a short while back I made the following references to potential consciousness : “ It is now generally admitted among scientific men that we possess psychic or mental powers in abeyance. ‘ Just as there are in the world of physical science forces whose existence we are

¹ I give it in James' words.

² “ Data of Consciousness.”

only now beginning to recognize and whose capabilities are still unknown to us, there are undoubtedly psychic forces in man that are capable of development, but of whose exact nature we at present are ignorant, although we can trace their effect.’¹ A simple illustration will make this clear. If we imagine a man with a gift for languages who speaks, say English, French and German, we shall have no difficulty in believing him capable of learning Italian, given the opportunity of acquiring that language. We could therefore correctly say he had a mental power in abeyance or undeveloped.” But it is perhaps in the cases of persons of immense talent or genius that the potential powers are most striking. Take Mozart, for instance. He tells us that the ideas for his greatest works came to him suddenly, without special striving on his part. He found, when sitting or walking alone, an air came into his head, and he would hum it and beat time with his finger and so the melody would grow. Long before he commenced to

¹ Author's introduction to *Medicine and the Church*.

put pen to paper he would have a whole composition in his head. It is not uninteresting to note that he usually associated these periodic inspirations with a general feeling of *bien-être*. This is what one would expect from the lessons of physiology, for the brain works best when it is being nourished by healthy red blood.

The basis of the widespread tradition that "second thoughts are best," the common advice to "sleep on it," are the outcome of the same faith in the powers of consciousness to work for us while we rest or play. A famous Jesuit author once said to me, "I only think out a general scheme and then put the idea on one side and leave my mind to work it out in detail for me while I am occupied with something else. When I sit down to write the words naturally form themselves into sentences, they again group themselves into paragraphs, and so the chapters are evolved." This person had great faith in the exactness of the work achieved by unconscious cerebration. The drawbacks of the subconscious include, among others, the tendency

to what is called "absent-mindedness": when one is apt to follow the example of the famous professor who boiled his watch instead of the egg! But worse than this, it is liable to the host of irregularities commonly known under the generic names of hysteria and neurasthenia. We have it on good authority that our mentality includes elements handed down to us by our pre-human ancestors. Among these may be grouped our dislike of solitude and fear of death. These antipathies are not in themselves abnormal, but there are others that may become so. For instance, anxiety for company, when it reaches the point of absolute dread of being alone for a moment, is unnatural. "Claustrophobia," the fear of narrow places, "agoraphobia," fear of open spaces, and "nosophobia," fear of disease, are all maladies of the sub-conscious. The childish dislike of darkness is only natural, for the child lives by the guidance of instinct rather than judgment founded on experience. Cases of hysteria afford an insight into the manner in which the attentive and sub-attentive depart-

ments of the mind are related. "The hysterical subject . . . is incapable of taking into the field of consciousness all the impressions of which the normal individual is conscious. Strong momentary impressions are no longer controlled so efficiently because of the defective simultaneous impressions of previous memories." In ordinary circumstances, by virtue of the exercise of what we call common-sense, the power we possess of bringing each fresh experience into correct relation with all our past experience, so that past and present thought and action make a correlated whole, we safeguard ourselves against hysterical manifestations. Once, however, through mental or physical disability this capacity of judgment is perverted or atrophied, we are liable to become the prey of an endless chain of functional disorders. The late Sir James Paget points out that hysteria will mimic almost every known malady. This is not difficult to understand when we remember that all those functions of the body that usually go on sub-attentively are liable to be thrown out of gear directly

they are brought within the sphere of attention.

None of us are ignorant of remarkable cases of cures of deafness and blindness. The press has lately been occupied with an instance of a lad who, losing the power of speech through an attack of influenza, regained it ten years later in the excitement of a cricket match. Many persons have recovered their hearing and speech by shock or excitement. An instance was given a little time back of a blind girl cured while crying in a graveyard. Such cures would be impossible in the case of physical injury. And they are only explicable by the theory that the nervous system has got "jammed," as it were, and the mental shock released it much in the same way that one taps a barometer to set the mechanism working freely.

Persons living alone or engaged in monotonous work are prone to "sub-conscious irregularities," but not nearly to the same extent as those unhappy individuals who have drifted from ease to luxury, and from selfishness to hypochondria.

It is only by looking outward instead of inward, by having a great purpose in life, an all-absorbing interest that takes us right out of ourselves, as people say, that the mind works at its best. "The healthy know not of their health, but only the sick," says Carlyle. If we busy ourselves with the big things of the universe we shall find "Life from its mysterious fountains flows out in celestial music." We shall be *whole* men and women; undisturbed by the several functionings of the body, conscious only of a perfect unity.

CHAPTER III

HEALTH AND SICKNESS

1. Absolute health an ideal conception :

(a) We none of us possess perfectly proportioned bodies nor exactly balanced minds.

(b) If we had, life would be intolerable in society as constituted.

2. The ideal can be approached by adopting a correct standard.

(a) By strengthening and disciplining the mind as well as the body.

(b) By cultivating the will.

H EALTH is said to be an ideal conception, by which it is meant that in actual life we hardly ever come across a person who is not suffering from some mental or physical disability, however slight. A perfectly healthy individual would not only need to be perfect in his own form and intelligence, but would need a perfectly organized society in which to live. It may comfort those of us who occasionally catch a cold or have toothache to remember this. Granted that we can none of us hope altogether to escape "the ills the flesh is heir to," it is a

truism in these days that a great many men and women permit themselves to be ill when in ordinary colloquial language they are as sound as a bell. Many causes contribute to this. Foremost, perhaps, the fact that, although in recent years we have made great material progress, we have neglected the cultivation of that side of our being that we call character. A friend of mine, an educated Englishman who has spent many years among the Chinese, particularly in the society of the mandarins and more learned classes, has often told me of the contempt they show for Western scientific work and engineering exploits. "*Money* will buy battleships and typewriting machines," they would say, "but money will not buy *character*." And one must confess that in putting character before material prosperity the Chinaman shows a good deal of common-sense.

I discussed the principle underlying this idea in an essay I wrote on "Mental Healing" a few years ago, and I have seen no reason since to retract what I said then. "In corre-

spondence with a more highly organized society, man has become a more highly organized being. He has developed faculties in excess of the man of, say fifty years ago, and the exercise of these faculties, that depend for their operations on the nervous system, entails a strain on that system to which it was not exposed half a century back. The more elaborate the machinery the more ways in which it may get out of order.

“Man to-day is prone to a dozen nervous complaints, the existence of which our forefathers were happily able to ignore. Owing to climatic and other conditions that need not be entered into here, these nervous disorders first forced themselves on public attention in the United States of America. The overworked business or professional man has no time in the rushing life of the great growing cities of America for rest. Carried off his feet by the tide of prosperity, he becomes the slave of his inventions instead of being their master. His sense of proportion becomes atrophied, and he fails to main-

tain a correct balance between thought and action.”

The majority of all these mental troubles originate in loss of sleep, that in its turn leading to indigestion and its attendant evils, and so a vicious circle is formed hard to break through.

It is a noteworthy fact that the majority of persons are more careful of their body than of their mind, forgetting that soundness of body depends far more on peace of mind than anything else. Thousands of men and women, who would never dream of lifting an unusually heavy load or walking a needless number of miles will, without a moment's hesitation, indulge in a round of business undertakings or professional duties, not to mention social engagements, far in excess of the limits indicated by prudence. It is hard for such people to realize that one is not bound to achieve a great end by virtue of the number of one's petty undertakings, nor is happiness a question of the speed at which one rushes along in a motor car. We speak of “the

prisoner of the Vatican ” and of the freedom of “ a life on the ocean wave,” but who would contend for a moment that there is any possible comparison, either in the varied interests of their days or the scope of their influence, between the Pope directing a spiritual empire from his secluded apartments or a sea-captain steaming round and round the globe in his ship !

To get a view of health in correct perspective we must look at it from the standpoint of character as well as bodily symptoms. There is a moral wholeness which is just as essential as soundness of limb, and more than this, many *conditions of ill-health* stand quite apart from *actual disease*. Concrete examples are always easier to grasp and more convincing than hypothetical cases, so I will mention an instance quoted by a medical friend.¹

“ A young man, who was clearly very far from being of a neurotic or hysterical type, came to me complaining of severe pain in the region of

¹ Dr. H. G. G. Mackenzie.

the heart. It had, according to his account, been gradually increasing for some time. It frequently came on after he had run upstairs, and on one occasion had been intense after running to catch a train. It was sometimes accompanied by violent palpitation and breathlessness, and had no relation to food. Would I tell him if his heart was all right? I examined the heart and could find no trace of any abnormal condition, nor could I find any evidence of anything in the abdomen which would be likely to account for the pain. I told him that his heart was absolutely sound, and there appeared to be nothing to suggest disease anywhere. A rather careful diet would do him no harm. If it did not do any good it would be easy enough to prescribe a tonic, but I did not think it necessary. I never expected to see him again. Five months later, however, he called and explained with much gravity that he had come to thank me for 'curing his heart.' I then remembered the case, and was fairly staggered. 'But, bless my soul,' I said rather brusquely, 'there never was anything the matter

with your heart.' 'No,' he replied, this time with a quiet smile, 'I know there wasn't. All I can say is that from the time you told me it was all right, the pain disappeared, and I have never had any return of it. But, look here, when it was there, *the pain was real.*'

"I have no doubt it was. To label all such cases as 'hysterical,' 'neurotic,' and so on (in the ordinary connotation of these terms) is utterly unscientific. This young fellow was a sensible, cheerful, rather unimaginative youth, without a trace of 'neurasthenia' about him. Yet, by coming to believe that his heart was diseased, he had quite unconsciously so excited the higher centres that the vagus nerve returned exactly the impressions to the brain which would be conveyed by various morbid organic conditions."

Standards of health have varied with the ages. The Pagan glorification of the body by the Greeks and Romans led to the extreme asceticism of the early Christians. Even in the Middle Ages there were saints who gloried in

their ill-health, foolishly believing that it would "be accounted unto them for righteousness." The case of stigmatism of St. Francis of Assisi is one of the most remarkable and best known instances. Many of the accounts of his and similar stigmata are probably legendary, but, apart from the question of how far they were actually gaping wounds or not, the point that the stigmata were held to constitute a blessing is undeniable. This curious—may one call it "unmanly!"—idea of sickness still persists among many Christian bodies, *i.e.* that ill-health is a sign of special Divine favour. In 1908, when the bishops of the Anglican Communion assembled at Lambeth Palace, they thought it necessary to say in their report on "Mental Healing," "Sickness has too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome." Molière's *Malade Imaginaire* is still with us. The genus of sofa-saints is far from extinct.

Strange to say, fashion has often been on the

side of sickness, "the fashionable complaint," and a craze for some particular kind of cure. In the middle of the eighteenth century everybody was rushing to take the waters, at Bath, Harrogate, and elsewhere. About the same period, when sea-bathing came into vogue, not content with external application of the salt water, society adopted it as a beverage!

No system of medicine that ignores ethics can promote health. Man's mind needs support just as much as his frame requires nourishment. The physicians who accomplish most cures are those of the most gracious personality and the widest sympathies. We are a compound of spirit and flesh; our feet may rest on the earth but our eyes see beyond it. All prophets and great teachers have been, indirectly it may be, physicians of the body as well as of the soul.

To leave on one side altogether the marvellous records of the Old and the New Testaments, all sacred writings chronicle healings of organ and of limb. Religion and medicine are concomitant; their spheres touch at more

than one point. The aim of both is to give the best opportunity of life; divorced they lose their greatest strength. The patient without hope is incurable, and the saint who always fasts will share his grave. Mind and body are much too closely related for them to be successfully handled apart. The intellect and the emotions influence all the activities of the system, and the presence of the smallest quantity of poison in the blood will lead to startling intellectual and emotional results. As, however, it is easier to protect the body against injury than to control the thoughts, the usual tendency is for the mind to be the dominating factor in regard to health, and the question of its condition is vital to our general well-being.

“The surest road to health, say what they will,
Is never to suppose we shall be ill;
Most of those evils we poor mortals know
From doctors and *imagination* flow,”

said the poet Churchill. Shakespeare's lines in the *Winter's Tale* about the spider in the cup are

perfectly true as regards the power of the imagination.

“There may be in the cup
A spider steep’d, and one may drink, depart,
And yet partake no venom ; *for his knowledge*
Is not infected ; but if one present
The abhorr’d ingredient to his eye, make known
How he hath drunk, he cracks his gorge, his sides,
With violent hefts—I have drunk and seen the spider.”

The late Dr. Hack Tuke tells us how “a gentleman, who had constantly witnessed the sufferings of a friend afflicted with stricture of the œsophagus, had so great an impression made on his nervous system that after some time he experienced a similar difficulty of swallowing, and ultimately died of the spasmodic impediment produced by merely thinking of another’s pain.”

The *will*, however, can play a tremendous part in restraining the vagaries of the imagination and even in combating actual disease. Medical records abound with cases of the cure of very serious complaints directly traceable to the

patient's extraordinary power of will. An instance from Dr. Tuke's works deserves space here.

“An event in the life of Andrew Crosse, the electrician, illustrates in a striking manner the power of the will over threatened disease, the symptoms in his case being those of hydrophobia. It would seem to illustrate the force of this influence, not only directly over the incipient irregular action of certain motor nerves and muscles, by forcing them into healthy exercise, but over automatic action of the cerebrum itself, by resolutely arresting the train of ideas which have been excited. If ‘an act of the will frequently excites such changes in the brain as to arrest an incipient paroxysm of angina pectoris or epilepsy’ (Laycock), there seems no reason why it should not exert the same influence over the symptoms present in this case.

“Mr. Crosse was severely bitten by a cat which died the same day hydrophobic. He appears to have thought little of the circumstance, and was

certainly not nervous or imaginative in regard to it.

“Three months, however, after he had received the wound, he felt one morning great pain in his arm, accompanied by extreme thirst. He called for a glass of water. The sequel will be best told in his own words: ‘At the instant that I was about to raise the tumbler to my lips a strong spasm shot across my throat; immediately the terrible conviction came to my mind that I was about to fall a victim to hydrophobia, the consequence of the bite that I had received from the cat. The agony of mind I endured for one hour is indescribable; the contemplation of such a horrible death—death from hydrophobia—was almost insupportable; the torments of hell itself could not have surpassed what I suffered. The pain, which had first commenced in my hand, passed up to the elbow, and from thence to the shoulder, threatening to extend. I felt all human aid was useless, and I believed I must die. At length I began to reflect upon my condition. I said to myself, “Either I

shall die or I shall not ; if I do, it will be only a similar fate which many have suffered, and many more must suffer, and I must bear it like a man ; if, on the other hand, there is any hope of my life, my only chance is in summoning my utmost resolution, defying the attack, and exerting every effort of my mind." Accordingly, feeling that physical as well as mental exertion was necessary, I took my gun, shouldered it, and went out for the purpose of shooting, my arm aching the while intolerably. I met with no sport, but I *walked the whole afternoon, exerting, at every step I went, a strong mental effort against the disease.*

““When I returned to the house I was decidedly better ; I was able to eat some dinner, and drank water as usual. The next morning the aching pain had gone down to my elbow, the following day it went down to the wrist, and the third day left me altogether. I mentioned the circumstances to Dr. Kinglake, and he said he certainly considered that I had had an attack of hydrophobia, which would possibly have proved

fatal had I not struggled against it by a strong effort of mind.' ”¹

The “will to be well” is essential for health, the determination that the organs and tissues shall not be at the mercy of idle thought and foolish imagining. Here we move at once into the domain of religion, the training and development of the will being the prime object of all religious effort.

In dealing with questions of religious belief from the standpoint of the layman one is confronted with a tremendous difficulty. “In all religion,” said Jowett, “there is something that it is impossible to describe and seems to be untrue the moment it is expressed in words.”

Religion, concerning itself as it does with the dictates of the heart no less than the reason, and ever presenting to the imagination symbols of the things that “pass the understanding,” can never be entirely revealed by language. Religion is an attitude of mind and heart, not the

¹ *Memoirs of Andrew Crosse*, p. 125.

acceptance of an intellectual proposition. Only those who have led a chaste and temperate life can ever truly appreciate the blessings such a life includes. What has been said of religion is equally true of prayer. How is prayer to be defined? There is the whole thickness of the dictionary between the childish petition for a material advantage and the Emersonian view.

Man has an innate craving for stability. He may desire to be free to eat his dinner or to refuse it, but he objects to be left in doubt as to whether there will be a dinner or no. The same rule applies in the spiritual realm. He sees change all around him. Everything is progressing in time and space. The seasons come and go, his friends grow old and leave him behind. If he does not discover a sheet-anchor he becomes bewildered and sick at heart. Religion offers security by satisfying the desire for infinite things. After all is said and done, prayer is but the realization of the great spiritual principles that are the mainspring of the universe. As we

have seen, it is easier to govern the body than the mind.

Thoughts are apt to wander and feelings to escape control. The will needs help to maintain its authority. This it can only get from the Supreme Will, through the agency variously known as Truth, Beauty, and Affection.

CHAPTER IV

HEALING THROUGH THE AGES

Faith has always been the main factor in healing.

(a) In early times "mental healing" was practically the only cure.

(b) The pagans had "Gods of Health."

(c) The Christians "Healing Saints."

(d) London had its shrine in the Middle Ages of St. Edward the Confessor in Westminster Abbey.

(e) The past and the present are linked up by the fact that modern scientific medicine grew out of the cult of the God of Health in ancient Greece.

DOWN the long vista of the ages we see the "faith that heals" operative, from the time of ancient Greece onwards. To answer the questions "How?" and "Why?" is not easy, for, as a great medical authority has recently said: "This question is beset with grave preliminary difficulties—difficulties which involve the deepest problems of our nature and our dwelling-place. . . . We must realize that we have to act continually beyond knowledge . . . yet we ought never to act contrary to knowledge. . . . For

instance, to say that time and space have no objective existence but are only modes of our cognition, is beyond knowledge, but not contrary to knowledge.”

The Greeks, acting in accordance with their usual practice of personifying the attributes of the Eternal and Divine so as to bring them within the understanding of the untutored intelligence, deified Health and the Healing Art in the person of Æsculapius. And in the worship of this god they found salvation for both soul and body.

The chief shrine of Æsculapius was at Epidaurus, where the ruins of the temples and sanatoria and theatre still exist. The chief feature of the temple itself was an ivory and gold figure of the god. In addition to the temple there was the sacred well and an *abaton* or hospital. The cure was an elaborate one, open-air treatment, special dieting and bathing being all provided for. Apart from religious exercises the mental treatment included visits to the magnificent theatre, where the patients were

first purged of their sorrows by witnessing tragedies and then cheered by performances of comedies.

The cult of Æsculapius spread to Italy, and in Walter Pater's *Marius the Epicurean* we have an elaborate account of the ritual. The author reconstructs for us the life of the period with a wonderful sincerity and depth of sympathy. To dismiss the worship of Æsculapius as mere idolatry were to overlook the truth hidden in it. Pater speaks of the priests "whose countenances bore a deep impression of cultivated mind," and of the "peculiar union of unction almost hilarity, and a certain self-possession and reserve, which was conspicuous" on the graven faces of the gods as well as on the living ones of the ministrants.

From the time of Hippocrates till Galen the art and science of medicine proper made little headway, and even after then, till the age of Vessalius and Harvey, "mental healing" had no serious rival in popular favour. Christianity merely replaced the pagan gods by saints, and the cures continued. A surgeon gives a graphic

account of a shrine in the South of France that has been a resort of pilgrims in search of health for so long that it links up pagan and Christian traditions and practices. "In my holiday this year I have been visiting some of the most interesting cathedrals of the South of France, and whilst at Brive devoted a day to a visit to a most picturesque and fascinating place called Roc Amadour. Pilgrimages to Roc Amadour have been going on since the first century of the Christian era ; and kings innumerable have climbed on their knees the stone steps leading to the monastery and chapel to obtain the fulfilment of some strong desire. The first hermit of Roc Amadour was no less a person than Zacchaeus, the friend of our Lord, who, after first occupying a little hermitage at Bordeaux, found his way north to this little valley amongst the rocks, living in a hole he scooped out for himself in the face of the cliff. . . . Roc Amadour possesses one of the three mysterious black virgins of that part of France. The figure, which is a remarkable object of reverence, occupies what is called the

“Miraculous Chapel,” outside the door of which Zacchaeus is said to be buried. The chapel has been the object of daily pilgrimages, as I have said, from the first century to the present time, and is full of votive offerings in recognition of miraculous recovery from sickness and injury. . . .”

Here right in the heart of London is another shrine that has been the resort of the sick and ailing since Saxon days. I refer, of course, to the tomb of King Edward the Confessor in Westminster Abbey. The shrine that King Henry III constructed to contain Edward the Confessor's body was in its day one of the wonders of the world. Pilgrims came from all over Europe to visit it. Members of the Roman Catholic Church still make an annual pilgrimage to St. Edward's tomb. Abbot Ware, who journeyed to Rome to arrange for the Confessor's canonization, brought back famous workmen to assist in decorating the tomb, which was covered with figures and plates of gold set with precious stones. To-day all the glory of the shrine is gone. Scraps of beautiful mosaic work and portions of slender

Byzantine columns alone remain to suggest the original beautiful decoration, while the gigantic gable-shaped wooden structure that stands over the actual coffin is covered with a sombre-hued pall. It is not unprofitable to try and realize the daily scenes that were enacted in this sacred spot in mediæval times. Then this dim chapel was a perpetual blaze of light. Hundreds of candles flickered in the draughts and red lights burned over the shrines and places where the consecrated bread and wine were hidden for the devout to worship. A never-ending stream of men, women, and children, young and old, hale and sick, passed in procession before St. Edward's resting-place. Those who had a coin bought a taper and added its tiny brilliance to the cluster of lights, while their less opulent fellows had to place all their trust in a genuflection or a brief prayer, for loitering was not encouraged and only the favoured few were allowed to sleep in the niches round the shrine. Passing out of the chapel at the east end the pilgrims reverently halted once more below Henry V's chantry, also

MIND CURES

the repository of relics. The hair of the Virgin Mary was there and also her girdle, an object of special interest to pregnant women.

Many and varied are the miracles attributed to the Confessor: one that was supposed to have occurred in his lifetime is commemorated on the screen at the west end of the chapel—*i. e.*—which was erected in his sight by washing in water used by him. Several of the monuments which surround the shrine in spite of the lapse of centuries are still covered with the effluvia of the people. In the year 1793 the confessor's tomb was discovered by the French, and the remains were found in the same position as when they were first discovered. In the year 1793 the confessor's tomb was discovered by the French, and the remains were found in the same position as when they were first discovered. In the year 1793 the confessor's tomb was discovered by the French, and the remains were found in the same position as when they were first discovered.

HEALING THROUGH THE AGES 7

Lourdes it is worth while considering for a moment or two what is signified by the *miracle* and the *miraculous*. Matthew 23:23 said "miracles don't happen." What he meant was that he disbelieved the story of the sun commanding the sun to stand still and other legends. A little anecdote will serve to explain the origin of many such reports. There was a certain religious in the middle ages famous for his piety and learning. I think he was called but I have forgotten his name and know neither his homelife nor his paragon. He had any bearing on my tale. One day some monks went to him when he was writing some part of his cell and asked him how he managed to compose such learned works. He pointed to the wall of his cell and said "I have written for me." The monks looked at the wall and spread the tale abroad. The story went down from his cell and the world had become a national.

We have in this a lesson to learn.

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Many and varied are the miracles attributed to the Confessor: one that was supposed to have occurred in his lifetime is commemorated on the screen at the west end of the chapel—*i.e.* blind men receiving their sight by washing in water used by the king. Several of the monuments in the chapel are still covered with the original wooden canopy, and huge iron spikes remain that served to keep enthusiastic pilgrims from climbing on to the tombs or mutilating them in search of relics. It is also interesting to see that the tombs of the more popular sovereigns, notably Henry III and Henry V, are provided with niches, presumably store-places for relics which the sick used to touch in search of health.

Undoubtedly the most famous centre of “miraculous healing” at the present time is the Grotto of the Virgin at Lourdes in the Pyrenees. Before talking about the nature of the cures at

Lourdes it is worth while considering for a moment or two what is signified by the terms *miracle* and the *miraculous*. Matthew Arnold said "miracles don't happen." What he meant was that he disbelieved the story of Joshua commanding the sun to stand still and similar legends. A little anecdote will serve to explain the origin of many such reports. There was a certain religious in the Middle Ages famous for his piety and learning. I think he lived in Italy, but I have forgotten his name, and in any case neither his domicile nor his patronymic have any bearing on my tale. One day some students went to him when he was writing in the privacy of his cell and asked him how he managed to compose such learned works. The monk smiled and, pointing to the figure on the crucifix against the wall of his cell, replied, "He writes them for me." The intruders withdrew in great awe and spread the tale abroad that the Christ came down from His cross and wrote the books that had become so famous.

We have no right to accuse the persons re-

sponsible for this "miracle" of either insincerity or fraud.

I am convinced that many so-called "miracles" could be explained in a similar way. I have known cases of simple-minded folk whose minds were considerably relieved when they were informed that some astounding statement in the Old or New Testament that had caused them many heart-searchings was a mistranslation or a printer's error! For practical everyday purposes we may define a miracle *as an occurrence that is not contrary to ordinary knowledge, but beyond it.*

John Stuart Mill says, "It is evidently impossible to maintain that if a supernatural fact really occurs, proof of its occurrence cannot be accessible to the human faculties. *The evidence of our senses could prove this as it can prove other things. . . .*" The italics are mine. The first statement is a commonplace. As far as we are concerned in our nature as human beings, of course nothing can occur that is not accessible to our faculties. If we have no means of discovering that it has occurred, it does not cease to be a

miracle. *It ceases to be anything at all.* His last statement that I have italicised shows that he had no conception of a miracle other than the vulgar idea—*i.e.* that it is something rather good in the conjuring line. The very essence of a miracle is that it belongs to a different sphere to that of sense. If it is a phenomenon that can be pigeon-holed by science, it is distinctly not a miracle. Miracles have to do with the infinite capacities of our mentality. They have nothing in common with the things that can be seen or touched, or weighed and measured by science. That there is this sphere of the miraculous cannot be denied, any more than cures by faith can be disputed. A cure is no less a cure because science is powerless to explain how and why it took place. The big doctors and scientists are the first to admit this ; and they accept in no grudging spirit the possibilities of Faith, and her sister Hope.

Lourdes will always be associated with Bernadette Soubirous, a peasant girl who is said to have seen the Blessed Virgin no less than

eighteen times in the grotto of Massabielle during the year 1858. Bernadette's own story is that the figure of the Virgin appeared to her and said, "I am the Immaculate Conception," and directed her to scrape a hole with her hands in a certain place and healing water would appear. This the child did and the spring she discovered is said to still yield eighty-five litres of water a minute. The words the Virgin used on a subsequent occasion are put up by the fountain: "Allez boire à la fontaine et vous y laver." Although severely taken to task by her parents and the priests of the neighbourhood Bernadette stuck to her story, and after much ecclesiastical discussion the Bishop declared the event authentic and miraculous, and the fame of the grotto swiftly spread over Europe. Medical authorities describe Bernadette Soubirous as "a simple soul, very stupid, very pious, and of very unhealthy constitution. She is described by those who knew her as altogether an insignificant person, but sweet in temper and lovable. She was totally without education, and at the time

of the first vision had never, it is said, heard of the Immaculate Conception. . . . The story of her humble life—a life of suffering and resignation—is told by J. B. Estrade in *Les Apparitions des Lourdes* (Tours, 1899).”

It would be quite impossible here to give the briefest résumé of the medical evidence of the cures effected at Lourdes. Of their remarkable character an instance may be given from the *British Medical Journal* itself: “The sudden healing of a face destroyed by lupus—in one case with, in another without scarring—facts vouched for by Boissarie and Huysmans, who saw the patients, is altogether outside ordinary experience.”

The late Sir Henry Butlin, President of the Royal College of Surgeons, once said to me: “It may be said that the cures at Lourdes are the result of ‘suggestion,’ but it is a quality of ‘suggestion’ more potent than that aroused by medical treatment.” He stated on another occasion that even if it was possible to explain all the steps through which the emotion had

produced the "cure," the recoveries were sometimes so marvellous that "how can we be surprised that the people fall on their knees before God and bless His holy name for the miracle which He has wrought?"

The tremendous strides taken in other directions by scientific medicine during the last fifty years tended to overshadow healing of the kind we have been discussing, for a while. Recently, however, this branch of therapeutics has been again brought to the front, and to-day the interest in mental healing can hardly be less than in the time of the worship of the Greek god Æsculapius.

I think it is Professor Huxley who compares the human mind to a caterpillar. Fed by constant accessions of knowledge it grows too large for its theoretical coverings, and periodically bursts them asunder to appear in fresh habiliments. It seems not unlikely that some such metamorphosis is imminent. Both scientists and metaphysicians are insisting on the *unity* of the universe, on the importance of synthesis.

“ Medicine and religion are kissing one another ” we are told. The scientific journals and the theological reviews are both trying to adjust their conceptions and to emphasize their points of agreement rather than their differences. A medical paper, writing of the importance of psychology for the physician, says : “ The profession is more fully recognizing the value of certain potentialities of healing and relief which an ingrained materialism passes by on one side.” We are also told “ that man is a compound of body and spirit, both of which have to be taken into account by those who undertake the treatment of disease.”

This is all sound so far as it goes, but unhappily it falls short of being really helpful. The platitudes that drop from the lips of the great teachers on the subject of mind-cures do not carry us much further than Carlyle when he told the Edinburgh students, speaking to them as their newly elected rector, that the old German word for “ holy ” also means “ healthy.” Perhaps the reason for this is that no *external*

application of either religion or medicine or both together can offer any resistance to the inroads of disease. What is needed in all cases of ill-health is *internal* stimulation, a stirring up of the emotions and the thoughts, engendering a strength of will and a contentment that shall reinforce the ordinary material remedies. Medicine must avail herself of all means to this end if she is to hold the place in our social and domestic life that is worthy of her. The day has gone by when she ran the risk of being charged with adopting the methods of the African witch doctor and the showman. We have passed from the antics of Mesmer to the scientific application of suggestion, just as we advanced from the remedies of magical medicine to those of the modern pharmacopœia. Mental therapeutics are not the least important branches of medicine, but at the same time they only constitute a section and not the whole of the science and art of healing. An ennobling thought will not save a broken leg that is left unset, nor will the most optimistic outlook on life prolong

the existence of a consumptive who ignores the usual conditions prescribed for such patients. Granted that all that medical experience suggests has been done for the benefit of the sick, it then remains for the patient himself to exercise his self-control and see that he is not allowing either passion or despondency to prejudice his recovery. In this he must act on his own initiative. No power external to him can bring about the desired result. It is a question for his inner consciousness that cannot be settled by either doctor or nurse. It is comforting to remember that cures occur in sick-rooms and hospital wards that are in every way as marvellous as those that happen at shrines and holy wells. Patients quite beyond hope, as far as surgery and medicine were concerned, have been known to suddenly recover for no other reason apparently than that Fate intended it should be so. Such recoveries may justly be accounted "miracles." They are beyond our present-day knowledge. As we advance let us not only hope that we shall be able to *explain* such cures but that

it will be our joy to be responsible for increasing their number. Till that time arrives who would "dare" or "care" to dogmatize as to the limitations of the efficacy of the spiritual forces commonly designated Faith and Prayer?

CHAPTER V

HYPNOTISM AND SUGGESTION

1. Hypnotism similar to sleep-walking. Debatable point how far it is useful in medical practice.

2. Suggestion provides a valuable means of inculcating healthful ideas. It is a method of "prompting" on scientific lines, creating a mental state by indirect association. For example, if you tell an invalid friend to go to a particular resort he might resent the advice. But you can "suggest" it to him by saying that you habitually go to that town and you have always felt the better for your stay, &c.

More subtle forms of suggestion are used for medical purposes.

TO pick up the thread dropped in Chapter II, the powers of the sub-conscious mind are displayed in the most remarkable manner in cases of hypnosis. In such a state the attention is fixed, the critical faculties dormant, and the suggestibility of the consciousness extraordinarily acute.

For the purpose of a text-book of psychology, I recently defined Hypnotism as "the theory and practice of inducing a condition of trance or

artificial sleep." The usual procedure is to fix the subject's gaze on a small mirror and suggest sleep by verbal repetition, as "You feel sleepy; your eyes are closing; you'll soon be asleep." If the person to be hypnotized is in a reposeful attitude and expectant of the result, the operator's efforts are greatly facilitated. To induce a state of hypnosis requires much experience, and even then success does not always crown every attempt. The acts performed by hypnotized persons in answer to suggestions have a great similarity to those of somnambulists, and the following cases of somnambulism may be cited as examples :

"A young nobleman, mentioned by Harstius, living in the citadel of Breslau, was observed by his brother, who occupied the same room, to rise in his sleep, wrap himself in a cloak, and escape by a window to the roof of the building. He there tore in pieces a magpie's nest, wrapped the young birds in his cloak, returned to his apartments, and went to bed. In the morning he mentioned the circumstances as having occurred

in a dream, and could not be persuaded that there had been anything more than a dream till he was shown the magpies in his cloak. Dr. Pritchard mentions a man who rose in his sleep, dressed himself, saddled his horse, and rode to the place of a market which he was in the habit of attending once every week; and Martinel mentions a man who was accustomed to rise in his sleep and pursue his business as a saddler. There are many instances on record of persons composing during the state of somnambulism; or of boys rising in their sleep and finishing their tasks which they had left incomplete. A gentleman at one of the English universities had been very intent during the day in the composition of some verses which he had not been able to complete; during the following night he rose in his sleep and finished his composition, then expressed great exultation and returned to bed.”¹

In the light of its present small experience the medical profession is undecided as to the value

¹ *Intellectual Powers.* Abercrombie.

and desirability of making use of hypnotism in regular practice. Of the therapeutic usefulness of suggestion, however, there can be no question, and accordingly it is to the latter that I purpose devoting these pages.

There is nothing weird or new about "suggestion" in the psychological sense. It is merely "prompting" in accordance with certain scientific principles, arousing an idea or desire by indirect association. If you tell a child to go for a walk it may resent the instruction and have a dozen reasons for staying at home: whereas if you suggest a walk by looking out of the window and drawing the youngster's attention to the sunshine, the reverse will probably be the case. It is unnecessary to enlarge on this to show the power that lies behind suggestion. Sir Thomas Clouston gives a rather gruesome but remarkable instance of "suggestion" in a paper he contributed to the *Quarterly Review* for January 1913 on this subject:

"There are conditions analogous to hypnotism to be met with in many primitive and

half civilized races. There is the condition called 'lâtak,' which Dr. J. J. Abraham, in the *British Medical Journal* for 24 February 1912, describes as a mental condition found in some of the Malay inhabitants of Borneo, in whose cases suggestion is at once followed by an uncontrollable action; the subject of this may be wholly unconscious of what he is doing, or conscious and yet unable to resist the suggestions. It may be instinctive, impulsive, or mimetic.

“ Dr. Abraham quotes the following case :

“ ‘ The cook of a coasting steamer had his baby brought to him when the ship was in port. He was known to be intensely devoted to, and proud of, the child. It was also known to his ship-mates that he was “lâtak.” When he was nursing the baby in his arms on the deck, one of the Malay crew came along with a billet of wood, which he pretended to nurse in his arms like a baby. Next he began to toss the billet of wood in the air, catching it again as it fell, knowing that the unfortunate lâtak, absolutely unable to resist,

would be fascinated into imitating him. This the poor victim did, tossing his precious baby up towards the awning and catching it again, loathing and dreading to do so, yet compelled by his lâtak state to absolutely keep time with his tormentor. Suddenly, instead of catching his billet, the sailor opened his arms and let it fall on the deck. Unable to resist, the miserable father did likewise: the baby fell heavily on deck and never regained consciousness.' ”

In the chapter on consciousness that we are now continuing, some reference was made to the sub-attentive or sub-conscious mind. In particular mention was made of its ability to take up a “cue” or “suggestion” and do work that our wideawake intelligence is unable to perform. The true relationship between our “attentive” and sub-attentive faculties has not yet been discovered. It would certainly appear that through the unconscious part of our mentality we are able to enter into alliance with powers outside

ourselves that add strength and dignity to our personality. It is well known that we are masters of no art until by practice we have passed the stage of "trying." To "try" to do anything is notoriously to fail. Singing, dancing, skating, even walking are impossible to us so long as we have to deliberately *will* ourselves to perform the individual acts. It is only when by long experience we are able to let ourselves "go," as it is called—when we surrender ourselves to the rhythmic law of the universe—that we are able to mount a concert platform or fly along the ice. This applies to practically all our acts: to focus our attention on them is to interfere with their execution.

A characteristic of the sub-conscious that has importance for us in considering health is its extreme "suggestibility." If our critical faculties can be disarmed our mentality will react to any "cue" we care to give it.¹ In

¹ "The mind in the waking state has been compared by Tarchanoff to a room into which rays of light are entering from all sides. The result is a general illumination, without prominence being given to any one ray. If the room is darkened

hypnosis that we have just been considering it is of course the sub-conscious that rules. And even in ordinary sleep it is released from the bondage of the intellect and is ready to disport itself in the most freakish manner.

The famous Dr. John Abercrombie, in his great volume on psychology published nearly a century ago, gives the fine scientific account of the application of "suggestion" during sleep. In the instance he cites, dreams were induced. It is sufficiently interesting and pertinent to be quoted *in extenso* :

"In particular individuals, dreams can be produced by whispering into their ears when they are asleep. One of the most curious, as well as authentic examples of this kind, has been referred

and through a small opening a single ray is allowed to pass, it shines with exaggerated force and brilliancy. The mind in its normal state is like the room receiving rays from every direction. It is busy receiving, weighing and registering all ideas and sensations which come to it from many sources. If, however, the mind is made calm, passive, vacant, and then one idea is permitted to enter it, it comes with greater force and brilliancy. It not only works its way into consciousness, but comes to dominate consciousness."—Quoted by Lyman Powell.

to by several writers. I find the particulars in the paper of Dr. Gregory, and they were related to him by a gentleman who witnessed them. The subject of it was an officer in the expedition to Louisburg in 1758, who had this peculiarity in so remarkable a degree that his companions in the transport were in the constant habit of amusing themselves at his expense. They could produce in him any kind of dream by whispering in his ear, especially if this was done by a friend with whose voice he was familiar. At one time they conducted him through the whole progress of a quarrel, which ended in a duel; and, when the parties were supposed to be met, a pistol was put into his hand, which he fired, and was awakened by the report. On another occasion they found him asleep on the top of a locker or bunker in the cabin, when they made him believe he had fallen overboard, and exhorted him to save himself by swimming. He immediately imitated all the motions of swimming. They then told him that a shark was pursuing him, and entreated him to

dive for his life. He instantly did so, with such force as to throw himself entirely from the locker upon the cabin floor, by which he was much bruised, and awakened of course. After the landing of the army at Louisburg, his friends found him one day asleep in his tent, and evidently much annoyed by the cannonading. They then made him believe that he was engaged, when he expressed great fear and showed an evident disposition to run away. Against this they remonstrated, but at the same time increased his fears by imitating the groans of the wounded and the dying; and when he asked, as he often did, who was down, they named his particular friends. At last they told him that the man next himself in the line had fallen, when he instantly sprang from his bed, rushed out of the tent, and was roused from his danger and his dream together by falling over the tent ropes. A remarkable circumstance in this case was that after these experiments he had no distinct recollection of his dreams, but only a confused feeling of oppression or fatigue, and used to tell his friends that

he was sure they had been playing some trick upon him.”

It is claimed that children are susceptible in a marked degree to suggestion in this form. Dr. Elwood Worcester of Boston tells us : “ A little boy of my acquaintance, now about nine years old, talks a good deal in his sleep as the result of vivid dreaming. By entering into the situation presented in his dream, it is often possible to engage him in conversation without awakening him. New situations can be suggested to him which he will accept and develop sometimes in a very lively and natural manner.”

The scope of suggestion is circumscribed by preconceived associations in the mind. The sight of our dressing-gown when we rise in the morning may suggest wearing the garment or hanging it up, but hardly throwing it out of window! Speaking of the sunshine to a child who could not walk would no more suggest exercise than would the exhibition of a watch-key suggest a watch to a savage who had never heard of a timepiece. On the other hand, acci-

dental associations may be formed as the result of suggestion with disastrous consequences, of which the following, instanced by Dr. M^cComb, is an example :

“Dubois, the Swiss specialist, tells of a patient whose trouble started in this way : On one occasion it was his duty to carry some potted geraniums to another flower border in the garden where he was at work. Following this effort he was taken with an agonizing cramp in the region of his stomach. He soon discovered the reason of this strange sensation. It was the red of the geraniums which brought it on. That was his theory, and he found confirmation of this theory in the fact that ever afterwards bright red always produced this effect upon him, and the reaction was just in proportion to the intensity of the red, so that if he took up a book with red edges the sensation of pain grew, and decreased if the intensity of the colour was lessened by turning the leaves over. Dubois pointed out to him that he was simply the victim of an auto-suggestion. Possibly cramp came on the day he

first felt it through the attitude of bending the body or through some physical fatigue, or perhaps because he had eaten something that had disagreed with him. One could not tell exactly what was the cause. It could not have been the red colour, however, that made such an impression upon his organs and caused the sensation, because there is no inherent connection between any colour and stomach cramp. That the red always acted in the same way afterwards did not prove anything. He was suffering from the effect of an auto-suggestion, and as a mental suggestion creates a sensation just as long as it is not dissipated by a contrary auto-suggestion, so the patient had remained under the power of his self-produced trouble until he understood its *modus operandi*—the source of its hold on him. This, brought to light, began his cure.”

In daily life we are always allowing “suggestion” to direct us. It saves us a lot of time and anxiety. “Can any man remember, except with the greatest difficulty, the exact procedure he

adopted in getting up and dressing in the morning?" asks a psychologist. "He has become so familiar with the act of dressing that many of the details are performed practically without thinking." Once he has mastered these in his youth, suggestion prompts the sub-attentive part of his mentality, and leaves what we commonly call the "mind" free for fresh effort.

In art suggestion is paramount. The chiselled stone of the marble cupid needs no tint to call to mind a child's rosy limbs. We have no difficulty in constructing for ourselves feathery foliage from the specks of paint the artist's knife has deposited on the canvas.

Charles Lamb, in his inimitably charming style, tells a story about a child actress that illustrates the strength of the sub-conscious even in the face of the will.

"Barbara," whom he describes as "a little starved meritorious maid," saved the family from actual starvation by playing a small part at the Old Bath Theatre for half a guinea a week. The

treasurer of the theatre was so little qualified for his post that he paid out money at random and thanked his lucky stars at the end of each week if he was only a pound or two short in his accounts. It was into this irresponsible person's office that Barbara went for her half guinea one Saturday night. The treasurer popped a coin into her hand and away she tripped. But when she got some little distance from the theatre she looked at the piece of gold and was startled to discover she had a whole guinea instead of a half. Here I must fall back on Lamb's actual words, in which he describes the psychological working of the child's mind. "It was such a piece of money! and then the image of a larger allowance of butcher's meat on their table next day came across her, till her little eyes glistened and her little mouth moistened. . . . And then came staring upon her the figures of her little stockingless and shoeless sisters . . . and she thought how glad she would be to cover their poor feet. . . . At that moment a strength not her own, I have heard her say, was revealed to her—a reason

above reasoning—and without her own agency, as it seemed (for she never felt her feet to move), she found herself transported back.” The explanation is contained in a statement Lamb makes on another page: “She was by nature a good child.” By habitually conforming to correct standards of conduct the girl had built up a character that had its foundations in the depths of her consciousness, and was thus *unconsciously* carried safely past the temptation that assailed her.

CHAPTER VI

AUTO-SUGGESTION

1. Suggestion, self-applied, is an invaluable means of mind cure. Seeing one's face in the mirror daily on a holiday affords a simple example. The sight of the darkening skin every morning arouses the idea of vigour and health that one associates with a tanned face. Here we have a potent form of self-suggestion. For this conception of robust health in the mind gives tone to the body.

2. It can also relieve mental tension, by acting the part of prompter when we go on the stage of daily life nervous of forgetting.

AUTO-SUGGESTION is a convenient if somewhat clumsy family name for all forms of suggestion that are self-applied, whether intentionally or not. The man who goes away into the country for a change with the remark, "The sight of the green fields and the flowers always does me good," is practising auto-suggestion. The charms worn by savages owe their efficacy to a similar cause. They bear silent witness to a certain state of mind. The native warrior arrayed in a lion's skin *feels* brave because

he associates courage with the peculiar odour and appearance of his garb.

The vendors of quack remedies rely almost entirely on auto-suggestion to promote the sale of their specifics. "Dr. Humbug," who advertizes "a cure for a disinclination to rise in the morning and some aversion to work," knows that he will not lack customers.

I think it is Mark Twain who tells a story against himself showing the potency of auto-suggestion. He found he was unable to sleep if he took strong coffee after a certain hour in the day. On one occasion a friend pressed him to drink a cup which he refused, believing that it was past his hour for coffee-drinking. However, on being shown the clock, he discovered that it was much earlier than he had supposed, and he accordingly had no hesitation in swallowing the drink. He passed his usual tranquil night, and forgot all about the incident until some days later, when he found he had been tricked. The hands of the clock had been put back! Evidently on some occasion he had associated a bad

night with drinking coffee, and after that the *thought* of coffee was sufficient to keep him awake. Most of our little idiosyncrasies are due to auto-suggestion, such as fads about diet and household arrangements. Reading medical books is a dangerous practice for some people on this account. A morbid imagination may see in some trivial ache or pain the symptom of a serious disease.

When properly employed auto-suggestion has a tremendous therapeutic value in many nervous troubles by enabling the sufferer to "minister to himself." Perhaps I may be permitted to give an instance from my own experience. A friend, curiously enough a medical man, complained to me of insomnia. He was a bachelor with only himself to please in his domestic arrangements, and I found on visiting his house that he had allowed his bedchamber to gradually become a study and dining-room as well as a sleeping apartment. From the practice of reading in bed he had got to working in his night attire, gradually accumulating a mass of books and instruments

on tables and shelves all around the bed itself. My advice to him was to have everything that had to do with work instantly removed from the bedroom. I urged him to retire with the idea of repose in his mind to a place that suggested nothing but sleep. To have a "bedroomy" bedroom to go to at night, I assured him, was more than half the battle in cases of sleeplessness. He fell in with my view, and needless to say regained his normal habits.

A rather novel and attractive method of visual auto-suggestion comes to us from the United States. It has so far been used for philosophical works and books of devotion, but might easily be adapted for other purposes. A rough sketch will best explain the scheme. We will assume that the precept to be assimilated is the importance of *assiduity*; this is set out on two pages of a book as on the opposite page.

The left-hand page is read carefully and then the eyes are allowed to rest on the right-hand page for a minute or two.

The practice of hanging texts on the wall or

“Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he *keep faithfully busy* each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out.”—JAMES.

KEEP
FAITHFULLY
BUSY

engraving them on the beams, as Montaigne did, is only another way of making use of auto-suggestion.

The Christian bodies claim that they offer by their teaching and services exceptional opportunities of cultivating the highest forms of auto-suggestion.

The "gospel of silence" as preached in the Quaker meeting and at Roman Catholic Retreats can hardly fail to calm certain types of mind. Meditation as explained in theological books may appear to some of us archaic and tedious, but what sounder advice, psychologically, could be given than to think on *whatsoever things be true, honest, just, and lovely?*

The moral effect of seeing the face in the shaving mirror getting more and more tanned by the sea breezes as the days go by considerably accelerates recovery, a doctor assures me.

A common instance of auto-suggestion is exemplified by the way the mind in a reverie will wander away along a whole chain of ideas until the last thought appears to have no connexion

with the first. But the conceptions have nevertheless been linked up, each one *suggesting* the other.

A case of auto-suggestion working altogether sub-consciously is given by Dr. Abercrombie. "A lady in the last stage of a chronic disease was carried from London to a lodging in the country: there her infant daughter was taken to visit her, and after a short interview was taken back to town. The lady died a few days after, and the daughter grew up without any recollection of her mother till she was of mature age. At this time she happened to be taken into the room in which her mother died without knowing it to have been so. She started on entering it, and when a friend who was along with her asked the cause of her agitation replied, 'I have a distinct recollection of having been in this room before, and that a lady, who lay in that corner and seemed very ill, leaned over me and wept.'"

Such psychological data have a more than ordinary interest to-day in serving to link up

modern research with the pioneer scientific work of a century ago.

The relationship between *auto-suggestion* and *habit* is important for those interested in promoting mental health. Habit enables us to organize our mental powers.

The work of marshalling our faculties may be justly compared to the disposition of a military force. The *will* is the commander-in-chief of the army and the *attention* the chief of the staff. Once the chief of the staff has despatched his A.D.C.'s to the generals commanding the brigades, it is then their duty to carry out the orders by passing them on to the colonels, majors, and so on till the rank and file receive their instructions. Thus brigades, regiments, battalions, and companies advance or retire in accordance with the wishes of the commander-in-chief, to whose will they give expression.

But the harmonious movement of the army as a whole depends for its successful operation on previous training. The men who compose the companies must be accustomed to obedience,

and the captains of the companies to exercise control, otherwise neither battalion nor regiment could be handled. Granted the well-drilled men and competent officers, the commander is relieved of all detail and is free to give his mind entirely to the great question of generalship.

The close analogy between the control of this imaginary army and the working of the mind is remarkable.

The will, for instance, decides that we shall eat our lunch. The chief of the staff, the *attention*, sends messages to the muscles that control the limbs and we go to table, sit down, and proceed with the meal. The will should have no further work to do in regard to that particular matter. The business of placing the food in the mouth, of swallowing it, and of digestion is carried out by the sub-conscious powers that stand for the men, each "soldier" doing his part in accordance with his "orders," the messages from the brain and spinal cord.

The mentality of the child, on the other hand,

affords a comparison with an untrained, ill-disciplined force. Climbing on the chair, taking up the spoon, and safely disposing the morsel in the mouth, all and each call for a special act of volition. Every movement needs the full attention, and is even then clumsily performed—very much as if the commander-in-chief had to gallop round to each company of soldiers in turn and tell them individually what to do.

The training of the army of “sub-consciousnesses” consists in the formation of good habits—the consolidation or repression, as character demands, of the primitive instincts of childhood.

The acquirement of a habit and the cultivation of suggestibility go hand in hand. Habit may be defined as the organizing of our mental activities, so that as much work as possible is delegated to the sub-conscious and made automatic. As we have seen in the case of the child, there is little scope for the exercise of reason and judgment when the *attention* that should be relieved of all drudgery and free for this work is frittered away in looking after the trivial details of life.

Once a habit is formed—*i.e.* the sub-conscious has learnt its part—all that is needed is a cue or “suggestion” to set it going.

We must, however, beware of allowing the *attention* to usurp the place of the *will*. When this happens we are led into acts of absent-mindedness, and then the results of auto-suggestion are apt to prove exceedingly embarrassing, as in the proverbial case of the professor who, on running against a cow in the lane, called her Madam, begged her pardon, and hoped she was not hurt! Such is the sad fate of a commander who allows himself to be “bossed” by his subordinate. The attention should always be subservient to the will. A rather pathetic story in this connexion is told of the celebrated German mathematician Gauss.

Being engaged in one of his most profound investigations at a time when his wife, to whom he was known to be deeply attached, was suffering from a severe illness, his study was one day broken into by a servant, who came to tell him that her mistress had suddenly become much

worse. He seemed to *hear* what was said, but either he did not comprehend it or immediately forgot it, and went on with his work. After some little time the servant came again to say that her mistress was much worse, and to beg that he would come at once, to which he replied, "I will come presently." Again he relapsed into his previous train of thought, entirely forgetting the intention he had expressed, most probably without having distinctly realized to himself the import either of the communication itself or of his answer to it. For not long afterwards, when the servant came again and assured him that her mistress was dying, and that if he did not come *immediately* he would probably not find her alive, he lifted up his head and calmly replied, "Tell her to wait till I come" — a message he had doubtless often before sent when pressed by his wife's requests for his presence, while he was himself similarly engaged.

At the time of writing the press contains references to a curious case of extreme auto-suggestion or self-hypnotism. An elderly woman,

interested in astrology, was found dead from burns in the house where she lived alone. On the table in front of the body was a large glass ball. The coroner stated that apparently the woman had gazed at the crystal so long that she became hypnotical and fell backwards into the fireplace.

CHAPTER VII

MODERN ASPECTS OF MENTAL HEALING

1. The old conflict between religion and science is ended. The scientist and the theologian now realize that they are looking at the same thing, only from different standpoints. Physicians admit that medicine is related to ethics, and ministers have come to see that the healthy soul needs a sound body to support it.
2. The mind-cure movement, however, needs guidance to prevent its exploitation by charlatans who claim miraculous "gifts of healing."
3. Importance of the joint work being done by doctors and ministers of religion.

THE scientist and the theologian no longer look askance at each other as they did fifty years ago. To-day they cordially grasp hands. The bishops of the Establishment adduce medical evidence in support of religion, and physicians speak of the value of prayers for the sick. This is as it should be, for the realities behind the terms employed in both cases are identical. Christian care for the whole man. The succour of sympathy and of knowledge.

On a cursory glance the fact that the twin

branches of Mental Healing, the medical and the religious, spring from the same tree of human experience, is apt to be overlooked. Yet, if we take the trouble to follow the ramifications down to their point of separation, we find that they have a common origin. Questions of health are bound to be partly ethical questions, and religion cannot be solely concerned with the spirit, as the spirit is clothed in a garment of flesh. There is "a will to be well" no less than "a will to do right." Indeed the group of disorders that are peculiarly amenable to mental treatment are essentially sicknesses of character rather than of body. The patient who looks to drug or knife for relief from "nerves" is doomed to a bitter disappointment.

The modern interest among the laity in "psycho-therapy"—to call it by the generally accepted term—dates from the Pan-Anglican Congress and coincident Lambeth Conference of 1908. Spiritual Healing was widely discussed on both occasions, and was made the subject of special and lengthy reports and resolutions by

the world-wide gathering of Anglican bishops. A little later the British Medical Association appointed a committee to investigate "Spiritual Healing." Both these bodies, however, aimed at guiding the trend of professional opinion rather than elucidating the problem of mind cures as far as the public is concerned. And while the physician and the priest have been pondering on the matter, the self-styled "Spiritual Healer" has been reaping a fine harvest among that class of the public who would appear to swallow texts about "gifts of healing" with the avidity usually reserved for patent medicines. A word or two about these alleged "gifts of healing" may not be out of place. Certain passages in the New Testament are adduced as evidence that a power of miraculous healing is possessed by particular persons. It may be well to remember at the outset that Biblical exegesis knocks the bottom out of this argument, for all theologians admit that there is no reason to suppose that by "gifts of healing" anything different from medical knowledge and surgical skill is suggested.

Arrayed in this brief authority the "Spiritual Healer" sometimes associates himself with an ordinary place of worship or mission centre. In other cases he seems to prefer to work quite alone. Whichever method is pursued the payment of fees enters largely into the *modus operandi*. A medical friend gives me the following account of the method of cure: "As regards the procedure of the Spiritual Healer it would appear to consist in laying hands on the affected part of the body, at the same time offering up extempore prayers of an impassioned character for the recovery of the sick. The treatment takes place in as impressive surroundings as possible," and I may add often in a special chapel elaborately embellished for the occasion.

Many of these Healers say that they work in consultation with doctors—whatever that may mean, for medical men are prohibited from "covering" unqualified practitioners—others take all the responsibility themselves. It may be possible by "suggestion" to allay some symptoms in this manner or relieve pain, but the

dangers of this method of treatment are more than a set-off against any advantages that may be claimed for it.

The sanest attempt to unite medical knowledge and religious teaching in the warfare against disease is the work originated at the Church of Emmanuel, Boston, U.S.A., and widely known as the Emmanuel movement. The clergy concerned have never been tempted into any species of "miracle-mongering," but have tried to reinforce the material remedies by "suggestion" and spiritual ministrations. While avoiding any dogmatic assertions as to the limitations or scope of psychical methods, they have wisely concentrated their attention on nervous disorders. They justly claim that such disorders "are peculiarly associated with the moral life." "An attack of typhoid fever may spring from no moral cause, and it may have no perceptible influence upon character, but neurasthenia, hysteria, psychasthenia, hypochondria and alcoholism are affections of the personality." In the domain of these troubles the influence of the tactful and

sympathetic clergyman can have far-reaching results. And the work first undertaken at the Emmanuel Clinic has ripened in many parts of the United States. But useful as such movements may be, so long as they are limited to the ministers of any particular church or the supporters of any one creed their influence is bound to be restricted. Undoubtedly the proper course is for each man and woman to be encouraged to think for themselves in religious as in other matters, leaving medical treatment to the properly trained practitioners. The border-line between sicknesses of body and sicknesses of character is only faintly marked, and if what may be termed "nervousness" does not fly before an ordinary "rest and change" it is unwise to continue without medical advice. Such effort as the patient may safely make on his own initiative to overcome his nervous troubles will be discussed in a future chapter. Here we are rather considering Psycho-therapy as a part of regular medical practice. To go deeply into the elaborate details of the art and

science of mental medicine would require voluminous space. For such information the reader is referred to the works of Milne Bramwell, Lloyd Tucker, Wood, and Munsterberg, to mention a few names at random. A method of psycho-therapeutic treatment that has been elaborated by Dr. Freud, and is explained at some length by Sir William Osler in his system of medicine known as psycho-analysis, may be given as an example of the modern thoroughness in grappling with nervous complaints.

“The Analytical or Cathartic Method, introduced by Brener and extended by Freud, is in reality the old method of the confessional, in which the sinner poured out his soul in the sympathetic ear of the priest. It is a difficult procedure, not for all to attempt, exhausting alike to patient and doctor, and when thoroughly carried out, time consuming. In the hands of those who have practised it very good results have been obtained, particularly in young and carefully selected cases. The following state-

ment of the method I take from Jelliffe (*System of Medicine*, vol. vii, p. 866) :

“ His (Freud’s) general procedure is to place the patient in a recumbent position, the physician sitting behind the patient’s head at the end of the lounge. The physician thus remains practically out of sight of the patient, who is then asked to give a detailed account of his troubles, and to say everything that comes to the mind, irrespective of its seeming logic or sense, and apart from disturbing, mortifying, or unwise suggestions. In all such histories gaps are inevitable. These the patient is urged to fill in by thinking closely of the attendant circumstances, speaking aloud all of the flitting thoughts that pass during the search (‘ free association ’). All the thoughts are requested to be uttered, notwithstanding their disagreeable nature. The physician must exercise no critique and remain passive. It will be found that the disagreeable thoughts are pushed back with the greatest resistance. This is made all the more striking since the hysterical reaction, *i.e.* the symptom, is the symbolic expression of

the realization of a repressed wish, and gives the patient some gratification. A great effort is made to retain the symptom, especially as its origin is not really perceived, and since it represents, in symbol, the individual's former conscious strivings. In psycho-analysis one attempts to overcome all of these resistances, and by a series of judicious and tactful probings reconvert into the patient's consciousness the hidden thoughts which underlie these symptoms. Every symptom has some meaning; behind it there lies some associated mechanism, the organism of which the patient unconsciously or partly consciously represses. In the psycho-neurotic symbol may be read the cryptic expression of the original thought driven back and hidden.

“To slowly analyze and pick apart the mechanism is the object of the analytical method, One needs not only special tact for such excursions into the subtleties of the mental life of some individuals, but also a developed method of interpretation. Every act, every symbolic expression or action, lapse in speech, mannerism,

needs to be carefully noted and its bearing co-ordinated. Freud lays particular emphasis on the analysis of dreams, since he believes that in the dream the sub-conscious, or the 'repressed conscious' is more apt to reveal itself. Hence a careful reading of Freud's *Significance of Dreams* is of the greatest value in this study, also his *Psycho-pathology of Everyday Life*. In his work on dreams he has developed to the full the chief directions along which his mind has travelled in the psycho-analytical method.

"It is of the utmost importance to trace back into the earliest years the striking emotional influences that have come into experience, as for Freud the hysterical reaction consists in a perverted type of reaction to these experiences. As is known, the blurring or loss of an emotional influence—an effect, in short—is due to a number of factors. In normal life forgetting is the commonest type of a corrective adaptation, and forgetting is carried out with special ease if the emotional stress has not been excessive. For-

getting, however, is only a secondary phenomenon, and usually is more successful if the immediate reaction has been an adequate one. Such immediate reactions express themselves as tears, as anger, as impulsive acts, &c., and in such reactions the effort is discharged. In everyday life one calls it giving vent to one's feeling. If, however, the reaction is suppressed, the effort becomes united to the memory of the experience, and an emotional complex, or, to use a rather broad simile, a psychic boil, results, which must heal by absorption, by discharge, or by other means. Freud uses the term *abreact* (*abreagieren*) to signify the adequate reaction, or discharge of such efforts or their resulting complexes. Talking the whole thing over, giving vent to one's secrets and confessions, are well-known abreactions.

“In hysteria certain of these complexes remain prominent, nor is their unpleasant feeling at all diminished by the blurring process of forgetting; although it is characteristic of the Freud point of view that the actual experience which gives rise to them becomes forgotten

and the cause of the effect which becomes later converted, it may be, into physical signs, remains apparently unknown to the patient. It must be dug out by psycho-analysis, and when once discovered catharsis takes place, and the patient becomes cured.”¹

Broadly speaking, most functional complaints are amenable to treatment by suggestion if taken soon enough. The particular form the cure is to take must be left for the specialist to decide. Mr. Sydney Holland tells a story of a case at the London Hospital in which a man who had not spoken for a whole year regained his vocal powers on having a pair of forceps plunged down his throat. A shock will often best cure the result of a shock.

Some allied cases are given by Dr. Abercrombie, interesting for the light they throw on some peculiarities of the human intelligence :

“ A man, mentioned by Mr. Abernethy, had been born in France but had spent the greater part of his life in England, and for many years

¹ Osler, *Principles and Practice of Medicine*.

had entirely lost the habit of speaking French. But when under the care of Mr. Abernethy, on account of the effects of an injury of the head, he always spoke French.

“A similar case occurred in St. Thomas’s Hospital of a man who was in a state of stupor in consequence of an injury of the head. On his partial recovery he spoke a language which nobody in the hospital understood, but which was soon ascertained to be Welsh. It was then discovered that he had been thirty years absent from Wales, and, before the accident, had entirely forgotten his native language. On his perfect recovery he completely forgot his Welsh again, and recovered the English language. A lady, mentioned by Dr. Pritchard, when in a state of delirium spoke a language which nobody about her understood, but which also was discovered to be Welsh. None of her friends could form any conception of the manner in which she had become acquainted with that language; but, after much inquiry, it was discovered that in her childhood she had a nurse, a native of a district

on the coast of Brittany, the dialect of which is closely analogous to the Welsh. The lady at the time learnt a good deal of this dialect, but had entirely forgotten it for many years before this attack of fever.”

CHAPTER VIII

GROWING PAINS

1. The savage is the creature of his environment. Civilized man, on the contrary, helps to mould his surroundings.

2. Up to a certain point man can easily adapt himself to new conditions, but the present age of scientific and mechanical progress has led to restlessness, generally known as *nerves*.

3. All growth is accompanied by a certain amount of discomfort; and this effort of the mind to readjust itself to external changes involves mental distress that we shall eventually outgrow, and which therefore need give us no cause for alarm.

TO consider man apart from his environment is like studying a sentence without the context. His mentality reflects his surroundings. Up to a certain point environment has free play in moulding the race, but as civilization advances other forces come into operation, and finally it is man himself who controls his circumstances. I use the word *circumstances* advisedly, for as the mind matures environment comes to possess a social as well as a physical aspect. When one thinks of environment in

connexion with the untutored savage it is as a question of climate and shelter rather than of social relationships : and such changes of surroundings as occur in a single lifetime are hardly appreciable in their effect on the nervous system. Among primitive peoples the baby grows to boyhood and the boy develops into a man amid the same simple scenes and elementary occupations. Child and adult eat and sleep, and the play of the one and rude crafts of the other differ little except in point of degree in the demand made on brain and muscle. While the tribe or group of tribes can only pass on their fragmentary and crude ideas orally from parent to child, nature to a great extent controls man, but when the arts of writing and reading are mastered, and each generation hands the sum total of its experience on to the next, knowledge of all kind is capitalized and invested at compound interest. Thus man rises superior to the forces of nature : instead of being their slave he makes them don his livery and obey his commands. He develops organizing ability, and uses his powers of foresight

and co-operation to change or modify his environment. Once man decided to settle for himself the conditions under which he would live he laid the foundations of the ancient civilizations. The shelter of boughs gave way to a house of wood and the timber residence was transmuted into one of stone : the arts of peace and war flourished and a thousand other attendant changes took place unthinkable to the savage. Every advance in the arts and sciences necessitated a corresponding advance of nervous development. To make this clear we will in imagination follow the march of civilization for a couple of centuries. Here and there an intrepid pioneer by sheer force of intellect breaks away from the ranks and advances beyond the outposts of the vanguard. The plucky leader climbs some vantage-ground where the remainder of the force tries to follow. Those strong and agile enough for the task join him. Some get half way up the hill and stop there hanging on to a bush or crag while others are left at the foot. A great mind makes an advance in physical science, he succeeds in harnessing a

hitherto unbroken material force. Such a discovery, for instance, as to the possible uses of steam or electricity does not merely lead to greater physical exertion; but—and this is the point I wish to emphasize—involves activity of hitherto quiescent brain-cells. Up to a certain point the nervous system can cope with the extra work thrown upon it by the advances of science. The commonest ambition being for ease and luxury, the first applications of mechanical discovery were made in the direction of rendering life safer and easier. The tendency was rather to relieve strain than to impose it. This state of affairs is well exemplified in the Georgian era, when England boasted the “three-bottle” squires and “fox-hunting” parsons. At this point in civilization’s progress—when it is the body rather than the soul that is studied—Fashion is King, not Truth. It is a commonplace that the succeeding nineteenth century was a time of exceptional material prosperity, just as it is said the twentieth century promises to be one of Spiritual Regeneration. The nine-

teenth century was essentially a period of *mechanical invention*, and in that fact we have the key to the whole matter now under consideration. The workman became perplexed by the variety and intricacy of the tools supplied him. In other words, the community found the strain on the nerves too much. The brain was called upon to take up task after task until from working badly it in many cases ceased to work at all. Men had constructed Frankensteins to compass their own destruction. Facilities for travel led to fruitless journeys, typewriters to needless letters. Once he discovered that he could change his environment at will, the lust for novelty overwhelmed man.

Change of atmosphere, physical and social, seemed the one desirable thing, and persistence in any single undertaking to be avoided at all cost. Action ceased to have relation to thought. Indeed, he almost forgot how to think. Feverish activity of brain, but no *insight*. So that to-day we see a citizen "instructed but not educated; assimilative but incapable of thought." Briefly,

the facts before us are these : In an era of unparalleled material prosperity and scientific advancement, we are labouring under a scourge of disease—primarily mental—that seriously threatens the future of the race. In an essay in *The Nineteenth Century*, written as long ago as 1882, Mr. Frederic Harrison says some very true things that have a direct bearing on our present troubles.

“ We have been so much delighted with our new material acquisitions that we forget what risks and drawbacks and burdens they involve ; we are often blind to the evils they in turn introduce, and we imagine that these discoveries enlarge the human *powers* when they only multiply the human *instruments*. . . . When we multiply the appliances of human life we do not multiply the years of life nor the days in the year, nor the hours in the day. Nor do we multiply the powers of thought, or of endurance ; much less do we multiply self-restraint, unselfishness, and a good heart ” ; and he goes on to point out what we need so much to remember : “ Art, manners,

culture, taste, suffer by the harassing rapidity wherewith life is whirled on from old to new fashion, from old to new interest, until the nervous system of the race itself is agitated and weakened by the never-ending rattle." One of the most serious results of this state of affairs is the employment of adventitious values in the place of intrinsic ones. The ridiculous lengths to which men will go for gold would be entertaining if it were not pathetic. How often one meets with the spectacle of a business or professional man already in a secure and lucrative position, mortgaging his leisure hours for money that he will not live to use. Dr. Walton would have all such seekers after money or place ponder on the following anecdote :

"When Pyrrhus was about to sail for Italy, Cineas, a wise and good man, asked him what were his intentions and expectations.

" 'To conquer Rome,' said Pyrrhus.

" 'And what will you do next, my lord ?'

" 'Next I will conquer Italy.'

" 'And after that ?'

“ ‘ We will subdue Carthage, Macedonia, all Africa, and all Greece.’

“ ‘ And when we have conquered all we can, what shall we do ? ’

“ ‘ Do ? Why, then we will sit down and spend our time in peace and comfort.’

“ ‘ Ah, my lord,’ said the wise Cineas, ‘ what prevents our being in peace and comfort now ? ’ ”

Day by day we hear of the mental collapse of some commercial magnate or professional leader.

“ That there is a tendency for insanity to increase on account of the stress of competition and all the perplexities of modern civilization few will deny,” says Dr. Hyslop, the late superintendent of Bethlem Hospital. “ Fitting our life to its sphere,” as Goethe says, is becoming more and more difficult for us. All writers on the subject agree that unless we find a means of making existence simpler and more peaceful, life will become impossible. Under present conditions correspondence with our environment entails such a mental strain, that our output of vital force

exceeds our recuperative powers. We are fast becoming nervous bankrupts.

The increase of self-destruction, especially among the young in Germany, at the present time is notorious.

We get food for thought if we turn up the article on *Nervousness* in the supplement to *Chambers's Encyclopædia*, 1879 edition. We are told to start with that Hysteria and Hypochondriasis are almost solely confined to women, and the writer winds up as follows: "With regard to *nervousness* . . . it is a word pertaining rather to the vocabulary of the patient (and pre-eminently of the female patient) than of the physician." One of the chief reasons why nervous complaints have become so prevalent among the male sex, who, according to the authority just cited, might be expected to be altogether immune from them, is the predominance of mental over physical functioning. The town-dweller leads too "soft" a life for fitness. A change of exertion from brain to muscle, and *vice versa*, is essential to health. The balance between the mental and the physical

powers must be maintained. There is a direct connexion between pure air and soundness of judgment. When we throw out our chest and draw in deep breaths of fresh air a series of biochemical activities occur in blood and tissue that changes the very quality and character of our thoughts and feelings. It is an everyday experience that troubles that seemed insurmountable amid the din and vitiated atmosphere of the city are blown away by the hillside breeze. This has nothing to do with what is popularly known as "imagination." The phenomena are physiological and capable of a physical explanation. A contributory cause of "nerves" is the restlessness attendant on a monotonous occupation. Dr. Page, the American ambassador, spoke recently of a man condemned for twenty years to make the twentieth part of a boot. He was engaged in feeding leather strips into an eyeletting machine, the only break in the deadly task being when his mind wandered, and his fingers got cut by the instrument. This is one of the sad sides of the factory and the mill: it destroys the labourer's

interest in his work, and takes the glory out of his life. No occupation is ignoble or uninteresting that makes a call on original effort. But nothing is more demoralizing for a human being than to be reduced to the condition of a cogwheel in a vast machine.

Modern conditions of life exhibit two extremes. The mind harassed by the multitude of problems with which it is confronted, and the other mind preying on itself for lack of external stimulation. A life devoid of humanizing interests is no better for health than one of overstrain. In the Western States of America they have a disease known as "prairie fever," that attacks those accustomed to a varied life when they suddenly quit it for the loneliness of the plains.

The common argument that organization and machinery are the sole cause of all our troubles is based on one of those proverbially dangerous half truths. It is not by relinquishing our hard-won dominion over land and sea and air that we should look for health. The discovery of printing and the employment of electricity are milestones in

man's spiritual progress. The human intellect is at the same time both the noblest agency and the greatest power within our understanding, and the delegation of drudgery by it to organization and machinery must ultimately prove right. Material advantages are not in themselves evil. *It is mechanical progress unconditioned by spirituality and self-control that is wrong.*

When Herbert Spencer was asked by the victims of "hustle" and "brain-fag" in the United States for a word of comfort, he reassured the nervous with the following remarkable prophecy :

"Hereafter, when the age of active material progress has yielded mankind its benefits, there will, I think, come a better adjustment of labour and enjoyment. Among reasons for thinking this, there is the reason that the progress of evolution throughout the organic world at large brings an increasing surplus of energies that are not absorbed in fulfilling material needs, and points to a still larger surplus for humanity of the future."

It is a general belief that neurasthenia and its

attendant compliants are primarily disorders of the sub-conscious. The fact that this class of disease usually involves fears that the patient himself realizes to be unreasonable, and yet cannot master or allay, would seem to support this theory. It is necessary here to consider the sub-conscious from a somewhat different standpoint than has yet been attempted.

The mind is provided with judicial powers exemplified in the exercise of what we call *common-sense*. The judgments of common-sense are "based on the aggregate of our past experiences which have ranged themselves in the unconscious depths of our intellectual nature by a process of automatic co-ordination." Although *common-sense* originates in the application of "self-evident" truths, as is the case with the child, it is capable of development by its dispassionate exercise. Carpenter gives an apposite illustration: "Thus a literary man who has acquired by culture the art of writing correctly and forcibly without having ever formally studied either grammar, the logical analysis of sentences, or the

artifices of rhetoric, will continually feel, in criticizing his own writings or those of others, that there is something faulty in style or construction, and may be able to furnish the required correction, whilst altogether unable to say *in what* the passage is wrong or *why* his amendment sets it right." The disproportionate exercise of any particular mental faculty is inimical to sound judgment. Specialists who are occupied with one particular department of life are apt to be the victims of a false perspective, and in their judgments they need to be on their guard lest they allow one consideration to occupy too great a part of their attention. It is impossible to imagine a person with a normal understanding suffering from hysteria or hypochondria. But it is not hard to see the stages through which, on account of a disordered sub-consciousness, a usually intelligent person may reach an hysterical state of mind.

If we compare *common-sense* to a judge and jury, it is obvious that neither can come to a fair decision if an unwieldy amount of evidence is put

forward at one time. No bench can be expected to give a satisfactory verdict in a case where the plaintiff, defendant, and witnesses have all been talking at one and the same moment.

Yet that is the kind of thing that is prevalent in this age of rush and excitement. The mind is constantly overburdened with a vast number of concepts, resulting in false reasoning and ill-advised action. Allowing the mind to dwell too long on one idea is pernicious. Mr. Rudyard Kipling, speaking of the psychology of the explorer's mind, relates how an old prospector once warned him: "As long as you've only got yourself to think about, you can think as much as you damn well please. When you've other folk's hides to answer for, you must quit thinking for your own amusement." If we think too much about a single matter, our thoughts are apt to "run to seed." And if we think about too many matters at one time we are in an equally bad way, for then we do not give common-sense time to do its work.

The condition of affairs we have had under

review is serious, but there are certain reassuring symptoms. An ancient Highland proverb runs : "Where there is pain there is life." True civilization depends on culture—not external good but an internal condition of soul, which embraces self-knowledge and self-mastery—no less than on scientific advancement. False standards, however, tend to arise from time to time, and then Providence calls a halt. The curve of the nation's progress drops down until the greed for money and place gives way before the regenerative force of fresh aspirations and new ideals. We would appear to be in the throes of some such transition period at the present time. I hold no brief for the idle. Happiness depends on the exercise of all our faculties at their highest. Our potential resources of mind are limitless. The future points to more elaborate specialization, more perfect organization, and greater economy of time. We have succeeded in some directions, there is no reason we should fail in others. Provided we do not forget that the things of time and space possess no value in themselves, but owe their

significance to the Realities behind them. These Realities are essential to man's happiness and well-being, and their value is independent of bank rates or the fluctuation of credit. The fruits of affection and the worth of judgment are the same to-day as they were yesterday.

CHAPTER IX

SLEEP AND QUIET AS CURATIVE AGENTS

1. Sleep more essential than food.
2. Amount of sleep an individual question. "To bed when tired : rise when rested" the best advice.
3. Good dreams wholesome : bad dreams a danger signal.
4. Nature of sleep a mystery.
5. Self-suggestion one of the best remedies for insomnia.
6. Silence has great recuperative value.

TO want sleep is a greater deprivation than to lack food. To remain awake for a week means death, whereas men have fasted for much longer periods. While mind and muscle are at work, the body experiences serious wear and tear ; and sleep, the cessation of sensory activity, is the natural provision to maintain life. Without this periodic repose the tissues break down. Sleep admits of a regenerative process that lends strength for further action. Dr. Woods Hutchinson, in his cheery book on *Health and Common-sense*, says the answer to the question

“ How much sleep shall I take in the twenty-four hours ? ” should be “ As much as you can ” ; and he further argues that the correct way to recharge the battery is to go to bed when you feel tired and rise when rested. The actual hours of sleep required depend on age, and vary with individuals. The infant passes most of its existence in slumber, while the aged hardly ever have periods of sound sleep, but doze lightly at frequent intervals day and night. Some energetic characters of history were able to refresh themselves with four or five hours’ rest. Frederick the Great, Napoleon, and Wellington may be cited as examples. The ordinary man seems to need six to eight hours in bed. Sailors, dividing the day into “ watches,” of course get in the habit of having two or even three short sleeps. Custom likewise settles the hours of retiring and getting up for most of us. It is doubtful whether we dream at all when in sound slumber. Experiments have shown that dreams are associated with the dawn of consciousness, and before it is absolutely quiescent. There seems, too, to be

no relation between the time required for a succession of ideas to pass through our mind when dreaming, and the movement of the hands of the clock. A dream that includes a series of events covering an entire lifetime may take only a few seconds in actual duration. Dr. Abercrombie gives a case of a man who dreamed he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After all the usual preparations a gun was fired ; he awoke with the report, and found that a noise in an adjoining room had both produced the dream and aroused him from sleep. Many dreams are the direct outcome of bodily sensations. A Dr. Gregory, who had once visited Mount Vesuvius and since read a description of Etna, dreamed he was on the latter mountain when in bed with a hot-water bottle against his feet. When we have lost touch with the external world, as in conditions of sleep or semi-consciousness, our mind has little control over the order in which its conceptions are

marshalled. Some brain-cell "wakes up," so to say, and like a tiny gramophone it reproduces an experience stored up on one of its discs. We dream of eating or walking as the case may be. At that moment the bedclothes slip off our shoulders, giving rise to a sub-conscious sensation of cold. The two conceptions, that of movement and of chill, overlap and a dream of arctic travel ensues. Similarly, the blanket touches our lips and we dream of eating cloth. When fully awake and about our business all thought and feeling is standardized by comparison with the external world. Each mental state is realized not as an isolated condition of consciousness but in its relation to the physical universe. A feeling of chilliness while we sit and read suggests poking up the fire rather than sojourning in the polar regions. The illusions of the insane appear to be of the nature of dreams: that is to say they are inner mental states having no connexion with outward conditions. The raving maniac still fancies he is a king on a throne in spite of the sight of the walls of his

apartment and the discomfort of the strait waistcoat.

Bad dreams are not only unpleasant at the time but indicate bodily disorder of some kind. Pleasant ones, on the contrary, have a salutary effect. Dr. Freud's theory of dreams is ingenious and being widely discussed in connexion with mental therapeutics. The following *précis* gives a sufficiently adequate notion of his hypothesis: "Certain desires cannot be gratified because they meet with external hindrances. Others cannot be gratified because their gratification would be incompatible with our duty or obligation towards others. In either instance there is a conflict between the selfish individual impulse and objective circumstances. These desires, however, are still proper to the individual; they are not removed but only transferred to unconsciousness, and there remain operative. That is to say, they are still capable of starting various mental processes. One of these is that of dreams. Our unconscious wishes—those which are unpracticable, or which are painful, shameful,

or otherwise intolerable, and thus driven from our conscious waking minds—are fulfilled for us in sleep. And biologically considered the function of dreams is to satisfy and allay mental activities which otherwise would disturb sleep. By affording a necessary expression or discharge they secure mental repose.”

The slumber in the temple and incitement to dream was an important part of the cure in the Æsculapian Cult.

There is often a kind of semi-consciousness in sleep that allows reflex movement.

“It is said that the Dacoits or professional thieves of India have been known to steal a mattress from beneath a sleeper by taking advantage of this tendency. They begin by intensifying his sleep by gently fanning his face; and then when they judge him to be in a state of profound insensibility they gently tickle whatever part of his body may lie most conveniently for their purpose. The sleeper withdrawing himself from this irritation towards the edge of the mattress, the thief again fans his

face for a while and repeats the tickling, which causes further movement, and at last the sleeper edges himself off the mattress, with which the thief makes away.”¹

This delicate and elaborate method of burgling would hardly be likely to appeal to Bill Sykes, even supposing he found a front door unbolted in the course of his nocturnal wanderings, but the illustration has a psychological interest.

What actually occurs when we go to sleep is a mystery. I find it suggested by one authority that the dendrites—the tiny filaments that link up the cells into the nervous system—growing tired, unclasp hands and curl up like babies till they are refreshed, when they join hands again. The hypothesis is poetical; how far it can be defended on scientific ground I cannot say. The fact that plants sleep would support the theory that somnolence has nothing or little to do with consciousness. It is one of those bodily functions, like breathing and circulation, that is inter-

¹ Carpenter, *Mental Physiology*.

ferred with when we focus the attention on it. No one ever got to sleep by "trying." The remedy for wakefulness lies in quite another direction. Granted that insomnia is not due to indigestion, lack of ventilation in the bedchamber, or other physical cause, it is generally the outcome of the attention overruling the will. Matters of moment or entrancing interest absorb the attention to an exceptional degree, and our whole mentality suffers. Part of the machine becomes strained, the bearings overheated, and the gearing put out, so that when we would shut down the attention the lever jams. However rapidly we may let out the steam some damage is unavoidable. The loss of one single night's rest through overwork, however idly we pass the succeeding days, may deprive us of proper repose for a week. When we retire the second night the memory of the first will prevent slumber. The only thing to do is to break the chain and surrender ourselves up to some potent suggestion of peacefulness. This question of mental calm—the power of closing down the attention, to revert to the engineering

metaphor—is of such vital importance for all persons liable to nerve-strain that it is hardly a digression to consider *Silence*, the absolute relaxation of muscle and brain, in its therapeutic aspect.

“Silence is the element in which great things fashion themselves,” says Carlyle. “Do thou . . . but hold thy tongue for one day, on the morrow how much clearer are thy purposes.” But there is another who goes further than this :

“There are wounds which an imperfect solitude cannot heal. By imperfect I mean that which a man enjoyeth by himself. The perfect is that which he can sometimes attain in crowds, but nowhere so absolutely as in a Quaker’s Meeting.”

There is a great movement to-day in France among the Catholic workpeople. At fixed intervals they lay down their tools, forsake the factory and the wineshop, empty their purses into the laps of the women, and go into “retreat.” For two or three days they entirely forget both anxieties and ambitions, giving their minds up to

the thing that money cannot buy. Even if their religion is adulterated with superstition there is more than sufficient of the precious metal to carry this alloy. It is rather wonderful to think of these rough fellows voluntarily depriving themselves of the insignificant luxuries that add slight lustre to their drab lives and going into a place where even speech is a sin. Yet this movement is spreading up and down the Republic. If these men did not return to their labours physically refreshed others would not follow their example. But experience shows they *do* come back the better for the mental cure. Their step has gained in elasticity and their eye has an added brightness. We have got to *live*, not to dream, and the practical side of existence must come first. As an American religious writer says: "The congregation wants a coin that passes current here and now."

The natural tendency is for the body to heal itself. Sleeplessness, worry, and their physical concomitants can all be swept away by the body's own prophylactics. But we must not hamper

the work of repair by anxious thought. All medical authorities assure us that a quiet mind is the best restorative.

His body wracked by muscular effort, his mind distressed by a hundred anxieties—the poorness of his wage, the cost of his house, the health of his wife, and his children's future—the French artizan craves for mental refreshment, support for his will, a steadying influence for his emotions : he finds he can get all this by making a “retreat.” Small wonder retreats grow in popularity. Every ray of light that falls on the eye, every sound that reaches the ear, and every idea that rises into consciousness ferments the contents of ten thousands of cells. Think for a moment of the recuperative value of even an instant of absolute repose. More than this, in an atmosphere of transcendent calm :

“ . . . Comes to us at times, from the unknown
And inaccessible solitudes of being,
The rushing of the sea tides of the soul ;
And inspirations, that we deem our own,
Are some divine foreshadowing and foreseeing
Of things beyond our reason and control.”

When one thinks of the tumultuous changes that are going on in the body all the time, the wonder is that it does not wear out instantly. Abolish sleep and it will hardly hold together for a week. Add to slumber mental restoratives and it will function steadily and regularly for years together without intermission.

So much for the beneficent effects of true mental relaxation. The patient who finds sleep hard to woo may be grateful for a practical hint or two before the chapter closes. The first essential is that the attention be kept under control—that it can be “switched off” and “turned on” at pleasure. For this reason monotonous occupations are valuable in inducing sleep. The attention is not *fixed*. A change of occupation is certainly desirable as the evening wears on. Some read themselves to sleep. Charles the First had Shakespeare’s plays read to him when he lay down. But for those of sedentary employments, or with whom poring over books and papers is much of the day’s work, games, music, or even conversation often proves a

specific for insomnia. Excitement of any kind is of course prejudicial, although it is claimed that *suspense* is even worse than the anticipation of dire calamity. As Dr. Carpenter points out : “ It is generally to be observed that the state of *suspense* is more opposed to the access of sleep than the greatest joy or the direst calamity when certainty has been attained : thus it is a common observation that criminals under sentence of death sleep badly so long as they entertain any hopes of a reprieve, but when once they are satisfied that their death is inevitable they usually sleep more soundly, and this even on the very last night of their lives.” Among predisposing causes in addition to mental tranquillity are darkness and silence. But, on the other hand, those who have become accustomed to sleep in the neighbourhood of passing trains or some similar noise as wind on the water or in the trees, often find it difficult at first to sleep in absolute quiet. This is more especially true where the disturbance has been of a monotonous kind, like the ripple of a stream or the hum of a mill. The

hackneyed methods of putting oneself to sleep are analogous to auto-hypnosis. The attention is kept from fixation and finally lulled into repose. Though these are not infallible sedatives, for Wordsworth laments :

“ A flock of sheep that leisurely pass by
One after one ; the sound of rain, and bees
Murmuring ; the fall of rivers, winds and seas,
Smooth fields, white sheets of water, and pure sky ;—
I’ve thought of all by turns, and still I lie
Sleepless ; . . .

Self-suggestion is an important adjuvant. The cool bright trappings of the room, the sight of dressing-gown and slippers, all make their unobtrusive appeal to the sub-conscious. It is a truism that he who works quietly and regularly will sleep soundly. Idleness is a mistake, of course, and ruffled temper always inimical to refreshing repose.

CHAPTER X

TREATMENT FOR WORRY AND NERVES

1. Worry is far more unwholesome than the hardest work.
2. We *worry* over trifles. Great misfortunes banish worry.
3. Inactivity or too much care of mind or body engender it.
4. A great deal of worry due to pernicious suggestion.
5. Ordinary "doctoring" useless.
6. Mental and physical activity the only remedy. The "pleasantly busy" are never unhappy.

WORRY undoubtedly has a more deleterious effect on health than any amount of hard work. Chronic mental strain will weaken the toughest constitution. We may not all be endowed with that "optimistic temperament" eulogized by Professor James, but on the other hand worry is usually as unnecessary a part of our life's work as it is irrational. No worry will stand a moment's investigation. Turn the searchlight of reason on to it and it instantly vanishes into the land of shadows whence it came. Worry originates in two ways : through

physical weakness or narrowness of outlook. (People who go through life with blinkers on always fret.) Once we have discovered to which of these two classes of complaint our particular trouble belongs, we have taken the chief step in getting rid of it. I have never yet encountered a quality of worry that could resist the advances of sunshine and congenial companionship.

There are a number of popular books in the market on worry and kindred forms of mental anxiety. My only quarrel with them is that they usually assume that the person to whom they are addressed is worrying about his health—that his sole anxiety is that he does not feel as fit as he thinks he ought to, that he anticipates a mental breakdown or to be attacked by some virulent disease. Worry may take that form, it is true, but in ninety per cent. of cases we get real ill-health as the result of worrying about some quite other question than physical well-being. The ill-health may be the last link in a chain of anxieties, but the first link is almost certain to

be something else. A financial or domestic question, for instance; sweep that away and health will instantly reassert itself. I say in ninety per cent. of cases, but I am almost inclined to think this is true of every case. The nervous conditions that permit of our worrying about health could hardly arise if no antecedent anxiety had impaired digestion and interfered with sleep, and thus opened the door to its brother demon—granted, of course, that there is no solely physical explanation of the trouble. It has been wittily said that we should choose our thoughts as we choose our companions. Annoying thoughts are certainly very similar to undesirable acquaintances—they are extremely difficult to avoid. The Greek idea of purging the mind of its petty anxieties by the representation of dire disaster had much to recommend it. Ordinary mishaps shrink into the veriest trifles seen against a background of tragedy. The question, “Is life worth living?” will always evoke the selfsame answer: “Emphatically yes!”

Worry understood as paralyzing *dread* must not be confounded with *forethought*, which is part of our duty in life. Sir Joshua Reynolds' instance of the "ablest general of antiquity" suggests a man whom it is impossible to conceive of as "worrying." "Philopœmen was a man eminent for his sagacity and experience in choosing ground and in leading armies, to which he formed his mind by perpetual meditation in times of peace as well as war." Again, worry has nothing in common with trials or griefs. "It is indeed a remarkable fact that sufferings and hardships do not, as a rule, abate the love of life; they seem, on the contrary, usually to give it a keener zest." Carlyle says somewhere that he found that directly he had learned the lesson the misfortune inculcated it ceased to trouble him. True culture is thus hostile to worry, for it "sets before men a condition not of having and of resting" (both hotbeds of anxieties), "but of growing and becoming." Striving against misfortune is invigorating, and vigour and worry are born enemies.

It is a truism that he who complains of being unhappy will never attain happiness. *Past and Present* cudgels that man.

“‘Happy,’ my brother? First of all, what difference is it whether thou art happy or not! To-day becomes Yesterday so fast, all To-morrows become Yesterdays; and then there is no question whatever of the ‘happiness,’ but quite another question. Nay, thou hast such a sacred pity left at least for thyself—thy very pains, once gone over into Yesterday, become joys to thee. Besides, thou knowest not what heavenly blessedness and indispensable sanitive virtue was in them; thou shalt only know it after many days, when thou art wiser!—A benevolent old surgeon sat once in our company with a patient fallen sick with gourmandizing whom he had just, too briefly in the patient’s judgment, been examining. The foolish patient still at intervals continued to break in on our discourse, which rather promised to take a philosophic turn: ‘But I have lost my appetite,’ said he objurgatively, with a tone of

irritated pathos; 'I have no appetite; I can't eat!' 'My dear fellow,' answered the doctor in mildest tone, 'it isn't of the slightest consequence';—and continued his philosophical discoursings with us! . . . The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done. Not 'I can't eat!' but 'I can't work!' that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man, that he cannot work; that he cannot get his destiny as a man fulfilled."

Growing and becoming, fulfilling our destinies as men—they epitomise the whole question. Men worry when they miss a train, but the Germans did not worry when they were crushed by Napoleon's myrmidons. Once we realize that *worry* is unmanly and unwholesome, it can easily be cast off. "As the essence of courage is to stake one's life on a possibility, so the essence of faith is to believe that the possibility exists." An example of both, and an illustration

of the power of the will of an heroic personality, may be instanced in the twenty-four hours' walk over Arctic ice and snow of the late Admiral Parr—the exploit being the more remarkable from the fact that the gallant sailor was in a condition of extreme exhaustion when he started. The incident was described in a letter in the *Morning Post* from Admiral May, 4 March 1914 :

“ In the Arctic Expedition of 1875-76, under the command of the then Captain Nares, the northern sledge party, under Commander Markham, which had reached the highest northern latitude at that time, was returning to the *Alert*, when the men of the sledge crews were stricken with scurvy. Most of the party were almost helpless, and some of them had to be dragged on the sledges by those who were themselves all more or less affected by the same dread disease. Progress was thus terribly slow, and, when still about thirty-five miles from the ship, it looked as if the whole party were doomed, as the men were becoming more feeble every day. In these circumstances Lieutenant Parr started off alone to

walk the thirty-five miles over the heavy broken ice and soft snow. This took him about twenty-four hours, and he arrived at the ship completely exhausted, for he himself had suffered all the fatigues and privations of the northern journey. Relief parties started at once, and the party, with the exception of one who died of scurvy, were saved." There is hardly a more salutary occupation than meditating on the achievements of the great. We are apt to forget that Homer and Milton were blind, and that the faggots were waiting for Dante when he wrote the *Divine Comedy*; but can anything in these days come near the sufferings of the Albigenses and the Waldenses in the Middle Ages under the bulls of Popes misnamed Innocent, who desired their extermination? The crusade against the latter in the fifteenth century is one of the most appalling and at the same time magnificent pages in history. These people were subjected to cruelties that it is impossible to describe, for no greater crime than unorthodoxy. But this is digressing. To revert to Carlyle, the gist of

his remarks is that *doing* should rank before *feeling*. If the mind is poised between thought and action, the emotions are not likely to escape control. The "pleasantly busy" are never unhappy. In such circumstances the wet weather, the speed of the train, and the cook's failures pass unnoticed. "The natural tendency of the healthy mind is to accustom itself to new sensations." They give the charm of variety to life. Life without its ups and downs would prove tedious in the extreme. Who would wish to map out all his doings in advance, down to the merest detail, and survey them beforehand as he would study the plan of an exhibition ?

Music, country walks, all that stimulates our sense of rhythm, tend to dissipate worry ; but as a great deal of nervousness is due to pernicious suggestion, suggestion rightly employed is one of the best antidotes. As we are constantly absorbing suggestions of all kinds, it is particularly necessary to avoid dangerous ones, especially when, on account of exhaustion or for other reasons, we may be in a highly susceptible condi-

tion. Carpenter explains in the following extract how mental disturbances can be brought about in this way :

“ . . . A Roman Catholic friend of the writer, who, when a boy, had gone to confession for the first time with his mouth full of the taste of a sweet cake which he had been eating just before, and his digestion of which had been emotionally disturbed, never went on the same errand for some years without the distinct recurrence of the same flavour. Again, it is by no means uncommon for those who suffer acutely from seasickness to experience nausea at the mere sight of an agitated ocean, especially if a wave-tossed vessel be within view ; and a like feeling, it is said, has been excited by the sight of a toy in which (by a peculiar combination of levers) the motion of a ship was imitated with peculiar fidelity. The writer, indeed, was once assured by a lady that she had herself been affected with an actual paroxysm of seasickness through having witnessed the departure of a friend by sea on a stormy day. Such facts, indeed, are so familiar

as to have become proverbial ; for the common expression, ' It makes me sick to think of it,' is nothing else than the expression of a sensorial feeling excited by an ideational state."

For purposes of illustration, we will suppose that a passenger waiting for a train slips on the platform and falls down. He quickly regains his feet, and, if in a normal condition of health, excepting a dirty coat, is none the worse for the misadventure. Imagine that same person meeting with the identical accident when out of health or in a state of extreme exhaustion, and that a train thunders into the station at the instant at which he falls : in addition to the bump on the ground in the second case, the man would get a mental shock, especially if he happened to fall near the edge of the platform. There would be a powerful suggestion—the idea would rush through his mind in but a fraction of the time that it takes to tell it—that he might fall on the line and be crushed by the train. The suggestion would have sufficient potency with some temperaments to make them fearful of railway stations

for the rest of their life. But we will suppose that our imaginary passenger was, when in his usual health, possessed of a fair measure of common-sense. The assurance by the station-master that in his whole service he had never known of a case of a man who slipped down on the platform rolling under a train, would supply the needed *counter-suggestion* to restore his confidence.

The following case, mentioned by an American physician, will help to press my point home :

“A railroad conductor consulted a physician. He had been discharged from the railroad on account of nervousness. On the physician’s examination, he was found to be physically sound. When asked what he was ‘fussing’ over he replied : ‘I suppose I have been worrying for fear someone getting on or off my train would get hurt.’ When asked if anyone had ever been injured in this way in connection with any train he had charge of, he replied in the negative. He was told that his nervousness was due to worry, that worry was a mental condition and not a

physical state, and that there were no drugs for nervousness of this kind. He was told he must learn to dismiss worry from his mind as he would stop any other habit, mental or physical, that detracted from his usefulness or happiness. He was given one hundred yellow-eyed beans, and was told to put one every morning in a little box in the corner of his bedroom, and then say, 'Worry is in the bean, and the bean is in the box.' He was not to forget when he left the worry in the bean any more than he would be expected to forget where he left his hat. He was to walk away with the feeling that the worry was not in his head, but out of it. Before the hundred beans were exhausted, he was free from his nervousness or worry, and had been restored to his place on the road."

"Nerves" and all the allied disabilities are essentially *mental* conditions, and, however much the "rest and change" ordered by the doctor may "bolster up" the body, it cannot entirely allay mental distress. As I stated in a former chapter, it is not nearly so easy a matter to direct our

thoughts and command our feelings as it is to control our limbs. Are the depressed or the sorrowful (for worry is not bound to be purely egotistical) to be blamed if they seek other than medical aid to combat their troubles? The *British Medical Journal*, in a lengthy review of a book I edited, pertinently said: "So long as conditions with which medicine has failed to cope are cured by spiritual agencies . . . so long will recourse be had to them by sufferers. To say that the phenomena are hysterical and that the cures are wrought by thaumaturgic display, is simply to confess the impotence of medicine and to cover up our ignorance by big-sounding words. After all, medicine, even at the present day, is largely groping in the dark. This being the case, our attitude towards anything that promises relief, which is not obtainable by following the doctrines of the schools, should be one of sympathetic readiness to welcome help from whatever quarter it may come, rather than the self-complacency which asks, 'Can any good come out of Nazareth?'"

To tell a person who is depressed to be cheerful is about as sensible as saying, "Don't worry" to the anxious. The human mind resents the notion of vacuity, and therefore the best way to drive out gloomy thoughts is to fill one's head with bright ones. Books about diseases, with descriptions of phobias and obsessions, should be anathema to the nervous. They should entirely give themselves up to ideas of activity and usefulness. If they want books to read, let them peruse philosophy, or, better still, volumes of verse or fairy tales. There are no pernicious suggestions in Boëtius, Marcus Aurelius, or Lamb's *Tales from Shakespeare*. When Herbert Spencer grew old and weary of his intellectual pursuits, he tells us he liked nothing better than borrowing his friends' little boys and girls. He naïvely admits in his autobiography that the companionship of children was the one solace of his declining years.

There are numerous ways in which the will can be strengthened against the attacks of evil suggestions that oppress and irritate the mind.

The experienced physician can be most helpful in supplying practical hints. A regular life is always to be recommended, and for the nervous the discipline of ordered hours and the stimulation of "spiritual fellowship" are essential.

I believe that the routine and social life of the wards in our great hospitals has a tremendous remedial value in itself. No one who has been associated with one of those institutions can fail to have noticed this fact. To children hailing from sordid homes the "ward" is an extraordinarily attractive place. On one occasion, when I was assisting at distributing the presents off a Christmas tree in one of the chief London hospitals, I found five or six small children, apparently quite well, distributed among two or three cots. On inquiring what they were doing there, I was told that they had come a long distance to visit the ward, and, as there was no opportunity of getting them safely back to their respective homes that evening, the sister had disposed of them for the night in empty beds.

If we could only get rid of the idea of *distress*, we should sweep away a large proportion of sickness. Theologians associate *sin* and ill-health. If sin be no other than the opposite of positive excellence, there is still merit in the doctrine. We need to cultivate a wholesome outlook on life—to remember that sickness is the exception, not the rule, and that all actuarial calculations go to show that men naturally lead long lives and healthy lives.

CHAPTER XI

THE MIND-CURE MOVEMENT

1. Mind cure coëval with the dawn of human intelligence.
2. Fostered by religion, it was first systematised on the lines of suggestion by a Manchester doctor seventy years ago.
3. The modern tendency is for religious and medical bodies to join hands in rescuing the movement from the quacks and promoting it on sane lines. Excellent work in this direction has been done in Boston, U.S.A.
4. Main object of the movement to teach the mentally sick to minister to themselves.
5. Yoga, Quietism, &c., all contain an element of truth, and therefore some amount of healing virtue. This also applies to meditation as practised in the various Christian Churches.

MIND Cure, in some shape or form, was coëval with the first development of the human intelligence. Schools of philosophy fostered it, and religious bodies used it for their own ends. The beginning of a systematic practice rests with Mesmer in the late eighteenth century, who had some notion of the scientific use of suggestion. In 1841, W. Braid of Manchester took up the practice as part of ordinary medical work, followed by Charcot, Liebault, and others on the

continent. About this time, what may be described as a torrent from Boston flowed into the main stream of thought, and, while it has raised a good deal of mud, it has undoubtedly given impetus and volume to the general movement. I refer, of course, to the Eddyite propaganda, started by the issue of *Science and Health* in 1875. As far as can be judged from the available evidence, Mrs. Eddy obtained most of her knowledge, such as it was, of mental healing from a Dr. Quimby, to whom she went for treatment in 1861. She stands unique among founders of religious movements by virtue of her cupidity. Mrs. Eddy used to charge as much as sixty pounds for three weeks' tuition in spiritual healing.

During the last quarter of a century, mental therapeutics have acquired an important place in medical practice in this country. It would be invidious to mention names, but some of the most prominent and best respected members of the healing profession now confine their practice entirely to psychotherapy.

I think I am safe in asserting that it was the work undertaken at Emmanuel Church, Boston, that first drew the attention of thoughtful people to the present-day possibilities of mental healing on ethical lines. The Emmanuel movement dates from 1905, when Dr. Joseph H. Pratt, of the Massachusetts General Hospital, laid before the Rev. Elwood Worcester, rector of the church in Boston that gave the movement its name, a plan for the treatment of the consumptive poor inhabiting the tenements of Boston. The problem confronting the originators of the scheme may be summed up in a dozen words: "Can the poorest consumptives be cured in the slums of a great city without removing them from their homes?" It was found that a great deal could be done for the sufferers by the united efforts of the trained medical man and the Christian minister. In the words of the workers themselves: "The treatment consisted of the approved method of combating consumption *plus* discipline, friendship, encouragement and hope—in short, a combination of physical and moral

elements." The success of this work convinced them that the Church has an important mission to discharge to the sick, and that the physician and the clergyman can work together to the benefit of the community. Accordingly in the following year they began a similar work among the nervously and morally diseased, always appealing to and obtaining the support of the medical profession. "One of our fundamental ideas is that all work of this kind should be under strict medical control, and to this idea we have been and are consistently loyal. We recognize that in part the reason why moral therapeutics has been eyed askantly by medical men has been because the therapist has too often refused the guidance of science, and has taken up with some type of crude supernaturalism in defiance of the obvious facts of experience. There is, perhaps, no subject around which has gathered so much humbug, quackery, fanaticism, and pseudo-metaphysics. This warning is constantly before us in all our endeavours." The particular object of the Emmanuel Movement is

to bring the psychologically trained clergyman into active co-operation with the doctor and the social worker for the alleviation more particularly of those nervous complaints that involve defects of character. The method is to appeal both to the reason and the imagination. They say, "In a word, we believe that conscious and sub-conscious are both essential to the integrity of the personal life. Great as is the power of the sub-conscious, greater still we believe are the powers of reason, emotion, and will. Hence, one of the principal remedies for the nervous maladies of which we are speaking is psychic, moral, and religious re-education. Just as an athlete can train particular groups of muscles to do his bidding, so we can exercise particular groups of thoughts until they dominate the mind, and their domination leads of necessity to the elimination of other groups of thoughts which we regard as undesirable. In neurasthenia, hypochondria, hysteria, psychasthenia, and other morbid and abnormal conditions, both conscious and sub-conscious are involved, and the method which

affects both elements in mind would appear to be the most rational and practically the most effective." The handbook of the Emmanuel Movement is an exceptionally well written volume entitled *Religion and Medicine*,¹ compiled by the clergy of the church in Boston, Dr. Worcester and Dr. M^cComb, assisted by a physician, Dr. Coriat. It contains an account of the methods, and the principles upon which those methods are founded, that have been applied in the Movement. Although, perhaps, rather too medical for general reading, the book should not be overlooked by the student.

Concurrently with this revival of "Spiritual Healing" in the Episcopal Church of America there has been an increasing interest in the subject in the other branches of the Anglican Communion. The last decennial Conference of the bishops that met at Lambeth Palace in 1908 gave "Faith-Healing and Christian Science" their special attention. A Sub-committee drew up a Report on the subject to which I will refer

¹ London, Kegan Paul & Co.

presently, and the whole Conference adopted the following resolution :

“ With regard to ministries of Healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion, and strong endeavour, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life, and to urge upon the clergy of the Church so to set forth to the people Christ the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realize and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man’s will with God’s will, to gain a fuller control over temptation, pain,

and disease, whether for themselves or others, with a firmer serenity and a more confident hope.”

In explanation of this resolution the Encyclical Letter of the Assembly says :

“Truths, which the Church has failed to set forth fully, have often given strength to the erroneous or disproportionate systems in which they have been emphasized ; men have felt the force of teaching which has come to them as new ; they have sometimes felt it all the more because it was urged upon them in severance from its context in the Christian Creed.”

Unfortunately the Report of the Committee on “ Faith-Healing ” appended to the Encyclical starts by begging the question.

“ Your Committee, which has had under consideration ‘ Ministries of Healing,’ has felt itself at a disadvantage in discussing phenomena which only in recent times have been the subject of scientific investigation. In the present stage of knowledge it would be premature for

any except experts to hazard an opinion upon such topics as the powers of 'Mental Suggestion' and the range of 'Subliminal Consciousness,' or to attempt to forecast the possibilities of 'Mental' or 'Spiritual' Healing."

The Fathers in God do, however, venture on two constructive statements which have a psychological interest apart from their theological import.

"The Committee believes that Christ still fulfils in Christian experience His power to give life, and to give it more abundantly; and that the faith which realizes His Presence is capable of creating a heightened vitality of spirit, which strengthens and sustains the health of the body. The Committee believes that sickness and disease are in one aspect a breach in the harmony of the Divine purpose, not only analogous to, but sometimes at least caused by, want of moral harmony with the Divine Will; and that this restoration of harmony in mind and will often brings with it the restoration of the harmony of the body. It believes that sickness has too often

exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome by the power of the Spirit.

“The Committee believes that the Church possesses in the teaching of the doctrine of the Incarnation the message which our age requires, viz. that the whole of Creation is included in the work of Redemption, and that the body no less than the spirit of man received the eternal benediction of the Lord when He took our nature upon Him. The Committee believes also that the full potency of corporate intercession has been too little realized, and that the confidence in the efficacy of prayer for restoration to health has not been sufficiently encouraged.”

On that statement I do not feel called upon to make any comment. It is merely accepted truths expressed in accordance with the demands of the orthodox Christian dogma. The philosophical and scientific ideas involved have been of course discussed in another chapter.

As a warning against quackery the Committee wisely add "that medical science is the hand-maid of God and His Church, and should be fully recognized as the ordinary means appointed by Almighty God for the care and healing of the human body."

Since the dispersal of the Conference a Committee of medical men and clergy has had the matter of the guidance of this modern mind-cure movement under consideration, and their Report¹ carries one rather further.

Even if we are not prepared to accept all of its findings, the conclusions arrived at by this Committee after three years' deliberations cannot be lightly dismissed. On the medical side we have the testimony of Sir Dyce Duckworth, Sir Richard Douglas Powell, Sir T. Clifford Allbutt, and others to reckon with, while on what I may call the classical side we are afforded the benefit of the opinions of the Deans of Westminster, St.

¹ "Spiritual Healing—Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith, and Mental Healing." Macmillan, London, 1914. Dean of Westminster, chairman; Sir Dyce Duckworth, vice-chairman.

Paul's, and Durham, and Dr. Paget, Bishop of Stepney.

The Committee was appointed to consider the following questions :

- (a) To investigate the scope of "spiritual," "faith," and "mental" healing.
- (b) To consider how the dangers connected with such treatment by persons not medically qualified might be best guarded against.
- (c) To promote all legitimate co-operation between the two professions (*i.e.* the Church and medicine).

The Committee held nineteen sittings, at many of which evidence was taken.

The main conclusions arrived at may be briefly summarized in the following paragraphs taken from the Report :

"They (the Committee) consider that spiritual ministration should be recognized equally with medical ministration as carrying God's blessing to the sick, and as His duly appointed means for the furtherance of their highest interests. Too

often it has been forgotten that health, bodily and mental, is capable of being influenced for good by spiritual means.

“The Committee are of opinion that the physical results of what is called ‘Faith’ or ‘Spiritual’ healing do not prove on investigation to be different from those of mental healing or healing by ‘Suggestion.’

“ . . . They thankfully recognize that persons suffering from organic disease are greatly comforted and relieved and even physically benefited by spiritual ministrations. Such ministrations, by appealing to the spiritual nature and reinforcing the spiritual powers, may contribute greatly to the success of the physical treatment by the medical practitioner.

“It is on this account that they desire to see an increased importance attached to spiritual ministrations as contributory means to recovery. . . .”

It is interesting to note that of the clerical evidence in mental healing taken by the Committee and published in the appendix to the Report that of Dr. Samuel M^cComb exceeds all others, the account of the work at Emmanuel Church, Boston, occupying no less than five pages of the whole Report of fifty-six pages.

This Report undoubtedly includes some of the most important admissions that have ever been made by the medical profession. In its broadest aspect it is nothing less than a pronunciamento against the materialistic view of life. It was foreshadowed by the organ of the British Medical Association in 1911, when a leading article in that journal concluded :

“ We ask all who practise the art of healing to meditate on the words of the poet :

‘ Our greatest good and what we least can spare
Is hope ; the last of all our evils fear.’

Whatever exorcises the demon of Fear and brings to the sick man’s aid the angel of Hope is a powerful aid to medical treatment. It is, there-

fore, as unscientific as it is inhuman to put aside faith-healing as mere superstition.”

As a daily paper said at the time this Report was published :

“ Not so many years ago a world inclined at least to agnosticism in such matters looked with unconcealed scorn upon any claims made on behalf of mental or spiritual healing, but we have progressed since those days, and it has come to be recognized that unbelief in the face of evidence, merely on the ground that what we are asked to believe does not come under the heading of any known and well-defined natural law, may be in itself regarded as a form of superstition. In other words we may have the superstition of denial as well as of acceptance.”

So far we have mainly confined ourselves to a view of this movement from the standpoint of the healer—the doctor or the minister of religion : a no less important side is that of the patient. One great object of the principles underlying the art and science of psycho-therapy is to show the mentally and morally sick how to

cure themselves: for "it is through inward health that we enjoy all outward things."

Yoga, the colour-cure, concentration, quietism, are all names to conjure with in certain circles. They each contain an element of verity, but in some cases a vast amount of rubbish needs unearthing before the insignificant quantity of truth can be found.

The term *Yoga* is a corruption of a Sanskrit word signifying meditation, and as it includes most of the Eastern teaching on this subject deserves some mention here. Its practice is an elaborate performance of eight stages. The first, forbearance, "consists in not doing injury to living beings, veracity, avoidance of theft, charity, and non-acceptance of gifts; the second stage has to do with religious observances, and the third with postures. The fourth stage is concerned with breathing—holding the breath, inhaling through first one nostril and then the other, &c.—these exercises are reputed to effect the most remarkable cures of certain diseases. The fifth and sixth stages of *Yoga* have to do with

concentration of the mind, and the last two are supposed to lead to a phenomenal condition of mind and body—the capacity to shrink to the smallest dimensions or to swell to gigantic proportions, to have an all-powerful will, and absolute mastery over the internal organs. There is a voluminous literature dealing with Yoga. Some of it has been translated into English, and is studied by would-be self-healers, who are attracted by novel and unorthodox methods.

It is interesting to note in this connection that William James says he had a friend “of very peculiar temperament . . . who, by persistently carrying out for several months its methods of fasting from food and sleep, its exercises in breathing and thought concentration, and its fantastic posture-gymnastics, seems to have succeeded in waking up deeper and deeper levels of will and moral and intellectual power.”

The colour-cure theory has a certain amount of scientific sanction. The chemical processes of the cells of the skin are affected by the nature of the light waves that impinge on them. Sun-

burn is a convenient illustration. In this case, however, the brown colouring matter that gives the healthy appearance is formed in the cells of the epidermis as a protection against rays that would otherwise stimulate an injurious action. Further than this, it is common knowledge that some tints have a soothing mental effect.

“ Concentration ” and “ Quietism ” are stages in a complete meditation as taught and practised by the Catholic Church.

Meditation, says St. Bernard, “ purifies the mind, rules the affections, guides action, curbs excess, moulds manners, brings order and honour into life, gives the knowledge of things human and divine, clears perplexities, reunites what has been severed, collects what has been scattered, explores what is hidden, tracks out the true, unmasks the false.”

People of nervous temperament, given to undue excitement over trifles, appear to obtain relief and mental stability from such practices as “ Concentration ” and “ Quietism.” In the United States there are bodies who meet regularly

for half an hour's silent communion in a similar manner to the Friends, but for the avowed purpose of seeking physical results.

A scheme of meditation in connection with health has been working out in accordance with the doctrines of the Church of England by the late chaplain of St. Thomas's Hospital, London.

Such is a brief survey of the movement as a whole. To trace its various developments and offshoots to their source and prognosticate their future is not our present business. But so much history as I have included is necessary to show the extensiveness and importance of the modern interest in the metaphysical aspects of health.

CHAPTER XII

THE PHILOSOPHY OF HEALTH

1. Fitness and personality closely related. The healthy will creates its own sound body to dwell in.

2. The secret of self-control depends on one's having sufficient will power to hold an idea firmly in the mind. One of the "mechanical" laws of the body is that the concept dominating consciousness decides action. Hence:

- (a) the dangers we run from thoughtlessness,
- (b) quickness of successive ideas not essential,
- (c) the brain needs food and exercise,
- (d) *disposition most important from a health standpoint.*

ONE does not need to have gone very deeply into the question of the influence of the mind on the body to see that serenity of temper can have a good deal to do with health. The term "healthy" or "fit," as commonly used, has only a relative value. A man who loses a leg, or, even worse, his sight, does not necessarily become an invalid. We speak of a child being "cured" of a bad temper, but we do not say when we have cut our finger that we are ill. The power of the will over the bodily functions

is so extraordinary that, on the one hand, we see happy healthy blind people (one of the most cheerful acquaintances I ever had was a young deaf and dumb man), while on the other range a long line of incurable cases of perverted will. Raving lunatics are often, like the mad king of Bavaria, physically in good health. The most remarkable cases of perversion of consciousness are those of hysteria. As Sir James Paget showed, hysteria will mimic almost every known complaint. It is entirely of mental origin, and would seem to be some description of the subconscious. The following case, reported in *The Times* for the 20th March 1914, is an example : “In the Bath County Court yesterday, a point arose in a compensation case as to whether the applicant’s foot was permanently twisted as the result of an accident at his work, or whether he was merely suffering from a nervous condition of mind. To test the matter, Judge Gwynne James sent for a medical referee, who, along with the doctors on both sides, put the applicant under chloroform, with the result that the muscles of

the foot immediately relaxed. His honour, however, gave judgment for the applicant for a weekly sum, on the ground that the man's mental derangement was the consequence of the accident." I have seen photographs showing persons who appeared hopelessly deformed, rendered normal by the administration of an anæsthetic.

Dickens' description of Scrooge before his conversion, showing how disposition manifests itself in demeanour, is picturesque and relevant.

"Oh! but he was a tight-fisted hand at the grindstone, Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret and self-contained and solitary as an oyster. The cold within him froze his old features, nipped his pointed nose, shrivelled his cheek, stiffened his gait; made his eyes red, his thin lips blue, and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eyebrows, and on his wiry chin. He carried his own low

then truly "lift the heavy curtains of sense and materialism."

Wheel someone down the lanes in a chair, and he will see beauties on the hedgerow he never knew of before. Yet he had potential knowledge of all these things if he had but realized it.

Nourishment and discipline for the mind further suggests thoughts about knowledge and on the nature of learning. For psychology has an equal importance to economics. We need the scientific aspects of truth as well as those of material welfare. True knowledge has been defined as the "strengthening of the mind." "It is of little concern how much or how little a man knows," says an American writer, "but it is of all concern whether he knows how to know, and to concentrate and vitalize his knowledge." And so, reasoning in a circle it may be, we arrive back to our starting point. *There is a will to be well.* The vital question, after all is said and done, is not so much a question of "cure" but of "prevention." And the only

ing desire, and it may be cultivated without recourse to any mysterious persons or methods. We should hear less of weak wills if the psychology of volition were a little better understood. The secret of self-control lies in the fact that the idea dominating consciousness decides behaviour. If the mind is concentrated on rest, the legs refuse to move, or, to put the principle in scientific phraseology, "What holds attention determines action." The whole of the psychology of volition is summed up in the question, "*By what process is it that the thought of any given action comes to prevail stably in the mind?*" The matter of the action following on the thought is a mere fact of physiology. Granted that the attention can be freely moved from one object to another, like a searchlight, then we have only to concentrate on the idea thus illuminated until it fills the mind to the exclusion of all else, to translate it into action. It will thus be seen that "suggestion" can be of inestimable worth in reinforcing the will.

Reason and will are complementary. But as

CHAPTER XIII

THE PSYCHOLOGY OF SPONTANEOUS RECOVERIES

1. Unexpected recoveries occur in hospitals, no less miraculous than those at shrines.
2. Cancer offers the most remarkable cases.
3. These cases are analogous to deaths from grief, and the same theory explains both—*i.e.* that poignant emotion that would appear to be able to recreate the body can also destroy it.
4. It is not contrary to established scientific knowledge to suppose that it may be possible for us in certain moods to refresh and renew our bodies by attuning our consciousness to the universal rhythm that gives being to plants as well as to atoms.

UNEXPECTED recoveries take place in sick-rooms and hospital wards that are quite as remarkable—I might almost say miraculous—as any that occur at shrines or healing wells. Medical records are full of them. In some instances the cure may be directly attributed to Faith or Suggestion : “ For more than ten years a girl lay paralyzed in a New Jersey town. A devoted mother and loving sisters had worn out lives in her service. She had never

been out of bed unless when lifted by one of her physicians. . . . The new surroundings of a hospital, the positive assurance that she could get well with a few simple measures sufficed, and within a fortnight she walked round the hospital square." Sir William Osler gives this case as an example of a miracle "not brought about by any supernatural means."

Cases of marked improvement and the alleviation of distressing symptoms are extraordinarily prolific.

Dr. H. G. G. Mackenzie sends me the following cases illustrative of the effect of suggestion :

"The first is of a man who, since the age of sixteen, has had a serious lesion of the heart. He was (I suppose rightly) advised to rest and exercise great caution. He did so, and became a confirmed invalid with a mental condition to match. As a lad he had been a keen and promising rider, and during his years of inactivity and confinement he never lost his love for horses. One day, when he was about twenty-five, a friend urged him to come for a short ride

every day. With the very qualified approval of his doctor, and against everyone else's advice, he did so, and in a few weeks he was a different being. The next winter he was hunting twice a week. At the present time he is to be seen riding every kind of horse except a 'screw,' for he is particular about everything except temper, and he will tell you (he takes an unkind delight in telling *me*) that he has 'not had a day's illness for fifteen years.' This is not strictly true. He suffers occasionally from terrible shortness of breath; he often comes back after a day on a hard-mouthed, ungovernable brute blue in the face and quite exhausted, and he not infrequently experiences some of the digestive troubles which an abnormal circulation tends to produce. Still his life is a very different one from what it was fifteen years ago, and for this he has to thank a self-induced 'power of suggestion.'"

"The second instance is almost more striking. A child of fourteen, in whom a friend of mine was taking an interest, was sent to me at my

hospital for examination and report. She was said to be 'tuberculous.' I have seldom seen a more pitiable spectacle than she presented. She looked pale, wan, and utterly wretched. Her mother had hardly been able to induce her to walk the very short distance which separated the station from the hospital door. On examination one lung was found to be extensively diseased, and the other to exhibit unmistakable signs. There was old-standing disease of one hip with corresponding wasting, &c., and in connexion with this were several 'sinuses' (I apologize for these details, but they are essential to the narrative), of which two had apparently healed and one was discharging freely. My friend arranged for the child to be 'boarded out.' I heard good accounts of her progress, and in eight months' time the very capable matron of the home brought her up to see me. I do not think I should have recognized the child. She walked in easily and naturally, looked almost healthy, smiled and talked readily, and professed to be perfectly well. On examination it ap-

peared that the disease in the lungs had progressed steadily, and that the sinuses in the thigh, so far from having healed, were showing greater activity than before. This last was easily remedied; but I suppose I have never had a more uncomfortable quarter of an hour than when the kindly matron insistently wished to know 'if I did not think the child was much better.'"

Dr. Mackenzie points out that the improvement was due to "suggestion, operating by change of surroundings; and the influence of a good, kindly creature, devoted to her charge, changed a puny, crying little girl into a cheerful and outwardly robust child for at any rate some months of her life."

And the especially noteworthy fact about both of these cases is that "suggestion" was not applied deliberately in furtherance of any special medical treatment, but was, so to speak, "self-operative"—merely the result of predisposing circumstances.

These "cures" are sufficiently wonderful, but

there are startling instances of recovery even more difficult to explain. I propose in this chapter to turn my attention to some instances of unexpected recovery from the dread disease *cancer*, for the light they throw on the whole question of mental healing. In the cases I am going to advance the material conditions are a negligible factor, for it goes without saying that each patient had the advantages of medical attention. This being so, it would seem that an explanation of the recovery must be sought for in the psychological conditions. It would appear that some subtle mental reaction had occurred that vitalized the cellular system of the body and reinforced the biological laws that govern human life—far in advance of what may be generally expected from medical experience.

“Cancer is not a disease attacking the body from without: it is the result of a breach or failure of fundamental cell law,” says Sir Alfred Pearce Gould in his Bradshaw Lecture—“a law of which we know only the results, a law so majestic that obedience to it results in perfect

development, perfect health, the full measure of days, and disobedience to it may slowly spell out all the inscrutable woes of cancer.”

The two subjoined cases are from the same authority. I have ventured to shorten Sir Alfred Gould's notes by omitting purely medical details that do not affect the issue.

“A woman, aged fifty-two, was admitted to my cancer ward of the Middlesex Hospital on 28 February 1906, suffering from advanced cancer of the uterus. . . . She became slowly but steadily worse, and for many months was unable to leave her bed, owing to frequent hæmorrhages and the consequent weakness, and the pain which movement increased. In the early summer of 1908 she gradually lost the use of her lower limbs, until she was literally unable to move hand or foot. . . . During the late summer she improved, and when I returned from my holiday at the end of September 1908, I found that she could just move her hands a little; she was also stronger, with less pain and less discharge. . . . Not to weary you

with details, the patient got quite well, all the local evidences of the disease vanished, and I made this note in July 1909: ‘. . . The original disease has entirely disappeared.’

“After keeping her for several months to make sure of her recovery we had to discharge her from our Cancer Charity as she no longer filled the necessary condition of suffering from cancer, and she now earns her living by needlework. No treatment specially directed to the cure of the disease was employed in this case. . . .

“A man, aged forty-four, was sent to me from another hospital as an incurable case in December 1903. . . . He was treated with X-rays. Thirteen months later—January 1905—the following note was made: ‘Good general health, doing all his work (as a postman); no sign of disease.’ At the end of 1905 there was a slight recurrence of trouble dealt with by an operation. The wound healed well, and he has had no further trouble. He continues his work as a postman, and enjoys good health.”

One more case, also authoritative, and then our

evidence is complete. The late Sir Henry Butlin, President of the Royal College of Surgeons, writing in the *British Medical Journal*, 18 June 1910, says :

“There are individuals who spontaneously get rid of tumours which are authenticated cancers. Many such cases are on record, and I might quote them from medical literature, but I prefer to take one from my own experience.” Sir Henry Butlin then details a series of operations in the mouth and neck of an elderly male patient for cancer. After the last of them, to quote the surgeon’s actual words, “Dr. Simmons suggested that one more attempt should be made to clear away the remainder of the disease. But I would not consent, and pointed out to him that we had run very close to killing the old man at the last operation, and that the present conditions were much more unfavourable than those which we had dealt with. (This was in October, three months after the operation.) From that time matters began to improve. The induration gradually cleared up

until not a trace of disease could be felt. And at this present time, nearly five years after the operation, the patient is in perfect health. In this case there was no attempt at treatment, whether local, general, or by the influence of the mind. One naturally asks, then, what change took place in that man, and why did the change take place in him which rendered his body not only resistant to further extension of the growth, but even enabled him to get rid of the disease which had been left behind ?

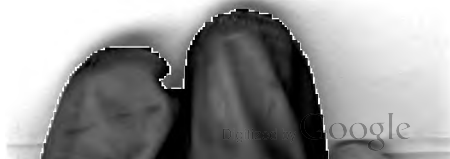
“ To these questions we have no answer ready. But it does seem certain that, after the last operation, the patient acquired a power of resistance which he had not previously possessed. And now I would ask whether it is not possible that such a power of resistance may, once in many thousand cases, be acquired under the influence of a mental condition . . . ? ”

It is impossible to imagine that physiological changes that will produce cancerous tissue and reabsorb it again can occur unattended by corresponding psychological variations. It is a

fair assumption that all cell-growth is reflected in consciousness somewhere; and we are probably justified in expecting to find it associated with the action of the auxiliary powers of the mind that we designate sub-conscious. Sir Henry Butlin goes on to suggest a possible hypothesis somewhat on these lines: he points out that the bodily results of thought and emotion are so infinite that a kind of resurrection of the body is accomplished. "Is it unreasonable to assume that this resurrected body may sometimes differ from the former body in some fine chemical changes which science is not yet able to measure or even to discern?"

I am anxious to concentrate the attention on the unconscious part of our intellectual processes, for I believe they hold many of the secrets appertaining to sickness and health. In the case of persons who "die of a broken heart" it is usually a silent unobtrusive "slipping away."

"Those who really 'die of grief' are not those who are loud and vehement in their



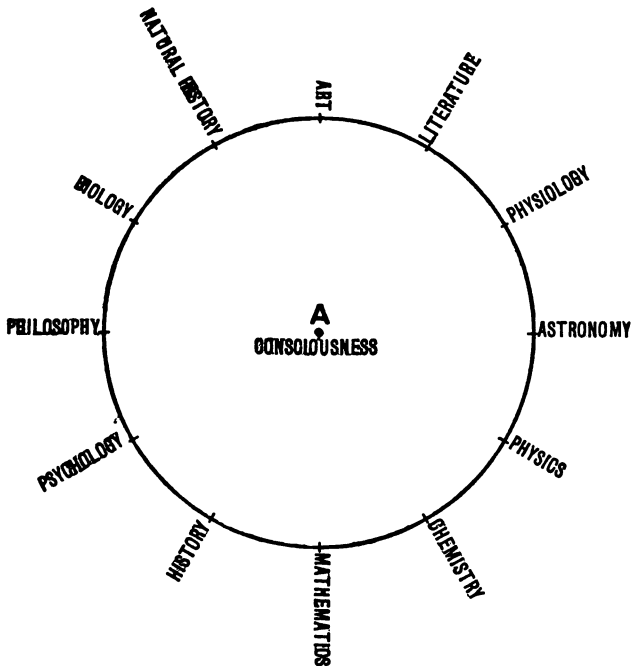
lamentations, for *their* sorrow is commonly transient, however vehement and sincere while it lasts; but they are those who have either designedly repressed any such manifestations, or who have experienced no tendency to their display, and their deep-seated sorrow seems to exert the same kind of antivital influence upon the organic functions that is exercised more violently by 'shock,' producing their entire cessation without any structural lesion," remarks Dr. Carpenter.

"The writer once heard the following singular case of this kind: One of two sisters, orphans, who were strongly attached to each other, became the subject of consumption; she was most tenderly nursed by her sister during a long illness, but, on her death, the latter, instead of giving way to grief in the manner that might have been anticipated, appeared perfectly unmoved, and acted almost as if nothing had happened. About a fortnight after her sister's death, however, she was found dead in her bed; yet neither had there been

any symptoms during life, nor was there any post-mortem appearance, which in the least degree accounted for this event, of which no explanation seems admissible, except the depressing influence of her pent-up grief upon her frame generally through the nervous system."

Just as it is argued that the bonds of mutual affection are forged in the less material realms of consciousness, so it would seem, when an aged couple follow one another swiftly into the grave, that a dislocation of the supra-conscious powers has occurred. Of the scope of these powers, of their reaction to influences external to themselves, and of their interaction between each other we are at present hopelessly ignorant. We certainly know by studying low types in the animal kingdom like the Amœba that consciousness of some sort is co-existent with a single cell. Now the cells ("bricks," as Professor Huxley calls them) of which the human body is built up are too numerous to estimate, but the brain, the controlling organ, contains about

three thousand millions. To obtain any adequate conception of the functions of these cells with their constant chemical actions would need an



excursion into realms of biology and physiology, while to proceed along synthetic lines would be to get drawn into the gravest problems of mind and matter. Neither of these courses is possible

or desirable here. What, however, we can do is to discover if possible how far knowledge has gone in the various directions and then to unify the results by the exercise of our judgment. We are entitled to act and think in advance of knowledge so long as we do not go contrary to established facts. The day when it was possible for one mind to master the whole of science has irrevocably gone. Now all we can hope to do is to have some intimacy with a small department of learning and to accept on faith generalizations about the sciences we have had no opportunity of studying, building up out of these elements a comprehensive whole. The rough sketch on preceding page will enable me to make myself clear. Taking A, or consciousness, as the beginning and end of our experience, the base of our mental operations, where the stores of common-sense and will-power are accumulated, after every excursion into new territory—whether we go north, south, east, or west—we must always return to our base to recruit ; or, to put it another way, we can compare our

mental faculties to a number of explorers all working from a common centre, where they periodically reunite and compare notes.

If we wish to think of man as a whole, to level up existing knowledge regarding the various parts of his mind and body, we find the greatest gaps to be bridged over have regard to consciousness and its relation to organ and limb. We have learned already much from the science of psychology. We know that when a vibration of a certain quality impinges on the eye chemical action is set up in the cells, resulting ultimately in the mental experience of seeing; we are further aware that when similar vibrations of another velocity strike the nerve organs of the skin we feel warm and so on. But what we have not learned, and there seems no probability of our discovering, is the connexion between *objective consciousness* and the subjective psychological phenomena. As I have already remarked, Professor Tyndall's contention, "that the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," has

to be ignored or forgotten, *but it is no less true.* When we see the extraordinary physical results of shock, and more especially Hope and Love, it would be a bold person indeed who would circumscribe the possible influence of the mind on the body. Astronomers tell of the harmony of the spheres, physicists of the rhythm of attraction and repulsion between molecules, mathematicians of the *measure* of everything; it would seem unlikely that the higher attributes of humanity are the sole exception to this orderly disposition of the seen and unseen world. May it not be possible—it is no contradiction of what science affirms or art expresses—that in our best moods, when we are least dominated by passion, we may be able to rise above self and open our hearts and minds to supernormal influences making for excellence that can penetrate right through the physical organism. Some such idea as this must, I venture to think, have been in the mind of the Regius Professor of Physics at Cambridge when he wrote: “Spiritual gifts may or may not

consist in the insertion of a new entity, they certainly do consist in a reanimation and remodelling of thinking matter in the uppermost strands of the brain, and probably of some other, perhaps even for all the other, molecular activities of the body. Probably no limb, no viscus, is so far a vessel of dishonour as to lie wholly outside the renewals of the spirit; and to an infinite intelligence every accession of spiritual life would be apparent in a new harmony of each and of all the metabolic streams and confluences of the body."

CHAPTER XIV

PERVERSIONS OF PERSONALITY

1. Life depends upon a healthy memory and a vigorous will. All disruptions of personality result from one of these becoming impaired.

2. Diseases of personality may be classed under two heads :

(a) Hysteria, when a peculiar weakness of memory exists, and the will seizes upon the last idea, and works upon that idea oblivious of all else.

(b) "Double-mindedness." In this case the mentality is split up into two or more parts which in turn dominate consciousness.

3. Psychological methods are of the greatest value in dealing with all disturbances of memory or will. They teach us to be on our guard against the tyranny of any one mood. We ought never to realize our mental faculties separately. They should be lost in the breadth and depth of consciousness, as musical notes are eclipsed in a chord.

ALTHOUGH it would be unwise to adumbrate the scope of mental healing, it would appear to offer the greatest opportunities in the field of the complaints arising from disruptions or disintegrations of personality. In these cases the unity of the mind is destroyed and the consciousness is split up into two or more "factions," each giving an entirely different

aspect to personality and direction to conduct, as they in turn control the organism. These perversions may be of the nature of *hysteria*, where the power of controlling ideas is weak and correct association rare. The hysteric being unable to co-ordinate his experiences, and to realize the proper relation between sensations and their external causes, is led into extravagances of thought and action contrary to the dictates of reason or common-sense—or they may be of an even more extraordinary character, in which the person afflicted appears to be two or more distinct individuals in rotation. Mary Reynolds, referred to by Dr. Weir Mitchell, is an instance of the latter.

“This dull and melancholy young woman, inhabiting the Pennsylvania wilderness in 1811, was found one morning, long after her habitual time of rising, in a profound sleep, from which it was impossible to arouse her. After eighteen or twenty hours of sleeping she awakened, but in a state of unnatural consciousness. Memory had fled. To all intents and purposes she was

as a being for the first time ushered into the world. All of the past that remained to her was the faculty of pronouncing a few words, and this seems to have been as purely instinctive as the wailing of an infant ; for at first the words which she uttered were connected with no ideas in her mind. Until she was taught their significance, they were unmeaning sounds.

“Her eyes were virtually for the first time opened on the world. Old things had passed away ; all things had become new. Her parents, brothers, sisters, friends were not recognized or acknowledged as such by her. She had never seen them before, never known them. . . . To the scenes by which she was surrounded she was a perfect stranger. The house, the fields, the forest, the hills, the vales, the streams—all were novelties. . . . She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. In a word, she was an infant just born, yet born in a state of maturity. . . .

“The first lesson in her education was to teach her by what ties she was bound to those by whom she was surrounded. . . . This she was very slow to learn, and indeed never did learn, or, at least, never would acknowledge the ties of consanguinity, or scarcely those of friendship. . . .

“The next thing was to re-teach her the arts of reading and writing. She was apt enough, and made such rapid progress in both that *in a few weeks* she had readily re-learned to read and write.

“The next thing that is noteworthy is the change which took place in her disposition. Instead of being melancholy, she was now cheerful to extremity. Instead of being reserved, she was buoyant and social. Formerly taciturn and retiring, she was now merry and jocose. . . . While she was in this second state extravagantly fond of company, she was much more enamoured of nature’s works, as exhibited in the forests, hills, vales, and water-courses. She used to start in the morning, either on foot or horseback,

and ramble until nightfall over the whole country, nor was she at all particular whether she were on a path or in the trackless forest. . . .

“Thus it continued for five weeks, when one morning, after a protracted sleep, she awoke and was herself again. She recognized the parental, the brotherly, and sisterly ties as though nothing had happened, and immediately went about the performance of duties incumbent upon her, and which she had planned five weeks previously. Great was her surprise at the change which one night (as she supposed) had produced. Nature bore a different aspect. . . . Not a trace was left in her mind of the giddy scenes through which she had passed. Her ramblings through the forest, her tricks and humour, all were faded from her memory, and not a shadow left behind. . . . Of course her natural disposition returned; her melancholy was deepened by the information of what had occurred. All went on in the old-fashioned way. . . . After the lapse of a few weeks she

fell into a profound sleep, and awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. . . . All the knowledge she possessed was that acquired during the few weeks of her former period of second consciousness. She knew nothing of the intervening time. . . . In this state she came to understand perfectly the facts of her case, not from memory, but from information. Yet her buoyancy of spirits was so great that no depression was produced. On the contrary, it added to her cheerfulness, and was made the foundation, as was everything else, of mirth.

“These alternations from one state to another continued, at intervals of varying length, for fifteen or sixteen years, but finally ceased when she attained the age of thirty-five or thirty-six, leaving her *permanently in her second state.*” She died at the age of sixty-one.¹ A more extreme case of recent date is that of Dr. Morton

¹ See *Harper's Magazine*, May 1860, for details.

Prince's patient, Miss Beauchamp, who appeared to possess a triple consciousness, the balance being so unstable that the changes of character occurred with great frequency.¹

Such instances might be multiplied *ad infinitum*. In these cases there was nothing to suggest a physical explanation, but we often find instances of a changed disposition due to injury. A man mentioned in the report of the Royal Commission on the Care and Control of the Feeble-minded became a confirmed drunkard and a homicidal maniac as the result of an accident to his head.

Still another class of the "Double-minded" are those persons described as the "Morally Insane." The following lines from *The Times*² illustrate the psychology of this type :

"On Monday last, at the Rochester Quarter Sessions, the Recorder ordered an inquiry into the mental condition of a young woman . . . who pleaded guilty to a charge of theft. Her criminal record, which was given in court, is

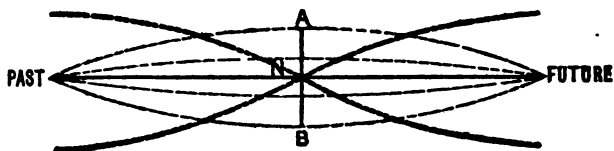
¹ See Appendix, note B.

² April 9, 1914.

remarkable, and includes, in addition to a long list of thefts and frauds, convictions on three separate charges of bigamy. Although her origin was comparatively humble; she successfully posed for years as a university graduate, a trained nurse, a woman of means and a ward in Chancery, and all her matrimonial dupes were men in good positions. But it was stated, on a previous appearance before a criminal court, grave doubts as to her responsibility had been expressed by competent medical opinion."

All perversions of personality, of whatever degree of "double-mindedness" they may be, are traceable to some derangement of memory. It is memory—the stream of a related series of conscious states—that differentiates the animal from the plant. Memory holds the key to man's future, for it is the treasure-house of knowledge. Memory has been described as *the reproduction and recognition of past states of consciousness*, but there is another and more important aspect of memory, and that is the power of retaining the experiences of a state of consciousness in mind,

so that the experiences of the succeeding state of consciousness are added to them. It is defection in this particular department of memory that can be so easily remedied if in the early stages, and leads to such serious mental troubles if neglected. As far as we are concerned, memory—the stream of consciousness—is Life. As Bergson says, “Consciousness signifies above all memory. The memory may not be very extensive ; it may embrace only a very small section of the past, nothing indeed but the immediate past ; but in order that there may be consciousness at all, something of this past must be retained, be it nothing but the moment just gone by.”



The regular flow of the normal uninterrupted stream of consciousness can be shown diagrammatically by means of a vibrating cord. In the sketch above, the line extending left and right

represents the stream of consciousness ranged from the past to the future. The transverse line A-B stands for a momentary "flash" of consciousness, ranging through A-B and tapering off into the gradually diminishing recollections of the past and the faint foreshadowing of the future, as illustrated by the dotted lines, vibrating between a node in the past and another in the future. The solid lines show the result of a serious psychic disturbance. Self-consciousness is in the trough instead of on the crest of the wave, and memory's chain is almost broken by the fresh node at N. A less serious interruption would, of course, diminish the scope of recollection at this particular instant in a lesser degree.

Emotional excitement may be sufficient to create a minor psychic disturbance in the stream of consciousness.

"Everyone who observes the ordinary working of his own mind," says Dr. Carpenter, "must be aware how differently he looks at the *very same occurrences*, according to the state of feeling

he is in at the time ; and no judicious man will allow himself to act upon any conclusion he may have formed under the influence of emotional excitement. It is, in fact, in the *persistence* and *exaggeration* of some emotional tendency, leading to an erroneous interpretation of everything that may be in any way related to it, that insanity very frequently commences ; and it is in this stage that a strong effort at self-control may be exerted with effect, not merely in keeping down the exaggerated emotion, but in determinately directing the thoughts into another channel."

It is almost an impossibility to go through life without breaking some of the fine strands of the cable of self-consciousness which is our only sheet-anchor in the torrent of thoughts and movement that besets us within and without. We forget, we mix up hopes and actual happenings, and many a small link in the chain of psychic life snaps from time to time. The obvious course is to strengthen the remaining links ; this can be best achieved by keeping strict watch over any tendency we may have to wander from

the path of common-sense, that being the road that has served most people on all occasions. Or, to put the direction into psychological language, we must act in such a manner as to bring into operation the greatest number of our mental and physical powers. I believe that Life and Joy are synonymous. The budding and unfolding of Personality—all affections of the mind like hysteria and insanity are antithetical to Life—being analogous to the “Joy of Creating” that Bergson speaks of. True happiness means that every cell-consciousness, from the “vegetative” to the most “animate,” is following the law of evolution—moving onwards and upwards towards the common goal.

When every cell in the body and brain is working at its best, we experience that warmth of heart and exhilaration of mind that constitute real felicity. And, strange to say, it is only by disciplining the units of our mentality so that they follow the merest hint from the will that we can attain this blessed state. The less we are obliged to coerce them; the better for our peace of mind.

Just as the "measure" of sound and colour and movement gives physical enjoyment, so we need the rhythm of mood to give zest to life on its noble levels. No one mood, either grave or gay, must be permitted to monopolize consciousness. Directly that happens, and we dwell on the sad things of the past and the possible failures of the future, or suffer from the other extreme of excessive exaltation, we are in a perilous way, and the house of our soul is divided against itself. When one's views are all coloured with one particular emotional tint, one is on the border-land of the region of dual personality, for then the stream of consciousness is split up and diffused. Under normal conditions the component parts of consciousness should be blended like the notes in a chord.

What we call "form" in sport is a matter of double personality. When we are in good spirits, as we say, our body reacts more completely to our mental impulses, and we make the fullest use of our previous training. On the other hand, if the pessimistic side of our character is uppermost,

we are nervous, uncertain of our power, and play badly in consequence.

Drink and gambling are both perversions of personality. The drunkard and the gambler are often exemplary characters in all other respects : kindhearted and industrious when out of the reach of temptation.

We all crave for life, but we need guiding principles as well as energy. Drinking and betting are only valuable gifts misused. We are right in doing all we can to draw out our potential capacities, but we must not educate our mind with drugs nor stimulate our fearlessness by taking foolhardy risks.

Personality in its sanest and highest aspects consists in a harmony of the several attributes of memory and will.

Professor Bergson, in his Gifford Lectures, says, " It has been shown that the two essential aspects of human personality are first memory, taking in the whole scope of the unconscious past ; and secondly will, continually straining towards the future." In ordinary life, by an effort of

will we have at our command all the treasures not only of our own past, but of that of animal and even vegetable life antecedent to it. Should, however, the will become enfeebled from any course, it is not able to make use of all of this store of knowledge, and then we get minor troubles—amnesia of impersonal incidents, forgetfulness in the colloquial sense of the word. Instances of multiple personality arise when the will-power is so slight that consciousness can only give its attention to a portion of the experiences sub-consciously remembered.

Shock sometimes effects this, as in not uncommon occurrences of madness through the sudden accidental death of a lover or husband or wife. The calamity breaks down the volitional force, and consciousness is restricted in its operations to possibly a single idea. The arrival of the lost one, for instance. The pathetic interest attaching to this form of madness has made it a favourite theme with novelists and poets.

As I have said elsewhere, the *mind* is composed of an infinite number of subsidiary “minds.”

All these units of our collective consciousness need profitable employment if we are to possess a healthy will and unimpaired memory. The way to keep sane is to mix with our fellows. Chaff is sometimes better for us than sympathy, and day-dreaming a profitless occupation at best. It is a kind of happiness, certainly, but not a wholesome kind.

“Many have no happier moments than those that they pass in solitude, abandoned to their own imagination, which sometimes puts sceptres into their hands or mitres on their heads, shifts the scene of pleasure with endless variety, bids all the forms of beauty sparkle before them, and gluts them with every change of visionary luxury,” says an eighteenth century essayist. This “subjection of the Reason to Fancy” is, however, not without its dangers. Reason must be supreme. Fancies easily become fads, and fads are no less than minor obsessions, and obsessions, great or small, are ferine.

In the psychology of disposition and temper the straws undoubtedly indicate the graver

issues. The man who becomes seriously ill if the dinner is three minutes late, and his friend who has a headache if there is no thermometer in the bathroom, are both in a very dangerous position if they only knew it.

We are most of us victims of a mild form of obsession at some time or other. Our enthusiasms and antipathies outweigh our judgment, on occasion, and in the heat of the moment we leave the path of wisdom. How soon we return to it depends on the measure of our habitual self-control. For, as Channing said nearly a century ago, "Men are distinguished from one another, not merely by difference of thoughts, but often more by the different degrees of relief or prominence which they give to the same thoughts. . . . So to learn what a man is, it is not enough to dissect his mind and see separately the thoughts and feelings which successively possess him. The question is what thoughts and feelings predominate, stand out more distinctly and give a hue and impulse to the common actions of his mind? What are

his great ideas? These form the man, and by their truth and dignity he is very much to be judged.”

How many a ne'er-do-weel has risen to heights of industry and self-reliance braced by colonial life. At home, helpless among idle and demoralizing associates, the moral imbecile, as he is now called in the language of the law, stands practically no chance of regaining either self-respect or strength of purpose. Abroad, where life in direct contact with nature makes greater demands on endurance, and on manliness depends not merely comforts but often food itself, the will answers to the challenge, and the competitive instinct that had never risen above the card-table asserts itself to nobler ends. The psychology we have just been discussing reveals the secret why many a “waster” from the overcrowded city has “found himself” on the prairie and in the bush.

It is not so much the thoughts that flit through our mind that matter, but the order in which we marshal them. Channing points

this out in his psychological study of Napoleon Bonaparte.

“ His crimes did not spring from any impulse peculiar to himself. With all his contempt of the human race he still belonged to it. It is true both of the brightest virtues and the blackest vices, though they seem to set apart their possessors from the rest of mankind, that the seeds of them are sown in every human breast. The man who attracts and awes us by his intellectual and moral grandeur is only an example and anticipation of the improvements for which every mind was endowed with reason and conscience ; and the worst man has become such by the perversion and excess of desires and appetites which he shares with his whole race. Napoleon had no element of character which others do not possess. . . . He is not to be gazed on as a miracle. . . . He teaches on a large scale what thousands teach on a narrow one. He shows us the greatness of the ruin which is wrought when the order of the mind is subverted, conscience dethroned, and a strong

passion left without restraint to turn every inward and outward resource to the accomplishment of a selfish purpose." Napoleon's lust for power was a mania, and like all manias, in the end it encompassed his ruin. His power of intellect was perverted by his immeasurable egoism and vanity. He stood for anti-social force, and society revenged herself for the injury he did her. It is impossible not to feel some compassion for the man who in his lifetime rose from a lieutenancy of artillery to imperial power and died in what was virtually a madhouse.

To maintain our personality in its completeness and integrity we must avoid all excess. It is in the correction of extravagant conceptions that mental therapeutics have their greatest value. All of the "phobias" that tend to the disintegration of personality have their seat in the sub-conscious, where suggestion operates. In many instances mental disorder has its origin in a pernicious suggestion that needs to be dissipated by a counter-suggestion. The methods and possibilities of this kind of treatment have

been fully entered into in another part of the volume, and need not be reiterated here.

The greater our breadth of view and the deeper our insight the less likely are we to be overtaken by mental disorders. We should aim at perfect correspondence with our environment. Allowing no event in life to be a source of irritation or of worry, but merely a challenge to a further unfolding of our real self.

CHAPTER XV

HERESIES AND FALLACIES

1. The gross absurdities of the statements made by Christian Scientists and such persons are due to ignorance of the relative value of terms. They endow words with absolute values and accordingly entrap the thoughtless with specious arguments.

2. The cures—due to suggestion—bear no relation to the doctrines with which they are associated.

A HIGH official of the Roman Catholic Church, with whom I was discussing the spread of Christian Science, said: “The deplorable thing about it is, that it is *anti-Christian*.” I would go further and say that it is subversive of common-sense. What sense of any kind can the average intelligence get out of the two following absurd statements taken from Mrs. Eddy’s *Science and Health*—the Christian Science textbook?

“(1) It is not scientific to examine the body to see if we are in health.

“(2) To employ drugs for the cure of disease shows a lack of faith in God.”

A writer in the *North American Review*, December 1913, makes similar wild assertions, and proceeds to deduce illogical conclusions from them. A few selected at random will tell their own tale :

“Hundreds of thousands bear witness to having risen through Christian Science into a spiritual consciousness in which sin, poverty, and sickness cannot exist.”

“They so respect individuality that they will not serve or treat even those who need their help unless asked to do so.” Further on we get “the art of healing” and “business prosperity” associated in an involved sentence.

Two more brief extracts and we shall find that the “Scientist” has drafted his own indictment :

“Christian Science believes that because man was made like God he is thereby perfect.”

“The explanation of Christian Science healing is found in the fact that all evil is the phenome-

non of false sense, which is dispelled by the dawning of truth in human consciousness. The lie of evil being cast out, its phenomenon of sin and sickness must disappear."

So much for the worth of their theory. Their practice is not merely equivalent folly, but it is often brutal and dangerous to life.

As regards their alleged "cures." Granting that they may possibly succeed in alleviating a few neurotic cases, by means of suggestion, it is impossible to make head or tail of their own testimony. In the first place, they never dream of adducing any kind of evidence to show that the patient who was healed was ever ill, and, secondly, mix up "demonstrations" for the recovery of lost property and for the recovery of health. Mr. Stephen Paget, who has given up much time to an examination of their cases, gives the three following "gems" :

"Mrs. R.—Healed of a sense of fatigue and throat-trouble."

"Mamie D.—I seemed to have burned my hand very badly. Healed."

“Mrs. P.—Many physical ailments have been met and overcome by truth.”

Among my own notes on the subject I have the following case, published in the *Twentieth Century Magazine*, Boston, U.S.A., October 1909. I give the extract *in extenso* for the light it throws on their methods :

“On the morning of the dedication of the Chicago Church, 14 November 1898, I was in my bedroom in the third story of our house (the house is three stories and basement). I was getting ready to go to the morning service, and my little daughter, five years old, was playing about, when suddenly I felt a silence. I instantly noticed that the child was no longer there, and that the window was open.

“I looked out and saw her unconscious form on the ground below, her head on the cement sidewalk. Instantly I thought, ‘All is Love.’

“As I went downstairs the entire paragraph in *No and Yes*, page 19, beginning, ‘Eternal harmony, perpetuity, and perfection constitute the phenomena of Being,’ came to me and took up its

abode with me, and with it the clear sense of the great gulf fixed between the child and the lie that claimed to destroy. The child was brought in, and as she was carried upstairs she cried. As she was laid down, the blood was spurting from her mouth, and had already covered her neck and shoulders. I instantly said, 'There is one law—God's law—under which man remains perfect,' and the bleeding immediately stopped. The child seemed to relapse into unconsciousness, but I declared, 'Mind is ever present and controls its idea,' and in a few moments she slept naturally. During the morning she seemed to suffer greatly if she was moved at all, and her legs seemed paralyzed, lifeless. In the afternoon all sense of pain left; she slept quietly, and I went to the afternoon service rejoicing greatly in my freedom from the sense of personal responsibility.

"When I returned she sat in my lap to eat some supper, with no sense of pain, but still unable to control her limbs, which presented the appearance of entire inaction. At eight

o'clock she was undressed without inconvenience, and there was no mark on her body but a bruised eye. During the day she had not spoken of herself. At eleven o'clock, when I went upstairs, I found her wide awake and she said, 'Mamma, error is trying to say that I fell out of the window, but that cannot be. The child of God can't fall; but why do I lie here? Why can't I move my legs?' The answer was, 'You can move them. Mind governs, and you are always perfect.' In a moment she said, 'I will get up and walk.' It seemed to require one or two trials to get her legs to obey, but she rose, walked across the room and back, and climbed into bed. . . . She then sat up, ate a lunch, fell into a natural slumber, and woke bright and happy in the morning."

We are told that although Christian Science is making headway in America and here, it has little attraction for the "lucid and logical" Latin mind. Christian Science has many satellites that shine with reflected glory. "New Thought" and "Higher Thought" are two.

But they also would seem to appeal chiefly to the Anglo-Saxon temperament.

To realize the depths of superstition to which the human mind can fall, even in these so-called enlightened days, it is only necessary to read the following account of witchcraft in Pennsylvania at the present time from the *New York Herald*, 1914. "In the house of a prominent lawyer in Camden county there is a hole in the post of a mahogany bedstead filled with salt which witnesses to his belief in witchcraft. At one time he prosecuted a case against an old woman who, when convicted and fined, left the court muttering incantations and vowing vengeance. That night the lawyer was suddenly attacked with violent pains in the head. The curse had come upon him, and he feared the wretched old woman, whom he believed to be responsible for it. No doctor of medicine would do in such a case. A day labourer, who was born with a caul over his face, was brought in through the back door and taken to the bedroom of the suffering lawyer. The electric lights had

been extinguished, and a candle flickered on each side of the bed. Looking at the patient through the veil which he avers is the identical one he was born with, the "hec" (witch) doctor muttered his peculiar ritual, tied a rattlesnake around the sufferer's neck, and bored the hole in the north-east leg of the bed, filling it with salt, over which he chanted incantations. This done, he announced that the evil powers had notified the witch, who lived in a hut at some distance, that she could no longer hold dominion over the body of her enemy the lawyer. The patient believed that his pains ceased from that hour."

The gross absurdities of Christian Science and New Thought are mainly due to their slavish acceptance of the *absolute* value of words.

Truth and the symbols we employ to give it expression are not identical. Words only possess a *relative* value. If I quote a few lines I wrote recently on the "Data of Consciousness," I may perhaps better explain what I mean.

“ On a casual examination everything around us appears to have a fixed form, such as stones, houses, plants, trees, animals, and children ; but if we investigate the matter a little further we discover that the whole of nature is in a state of *Becoming*—stones, houses, plants and animals, all slowly it may be, but surely, changing. Indeed, a never-ending process of disintegration or evolution is at work. Now we cannot conceive *change* except as opposed to the *unchangeable*, for the human mind more often knows a thing by *what it is not*, rather than by any positive attributes : so that although we may not be aware of it, running right through our trivial daily experiences, joining them up by indestructible links, is our consciousness of Infinity.” It is from this alternate occupation of our mind, first by the *appearance* and then by the *reality* behind the appearance—this pulsation of consciousness—that we derive our conceptions of the universe we live in. It is the basis of all reason. Now if *ideas* need to be brought into relation with one another to be exhibited in

their real significance, the same is obviously true of *words* that stand for ideas.

I think we are now equipped to deal with the lady who said (page 234) that her physical ailments had been overcome by "Truth." In ordinary language *truth* connotes "right opinion," "conformity of notions to things," &c. The *thing* in this case was the lady's body. So that we are justified in assuming, and on her statement we are not entitled to any other assumption, that she had the best medical advice and nursing, and thereby recovered her health. From what I know of Christian Scientists, however, that is probably the last thing that happened. To revert to what I said at the commencement of this paragraph, these misguided people attach meanings to words that they never possessed, and then indulge in a kind of auto-suggestion. They lay claim to the discovery that the mind influences the body, and then get so enthusiastic in their exercise of their mental influence that they altogether overlook the body for whose benefit it was brought into operation. They

delude themselves that they possess immense insight, whereas they are entirely misled by appearances. For them every good coat covers the chest of a hero.

Dr. Edward Everett states that Mrs. Eddy once volunteered to let him cut through the main artery of her arm, saying that she would stop the effusion of blood by an act of will!

The most sympathetic exposition of the philosophy of the New Thought and similar movements by a scientific investigator that I have come across is in *The Varieties of Religious Experience*, by William James. He says there in the chapter on the "Religion of Healthy-mindedness":

"One of the doctrinal sources of mind-cure is the four Gospels; another is Emersonianism . . . , &c. The leaders in this faith have an intuitive belief in the all-saving power of healthy-minded attitudes as such, in the conquering efficacy of courage, hope, and trust, and a correlative contempt for doubt, fear, worry, and all nervously precautionary states of mind."

CONCLUSION

IT is a truism that the whole exceeds the sum of its parts, and in this case it may be well finally to consider the subject as a great principle rather than as a series of scientific facts.

We have discovered that the influence of the mind over the body is immeasurable. We have studied the cultivation of the latent faculties of our mentality, and seen how they may be employed in combating disease. It has been made clear that an acquaintance with the constitution of our own personality has a practical value, and promotes insight and mental vigour. And these again in an inexplicable manner heighten the vitality of our whole body.

It now remains to endeavour to form these truths into a complete philosophic system.

Mind-cure stands above all things for the

immaterial view of life—the importance and satisfaction of looking at everything from the intellectual and emotional standpoint rather than the purely physical and material one. I expressly associate heart and head, for we cannot split up consciousness. No one faculty of the soul has any power of itself. All thought is tinged with feeling, and each emotion is modified by our previous ideas. If there should be an esoteric aspect of mental science it is probably explained in this realization of the sovereignty of will. Mind first and matter second. As has been well argued, “The thinking power or mind in man must have an existence and value of its own, not expressible in terms of matter, since it is only in relation to consciousness that matter, as we know it, exists.”

What we feel and think constitutes our life, all other considerations being, of course, merely incidental to this main fact. It is on this solid foundation that mental therapeutics builds. Hope, we have been told over and over again, is the finest drug in the whole of the Pharma-

copœia. Medical annals abound in records of cures effected through the channels of sympathy or expectancy, while extreme cases of life and death turning on the mental attitude are not unknown. Sir Thomas Clouston gives extraordinary examples from his own practice. "I had a patient once who, being extremely depressed, took the idea he would and should die, and was determined to die, and die he did, in spite of all that could be done for him. A mental cause undoubtedly killed him, but it was through the brain arresting his nutritive energy, for he got thinner in body until he was utterly emaciated, though he was taking plenty of food. I have had many other patients who fought against their morbid mental depression and determined to recover, and did so, chiefly through the strength of their wills acting through the brain."

The cultivation of the will is so inextricably bound up with the plan of one's life that the two can hardly be separated. Take the commonest and most irritating forms of mental distress, forgetfulness and depression. Both of these

complaints arise from an interruption of the equilibrium that should exist between the mental and the physical processes. The balance of the human machine gets out of repair, and the mainspring of life, that should unwind steadily, jolts and jars. Or, in other words, the will that should direct our thoughts and feelings has become temporarily enfeebled. When the will is vigorous, the memory is good and the spirits high. Let the will waver however little in its purpose, and forgetfulness and pessimism inevitably result. Judgment and sympathy are the lieutenants of the will, and these give scope for character, which is personality in its noblest form. Such is mind from the finite individual standpoint, but although this province is being surveyed and mapped out there are still unexplored regions where, without assistance, we are lost. Mind has also its infinite aspect, "that dim consciousness of the *beyond* which is part of our nature as human beings." It is the business of religion to guide us through this shadowy land. And religion of some kind,

taking the word in its widest sense, is necessary to our sanity. As Carlyle says, "To discern the 'Divine idea' of the world and to live wholly in it is the condition of all genuine virtue, knowledge, and freedom." To help us in this we have the incontrovertible fact that the Supreme Power behind the visible universe must possess the attributes of personality foreshadowed by our ideals, for otherwise we should have the contradiction of His subjection to the beings of which He is the author.

As we allow our thoughts about these great issues of life to unfold, we inevitably come to recognize the time-honoured truth that the common goal of all human aspirations and efforts, happiness, is in no wise dependent on external conditions. It is, on the contrary, nothing more or less than a mental attitude. As we have seen, the greater part of our physical and mental life goes on unconsciously. It is only when we are ill that we become aware of the working of our organs and of the machinery of our mind. To feel happy is to be unconscious

of all of which we should be unconscious. Especially should we be unconscious of ourself as apart from and opposed to the rest of the universe. We ought rather to be conscious of the universe as reflected in ourselves, accepting each change in circumstance without resentment as an incentive to the further development of our character. We possess an infallible council to direct us in these affairs—the assembly of all our faculties and experiences, whose pronouncements we can accept as the ruling of common-sense.

In the matter with which we are concerned in these pages we have to be particularly on our guard against misconception. Small aches and pains can usually be left to our own medical knowledge, but continued distress points to the red light. Doctors never advertise, so that it is easy to avoid the pitfalls planned to entrap us by means of the flamboyant announcements of the quacks. Happily most of the philosophy of mind-cure can be expounded through the medium of the printed page. We need the

services of no self-styled "healer" to enable us to appreciate art or to discover the joy in work. It is well to remember that "cure" has another, if archaic, meaning than the one we usually attach to the word. To *preserve* our health must be our own immediate concern. Neither the skilled physician nor the attentive nurse can give us a level head. On the other hand, the cultivation of mental sobriety raises every atom of our body to a higher level. Voltaire, the great French writer and philosopher, puts this clearly before us when describing a Quaker friend: "He was a well-preserved old man, who had never been ill because he had never known passion or intemperance."

APPENDIX

SPECIMEN CASES

N.B.—*I have specially chosen these cases over a period of years as having greater evidential value.*—G. R.

Doctor : the late Sir H. T. Butlin.

Reference : *British Medical Journal*, 18 June 1910.

(a) . . . I found a young woman . . . who was suffering from paralysis of one arm from a lightning stroke six months previously. The limb was well nourished and had never been burnt. The window at which she was sitting watching the thunderstorm was closed and had not been broken, while the door of the room was shut. A single application of the battery after confidence had been imparted to her by the surgeon sufficed to immediately cure her paralysis. What an excellent case for cure by faith !

(b) Loss of function of nerves from shock and

other influences. An old lady whom I saw some years ago told me that she had become stone deaf from the sudden horror of seeing her grandson fall in front of a passing train just as her own train was starting from the platform. It was not until some hours later that the boy was found to have escaped by having fallen between the metals. But she did not recover her hearing on the news. Six months later, however, it came back as suddenly as it had left her.

(c) Stiffness and serious impairment of power after accident. Such was the case of Anatole Desailly, a coal miner, who was seriously injured in April 1898. When he arrived in Lourdes in August 1899 he could scarcely drag himself along with the aid of crutches. He was being conveyed to the hospital in a little cart when he suddenly leapt out of the cart crying "Ca y est," and began to walk without crutches. A few days later he returned to his work as a coal miner. There seems not the least reason to doubt that had any other strong influence than faith possessed him, he might

have done what he actually did at Lourdes perhaps a year earlier, and have been at work within a few weeks or months of his accident. We are familiar with similar cases and cures, particularly after railway accidents.

Doctor : Sir Thomas Clouston, M.D.

Reference : *Quarterly Review*, January 1913.

(a) When the clinical thermometer came into use fifty years ago, I was making a large number of observations at all hours of the day and night to ascertain how the temperature of the body was affected in various forms of insanity, and I had many amusing experiences of the supposed effects of the instrument. New delusions were sometimes suggested; the pain from rheumatism was lessened; imaginary electric shocks ceased; limbs were straightened out that had been contracted. . . .

(b) Dr. John Brown of Edinburgh tells a quaint story of his curing a bad case of colic by handing the prescription to the patient and

saying, "Take that." He found the patient had swallowed the paper and got instant relief !

Emmanuel Church Clinic, Boston.

Reference : Chapter v. of *Religion and Medicine*, by Rev. Dr. Worcester.

(a) A woman read of leprosy in the Bible and that one or two Chinese lepers had been discovered in this country (United States of America). Immediately she conceived a violent dread of leprosy, and also the idea that she and her children were exposed to it. She became afraid to touch almost every object, and spent much of her time in washing her hands until she reflected that the soap might be infected, a thought which drove her to despair, as it seemed to destroy her last refuge. This case was cured by repeated suggestion.

(b) (From *The Healing Ministry of the Church*, by Rev. Dr. Samuel M^cComb.)

. . . There entered the clinic a middle-aged man suffering from pseudo angina pectoris,

severe psychic pains all over the body, and in a very miserable state of mind. He had been unable to do any work for almost three years, had gone the usual round of doctors and hospitals, and had fallen into despair of getting better. He was and is a man of deep religious feeling. First of all his despair was dissipated by frequent reassurance that there was nothing incurable about his disorder. Then from time to time, during a period of five months, suggestion was applied and his religious instincts appealed to, until at the end of that period he recovered his health and nervous balance.

Doctor : the late John Abercrombie, M.D.

Reference : *Intellectual Powers*.

We are specially to keep in mind the extensive class of diseases which are acted upon in a most powerful manner by causes entirely mental. These are the numerous and ever-varying maladies which are included under the terms dyspeptic, hypochondriacal, and nervous. Many of them

have their origin in mental emotions which elude observation, and a very large proportion are entirely referable to indolence and inaction—to that vacuity of mind attending the unfortunate condition in which there is no object in life but to find amusement for the passing hour. When on patients of this description the dexterous empiric produces results which the scientific physician had failed to accomplish, we are too apt to accuse him, in sweeping terms, of practising upon their credulity. He in fact employs a class of remedies of the most powerful kind, to which the other perhaps attaches too little importance, namely mental excitement and mental occupation—the stimulus of having something to hope and something to do. Examples of this kind must have occurred to every practical physician.

(a) I have known a young lady, who had been confined to bed for months, and had derived no benefit from the most careful medical treatment, restored to health by the excitement of a marriage taking place in the family.

Changes of circumstances also, or misfortunes which called for new and unusual exertion, have often been known to produce similar results; and it is a matter of old and frequent observation, that diseases of the nervous class disappear during periods of public alarm and political convulsion. Nor is it only on diseases of this nature that remarkable effects are produced by mental causes, for mental excitement is known to operate in a powerful manner on diseases of a much more tangible character.

(b) Dr. Gregory was accustomed to relate the case of a naval officer, who had been for some time laid up in his cabin, and entirely unable to move, from a violent attack of gout, when notice was brought to him that the vessel was on fire; in a few minutes he was on deck and the most active man in the ship.

Cases of a still more astonishing kind are on record.

(c) A woman, mentioned by Diemerbroeck, who had been for many years paralytic, recovered the use of her limbs when she was

much terrified during a thunderstorm, and was making violent efforts to escape from a chamber in which she had been left alone.

(d) A man affected in the same manner recovered as suddenly when his house was on fire.

(e) And another, who had been ill for six years, was restored to the use of his paralytic limbs during a violent paroxysm of anger.

Remarkable instances of dual personality from the same authority :

Another very singular phenomenon . . . is what has been called, rather incorrectly, a state of double consciousness. It consists in the individual recollecting, during a paroxysm, circumstances which occurred in a former attack, though there was no remembrance of them during the interval. This, as well as various other phenomena connected with the affection, is strikingly illustrated in a case described by Dr. Dyce of Aberdeen in the *Edinburgh Philosophical Transactions*. The patient was a servant girl, and the affection began with fits

of somnolency, which came upon her suddenly during the day, and from which she could at first be roused by shaking, or by being taken out into the open air. She soon began to talk a good deal during the attacks, regarding things which seemed to be passing before her as a dream, and she was not at this time sensible of anything that was said to her. On one occasion she repeated distinctly the baptismal service of the Church of England, and concluded with an extempore prayer. In her subsequent paroxysms she began to understand what was said to her, and to answer with a considerable degree of consistency, though the answers were generally to a certain degree influenced by the hallucinations. She also became capable of following her usual employments during the paroxysm; at one time she laid out the table correctly for breakfast, and repeatedly dressed herself and the children of the family, her eyes remaining shut the whole time. The remarkable circumstance was now discovered that, during the paroxysm, she had a distinct recollection of what

took place in former paroxysms, though she had no remembrance of it during the intervals. At one time she was taken to church while under the attack, and there behaved with propriety, evidently attending to the preacher; and she was at one time so much affected as to shed tears. In the interval she had no recollection of having been at church, but in the next paroxysm she gave a most distinct account of the sermon, and mentioned particularly the part of it by which she had been so much affected.

This woman described the paroxysm as coming on with a cloudiness before her eyes, and a noise in the head. During the attack her eyelids were generally half shut; her eyes sometimes resembled those of a person affected with amaurosis, that is, with a dilated and insensible state of the pupil, but sometimes they were quite natural. She had a dull, vacant look, but when excited knew what was said to her, though she often mistook the person who was speaking; and it was observed that she seemed

to discern objects best which were faintly illuminated. The paroxysms generally continued about an hour, but she could often be roused out of them; she then yawned and stretched herself like a person awakening out of sleep, and instantly knew those about her. At one time during the attack she read distinctly a portion of a book which was presented to her; and she often sang, both sacred and common pieces, incomparably better, Dr. Dyce affirms, than she could do in the waking state. The affection continued to occur for about six months, and ceased when a particular change took place in her constitution.

Another very remarkable modification of this affection is referred to by Mr. Combe as described by Major Elliot, Professor of Mathematics in the United States Military Academy at West Point. The patient was a young lady of cultivated mind, and the affection began with an attack of somnolency, which was protracted several hours beyond the usual time. When she came out of it, she was found to have lost every

kind of acquired knowledge. She immediately began to apply herself to the first elements of education, and was making considerable progress when, after several months, she was seized with a second fit of somnolency. She was now at once restored to all the knowledge which she possessed before the first attack, but without the least recollection of anything that had taken place during the interval. After another interval she had a third attack of somnolency, which left her in the same state as after the first. In this manner she suffered these alternate conditions for a period of four years, with the very remarkable circumstance, that during the one state she retained all her original knowledge, but, during the other, that only which she had acquired since the first attack. During the healthy interval, for example, she was remarkable for the beauty of her penmanship, but, during the paroxysm, wrote a poor, awkward hand. Persons introduced to her during the paroxysm she recognized only in a subsequent paroxysm, but not in the interval; and persons whom she had

seen for the first time during the healthy interval she did not recognize during the attack.

Of the remarkable condition of the mental faculties exemplified in these cases it is impossible to give any explanation.¹

Something very analogous to it occurs in other affections, though in a smaller degree. Dr. Pritchard mentions a lady who was liable to sudden attacks of delirium, which, after continuing for various periods, went off as suddenly, leaving her at once perfectly rational. The attack was often so sudden that it commenced while she was engaged in interesting conversation; and on such occasions it happened that, on her recovery from the state of delirium, she instantly recurred to the conversation she had been engaged in at the time of the attack, though she had never referred to it during the continuance of the affection. To such a degree was this carried that she would even complete an unfinished sentence. During the subse-

¹ In the light of recent research, this is of course no longer true.—G. R.

quent paroxysm again, she would pursue the train of ideas which had occupied her mind in the former.

Mr. Combe also mentions a porter who, in a state of intoxication, left a parcel at a wrong house, and when sober could not recollect what he had done with it. But the next time he got drunk, he recollected where he had left it and went and recovered it.

NOTE A

Medical records are full of instances of forgotten accomplishments being exercised as the result of physical injury or mental shock. During attacks of fever patients have been known to speak in languages they had normally forgotten, while there have been instances when a blow on the head has aroused a neglected gift. Many of these cases are recorded in the works of Dr. Carpenter and other scientific investigators.

Remarkable illustrations are given further on in this note from a standard authority. The following facts dealing with the relationship

between mind and body have a particular interest at the present time.

Dr. Boggs, in a letter to the *Lancet* dated 21 June 1871, writes :

“The only hope of the Parisians . . . which in a great measure kept them alive during the siege, was most cruelly blighted, and you may imagine their disappointment when the capitulation of the city was announced ; the mental shock to some was such that they almost lost their reason. . . . But the most remarkable effect of the siege was the aged appearance of some of the inhabitants : men and women alike seem to have passed over at least ten years of their existence in half as many months. A friend of mine, a distinguished practitioner in this city, nearly fifty years of age, has become so grey and wrinkled and such other changes have taken place in his constitution, as to give him the appearance of a man of sixty.”

“The case has been communicated to me of a lady, who was a native of Germany, but married to an English gentleman, and for a

considerable time accustomed to speak the English language. During an illness, of the nature of which I am not informed, she always spoke German, and could not make herself understood by her English attendants except when her husband acted as interpreter. A woman, who was a native of the Highlands, but accustomed to speak English, was under the care of Dr. Macintosh of this city, on account of an attack of apoplexy. She was so far recovered as to look around her with an appearance of intelligence, but the doctor could not make her comprehend anything he said to her, or answer the most simple question. He then desired one of her friends to address her in Gaelic, when she immediately answered with readiness and fluency.

“An Italian gentleman, mentioned by Dr. Rush, who died of the yellow fever in New York, in the beginning of his illness spoke English, in the middle of it French, but on the day of his death he spoke only Italian. A Lutheran clergyman of Philadelphia informed Dr. Rush that Germans

and Swedes, of whom he had a considerable number in his congregation, when near death always prayed in their native languages, though some of them, he was confident, had not spoken these languages for fifty or sixty years.

“A case has been related to me of a boy who, at the age of four, received a fracture of the skull, for which he underwent the operation of trepan. He was at the time in a state of perfect stupor, and, after his recovery, retained no recollection either of the accident or the operation. At the age of fifteen, during the delirium of a fever, he gave his mother a correct description of the operation and the persons who were present at it, with their dress, and other minute particulars. He had never been observed to allude to it before, and no means were known by which he could have acquired the circumstances which he mentioned. An eminent medical friend informs me that, during fever without any delirium, he on one occasion repeated long passages from Homer, which he could not do when in health; and another

friend has mentioned to me that, in a similar situation, there was represented to his mind, in a most vivid manner, the circumstances of a journey in the Highlands, which he had performed long before, including many minute particulars which he had entirely forgotten.

“A young woman of the lower rank, aged nineteen, became insane about two years, but was quite gentle, and applied herself eagerly to various occupations. Before her insanity she had been only learning to read, and to form a few letters, but during her insanity she taught herself to write perfectly, though all attempts of others to teach her failed, as she could not attend to any person who tried to do so. She has intervals of reason, which have frequently continued three weeks, sometimes longer. During these she can neither read nor write, but immediately on the return of her insanity she recovers her power of writing, and can read perfectly.”—*Intellectual Powers*, Abercrombie.

NOTE B

This patient took a violent dislike to herself in her second character. This kind of antipathy is not uncommon among these peculiarly circumstanced beings. It will be remembered in a recent law case, it was shown that a girl, afflicted with a form of dual personality, wrote letters in one character making most serious charges of immorality against herself.

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have learned to use them, bewildered by the very multitude of their opportunities. Art, manners, culture, taste, suffer by the harassing rapidity where-with life is whirled on from old to new fashion, from old to new interest, until the nervous system of the race itself is agitated and weakened by the never-ending rattle."

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N.B.—I have omitted all reference to standard works on Psychology. These, of course, include Herbert Spencer's *Principles of Psychology*, William James' *Principles of Psychology*, William M^oDougall's *Social Psychology*, and other well-known text-books. I have edited a small handbook, *The Mind at Work*, suitable as a general introduction to the science.

G. R.

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