SUGGESTIONS

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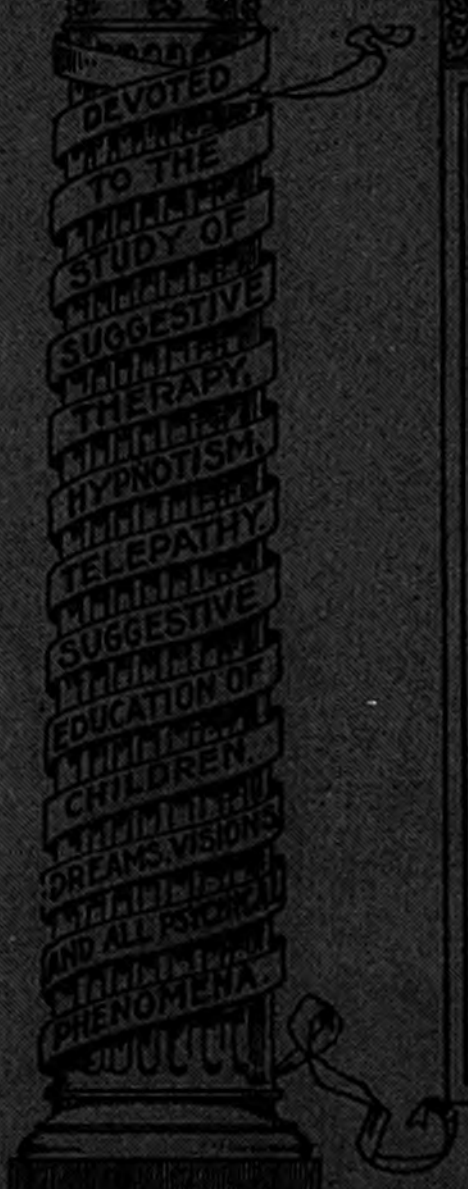

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A Case of Nervous Prostration.

BY HERBERT A. PARKYN, M. D.

4020 DREXEL BOULEVARD, CHICAGO, ILL.

On a previous occasion I pointed out that mental conditions were a common cause for nervous prostration and anemia; and stated that suggestion was the best agent that could be employed to relieve this trouble when so produced. In this article I will give in detail the symptoms and treatment of a case of nervous prostration which was produced by other causes, but which was cured by mental treatment alone.

I was asked if I would undertake to treat a man who was said to be dying in one of the hospitals in this city (Chicago). He had been told by his own physician and the physicians at the hospital that they could do nothing more for him; that he was rapidly growing worse instead of better and that they would be glad to have him call in another physician or take any other form of treatment. Hearing of this, a friend of his who is a subscriber to this magazine, called on me to know if I thought suggestive treatment would aid the patient. After hearing the history and the symptoms of the trouble I decided to take the case. Since the patient had decided to leave the hospital to go to the house of a relative, I advised having him moved first to avoid unnecessary interruption after beginning the treatment.

I found the patient to be a policeman, aged 39, nearly six feet in height and weighing 190 pounds. There was a slight

rise in the temperature, the skin was dry, and the pulse 120. There was an anxious look on his face, the voice was feeble, breathing short and rapid, and the slightest mental or physical effort produced palpitation of the heart. Knowing that his friend had told me something about his case, the first words the patient said to me when I entered, were, "Do you think you can give me any assistance, Doctor? I am in a very bad condition and don't know what to do. I have done everything that I can for myself. I have had the best advice money could procure but I am still helpless and seem to be getting worse all the time. I don't want to die, but what is a man to do? I have never been laid up in my life before and haven't missed a day on my beat in nine years. I don't know what your method of treatment is, but if you honestly think you can help me, I wish you would begin right away. Don't spare any expense, come as often as you think necessary, and I will place myself right in your hands and will do everything I can to assist you."

I had taken a chair beside the bed and held his hand in mine, and when he finished speaking I said to him, quietly and slowly, "Your friend has given me an outline of your trouble, and the treatment you have had. I came down here because I believed I could help you. I intend to look you over and find out all about your trouble, so I shall know how much patching you require, before we turn you out as good as new. I will take my time about doing this. I am not in the least hurry, and since it is evident that my arrival has made you anxious and nervous, I do not wish you to answer another question until you have rested a little. Close your eyes for a little while. I will sit here and talk with you, quietly, asking you an occasional question. You are not in pain at present?" "No." "Very well then, quiet down, and relax all over. Your breathing will become longer, freer and easier. All your nervousness will leave you now that I am here. You will feel at rest, you are resting now and the tone of my voice will soothe you. Your pulse is growing slower and steadier and your breathing easier. This is a large airy room and the air in it is good.

You are enjoying the air for you are breathing normally now, and it is such a relief.

"You are in a large, comfortable bed, everything beautifully clean, and you feel at home here with your relatives around you waiting to follow my orders and attend to your slightest wish. I am here to bring back health and strength to you and am determined to be successful. You are a young man and have always taken good care of yourself. You are simply a little under the weather at present and your treatment has not yet aroused your powers of recuperation. The tendency of nature, always, is to repair, especially in the young. This power of recuperation is still strong within you. It simply requires stirring up. I came here to stir it up and will succeed, since I know what it is, where it is and how to reach it. All I ask is that you resign yourself to my treatment, be patient and I will answer for the results. I see you are resting nicely now, and will leave you for a few minutes to ascertain some facts about the amount of sleep and nutrition you have had. It is not necessary to trouble you with questions which others can answer. Rest quietly, and I will return to you in a few minutes."

All this was spoken very slowly and positively. Personally, I believed what I said, and as I said it I knew that my patient believed it also; already he was following the suggestions, for his breathing had become normal and the pulse had dropped to 90.

I paused every minute or two when giving those suggestions and before proceeding again would suggest that nervousness had gone and he was feeling better. To a stranger, the treatment so far would have sounded like a slow, earnest prayer.

Having ascertained as much as possible from the patient's relatives concerning his present trouble, treatment to date, diet, habits of living, temperament, etc., I returned to my patient. I again took up his hand gently and said to him, "Why! You have rested splendidly and are not the least bit nervous. I have found out much about your condition from your relatives and will not have to tire you with questions.

Talking to your relatives has convinced me that it will not be very long before you are well. There are a few questions that I wish to have you answer personally and if you will now open your eyes we will have a quiet chat."

From patient and friends I gathered the following facts. About six weeks before, he had complained of an inability to urinate without some effort. He consulted a physician who passed a sound into the bladder and gave him some medicine. After this he commenced to suffer from pain and tenesmus. Thinking there might be a stone in the bladder, a specialist in genito-urinary diseases was called in, and a thorough examination was made with the sound, but no stone was discovered. The patient remained on his beat as usual, but went regularly to his physician, who from time to time changed his medicines. He continued to grow worse and complained of feeling very dizzy when walking.

One very hot night, after four weeks of continued misery, the patient fell over while on his beat. He did not lose consciousness, however, and arose, intending to send word to the station to have himself relieved. After a second fall he reached a drug store, but had scarcely entered when he fainted and was then taken to the hospital, where several physicians spent over three hours in restoring consciousness.

He summoned his physician immediately and engaged a private room. Irrigation of the bladder was commenced at once, various medicines and a special diet were prescribed, but the patient continued to grow worse rapidly. The nervousness was so great that he was unable to obtain sleep unless given a powerful hypnotic, and he always aroused from such a sleep feeling exhausted and unable to retain the slightest article of diet without great distress. The heart became weak and irregular, the breathing very difficult. Purgatives were given repeatedly to overcome the constipation. Stimulants were administered at short intervals in an endeavor to keep up his strength, but to no purpose. It was at this time and after a consultation was held, that his physician told him he had exhausted his resources and could do nothing more for him.

The patient then declared that if he were going to die he wished to die with his relatives around him, and he had made arrangements to be moved when I was consulted

In addition to the above facts I discovered that the dizziness had existed more or less for the past two years, and that constipation and dyspepsia had existed for four years. Hemorrhoids were present, and two years before his present trouble the patient had suffered slightly from asthma. Dating from the onset of constipation, his strength had gradually been growing less, and for some months past he had felt the necessity of prolonged rest. Memory and concentration had become so poor that anything requiring mental effort was carefully avoided. Irritability invariably resulted from an effort to concentrate the attention, when called upon to give an answer which required an exercise of the memory. The patient had always been a teetotaler, and a very light smoker, and had never suffered from venereal disease.

I examined his heart, but could find no evidence of organic lesion. The patient complained of feeling sore all over the chest. The soreness, he said, was the result of the "pounding" given him by the various physicians in consultation. I also found tenderness over the bladder, constant desire to micturate, burning and smarting along urethra during and after micturition, etc., in fact, there was present every symptom of an acute inflammation of the bladder.

I weighed the facts presented to me and decided that my patient had for some time been threatened with nervous prostration, and that the inflammation of the bladder which resulted from the careless use of the sound had precipitated the attack. I decided that the case was a prime one for suggestive treatment, and that suggestive treatment, used alone, could cure the trouble. "What!" I imagine I hear the reader say, "attempt to cure an inflammation of the bladder with suggestion alone? How absurd!" Perhaps it was absurd, dear reader, but, by the use of suggestion alone, the patient was well enough and strong enough, after receiving one treatment each day for ten days, to walk eight blocks and take a street car ride

of several miles to receive treatment at my office in the School. After a month's daily treatment given at the School the patient was dismissed cured; feeling stronger than he had in years, and with every trouble, including the hemorrhoids, completely relieved.

I insisted that the patient be granted at least three months' leave of absence, to enjoy the mental and physical rest to which he was entitled after nine years of unbroken service.

My diagnosis and treatment resulted from the following soliloquy and the line of suggestion adopted may be deduced from it:

"Here is a patient, young and well developed, good family history,—no previous serious ailments or venereal troubles,—in well-to-do circumstances and without a care or worry excepting his health. The only organ in his body in which there is other than a functional trouble, so far as I am able to judge, is the bladder and the condition there is, to my mind, not sufficient to produce so complete a collapse. For four years he has been complaining of failing health. The presence of constipation and dyspepsia for four years indicates that during that time digestion and assimilation have not been carried on properly. Since a man's strength depends upon digestion and assimilation of food, it is obvious that the continual loss of strength in the patient can be accounted for by the failure of his stomach and bowels to perform their functions. The blood supply to the body is also dependent upon the stomach, bowels and lungs for its sustenance in quality and quantity, and the fact that any interference with the source of the blood supply will soon produce a diminution of the quantity of the blood in the body, will account for the rapid breathing, the quickened heart's action, the loss of memory and concentration, the dizziness, the general weakness and the failure of the bladder to heal rapidly under ordinary treatment.

"The force of gravity plays an important part in the circulation of the blood. The heart has always to overcome the force of gravity in sending the blood to the head and any reduction of the general supply is first noticed in the head; so

that when the amount of blood in the body falls below normal, the functions of the brain are interfered with.

"This patient has at times taken medicine to assist digestion and to produce an action of the bowels, but such treatment is only palliative and does not remove the cause of the troubles, which are generally found to be worse when the medicines are discontinued. Wherever nature is supplanted by artifice, nature always yields the palm. When digestion is assisted by drugs the quantity of the drug generally requires to be increased as the stomach becomes less accustomed to doing its work. To be sure, strength is often built up by the aid of digestants, but it will be found that unless the prime cause of the trouble is first removed by design, or, as often happens, by accident, the patient will surely return to the condition for which the digestants were prescribed.

"I am satisfied that this patient has never given a thought to the source of his strength and knows nothing of the necessities for the preservation of health.

"Previous to joining the police force he has always led a regular, active life, and in the changes required in his regular habits of eating, drinking and sleeping, when he became a night patrolman, may be found the first cause of his loss of strength. Eating at irregular hours, neglecting one meal and overeating at another, curtailing the hours of sleep to enjoy the pleasures to be found in the daytime, etc., have all played their part in the reduction of his vital force and circulation. Although feeling poorly, his pride in the fact that he has not lost a day from duty, has stimulated him to keep to his post. At the first temporary inability to urinate he became badly frightened, and the passing of the sound and the inflammation followed. I find that for months he has been drinking about four quarts of water a day, and the excessive activity of the bladder is preventing the resolution of the trouble in that organ. I can imagine how the knowledge of the fact that he had bladder trouble caused him to worry day and night; and how this mental condition, coupled with the medicines taken, to say nothing of the constant pain and exceedingly hot weather,

had removed all desire for food and produced insomnia. It required but a few such days on his beat to land him in the hospital, where he was told that he was dangerously ill. He was unable to retain food, and the constant anticipation of the pain and unpleasant symptoms incident to irrigation of the bladder had only aggravated his condition.

"I see nothing to prevent the complete recovery of this patient if he can gain a little strength, but to do this he must retain and digest food. The stomach is the organ which has to be stimulated to perform this function. Shall I use medicines? No. They have all been tried and found useless. His whole nervous system is disordered and he has lost control of it. Thought tends to take form in action, and this man's whole thoughts have been filled with his diseases and death. The controlling power of his nervous system and his thought lies in his brain under normal conditions, but the brain has lost its control and its inability to perform its functions is due to the lack of nutrition. Cannot I get nutrition to that brain by lowering the patient's head? Yes, but the act of doing so may make him more nervous than ever and probably he would not permit it.

"It is evident that this patient is too weak to reason properly, still he must think the thoughts that I wish him to think and let me do what I know is best for him. To accomplish this I shall, without his knowledge, place him in the suggestive condition, although even at present he is highly suggestible owing to lowered vitality and consequent inability to reason well. This suggestibility has undoubtedly been employed during his recent treatment, unconsciously, to aggravate his condition.

"Once in the suggestive condition I shall control his scattered thoughts and keep his mind filled with the thoughts I wish him to have. He will not question what I tell him for everything I suggest will be absolute truth, and every suggestion in this condition will have an exaggerated effect upon his mind and body. In this way I shall quiet his nervous system at once, and assure him that there will be no more washing out

of the bladder. I will give him thoughts of health in place of disease. I will replace despair and discouragement with encouragement and hope. I will induce in him a desire to have me lower his head and with the lowering of the head will come a general stimilation of the brain and its centers, including those of respiration and digestion, and the patient will obtain more self-control.

"When I have succeeded in bringing this condition about, I know from experience that the stomach will retain food, administered at first in small quantities; that I can control the patient's sleep and regulate his bowels by suggestion alone; that with the relief of the constipation the irritable condition of the rectum, which is assisting in producing the shortness of breath, will be relieved and that with the improvement in general nutrition the bladder will likely heal in time."

At the end of the first treatment, which occupied about an hour, I left the patient asleep with some food digesting in his stomach. Nutrition was given at intervals during the night and next morning I found he had slept fairly well during the night and was feeling stronger and happier, and had not suffered much from the bladder trouble. From that time on, every day found the patient stronger with the result I stated at the commencement of this article.

What Shall We Do With the Children of the Slums?

CARRIE M. HAWLEY.

What better evidence do we need that the feeling of brotherly love and kindliness is continually growing stronger than the fact that in every civilized country so much is being done to-day for the unfortunate sons and daughters of earth. Every city is full of institutions, organizations and individual workers, trying to solve social problems and benefit mankind.

There is no single branch of this work, however, that appeals to so many people, as how to aid helpless children that are born into homes of vice. New York is famous for its public and private help to dependent children. One of its prominent workers recently said: "I began the work a few years ago with enthusiasm. I am continuing it in despair. The average yearly increase of population in New York in the past ten years has been thirty-eight per cent, while the increase of dependent and delinquent children has been ninety-six per cent."

We must not become disheartened, however, if results do not reach our expectations, for the evolution of the human race has been slow. Conditions are certainly improving and the attempts to alleviate suffering have been wonderful factors in character building. In a recent conversation with a friend concerning a woman whose life seemed to be absolutely worthless, I made this remark, "Why does the Lord let such a woman live?" My friend replied, "To discipline others, my dear."

Is it advisable to separate children and parents? is a question that should have the most careful consideration. If cruel

and inhuman treatment is sufficient grounds for separation we can go into some of the best families (so called) and tear them asunder. It is related of Frederick William of Prussia that he had an unaccountable hatred of his son, who finally became Frederick the Great. When the boy was eighteen years old his father flogged him. In response to a remonstrance from a courtier, who feared the youth might go and take his life, the cruel King replied, "The boy has not spirit enough to commit such an act."

In our zeal to alleviate suffering we must be careful not to exact more from the ignorant and oppressed than we do off the enlightened and well-to-do, for "Here and there my lord is lower than his oxen and his swine."

The cases are rare where parents have no love for their offspring, and children feel parental love even through their suffering, and crave it as a plant craves the sunlight. Quite as many human beings degenerate through lack of love as by cruel treatment. I was much interested in a little scene in a railway waiting room recently. An Italian woman sat holding a baby boy of about two years. The woman looked tired and the child seemed to annoy her with his attempts to play. He would put his dirty little hand up to her cheek, and she would slap it—so hard it brought tears and a little cry of pain from the child. Then the mother would press the little fellow to her heart a moment as though sorry for what she had done, and so sweet to the child was her embrace that several times this occurrence was repeated. He would bear the blow to receive the caress.

There is no doubt but that evil associations and bad environment usually make immoral men and women; but an examination of our prison records will show that there are many men behind iron bars who were not born or reared in the slums, and money and influence are keeping out many more who belong there. If zealous workers for a better civilization feel it their duty to take a child from his parents in the Whitechapel district because he is being taught to steal food or clothing, ought not our good reformer to feel it his duty also to take

from his parents the child of a Broadway money king who is being taught how to steal millions?

Again, what is the difference between the mother in the slums who is openly leading her daughter into sin and sorrow, and the mother of fashion who permits her daughter to have as companions those whom she knows are immoral, but who have wealth or "social standing" to cover their sins? Is not the educated woman a greater criminal than the uneducated one?

Another side of the question to consider before separating children from their parents is the effect that a separation will have upon the mother or father. The natural love of even an animal for its offspring, just as long as it needs care and protection, is a God-given instinct. If there is a spark of tender feeling in a woman's heart she has it for her child, and when you take this away from her, telling her she is unfit to care for her little one, you rob her of the last ray of hope and self-respect. If she has already lost these, by taking her child from her you relieve her of this responsibility and care and give her greater freedom for debauchery. She goes on bringing more children into the world to be cared for by the public.

Would it not be better to endeavor to raise parents and children together? We are all aware of the seeming impossibility to do this in many cases, but might it not be done more often than it is done? Disease or want are almost invariably the leaders to vice. By removing these may we not liberate men and women of even the lowest type? The doctor is needed before the preacher, and hunger must be satisfied before we can successfully appeal to love. A few days ago Dr. Thomas of Chicago said: "When we have better conditions we shall have better lives. When the working people can have better homes in which to spend their evenings fewer will go to the saloons. When poor working girls get better wages fewer will fall by the way. The economic question is at the bottom of social order."

When we raise fresh air funds to send little children into the country, can we not raise a little more money and send their wornout fathers and mothers, too? Show them how beautiful

the world is and let them feel that kind and generous souls are ready to help them, not in charity, but in love. Life then will have a new meaning to them.

Parents that are unfit to raise children are unfit to bring them into the world. Let us work to stop this rather than to devise means of taking care of it after it is here. This I believe to be the rock bottom of caring for the offspring of those of whom we say, "They are so morally low it is beyond our power to raise them." Habitual criminals of both sexes should be treated as we treat the insane. We cut down a thistle plant that its seed may not multiply and damage the land, but no provision has ever been made for controlling the multiplication of vicious humanity.

Can we not do something better for the unfortunate children of degenerate parents than to take these children away from their natural protectors?

How Thought Cures.

T. W. Topham, M. D., New York, N. Y.

The fact that thought may affect the growth and functions of the body is coming to be regarded as a possibility by even the most conservative and material of scientists. The more advanced and speculative members of the medical profession have experimented along that line for a number of years with very interesting results.

In speaking of the effect of thought on the body I am not exploiting Christian science, faith cure or anything of that kind, but am merely giving my individual opinion, which is based on rather a wide experience as a general practitioner of medicine.

In order to understand how a thought can influence the physical organs it is necessary to have some conception of what is called the subconscious mind, which is that part of the mentality that carries on such involuntary actions as the circulation of the blood, the digestion of the food, etc. If

these obscure functions were dependent upon the exercises of the conscious will the very necessity of drawing the breath in and out several times a minute during one's lifetime would be such a stupendous effort as to appall the bravest and most energetic of creatures. But these matters have all been simplified by a beneficent Creator through the action of the subconscious mind. This mind, while distinct from the thought, or intellectual faculties, may, however, be affected by them, and that sympathetic relationship is the foundation of all the phenomena of the faith curist and the mental healer.

Though these effects are generally unconscious on the part of the subject, there is no reason why this should be necessarily so, and a few simple experiments will convince almost any one that the mind may have a conscious effect on the body. One of the simplest experiments, though one which is of no use in a practical way, is to fix the mind intently on a certain part of the skin—say the inside of the wrist. If the mind is not allowed to waver from the point, in a few minutes the surface of the wrist will be suffused by a warm glow and an itching, burning sensation will appear. One of the most general effects of this concentration of thought on some part of the body is the restlessness which ensues and the consequent difficulty of holding the part still for any length of time. It is, therefore, easy to understand how the constant dwelling of the mind upon some slight or imaginary ill may aggravate the condition if existent or even cause it to appear if imaginary.

A curious case of this kind came under my observation not long ago. A young woman patient of mine consulted me about a hard lump in her throat, which had been gradually getting larger for some time. She seemed very much troubled about it, and confessed to me that there were few moments in the day in which the fear of its developing into a malignant growth was absent from her mind. On examination I found in her throat the purple congestion which is frequently encountered in connection with cancer. After consulting another physician I decided that, on account of her fear of cancer, it would be not only useless but cruel to enlighten her as to the real condition of her

throat. So we constantly referred to the swelling as a simple and common enlargement of a gland. The patient, thus reassured, ceased thinking about her throat, and after a few weeks the swelling naturally began to diminish in size, and at last completely disappeared. Hers was doubtless an exceptional case, but it goes to show that such fear-thoughts may have tangible effects on the physical plane.

There is an old superstition, which doubtless originated among people who understood the principles of mental therapeutics, that if a child of stunted growth is placed beside a young sapling and a peg driven into the sapling on a level with the top of the child's head, as the young tree grows and the distance between the ground and the peg increases the child will also begin to grow. If the child really were to become interested in the procedure and should earnestly watch the growth of the sapling, I can understand how such attention on its part might impress its subconscious mind with the idea of growth so strongly that its body would respond to the impulse and actually begin to grow.

I think that the rapid growth of a child has often been augmented by the constant exclamation of its relatives and friends of: "Why, how that child is growing." Nervous children become more nervous when their attention is called to their condition by doctors' consultations with anxious parents in their presence, while the little sufferers from St. Vitus' dance or chorea become much worse on seeing that their antics attract the pitying attention of their elders. Most doctors have found that a child whose parents are terrified when a case of measles or scarlet fever breaks out in the neighborhood is much more apt to contract the disease than is the little ragamuffin who comes and goes when he pleases, without thought or fear of measles.

Every physician will remember the great number of dysenteric and diarrhœal cases he was called upon to treat during the cholera scare a few years ago. At that time there were about three times as many cases of that kind as are usual dur-

ing the summer months and most of them were undoubtedly caused by fear alone.

The cases of imaginary heart disease are innumerable. Many women whose hearts are perfectly sound become possessed with the fixed idea that they are the victims of heart disease, and the strangest part of it is that they exhibit many of the minor symptoms of the real affection. This notion sometimes becomes a monomania, and a woman suffering from nothing more serious than indigestion will go into a sinking spell and summon a physician, imagining herself at the point of death. To tell such a woman that her pulse is full and regular and her attack of heart failure a figment of the imagination would be quite useless, for she would not believe it. Hypochondria is a complaint which should receive very much more attention than it does at the hands of medical practitioners, and the wisdom of encouraging its victims in their delusions is a nice question of ethics and expediency.

It is very amusing to an old practitioner to receive the confidences of young medical students who fancy they have discovered in themselves symptoms of obscure and terrible diseases which they are studying. This experience is universal among medical men and has given rise to many practical jokes. A well-known medical scientist is quoted as saying that every first year's student is suffering in silent agony from four diseases, one of which is heart disease and another cancer of the parotid, both diseases, of course, being purely imaginary.

If people, especially women, would realize the absolute uselessness of worrying over either real or fancied complaints, the general health and happiness of the human race would be very much improved. I have known nursing mothers to worry so persistently over crying babies that the poor little mortals were very nearly poisoned through drawing in the impulses of fear and nervousness with every drop of the mother's milk. If those over-anxious mothers could only understand that crying is one of nature's ways of expanding the infant's lungs, their children would stand a much better chance of becoming healthy men and women.

Nothing so enervates and demoralizes the whole nature as fear. In one form or another, it is responsible for nearly all the evil which curses the world.

Suggestion in Religion.

J. E. WILLIAMS, STREATOR, ILL.

Editor Suggestions addressed:

With one sententious phrase, you seem to dispose of the whole matter of Christian Science and Religion in your April number. In your editorial comment, you say: "Religion in the form of Christian Science * * * is simply auto-suggestion."

To this statement I take no exception. It seems to me both scientifically and philosophically sound; and yet its very brevity, as well as that of the article of which it forms a part, seems to be calculated to give a false emphasis to your treatment of the subject. The editorial need for crispness and compactness of statement is sometimes met at the cost of the scientific spirit. In some cases inadequacy is almost as misleading as inaccuracy. Now, in the editorial in question, the propositions are throughout sound, and yet the effect, on the whole, is disappointing to one who sets a high value on the possibilities of suggestion in religion. You seem to have the air of one saying: "This Christian Science fad is of little conse quence; it is only suggestion." And, coming from such an eminent exponent of suggestion, this attitude strikes one much as it would were an orthodox Christian to say: "Jesus Christ does not amount to much; He is only God."

That religion is born of suggestion is a profound truth, but this does not militate against its potency or reality; rather does it give to suggestion a greater dignity, a more comprehensive scope. Religion is now, as it ever has been, the supreme fact in the emotional life of man. Twenty-five hundred years ago the gospel of Gautama made Asia mild; five hundred years later the gentle teachings of Jesus tempered the cru-

elty and moderated the licentiousness of Rome; still later Mohammed fused the wandering nomads of the Great Desert into homogeneity by the fire of a religious fervor that is not yet extinguished.

The spirit that inspired the Crusades, that animated the Revolution of Luther, is not dead, nor can it die while the great questions of Consciousness, of Life, of God, remain shrouded in the mystery of the Unknowable. Science may open up wider and wider vistas of knowledge, it may classify and arrange myriad and manifold groups of phenomena; but the Ineffable Reality which underlies and transcends phenomena will ever elude it, and the attitude of man toward that Unknowable Reality will forever be the supreme fact in his life.

And note carefully here, it is precisely because the Ultimate Reality is unknowable that man's attitude toward it must be governed by suggestion. If all of man's relations to God were scientifically demonstrable as are his relations to earth and air, and to the facts of the objective universe, then they would be subjects of reason and not of suggestion. Religion would then be an exact science; and man, having eaten of the fruit of the Tree of Knowledge, would be co-equal with God.

But since those relations are not, and never can be while man is man, scientificably ascertainable, the function of suggestion in creating and directing his attitude toward the source of being becomes of the most tremendous and transcendent importance. For upon the attitude of man toward the myriad aspects of that universal life with which he is environed does his sense of the worth of existence depend. If the power that thrust him onto this scene of action seems to him wise and beneficent; if he can feel that he is one with that power; and if he can sense in himself and his surroundings something of the beauty, the love, and the majesty of that power; then life for him will have a more august meaning, and he will face its difficulties with a nobler courage, a higher hope, a serener faith.

It should be borne in mind that man cannot escape having a religion. If he have not a good one, then he will have an in-

different or a bad one. His religion is his life-conception, his attitude toward and his sense of relation to "that infinite and eternal energy from which all things proceed." He can no more avoid it than the American voter can help having a political economy—though he may never have heard the term.

Since, therefore, man must, by the cravings of his nature, and by the logic of his mental constitution, be compelled to adopt some religious attitude, and since that attitude must be created by suggestions,—or by faith, as the theologians are wont to term it—it follows that psychology must in the future accept its responsibilities and provide for the exercise and control of the religious function in such manner as will accord with scientific truth, and with the higher moral and spititual development of man. The mission of suggestion does not end with the healing of the body, important though that be. It will not forever be content to deal with symptoms, with particulars, with isolated facts, but will deal confidently with the broadest generalizations, the largest affirmations of the human soul. It will speak confidently because its subject-matter will be the beneficence of the universe, the dignity and worth of manhood, and the love, the goodness and the beauty of that divine and universal life of which man is the highest manifestation and incarnation.

This applied psychology will, in its religious aspect, be dogmatically optimistic. It will be so because it will be dealing with subjective facts and conditions. The sense of the worth of life is purely subjective; the optimistic attitude is not an objective fact to be described, but an inward state to be achieved. Scientific criteria which are authoritative in the objective world do not obtain here. In this realm suggestion is paramount; the inward world it creates needs no objective witness to testify to its verity. Here man is free; here his creative imagination finds unlimited scope; here he is given the privilege of acquiring that attitude, that outlook, which, fronting in every direction toward life, finds nothing to dismay and everything to cheer, encourage and to inspire.

It is because Christian Science has vainly addressed itself to the creation of such an attitude, such an outlook, that we can afford to be lenient toward its crudities. It has contributed valuable data to psychology, and has demonstrated anew the dynamic potency of ideas and ideals. While it is to be regreted that it has erected its superstructure on an unsound philosophic foundation, yet, none the less, in the art, the method and the practice of applying religious optimism to the cure of the ills of life, it has done a work the world can ill afford to spare. Every new movement has its extravagances. Christian Science, perhaps, has no more than did the early Christian church, and who shall say but this despised sect, these Nazarenes of the Nineteenth Century, may not furnish the initial impulse to the new world-movement which shall blossom into the true religion of idealism, of optimism, of psychology?

What Cures Disease?

S. F. MEACHAM, M. D., OAKLAND, CAL.

A personal letter from T. M. Dromgold is in my hand, that shows him to be not only a thinker, but one that is looking out for the best, and wants that in a digestible shape, and while I shall be unable to answer his question without repeating what I have already said on some former occasions, the importance of the theme is my excuse for the repetition ; hence I will ask all those who are already familiar with what is here presented, to forego criticism in the interest of those who are new in the work.

SENECA, ILL., April 20, 1899.

S. F. MEACHAM, M.D., *Dear Doctor:*—I received a sample journal of SUGGESTIONS, December issue, wherein you ask many questions as to what cures disease. If you have answered them and will send me the conclusions I shall be grateful. I confess I have not been able to put suggestive therapeutics to practical use, and so far no one has advanced any idea to me of how it is done; but all tell what they do; what others do, etc., but this

does not help me to do it. Believing it is done is worth something. Doctor, you seem to handle adjectives and ideas as one worth following, and capable of leading, and of answering questions.

I have never yet been able to comprehend how medicine did act, or whether it acted at all. It is more easy for me to state that it is a dead substance, and as such can have no action; but vitality acting on medicine must result in reaction; and as there can be no action without reaction, then all things must act kinetically—yet to me, it runs us into the ridiculous; as when a man strikes his head against a stone wall, the wall rebounds. A flea jumps from earth and returns,—the earth rebounds. A stone dropped in mid ocean causes all the water in the ocean to move in order to let it down!

Doctor, should we say all things act theoretically or kinetically with nowhere to stop? Is there nothing dormant, nothing at rest: and all Christendom teaching a place of rest? I sometimes think science has gone mad. It can have no home, no place, but the universe,—earth being too small for the intellectual activities of our being. And where are we? Is it correct to state that we are lost in mystery? Is all mystery? Does echo answer—"Mystery"? Awaiting yours,

T. M. DROMGOLD, M.D.

The question is, how to handle a special case by means of suggestion. Let us suppose that A has come for treatment and that his trouble is a chronic pneumonia. I select this as it is familiar to all and the pathology is also well known to all. I also select it as it is one that is acknowledged by all to be organic, and most people that are not perfectly familiar with suggestion and also with our ideas of classification of diseases, think that chronic troubles are to be handled by drugs alone. So, while the doctor himself has passed this point, and gotten where all honest and progressive men sooner or later get, that is, where they wonder whether drugs do really any good, and if so, how they do that good? I select this trouble so that I may be able to say a few words that I hope will at least lead to thought. Now we have our pneumoniac with us, how shall we

proceed? First, prepare him by explaining the process to him and do this in a manner that he will understand. Drag the subject down out of the clouds where it is kept by most persons that attempt to talk about it. Give him to understand that you are dealing with real forces just as much as when giving medicines. I usually illustrate it to them in this way. When a person lifts a weight of 50 pounds with one hand the deltoid muscle must sustain a strain of 2,000 pounds, if the weight is placed at arm's length. Now, this same muscle, when relaxed, will not hold 250 pounds. What this added power is no one will probably ever know, or, at least, no one has any idea now. We do know this about it, though, that it is subject to the will of the party using it. We simply direct the attention to the arm with the desire that it move and the thing is accomplished. The details of the process are not known by anyone. The muscles and nerve that are concerned are not even known, let alone the other many details of the process. This added force of 1,550 pounds then is subject to direction by desire and attention. In any other action of life where the muscles are used this same thing is true. Attention and desire are the directing agencies. Now, this shows us that when we direct our attention to a portion of the body we turn into it a force of great magnitude, especially when the attention is accompanied by desire or expectancy. In suggestion we utilize this immense power, and the process is similar to that which we utilize every day without making any mystery of the matter. It really makes no difference what this force is in itself, as the results to the sick will be just the same whatever it may be. The platform in this respect is so broad that materialist and spiritualist can stand on it without being crowded. Having, as above, or by some other way, impressed him with the idea that thought is a force and that it can be used just as he uses it every day without that bugaboo of hypnosis, that throws an air of mystery about it and tends to drive sensible people away from the matter. When they understand this much, you would have less difficulty to use even hypnotism, if you so desired, as it is easy to advance a step and show the reasonableness of the mat-

ter from this standpoint of utilizing this resident force *to cure* parts instead *of move* them as they are doing every day, many times. This can also be made plain to them by showing them that the force used is the thing that builds the cells and body to start on, and the only force that can even repair a cell. No medicine or other force outside of this is known that has either building or repairing power. So, no matter whether the case be treated with drug or by direct appeal, this is the one force that must be used in any case whatever; the difference being in the way we get hold of it. Now, proceed by teaching them to relax every muscle so as to lessen the resistance to the flow of blood to the surface, for the more blood there is in the surface the less there is in the brain to stimulate it. Next, close the eyes to shut out stimulation from the immediate surroundings. Make passes down over the body with the hand and the attention will follow the hand and the blood follow the attention, lessening still further the blood stimulating thought. Now request the patient to look toward the nose, the eyes being still closed so as to give him something to think of besides what you say and something that will require little effort and lessen stimulation. Next, breathe deeply for the same reason and as the increased lung action will directly draw an increased amount of blood there out of the brain. If the above is carried out well you will have a favorable condition for suggestion, one that for most purposes is superior to the sleeping state, as the interest of the patient is awakened and the power of self-help increased and the time brought closer at each sitting when the patient can do for himself in most matters, without the intrinsic guidance of the physician. Now, direct the attention to the lung with the promise of relief. The attention is thus directed to the point of trouble loaded with the expectancy of relief. Please keep in mind that every mental state and every modification of such state is a real force that builds up or tears down according to the nature of the idea. Hence attention, desire, and expectancy, are all powers for good. Load it with hope, contentment, and all other positive states that can be utilized for good. Suggest what you wish

to be true, not try to drive away what you are pleased to call the disease, as that is a lack and cannot be driven. Darkness, for instance, cannot be driven out of a room as it is simply absence of light, but light *can* be turned into it. So, cold cannot be driven from a space, but heat can be turned in and, as disease is lack of harmony, harmony can be restored, but there is nothing to drive out, hence the aim in all suggestion is to turn a positive current of good, and hence harmony, into the thought life of the patient, and from there it is only one short step to the bodily life, and this will be taken if kept in the mind. Remember, also, that in directing the attention to the lung, you do more than turn the stream of creative and repairing force there, important as that is. You, at the same time, send more blood there, and upon the blood alone does the cell as a machine live. The blood furnishes the material that the life forces must use in their reparative work. We have created no power, we have simply concentrated and directed a force that was already resident in the body and charged it with a mission to perform that is directly in the line of its every day work. What would we do for our case of pneumonia if we gave him a drug? Each cell is surrounded by a sea of lymph that is not crossed. This is the nutrient sea of the cell, containing all the nourishment that the cell can by any means utilize for its repair. It is the dumping ground for the cell waste also. We can increase the amount of this sea in the body at large by increasing the amount of liquid drank. We can increase the amount in any portion of the body by directing the blood to that part. By doing this we increase the amount of nourishment that can be dissolved and kept in the vicinity of the cell for its use, and the amount of waste that can be gotten rid of. Now, if we give a drug it will be added to this sea and, by being in the vicinity of the cell, it may, if it vibrate in harmony with it, influence it for good or ill, as the case may be. A drug then may do good, *not by expelling a disease*, but by stimulating or depressing the cell action so as to work faster or slower according to the nature of their relation to each other. A drug then, the same as suggestion, must depend at last

upon the resident power of the cell to do either good or harm. The difference being, that we can tear down a cell by purely extrinsic force, but cannot repair it without utilizing the resident power of the cell itself. The fact is, then, that we do practically the same thing in all cases of cure. We awaken the force in the one case by sights or sounds from an individual, and in the other case by the vibratile power of drugs as chemical action so called. The advantage is in many cases on the side of suggestion, as you can direct it where you wish it to go, but there are times when the drug will not go where it is needed, in sufficient quantity to do the work required, for the reason that the bulk of the blood and also of the medicine goes to some other part of the body. Suggestion will in all such cases be an aid to the use of drugs themselves, as they can be directed by our influence over the circulation to the part we wish to affect. The reason that so much objection is offered to suggestive therapeutics is that thought has not been clearly held in mind as a force and it was not clear that we were dealing with something tangible when so treating disease. This kept in mind and it is readily seen that depressing thought is poisonous and destroys bodily tissue, while all hopeful thought is a creating and upbuilding power.

Again the doctor asks, Is there no place of rest?

We do not know; all that we really do know about it is that all that we know is of, and about, motion of some kind. If any place of real stillness and freedom from motion exists, it does not exist for us, nor can it, as long as we are constituted as we seem to be now. All that we know of the outside world is known through change. Diseases of all kinds are simply groups of changes more or less definite. There may possibly be something back of the changes that possesses stability, but if so, we never get hold of that, the change alone is known to us. Even in the realm of mind a change of state seems to be essential to consciousness at all. So I think that we may at least conclude that if rest exists at all it is not for us. Everything not only seems to be in motion but to be interdependent. No hard and fast lines can be drawn between any two departments of nature. All diseases are kindred, and all mentality related to all the other forces of nature. Keep this fact in mind and it is plain that the mental therapeutist is dealing with real forces, that are allied to the other forces of the world in which we live. The method of treatment is but a choice of the forces used and the sensible man uses the one fitted to the individual case in hand.

Memory.

M. S. FIELDING.

Of all the attributes of the human mind none is more wonderful than memory. It may be defined as a function of the soul. It certainly belongs to, that other self which dwells below the doorstep of our objective consciousness; for only under abnormal conditions do we exhibit that transcendental memory, which has led to the conclusion that no mental impression, however slight, has ever been lost. Just here we enter a field of mysticism upon whose area the Society of Psychical Research has thrown some light; but still there are shadows and illusions which remain, unless we are willing to admit the fact that the real self dwells in a domain not dominated by the physical existence. Under certain states of consciousness (or unconsciousness) events that have long been forgotten are turned up, so to speak, and are reproduced with all the freshness of yesterday's experience. In the delirium preceding the death of very old people, it is not uncommon to hear them speak of the scenes of their childhood. They evidently live over again the days of long ago. The old sinner Falstaff "babbled of green fields" on his death bed,—not a cup of sack or a fat capon entered into his visions. Dame Quickly tells us, "I saw him fumble with the sheets and play with flowers and smile upon his fingers' ends." How sweet to think that the things which are good and pure remain with us, however battered and besmirched we may be; and that they persist, and shall blossom in futurity because they have in them the principle of endurance—of life—even as the seed found in the hand of a mummy, blossomed after two thousand years' imprisonment in an Egyptian tomb. It is another way of saying:

> "One accent of the Holy Ghost
> The heedless world has never lost."

People who have narrowly escaped drowning, tell how the events of their lives flashed before them in the moments pre-

ceding unconsciousness. It was as if the great wheel of memory suddenly revolved showing at a glance the experience of years in its entirety.

Mr. Coleridge in his "Biographia Literaria" tells of a very interesting case of subjective memory.

"It occurred," says Mr. Coleridge, "in a Roman Catholic town in Germany, a year or two before my arrival at Gottingen, and had not then ceased to be a frequent subject of conversation. A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever, during which, according to the asseverations of all the priests and monks of the neighborhood, she became possessed, and as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek and Hebrew, in very pompous tones, and with most distinct enunciation. This possession was rendered more probable by the known fact that she was, or had been a heretic. Voltaire humorously advises the devil to decline all acquaintance with medical men; and it would have been more to his reputation if he had taken this advice in the present instance. The case had attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the town and cross-examined the case on the spot.

"Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences, coherent and intelligible each for itself, but with little or no connection with each other. Of the Hebrew, a small portion only could be traced to the Bible; the remainder seemed to be in the Rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In the town in which she had been resident for many years as a servant in different families, no solution presented itself. The young physician, however, determined to trace her past life step by step; for the patient herself was incapable of returning a rational answer. He at length succeeded in discovering the place where her parents had lived; traveled thith-

er, found them dead, but an uncle surviving; and from him learned that the patient had been charitably taken by an old Protestant pastor at nine years old, and had remained with him some years, even till the old man's death. Of this pastor the uncle knew nothing, but that he was a very good man. With great difficulty, and after much search, our young medical philosopher discovered a niece of the pastor's who had lived with him as his housekeeper, and had inherited his effects. She remembered the girl; related that her venerable uncle had been too indulgent, and could not bear to hear the girl scolded; that she was willing to have kept her, but that, after her parent's death, the girl, herself, refused to stay. Anxious inquiries were then, of course, made concerning the pastor's habits; and the solution of the phenomenon was soon obtained. For it appeared that it had been the old man's custom for years to walk up and down a passage of his house, into which the kitchen door opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added that he was a very learned man and a great Hebraist. Among the books were found a collection of Rabbinical writings, together with several of the Greek and Latin Fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system."

There are several cases on record of marvelous memory in the normal condition. Abbott tells us in his Life of Napoleon —"He received all letters, read them, and never forgot their contents. . . . So retentive was his memory that scenes over which he had once glanced his eye were never effaced from his mind. He recollected the respective produce of all taxes through every year of his administration." In Boswell's Life of Johnson we read:—

"He was uncommonly inquisitive; and his memory was so tenacious that he never forgot anything that he either heard or read. Mr. Hector remembers having recited to him eighteen

verses, which, after a little pause, he repeated verbatim, varying only one epithet, by which he improved the line."

Sir Walter Scott found his wonderful memory a burden at times, as there was much he remembered which he considered useless, and which he would have preferred to forget.

In the evolution of thought, no more essential thing than this new-old fact of a deeper consciousness has been laid hold of. It explains much that otherwise would remain inexplicable. Democritus put out his eyes with a burning glass that he might become more intimately acquainted with his inner self by thus cutting off these inlets to the soul. The Daemon of Socrates spoke to him in an audible voice, directing and warning him under all circumstances.

In order to understand ourselves we must accept the spiritual basis of being; otherwise we possess only crude inferences and distorted philosophy. "Scientific study of the transcendental consciousness shows that perfect memory is one of its attributes. If, then, the soul is immortal, memory must be enduring, and personality, instead of being submerged, must become more fully realized and more strongly accentuated by being released from material conditions, which tend to assimilate individualities to a conventional mould."

Mnemosyne (memory) was the mother of the muses. The old Greek philosophers had a wonderful grasp of essentials. The "frozen music" of their sculpture expresses a subtle harmony of thought, real and ideal, that bears directly on human life. Memory is still the mother of the muses; the motor-spring to all endeavor and inspiration. George Eliot beautifully expresses the thought in "A Minor Prophet:"

> "The faith that life on earth is being shaped
> To glorious ends, that order, justice, love
> Mean man's completeness, mean effect as sure
> As roundness in the dew-drop—that great faith
> Is but the rushing and expanding stream
> Of thought, of feeling, fed by all the past.
> Our finest hope is finest memory."

It is the blazing beacon that lights up the untrodden paths of the future; the source of ethical insight for the solution of

life's problems. No other function of the soul is so inclusive in its operation, for all others seem to wait upon memory,—remorse, love, patience, hope, etc., are inseparable from it.

"Full souls are double mirrors, making still
An endless vista of fair things before,
Repeating things behind; so faith is strong
Only when we are strong, shrinks when we shrink.
It comes when music stirs us, and the chords
Moving on some grand climax, shake our souls
With influx new that makes new energies.
It comes in swellings of the heart and tears
That rise at noble and at gentle deeds—
At labors of the master artist's hand
Which, trembling, touches to a finer end,
Trembling before an image seen within."

The Development of Mentality

M. J. MURPHY.

There was never a time in the history of our world when rare mental powers were so much an essential to success achievement as they are to-day. Competition in manufacture, art, science, commerce and other occupations, has made such demands upon the brain, that the powers which would have sufficed to render their owner famous a century ago, are to-day fitted only for the moderate needs of a country district.

As we note the host of truly great minds serving the needs of mankind in various capacities, we feel like asking of each and every one: "Upon what meat doth this, our Cæsar feed, that he is grown so great?"

The statesman who extricates his country from an international tangle, which might involve millions of lives and unlimited money, wins our admiration and enthusiastic encomiums. We are fascinated by the ideal thoughts painted in the matchless word-pictures of the poet, or held entranced by the strains woven by some master-musician. Burning words from the lips of the orator sink into our hearts and smoulder, only to burst forth later in resistless fervor. The world holds its breath and

then doffs its hat to the daring scientist who wrings the secrets of nature from her very heart and places them at the service of mankind.

Thus it goes. We turn from one to another with the bewildered, wondering eyes of children and scarce know whether to assert that such minds belong to mortals like ourselves or to beings whose other attributes are as godlike. Yea! it might even convince the thinker that the Buddhist theory of incarnation had more truth in it than he cared to admit, even to himself.

The question might be asked:—are these great minds the result of education, or are they thus wonderfully endowed by nature? I would answer, both. Nature first had much to do with it. All people are not born into this world with equal mental powers or similar mental characteristics. As the feet, hands, features or other portions of one person's body may differ from those of another, so will the brains of both possess different natural characteristics. We find children, otherwise healthy, who come into the world with ill-favored and misshapen bodies; so may we look for people who are born with brains, which may be mentally healthy, but lack many qualities requisite for a normal or perfect mind. As we find bodies capable and incapable of great development, so do we find the mental athlete and the weakling, and the progress of intellectual growth depends, first of all, on the cerebral equipment furnished by nature.

It is the opinion of most psychologists that the mind of a new-born child is a complete blank, having received no impressions through the ordinary channels of sensation. The wonderfully complex machinery of the brain lies motionless, awaiting the stimulus that will rouse it into action—action that will not cease until the end of life.

Every impression we receive is conveyed to us by means of the sensory nerves. The excitation of a nerve terminal results in a sensation at the central end of the peripheral nerve, in the brain. Hence the sensation is propogated to the cortex, or outer part of the brain, where is the terminus of the sensory

tract; and here the sensation is converted into a perception. Every sensation that has once been worked up into a perception, is capable of being spontaneously or voluntarily excited anew. The re-excitation or reminiscence of an image which has so arisen, whether by a peripheral excitation, or spontaneously, or voluntarily, brings along with it the recollection of other images. The connecting nerve fibres, by means of which associated sensations are produced, are termed associational tracts.

The aggregate of a great multitude of reminiscental images belonging to different organs of sense make what we call a perceptual idea or percept. In psychology we speak of auditory, olfactory and other reminiscences as *images*. The more memorial images cluster around an idea, the clearer it will be and the easier reproduced, or, in other words, the more it will cling to the memory. As an example: A person desirous of remembering a name will find it much easier to do so if the name is written down, because the auditory image will be the more easily reproduced if once associated with the visual image. The more intense and extraordinary an original impression of sense, the more distinctly will it be reproduced. Time, however, does not spare the mind any more than material substances. After a while the reproduced image is found to have lost its distinctive characteristics, becomes vague, and, in that sense, weaker.

As the brain power of different individuals varies, so does the period within which a memorial stimulus of given power can excite a recollection of an image. Within the latitude of health there are good and bad memories, and memories of different kinds. In pathological cases this action of the cortex may sink almost or quite to zero, or be exaggerated surprisingly.

In the same manner that a large number of impressions are worked together into an image, and a host of images into a perceptual idea, so a complexus of perceptual ideas has for its resultant a thought, wherein there is a representation of the way events occur in general, and of the relation of the ego to

the microcosm. Such general conception of the relation between the inner and outer world makes what the psychologist means by self-consciousness—or, as it has sometimes been called, the consciousness of consciousness, or superintending consciousness.

The procedure of thought is perfected in an arrangement of ideas in sequence. In the waking state there is a ceaseless flow of percepts—that is, a continual thinking process takes place in the brain. These percepts are occasionally excited by the peripheral organs, or they are supplied by inward excitations following the tracts of association.

The sequence of percepts may be determined either involuntarily by spontaneous associations and outward impressions, or by the active exercise of attention. Stimuli from the peripheral organs of sense may be called *centripetal actions*, the operations of association *intra-central*, and the idea due to the will *centrifugal*. The function of the centrifugal action is to bring the ideas into a regular sequence by excluding centripetal percepts of an unsuitable character, and by strengthening some associations and weakening others. In common speech we call this centrifugal action *attention*. It will readily be seen that this centrifugal action fills one of the most important offices of the mind, since without it, thought could not be made purposive or direct.

The power of attention in a man of great intellect is very marked, and he is able to control his ideas and keep them in the right order for a long time, with comparatively little fatigue. In idiots on the other hand, it is so completely wanting that they cannot swerve the slow current of their ideas. Between these two extremes we meet every possible grade of this power. It is known to every experienced teacher that some children concentrate their thoughts very readily, while others are at the mercy of the slightest form of distraction at all times.

Purposive thought is the highest function of the brain and as it increases in strength and rapidity, the nearer is the Parnassus of intellectuality approached. It is the mastery of this

process that enables the thinker to conquer every difficulty and achieve results that seem almost supernatural to the average mind. The will is here at its best, and by cultivation of purposive thought the personal character is developed and strengthened.

The process of association may follow different principles. An idea may melt into another inwardly allied to it. Some incident brings the face of a friend to my mind, for example. She is a lover of music and a melody often played by her immediately comes to mind. This latter idea sets all ideas relating to music in motion toward the surface of consciousness. Some circumstance or other, perhaps the fact of her having accompanied me to the theatre and there having with me witnessed a performance of it, gives a clearer outline to the opera of Faust than to anything else. Now, it is particular ideas of operatic music whose gradual movement towards emergence is accelerated. I find myself reviewing several operas; or, if a number of such ideas emerge at once, a gradual conception of operatic music is formed in my mind. Among these pictures, perhaps one of a grand performance at the Chicago Auditorium, may by its splendor, obliterate all others. By this time my reminiscences of oratorios, symphonies, etc., are sinking back into slumber, while pictures of various opera houses in this country and Europe are crowding up to the surface. Their multitude prevents my distinctly dwelling on any one. The resultant is a general idea of theatrical architecture. Now, memories of other magnificent pieces of architecture begin to take places in the composite photograph of my imagination, and as, by the operation of fatigue, the intense assertiveness of ideas which have been longer before my mind wanes, perhaps the resultant of those that remain leaves me thinking of triumphal arches.

This is an imaginary example of a train of association governed chiefly by the principle called *resemblance*—that is, by the intrinsic affinities of ideas.

Another principle is that called contiguity, where an idea A, calls up another idea B, having no inward affinity for it, because the sequence of B upon A has an analogy, or inward affin-

ity, with the sequence of *b* upon *a*, where *b* and *a* are ideas which occurred at some previous time, *b* following after *a*. For example, I see a book, which I recognize as one I used in school. Immediately the entire scene completes itself in my imagination—the school, the pupils, the desks, the teacher appear before me. Thence my fancy is carried onward to the day on which I bade farewell to that teacher and my school-fellows. After this appears the image of a letter in which I read an announcement of the marriage of my teacher.

These ideas follow one another because similar ideas did not follow one another on a former presentation of them. The principles of resemblance and contiguity may act in conjunction, as they do in the minds of those who are continually chasing rhymes and puns. Here ideas the most incongruous may be associated, because one idea recalls by contiguity a word or phrase which by resemblance calls forth another word, which in turn reproduces by contiguity the second idea. We make use of this sort of association in mnemonic verses, such as "Thirty days hath September, etc." Countless systems of artificial memory repose on the same principle; and so does the very natural method of attending to a general rule observable among certain objects, for the sake of remembering the objects themselves.

The rapidity with which the process of associative reproduction takes place, can be little varied by any effort of the will. It depends on the freshness or fatigue of the nervous system at the time. It differs, too, with different individuals. Under pathological conditions, it may either sink to such a minimum that patients will themselves complain of their vacuity of mind and mental retardation, or it may become an abnormal rush o ideas. When the rapidity of the associative process is slightly increased, the patient feels extremely well. He is in the mood for brilliant performances, thoughts fly to him, his conversation sparkles, he improvises, he impresses those about him as being a witty and clever man. With a still greater rapidity of associative action there is such a rush of ideas that they tumble over one another, lose their logical relations, and end in a delirious whirl.

We have thus far considered only cases in which every idea is excited by a stimulus external or associational. We now come to a different phenomenon. Almost every man knows what it is, while endeavoring to think consecutively, suddenly to have an unwelcome image obtrude itself; perhaps a melody which he has of late heard too often repeats itself in his brain without being led up to at all. We often hear it said, "I cannot get this infernal tune out of my head." Phenomena of this kind are to be explained by the tendency of some part of the cortex which has been excessively excited to pass into the active condition spontaneously. In quite an analogous way the most complicated percepts may spring up spontaneously, breaking into the normal current of thought. When an idea thus becomes a continual hindrance to rational thought, we call it an imperative idea. It forms a disease inflicting, as a rule, great torment and anguish upon the patient, and leads to further complications.

The relative intensity with which a given perception can be reproduced by a given person, depends on the intensity of the original excitation and the degree of attention that had been originally bestowed upon it. In different persons the intensity of reproductive power varies exceedingly. It is low in some minds, while others, particularly those of an artistic bent, possess a very high degree of imagination.

We have now recognized two different kinds of thought-processes—voluntary thinking, or purposive thought, in which the sequence of ideas is determined by the action of the will, and involuntary thought, or *fancy* which takes place in a purely associative way. The two processes, have, really, no sharp delimitation. We may conceive the process of thought to be an action of fancy with varying activity of the will, from the weakest to the strongest grade. Wundt, the great German psychologist, speaks of an active and a passive fancy. "Our fancy," says he, "is passive when we allow the play of ideas to go as it will, beginning with any complete idea. It is active when our will sifts out the ideas that are produced, and thus purposively brings about a new whole."

Fancy stands half way between dreaming and active and intelligent function. The latter depends directly on the will, while in the former the will is in total abeyance. Purposive thought is like a ship with a strong rudder which follows every turning and winding, and can be carried through the narrowest straits. A dream is a rudderless hulk wandering hither and thither, the play of the winds and waves. Fancy is a ship, which, with its sails set, wends its way over the deep, moving like a phantom with no visible impulse, yet directed toward its destined port. The will takes part in fancy, but behaves more passively than actively. It removes all hindrances which might confuse the thoughts and prevent ideas from forming a harmonious whole.

All men exercise the above-described action of fancy. In ordinary men it makes day-dreams, which everybody recognizes as being opposed to purposive thought. All that fancy produces depends on former impressions of sense. It is powerless to create anything new; its products are mere combinations in memory of the residua of former impressions. They may be unlikely enough, and in that sense it may be true that its products are "original." But this does not conflict with the facts alleged.

As in a kaleidoscope a relatively small number of bits of glass can enter into most manifold combinations and produce the most diverse images, so the residua of former impressions of sense can, by means of fancy, combine into the most variegated mixture of original ideas. If a kaleidoscope contains only a small number of morsels of glass of tolerably large size, the images will be relatively monotonous and small in variety; but if it contains smaller and more numerous pieces of glass, the images will be more manifold and more variegated. In an analogous way, a rich fancy, as we call it, is able to dissect the sense impressions that are received into their smallest constituents, and to fuse them together into infinitely numerous new shapes. If this faculty is combined with a great facility of association and imagination, it will result in that lively and creative action of fancy which is the greatest gift of the poet.

The associative process becomes highly developed at a very early age in some children, and often threatens to dispossess the pure intellectual action. These children require particular care, so that they may as early as possible receive a strong impression of the realities of life, and that there is in those realities a stern and inflexible order, and as truthful a general idea of what that order is like as possible. Pains must be taken to prevent nurses' tales, religious mysticism, and mythological fictions from over-exciting the fancy. It is in the knowledge of real things and facts—first, the sense that there is a reality altogether different from fancies; second, that it is undeviating in its order; third, something of what that order is like—this must be the turning point of education for imaginative children. If these precautions are not taken by their parents, those children of fancy will be filled with images utterly foreign to the real nature of things. Then in later years, when life presents itself to them in its naked truth, and castles in the air come tumbling down about their ears, they find themselves astray in the world, completely helpless and at the mercy of circumstances.

It is of great importance that the bodily training should not be allowed to lag behind the mental. This is especially requisite for precocious children. Their ambitions must be restrained within limits. It is not of the first consequence in education, especially with precocious children, what and how much the child shall learn; for the lacunæ of knowledge can, by the exercise of energy, always be filled up. But the faculty of apprehension, the capacity for logical thought, attentive concentration, close observation, etc., are things which must be exercised from youth up; and it is very difficult to make good in later years any deficiency which education may have left in these respects.

Far more important than the rapidity of mental development—upon which vain parents are unfortunately apt to lay too great stress, to the detriment of the child—is the uniformity of formation of the different psychical factors. Mental degeneracy does not necessarily imply a small degree of general

development. It mostly consists of a defective proportionality of the different mental elements, and a disturbance of inward balance.

The correct proportion of the impulses to the inhibiting intellect, the equilibrium between the understanding and the feelings, between the will, the attention, and the unconscious action of the brain, of the fancy; a faculty of apprehension and memory in concord with the other mental functions; a corresponding action of association—all these are conditions for correct mental action.

A rational education must therefore aim chiefly at a uniformity of mental development. Especially must it attend to this in the treatment of children that have at home shown a defect of mental balance. There are children who from earliest youth have disproportionately strong impulses. There are others in whom there is a particularly strong development of feeling and an unusually tender heart. If such children do not receive suitable treatment, their state, which as a rule is somewhat exalted of itself, may easily pass into hysteria. On the other hand, many children have very little feeling. In others again, the faculty of conc entrating their thoughts is more weakly developed than their other qualities.

The importance of impressions in early life cannot be overestimated, for on them depends the capacity for that education upon which the whole man is built up. The quality of these impressions should be considered and the infant mind exposed to none but the most wholesome. Experience shows that even with ordinary men impressions received in youth are the most durable, and in many respects have a momentous influence upon the whole life. In a child endowed with genius, this must be true in much higher measure, for such a child, even in its earliest years, observes surrounding events with marvelous acuteness; it assimilates its impressions much more thoroughly, and infers much more from them than an ordinary child. Moreover, owing to its lively fancy, it will be much more affected by all influences, whether good or bad.

Disadvantageous as evil impressions may be expected to be

to a genius even under ordinary circumstances, both with respect to his character and to his intellect, it will be still more fatal in case he has a strongly marked fancy with but moderate gifts in other directions. Children in whom inordinate fancy or feelings somewhat overbalance their other faculties may, nevertheless, by the aid of an energetic education, with continued training of their memory, attention, will, etc., be made productive and capable men, while without a rational education they would fall into the category of pseudo-geniuses or fools of genius.

Thus we see the enormous importance of education—not merely school instruction, but the impressions of the family circle upon the child and the youth. Especially momentous for the child's destiny is the mother's part in education. Every innovation in our social habits tending to diminish the mother's large share in the education of her children ought to be considered as prejudicial to the progress of humanity. Public schools answer well enough to teach children arithmetic, geography and writing, but no institution can for one moment be thought of as a substitute for the bringing up of a whole-hearted mother. It is the natural vocation of the woman; and every wife who, from motives of ease, pleasure or vanity, tries to shirk that duty, has, by an unnatural civilization, been brought to a lower moral level than her pet cat, or the female dog she fondles upon her lap, either of which animals, by instinct, surrenders itself unbegrudgingly to its maternal duties. Oh, mothers, takes these things to heart! Learn to recognize that no higher or nobler task is presented to a human being than the self-forgetting and love abounding education of one's own children. Nature herself sanctifies this duty, and upon its performance the destiny of the race depends.

SUGGESTIONS

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EDITORIAL.

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PERHAPS the most conspicuous sign of the times is the growing interest in psychology. The session that has just closed in this city after a week's deliberation on the subject is only a forerunner of other sessions to come. In the last two years educators have produced several works of real merit on the subject; while these have necessarily been along the lines of pedagogical psychology, there has been also an appreciation of empirical psychology in its broadest sense. Some time ago

Prof. Royce, of Harvard, recommended the introduction of a new profession—"consulting psychologist"—whose particular function should be "to find out so far as may be, and with a minimum of interference with the work of any school, whatever is worth while for the teacher and trained psychologist together to know concerning the mental states and processes present in the children of his city." Mental fatigue and its influence on the intellectual work, is one of the various phenomena for investigation. Prof. Royce goes on to say, "If the phenomena of fatigue thus form one of the general fields of possible investigation, there are other fields that even more obviously and directly both interest the teacher and puzzle the psychologist. Good and bad spelling; the countless sorts of good and bad memory; the mental effects of physical exercise; the psychological relation of manual training to other parts of the school work; the increase of skill with the use of this or that method of training in arithmetic, or in some other branch of school work; the phenomena of school excitements, rumors, occasional mutinies, and the like; the psychological relations of various methods of school discipline; the presence and the variety of the psychologically interesting temperamental differences among school children—all these are instances of classes of facts already accessible to expert psychological observation."

From the above we infer the professor has no hesitation in his mind as to the practical uses of psychology. It has emerged from a veil of mysticism to take rank with the sciences. Though as yet empirical, the evidence and experiments lead to general conclusions, and a formulation of laws must soon relegate it to the domain of the exact sciences. At the present time experiments are being made in some of the Chicago schools along the lines suggested by Prof. Royce. The results are not yet forthcoming, but are anxiously awaited. Pyschology has been defined as "Science of Mind," "Science of Self," etc. The latter seems to cover the ground more effectively, as body and mind are inseparable in their relations. The study of psychology must eventually lead to a better understanding of the causes that create harmony in every department of life, and reveal the laws that govern conditions which baffle interpretation by any other means.

CORRESPONDENCE.

Editor Suggestion:—I offer the following incidents as proof of the fact that an idea or impression can be conveyed by one mind to another, without visible or material means of communication.

In the summer of 1897 I was employed as a compositor in a large printing office in a western city ; my little son was with my mother in a sister city some sixty miles away. One afternoon, I suddenly laid down my "stick" and told my brother that I felt just as though something was wrong with the little boy, and I was strongly tempted to take the night train for home. However, I worked on, becoming more and more confirmed in my impression. The next day at noon I received a letter asking that I come home at once as the little boy had an attack of measles and my mother did not wish to bear the responsibility alone any longer. He had been ill for a week but she had hoped every day would find him better. Comparing the time, I found my mother's letter must have been mailed just about the time I received the impression that the boy was ill.

In the fall of 1897, my husband was taken suddenly and violently ill. I was quite alarmed as he had not long before had a similar attack. My closest and most intimate friend was a metaphysician who had successfully taken charge of my husband's case after the doctors had given him up. I happened to know that she was then at the house of a stranger to me, not far away. But I could not leave him long enough to go for her myself, and it was fully three-quarters of an hour before I could get a boy to carry a message. Meanwhile I had been wishing for her with all my strength. The lady upon whom she was calling and herself were seated in an L-shaped parlor at a point necessitating getting up and going to the center of the room in order to see the hall door. Suddenly the door bell rang, they heard the door open, and heard my voice asking "Where is Miss ——?" My friend sprang up, saying to her hostess "I will see E—— in ; don't move your lame knee;" and hurried out to the hall to find it empty. She called her hostess

and asked if she had heard some one ask for her, receiving an affirative answer, Mrs. K. repeating the words of the question. While they stood looking at each other in astonishment, having opened the street door to assure themselves that I was not there, my messenger came running up the walk with my note urging Miss W—— to come to me at once.

Having been away from my flat on the South side the better part of a month, and my tenant having left it in confusion, Monday, October 10, 1898, found me under the necessity of getting my house-cleaning to that point where the man could finish it in my absence, as I felt I could spare only that day from my business. Quite early in the morning I telephoned the office that I would not be down that day, and having freed my mind entirely from business I gave myself up to house-cleaning. About noon I became restless and uneasy, growing more so every moment. About 2:30 a heavy rain commenced. My restlessness increasing, I stopped work and walked from room to room, suddenly deciding to go to the office in spite of the terrific downpour. An hour later I reached the office somewhat bedraggled but mentally at rest. The manager's greeting was, "Where on earth have you been? M—— was taken sick this morning and left the office while I was away, about 11 o'clock, and I have been wild to get hold of you." Then followed the details of a most important business emergency.

Sincerely yours,

GASTON FELDT.

BOOK REVIEW.

"SUCCESS; THE KEY THAT UNLOCKS IT."—By Nancy McKay Gordon, is a little brochure in which is much condensed good common sense. The golden key that unlocks the door of success is continually exerted, individual will, in other words, it is concentration and fixed aim to some purpose. It is a helpful hopeful message, and one that shall not perish by the wayside. Published by Hermetic Publishing Company, Chicago.