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THE PSYCHOLOGY
OF HEALTH
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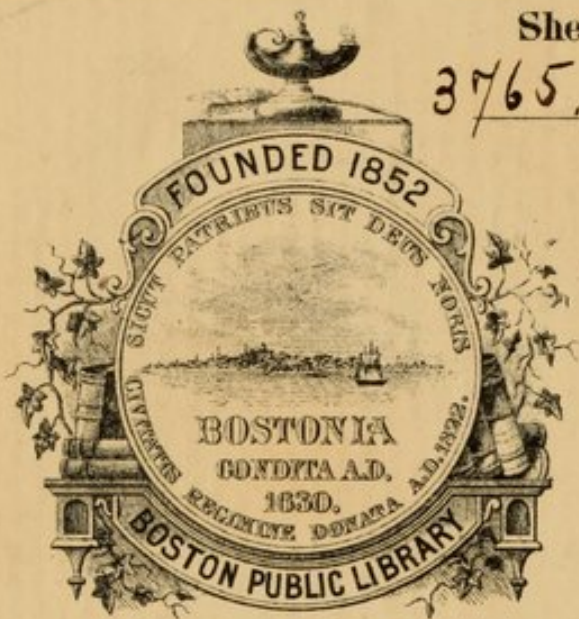


LA FOREST POTTER M.D.

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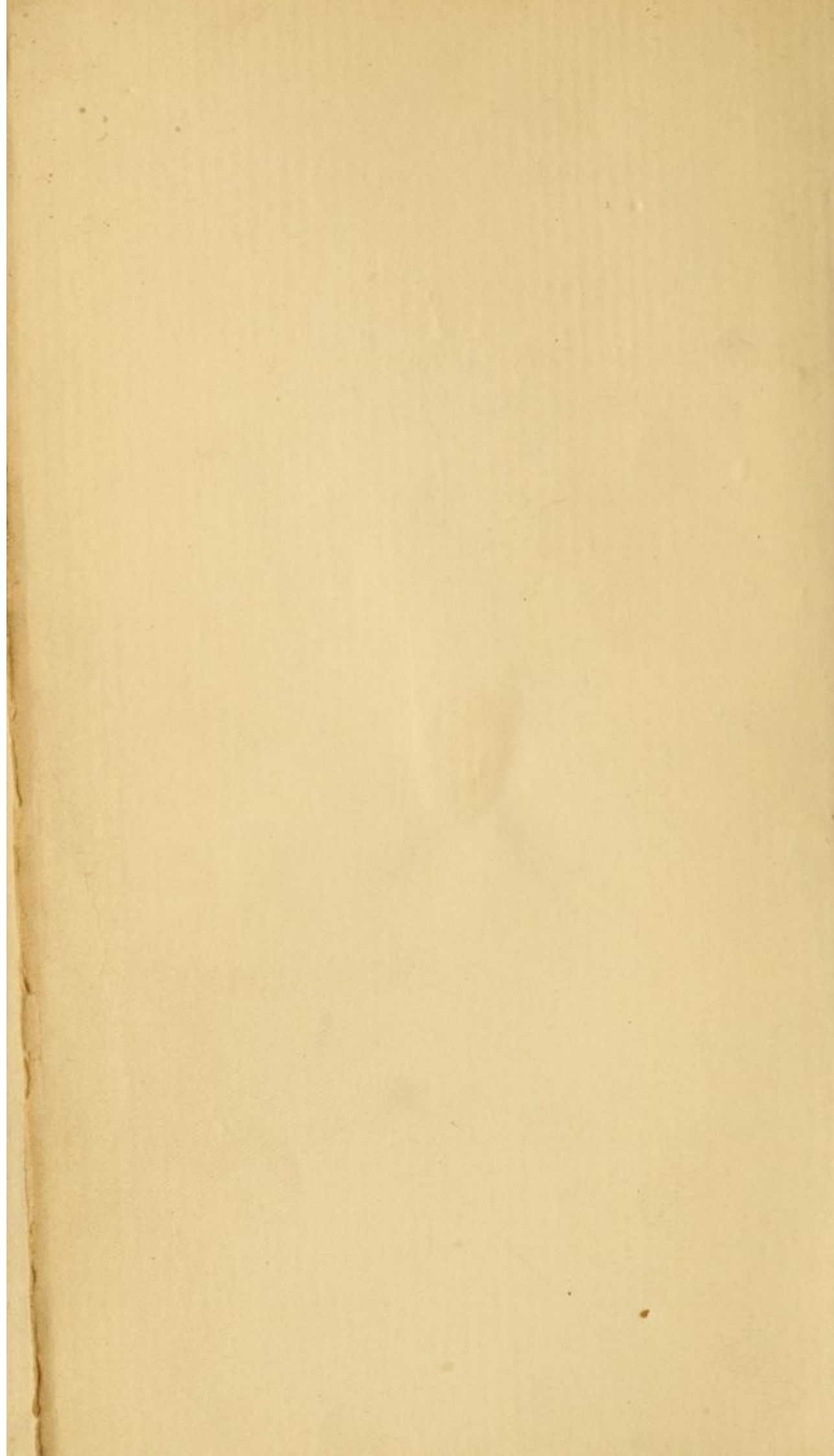
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THE PSYCHOLOGY OF HEALTH AND HAPPINESS

BY

LA FOREST POTTER, M. D.

*"I report as a man may of God's work — all's
love, yet all's law."*

— BROWNING



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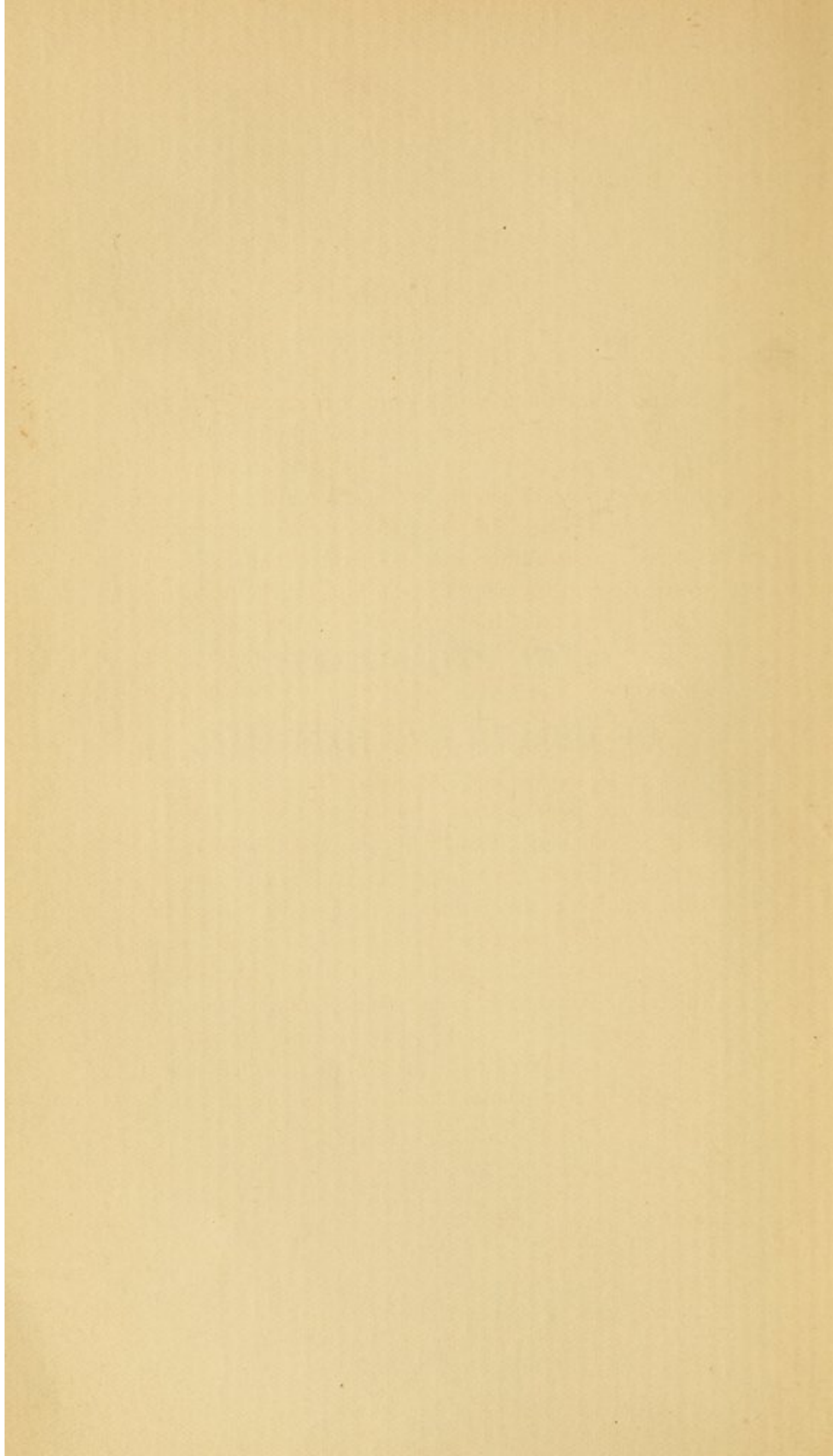
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THE PSYCHOLOGY
OF HEALTH AND HAPPINESS




PREFACE.

THE law of life is progress, never retrogression. The so-called degeneration (the doom of the non-selected) is really a process of growth. That which seems to our human experience infinity is but a momentary incident in the vast related whole of life. In the great law of selection of the fittest, it is conceivable that the degenerate is potentially more fit than his surviving neighbor, and in the ascent of life that he may outstrip him.

Every force, every form of energy works through law. No advance is possible but through conformity to it. The principles of psychology underlie all human growth. The natural world in growth responds to its highest possibilities unswervingly, eternally. The human growth follows the same process. The highest achievement of man, indubitably, is thought power; and this energy is, of all forms, most powerful because it is the culmination. Conformation to this law means for man not only moulding but making power; not adjustment merely, but creative possibility. Aberration from this law is unbalance (disease). Disease, from this standpoint, therefore, has broad scope. It is contemporaneous with life's beginnings. A rational interpretation of those forces which make for this unbalance should lead far toward adjustment.

September, 1897.



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CONTENTS.

CHAPTER I.

EQUILIBRIUM IN THE NATURAL WORLD	9
--	---

CHAPTER II.

EQUILIBRIUM IN MAN	14
------------------------------	----

CHAPTER III.

THE PROPOSITION STATED—PROJECTIVE, SUB- JECTIVE, AND EJECTIVE PLANES	28
---	----

CHAPTER IV.

SLEEP AND DREAMS	37
----------------------------	----

CHAPTER V.

CATALEPSY, TRANCE, AND ECSTASY	44
--	----

CHAPTER VI.

NEUROSTHENIA, HYSTERIA, EPILEPSY, AND IN- SANITY	52
---	----

CHAPTER VII.

ALCOHOLISM AND NARCOTISM	63
------------------------------------	----

CHAPTER VIII.

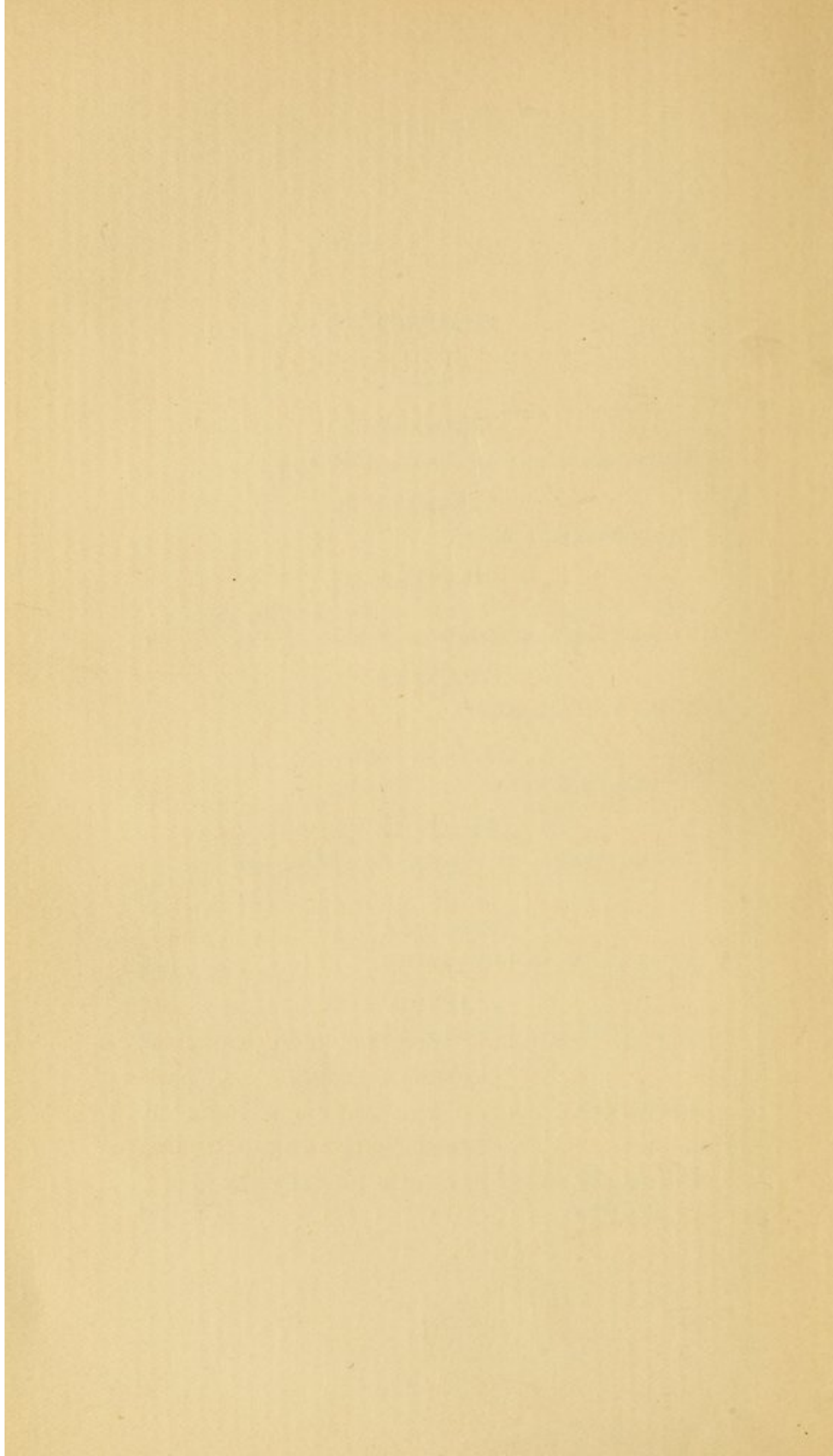
HYPNOTISM AND DOUBLE PERSONALITY	69
--	----

CHAPTER IX.

TELEPATHY	87
---------------------	----

CHAPTER X.

SUGGESTION IN ITS PRACTICAL APPLICATION TO DISEASE	106
---	-----



THE PSYCHOLOGY OF HEALTH AND HAPPINESS.

I.

EQUILIBRIUM IN NATURE.

DISTURBED equilibrium, unbalance between material and immaterial forces, and adjustment through growth sum life's history. Force is a unit of power and is harmonious in its application.

We rise slowly and methodically from the lower plane of sense through adjustments conceivable only by reason and intuition.

In our lower stratum of unfoldment we are subject to certain laws of sense which are vital to progress toward a wider and more complete outlook.

"Life began with expression, and this expression was either pleasure (expansion) or pain (contraction). These two functions stand in vital relation to all growth (the waxing or waning of life)." *

* Baldwin.

From protoplasm to man, this law of organic expression, of pleasure and pain, is the basal principle of all progress. The environment was as determinative for the growth of protoplasm as it is today for man.

“The human organism has its starting point in a lump of protoplasm, which undergoes a series of modifications, by virtue of the laws impressed on it throughout a process of evolution extending over millions of years, until it reaches the structural stage at which the parental organism had already arrived. The final result is not surprising when we consider the nature of the primeval ancestral organism, which is now represented by the amœboid moner. Dr. Michael Foster sums up his researches into the nature of the uniform protoplasmic mass to which the name ‘amœba’ is given in the statement that it exhibits, in a rudimentary form, the attributes or powers which are ‘the fundamental characteristics of the muscular and nervous structure of the higher animals.’ Thus it has in a general way the powers of assimilation, of movement, of contractility, and of irritability or sensitiveness; but its functional analogy to the highest animal forms is put in a still stronger manner by Prof. E. A. Schaefer, who says that an amœba ‘is capable of finding, seizing, devouring, and

assimilating food, has a special provision for collecting fluid and pumping it out of its body, respire by its whole surface, moves about apparently where it wills, exhibits a sensibility to tactile impressions, and reacts in all probability to smell, if not to sound and light; in short, it is capable of performing, although with the lowest amount of possible activity, almost every function which animals vastly higher in the scale of organization exhibit.' " *

Through expression from pleasurable contact, this protoplasm developed; through contraction from painful contact, it retrograded; each stratum of contact appearing in orderly sequence, there was either harmonious or disturbed balance between the material and the immaterial. From protoplasm, responding to the vital stimulations of its environment, on, through all forms of life, to man, we find evidence of this mighty conflict between the material and immaterial,—the vast contraction and expansion of nature, whose silent speech we read today in volcano and earthquake,—and the adjustment of this disharmony was possible only by orderly adaptation. Each form of life was moulded through a contiguous and higher level or stratum forming its environment. Up to the advent of man the vital response of

* Wake.

the living thing had been in the main intuitive. Then appeared new elements, which represented the power to know through external and internal environment. Consciousness of self and other selves was born. No longer wholly intuitive, man selects his own environment. Through this new element he chooses pleasure or pain stimulations; he expands or contracts, grows or degenerates, according to his will.

Heliothermism / From the earliest history of man's ill, through ancient civilization to modern times, the history of disharmony is recorded. As the plant inclining toward the sun, through pleasurable sensation,* expands and grows according to the law of development, or from hostile environment contracts and dies, so the law of evolution continues its work in the maturer field of man's consciousness. For every response to the pleasurable,—that is, healthful sensation,—he approaches higher levels. For every indulgence in pain-contracting sensation, he degenerates. In the elaboration of this law, the vital association of the physical with the mental appears more distinctly.

From Adam's sin to the present time, disease has been expressed by wrong thinking, selfishness, fear, as truly as in bodily ill. Unbalance, then, comprehends all form of so-called disease,

* I use the word "sense" and "sensation" as synonymous with all feeling.

mental and physical. In the history of disease, this pleasure or pain process, from earliest life manifestation to the latest, is elective. Proto-plasm, through its intuitive sense, chooses from its environment. Plants, inclining toward heat, apparently select or fail to select proper elements for growth. The barnacle, through choice of pain-contracting environment, degenerates and dies. His surviving and fitter neighbor, through wiser choice, expands and lives, and so on through the animal kingdom to man. Having developed consciousness, the vital processes which have been heretofore in the main intuitive, are now to be determined by relation to other selves.

From the earliest man we trace the significance of disturbed balance expressed in mental and physical disease, and its slow and sure expansion through the evolutionary law of selection, and this advance I conceive to have been orderly, a dependent series on contiguous strata of mental activity. In the evolution of the cave-dweller, circumscribed by his narrow mental stratum, upward through Greek and Roman civilization to that higher level expressed by the Reformation and Christianity, each had developed from, and included the best of the other, each tending toward the ultimate of life.

II.

EQUILIBRIUM IN MAN.

As all adjustment is assumed to be a process of ascent from one stratum to another and higher, through definite law, the relation of this law to that adjustment will now occupy us.

From the invocation to the gods, expressive alike of soul and body need, to the remedial power of the king's touch, was an orderly step in development. The conception of the divine in the king supplied that same infinite power which heretofore mythology had furnished, and therefore appealed strongly to the imagination ; but the development of reason had concerned mainly the material. Therefore any conception of cure necessarily concerned the physical in some form. This was furnished in this instance in the person of the king. From Christ's cure with clay at the pool of Siloam to modern times some form of materiality has been associated with remedial power. For centuries, so-called drugs (poison) have served humanity in this capacity. Exactly why these substances should have been selected is, I imagine, unknown.

A substance having been discovered with great frequency and variety throughout the planet, having the property of causing, when taken into the system, phenomena similar to those observed in many forms of sickness, so called, it followed that reason, through analogy with natural phenomena, at once associated the two in a vital sense; or failing to note this analogy, it may have come, like many another God-given law, through the intuition. That it has maintained its sovereignty for centuries, that its disciples have furnished noble monuments of research (beacon lights of evolutionary growth, sure promise of ascent), the present generation attests; and it is significant that despite the fact of speculation and general unrest concerning the cause of disease, from the bile theory to that of the microbe, the nature of the remedy has not, in the main, been questioned. Some form of drug has always been the armament of the physician. In our modern times, there has, however, appeared a spirit of revolt against this some-time autocrat of the healing power, a spirit heretofore latent and perhaps expressed unconsciously by search for the morbid cause, but now boldly asserting in this microbean era that there are other remedies than the drug, which may dispute its power. It is to be noted, also, that there is

a growing feeling of dissatisfaction in the rank and file of the profession with present methods of controlling disease. Grand and noble work is being accomplished, but it falls all too short of our ideals. The knowledge of drugs is still too fragmentary, the methods of drug study still crude, the diseases which flourished centuries ago still beset us. The black list of incurable ill is little shortened. The malady which yesterday yielded to our formula, today baffles and eludes us. In addition, there is an increasing class of so-called mental and nervous diseases, for which it is unanimously admitted drugs do little. Now it is a rule of reasoning that any hypothesis which fails to comprehend all the phenomena pertaining to its subject-matter utterly fails. Newton, after having formulated his theorem, threw it aside as worthless for a time upon making the discovery that the moon and its relations with the earth apparently did not come within the terms of his hypothesis. His calculations were based upon the then accepted estimate of the length of a degree of latitude. This estimate having been corrected by the careful measurement of Picard, Newton revised his figures and found that the supposed discrepancy did not exist. The last doubt in his mind having been thus set at rest, he gave the

world a theory which rendered possible substantial progress in astronomical science. To the thoughtful mind the hypothesis of drug administration in human ill clearly lacks an important factor, the essential element of mind influence.

The practitioner of medicine is made to feel the constant and potent influence of mind in his daily experience with the afflicted, an influence so subtle and yet so all-powerful that he, subconsciously* at least, admits its dominance, while his habit of thought selects the drug, an influence which all life history, all evolution shows to be in vital association with the body.

Now to what extent has this influence affected man in his relation to disease? Are the landmarks of disturbed mental life carefully laid out? Are the points of departure from the norm, the hopes, the fears, the jealousies, and various unrest, are they traced, as far as possible, to the points of deviation from the health standard; and if so discovered, are the mental remedies forthcoming, and are they applied in accordance with psychological knowledge, according to the well-known law of suggestion? †

* In this study I shall use the word "consciousness" in its narrow sense. I shall confine its meaning to those sensations about which we reason. Subconsciousness, then, will concern the sensations about which we do not think.

† I use the word "suggestion" as synonymous with any external or internal stimulation to the senses.

It is worthy of note that the history of medicine differs markedly from that of the other sciences and arts. Painting, sculpture, architecture have preserved no fixed, inflexible form, but with developed reason have shown plasticity, have been moulded in proportion to the growth of the intellect.

Drug giving, on the contrary, despite the growth of the reasoning power, has remained inflexible. An hypothesis made a thousand years ago on insufficient data, with habits of reason narrowed to primitive thought, has, in spite of mental activity sufficient to evolve the nineteenth century of civilization, maintained its position, and largely through the inertia of fixed habits of thought. Is it not a startling fact that, man having his deepest anchorage in mind essence expressed through the ages as remedial power, this profound truth, the dominion of mind over matter, is so unapparent in modern times that professional and layman of the keenest intellect should only dimly realize its vital power? Modern literature unwittingly carries its message; the poets have sung it for centuries.

"In some recently published letters of Louisa M. Alcott we find that she was deeply interested in the 'science which treats of the power of mind over body.' She says in one of her letters: 'It is

very interesting, and I have had some high moments, but they don't last long; and though my mind is cheered up, my body does not get over its ills. I still have my doubts about the truth of all which the good enthusiasts say. A very sweet doctrine, if one could only do it! I can't yet; but I try it, out of interest in the new application of the old truth and religion which we all believe,—that soul is greater than body, and being so, should rule.'

"In Murat Halstead's recollections of distinguished men, he quotes President Garfield as saying: 'My wife's illness cured me. In my anxiety about her I forgot all about the pit of my stomach and the base of my brain, and when she recovered I found myself well.' This is a very good statement of the fact that the power of disease lies in our recognition of it, and that non-recognition, whether voluntary or involuntary, always results in a cure.

"But the most striking instance of metaphysical writing by one outside the metaphysical pale is Conan Doyle's recent book, 'The Stark-Munro Letters.' It is said to be autobiographical in character, and if this is true, it is doubly interesting as showing the author to be a thinker along the new lines. In the form of a series of letters, it gives the mental history of a young

doctor who, having rejected orthodoxy, turns to nature as 'the revelation of Deity to man.' 'Wisdom, and power, and means directed to an end run all through the scheme of nature. What proof do we want, then, from a book? If the man who observes the myriad stars and considers that they and their satellites move in serene dignity through the heavens, each swinging clear of the other's orbit,—if, I say, the man who sees this cannot realize the Creator's attributes without the help of the Book of Job, then his view of things is beyond my understanding. . . . I say, again, that no faith is needed to attain the certainty of a most watchful Providence. . . . I can see with such certainty exactly what you will say: 'If you deduce a good Providence from the good things in Nature, what do you make of the evil? . . . Suffice it that I am inclined to deny the existence of evil.' " *

Each day's experience is replete with instances of brilliant mental cure to him who will see and understand.

"The truth which draws
Through all things upwards; that a two-fold world
Must go to a perfect cosmos. Natural things
Are spiritual; who separates these two
In art, in morals, or the social drift,

* Hall.

Tears up the bond of nature and brings death,
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with:
Is wrong, in short, at all points." *

Psychological investigation teaches that advance is ever away from the gross material to the immaterial, yet without dissociation.

"Helmholtz, referring to exact vision, says that it has only the psychological interest of showing how difficult it is, even for men of considerable scientific capacity, to make up their minds truly to recognize the subjective element in sense perceptions, and to see in them effects of objects, instead of unaltered copies (*sit venia verbo*) of objects, which latter notion is altogether contradictory. How do we see objects erect when their pictures on the retina of the eye are inverted? The mind perceived the sensations excited by the inverted retinal image, but not the image itself.

"That distinguished psychologist, Dr. Maudsley, who has no admiration for idealistic or transcendental theories, is compelled to admit: 'After all, the world which we apprehend when we are awake may have as little resemblance or relation to the external world, of which we can have no manner of apprehension through our

* E. B. Browning.

senses, as the dream world has to that with which our senses make us acquainted; nay, perhaps less, since there is some resemblance in the latter case, and there may be none whatever in the former.'

"The external world, as it is in itself, may not be in the least what we conceive it through our forms of perception and models of thought. No prior experience of it has ever been so much as possible; therefore the analogy of the dreamer is altogether defective in that respect." *

"Wundt says of materialism: 'It does not recognize that inner experience has the priority of all outer knowledge, that the objects of the outer world are ideas which were developed within us, according to psychological laws, and that, above all, the conception of matter is an entirely hypothetical idea upon which we base the phenomena of the physical world in order to understand their changing forms and play.'

"Neither should we permit ourselves to take a psychical action for granted without any physical basis in those few provinces which have been so far inaccessible to the somatic (physiologic-psychological) methods. Accurate investigation has proved that much which was formerly deemed a purely psychical peculiarity

* Underwood.

is based upon certain physical attributes and processes, and is made clearer by their investigation.

“Bain says: ‘There are two widely different natural phenomena: one, consciousness of mind; the other, matter or material order; both are intimately connected. We must study the being of each in its own manner to recognize the general laws of their union, and to follow them to the explanation of separate facts. The mind is destined to be a double study, to unite the philosopher with the naturalist.’” †

“The denial of all reality apart from the mind is a two-fold mistake. It confounds the conception of general relations with particular relations, declaring that because the external in its relation to the sentient organism can only be what is felt to be, therefore it can have no other relation to other individual reals. The second mistake is the disregard of the constant presence of the objective real in every fact or feeling. The not-self is emphatically present in every consciousness of self, although what is called ‘my body’ is shown to be a group of qualities which are feelings; its color, form, solidity, position, motion, all its physical attributes being what is felt by us in consequence of the laws of

† Caspari.

our organization ; yet inasmuch as these feelings have the characteristic marks of objectivity and are thereby referred to some objective experience, we draw a broad line of demarcation between them and other feelings having the characteristic marks of subjectivity and referring to ourselves as subjects. This is shown by psychology to be an artificial line. We cannot separate in a sensation what is objective and what is subjective. The genesis of subjective phenomena is determined by the action of the cosmos on our sensibilities, and the reaction of our sensibility." *

Disease, all experience shows, is dependent for its cure (adjustment) on both psychical and material means. In confining our methods of cure to the material alone are we not at variance with the biological law of growth? Are we not running counter to those forces which, unrecognized, mean physical and mental paralysis? It was inevitable that in accord with evolutionary law there should come, sooner or later, reaction from this extreme point of materiality; and it is conceivable that this reaction came, not through the reasoning process alone, but from the intuition, the so-called "leap in growth" of the psychologist. The great laws of the universe have ever been the simplest. The epoch making

* Lewes.

facts have been those which have appealed less to reason than to the intuition. No process of reasoning will account for a Galileo, a Luther, or a Lincoln.

The so-called Christian Science school furnished the first marked departure from the orthodox therapy of the day; but, unfortunately, this departure swings the pendulum from the extreme of materiality to the extreme of the immaterial. Nevertheless, here was a distinct advance, since it emancipated in some degree from the old rut, and inspired new thought activity. To concentration of the mental force, I believe the success of its methods is mainly due. To say that its efficiency is limited to a comparatively small class and is of temporary nature, is to reiterate the law of all biological advance. There can be no permanent adjustment of unbalanced life activity which fails to consider all portions of that life. The stimulations of unusual character which lead up to this concentration, and from which it is effective, can never appeal to the mass of reasoning beings, since the basis of this appeal recognizes no reason. A further advance in the line of ascent, a legitimate product of this reaction, preceding it also, I believe, in time, an initiative, less-known movement, is the so-called mental treatment.

This method, as I understand it, recognizes the material remedy only on the ground of inherited belief, — that is, established mental paths, which it proposes to change for new channels of thought.

Now in a given mental effect there must be concentration of current, and this concentration will, in the main, follow definite habit paths. Inasmuch as concentration in a given channel arises from unusual and vital stimuli, it becomes necessary for the making of new paths not only that the stimulus furnished be stronger than that which maintained the old, but that the old shall cease its function. That the stimuli supplied in mental adjustment, being unusual and vital, is stronger than that which maintained the drug habit I am quite willing to believe; but that it will offset it, while the same habit is still active, I cannot comprehend. There is, it seems to me, constant suggestion and stimulus sent by the physician along the old as well as the new path; for although the drug may not be verbally endorsed or frequently given, yet its mental impression on the patient will, notwithstanding, be made, since the activity of subconscious mind is a large factor in mental therapeutics. Therefore, while I venture to differ in theory from this eminently successful class of practitioners, we are more nearly in agreement in practice.

I am quite ready to believe that, in the varying degree of unbalance observed in disease, much may be accomplished by a temporary mental concentration. The success of the Christian Science school attests this fact, but it must be applied early, while the disease is as yet incipient. When it becomes established, as in the more severe class, of which insanity and cancer are the extreme representation, I think the mental physician will agree that there should be supplementary measures taken.

III.

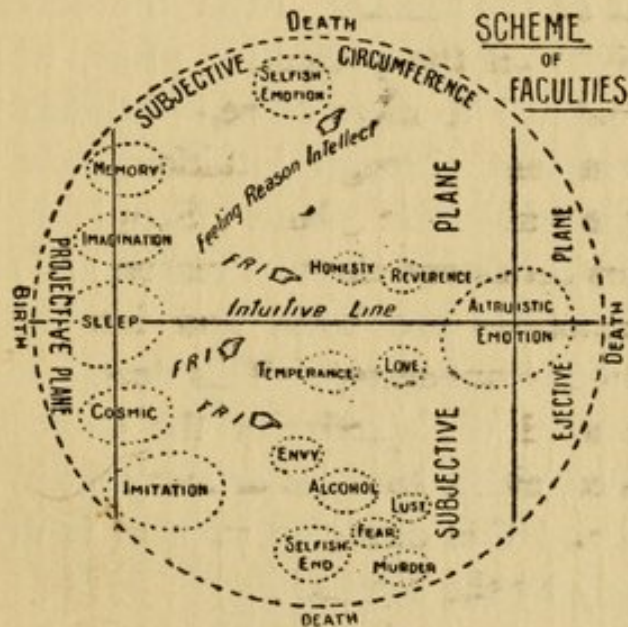
THE PROPOSITION STATED — PROJECTIVE, SUBJECTIVE, AND EJECTIVE PLANES.

SINCE no conception of mental activity is possible apart from its physical expression, in attempting a working hypothesis of mind action I shall divide the brain into definite planes of cell activity. For the arbitrary division of mind into subconscious and conscious planes, I would substitute projective, subjective, and ejective, and add the word intuitive. That there is a higher plane than that concerned in subconscious thought is universally felt. I think the quality of action on this plane is as distinct from the lower or subconscious as is this plane from the conscious. We cannot associate on the same level the divine and the carnal, and much of the quality of the subconscious plane is distinctly of the latter. Life is ever dominated by the intuitive, the conscience, so called, that impulse from the higher realm which speaks through the subjective to the objective. The

subconscious level is not large enough to comprehend the main phenomena.

"The native divinity of man, the spiritual sense, whose office it is to weigh and measure spiritual and moral principle, must occupy a plane apart from that upon which hypnotic action is possible." *

There are three planes of mind activity, all vitally dependent on each other, and all developed through environment, representing an orderly growth, one from the other, and susceptible to direction through the power of reason. For the better appreciation of this hypothesis I append the following diagram or scheme of faculties.



* Henry Wood.

The sphere represented by dotted lines stands for life from its beginning to its completion. The dark line of the diameter is the intuitive line, the ego. Life completed is a sphere; uncompleted, a segment of a sphere, ever reaching towards the perfect circumference, the whole.

The earliest mental activity is on the projective plane, and apart from its native energy (intuition) is a life of sense perception from environment and its motor response,—the instinct, so called, for the preservation of life, which no philo-genesis or onto-genesis can explain (nursing, realization of space, etc.),—the fundamental faculties. I use this word fundamental in the sense of intuitional, the power which directs life independent of the senses. After the seventh month, activity on the projective plane, which has been confined to mere sense,—stimulation from environment through intuition, now ascends to the subjective plane. Simple imitation becomes persistent through reason and feeling, new emotions are born, and intellectual development is inaugurated. This development is either toward the ejective or the subjective circumference, either towards or away from the line of life, and this direction in man is determined largely by the senses.

The life on the projective plane, up to the

seventh month, is one of sensation and muscle response (sensori motor). On the subjective plane, consciousness of self and other selves arises, through imitation (will), which is the central fact of consciousness. By persistent repetition of stimulation in a given direction, habit is formed, with reason and impulse. Impulse is an ill-directed current from the emotion, and being so vitally connected with feeling, is often a controlling factor in life ascension.

Every sensation has its muscle response. These may be excited anew spontaneously or voluntarily, and this re-excitement summons other sensations and responses by nerve fibres of association, sensations which together are called association tracts. The greater the number of sensations traveling in a given nerve path, the larger the path becomes, and the larger the path the greater the excess of current. Also the greater the excess to any given faculty or cell activity, the greater its development; and since this development grows by contiguity of associated nerve tracks, it follows that there will be an orderly development of contiguous centres or faculties. Those centres near the line of life, standing for the ejective or spiritual growth, will develop not only themselves, but, through overflow, adjacent activities.

The ejective plane is assumed to reach the ultimate, the finished sphere. Here the true sensation of self has become the true sensation of other selves. The activities of the lower subjective plane here, through development, subserve one purpose,—altruism, truth, the sum of life, the completion of the circle.

In forming a nomenclature we have first to consider location, and this location as having reference to certain motor and sensori impressions. I shall use the physiological term "centre," with afferent and efferent paths. The brain is a series of such centres of relatively stable dynamic tension. The various associations among these centres are paths of less or more resistance. The cell in protoplasm expresses earliest life, and through all its forms stands for the physical centre of life activity. The vast nexus of cell life seen in man represents the potentiality of the past, present, and future.

It is a pregnant fact that the intuitive essence, this out-gleaming from the Infinite, which furnished alike the light in the savage breast and founded the worship and poetry of the world, is one with that All-power which gave earliest life, purpose (direction) which has permeated all the past, and which, in our nineteenth

century, is the promise of a future. It is the vitalizing ego, the "purposive mandate of the spiritual," working on material planes. All philosophies and religions which have stood the test of time have recognized this essential element. Browning says, "Faith is not blind belief, but a passionate intuition. To know consists rather in opening out a way whence the imprisoned splendor may escape than in effecting entry for a light supposed to be without."

Our intuitions elevate every moment of life, whether they appeal to us on the so-called æsthetic or lower plane. We feel their influence, but no word can explain or reason compass their origin. Balfour says:

"When we look back on those too rare moments when feelings stirred in us by some beautiful object not only seem to wholly absorb us, but to raise us to the vision of things far above the ken of bodily sense or discursive reason, we cannot acquiesce in any attempt at explanation which confines itself to the bare enumeration of psychological and physiological causes and effects. We cannot willingly assent to a theory which makes a good composer only differ from a good cook in that he deals in more complicated relations, moves in a wider circle of associations, and arouses our feelings through a

different sense. However little, therefore, we may be prepared to accept any particular scheme of metaphysical æsthetics,—and most of these appear to me to be very absurd,—we must believe that somewhere and for some Being there shines an unchanging splendor of beauty, of which in nature and in art we see, each of us from our own standpoint, only passing gleams and stray reflections, whose different aspects we cannot now coördinate, whose import we cannot fully comprehend, but which at least is something other than the chance play of subjective sensibility, or the far-off echo of ancestral lusts. No such mystical creed can, however, be squeezed out of observation and experiment. Science cannot give it us; nor can it be forced into any sort of consistency with the naturalistic theory of the universe.”

The intuitive line controlling infant life (the projective) penetrates the central plane of subjectivity and sends its radiations through all life, and the determining power of these radiations will apparently be according to the direction of the growth of the faculties. If the tendency, through heredity or environment, is to a quality of sensation away from the intuitive line or ejective plane, toward evil rather than good, the direction will be toward

the subjective circumference, or dissolution. If, on the contrary, the good be active, the direction will be along the intuitive toward the ejective and completed circle.

The fundamental centre of memory, with imagination, is in close proximity to the intuitive line, and here are recorded all those vibrations with which life has been and is connected.

"The luminous pebble glows with the treasured light of long-set suns. Now if this delicate and fugitive energy of light be thus persistent, who shall limit the influences which may be stored up in the labyrinth of vibrations which constitute the pebble, or the brain cell?" *

The altruistic, emotional centre, which stands for concentrated feeling, expressing the truth, is in close proximity to this line, and through development ever receives and gives stronger and more vital radiation as growth advances. On the other hand, it will be noticed that the centre for selfish emotions is further removed from the intuitive line, and tends, through development, to the subjective circumference.

It has been shown that these centres increase in size *pari passu* with their activity or number of sensation currents received, and this activity passes by overflow to contiguous centres;

* Myers.

that this development is either toward or from the intuitive line and ejective centre; that motor excess of sensation current in a given direction becomes, through habit, self-active, requiring no longer the oversight of reason; and not only self-active, but because of more accessible channels, they furnish available pathway for all sensation. This being so, all impulse or thought for good will of necessity passes through most accessible nerve channels. If these available paths lead up to cell activity near the intuitive line, activity which stands for virtue, health, then we have the developing and developed centres, tending in growth toward the ejective. If, *per contra*, these paths lead to centres expressing disease, then any suggestion of opposite quality, if not already established by pathway, will easily take the widest channel, and losing its character, actually furnish stimulus to the centre to which it passes. Thus it is that well-worn paths and centres are established, and by the law of phylogensis, handed on to generations. If the environment be carefully adjusted in childhood before habit has confirmed the taint, it may be offset.

IV.

SLEEP AND DREAMS.

SLEEP means, first of all, a purposive fiat of life, which has its origin in fundamental power. As sleep was active in the baby before reason, as the plant, through beneficent essence, is given seasons of rest for repair and recuperation, so is this restorative process intuitive in man. As all fundamental cell activity is found in close proximity to the intuitive line, so here we find the sleep centre, through which daily recurring rest reaches us. Here let me say incidentally that the current theory of sleep phenomena endorsed by Dr. Lymans is, it seems to me, too narrow at base to cover all phenomena. How can one hope to compass a satisfactory conception of this phenomena by considering a single phase? Whether there be explosive protoplasm demonstrable in connection with sleep or not, it is presumably only one of the many physiological incidents concerned. In the light of modern psychological investigation, the concentration of nervous force in given

directions through inhibitions of nerve currents from suggestion, offers, it seems to me, a more rational conception of the phenomena.

If the suggestion concerns sleep faculty, we have the gear thrown into the sleep channel. The influences, affecting the sleeping and waking state, have to do with all those traditions of sleep which have come with life growth, together with certain sense impressions; for example, darkness, muscular relaxation from fatigue, posture, and time of day. The sleep phenomenon, then, like the nursing faculty, is mainly intuitive, and while it is subject, through suggestion, to variations, in the main it is as unchanging and independent of sense as is the diurnal revolution of the earth.

I now come to the variations from natural mental phenomena to so-called disease. Cell currents, the product of bodily or mental diseases, running in paths which lead to the centres occupying lines of least resistance, constitute the main phenomena of dreams. The character of the dream, that is, the variety of its phenomena, depends on the calibre of the channels, which, in turn, are determined by heredity or acquired habit. Vitally related to the character is the quality of the dream. In the lustful man, the current channel in this direction will have

a been so often traversed that it becomes proportionally larger than, for example, the channel leading to the music centre; and inasmuch as currents proceed in the direction of the least resistance, so here will pass that current which has its origin in the disturbing forces which occur during sleep. Through all those pathological states, from indigestion to febrile condition, from neurosthenia to insanity, cell currents arise which take their course along the most accessible pathway. In the night terror of children, the centres which have been concerned especially in activity remain irritable, that is, especially susceptible to suggestion; and when the last inhibition is removed, or when consciousness is rapidly losing her oversight, then appear those motor sensations which constitute the dream. These paroxysms occur usually in the early part of the night, as do all the lesser phenomena of sleep irritability, so blending in a degree with conscious life. Certain forces govern the mechanism of digestion: currents controlling gastric juice secretions, muscular movement, mucous secretion, and all related forces which have indirectly to do with this function, the force which regulates adjacent organs, all working in harmony. Should one part require the reinforcement of another, in-

hibition takes place and compensation is the result.

Such regulative power can only be operative in the conscious state. An ordinary indigestion is thus easily compensated; but during the suspension of consciousness in sleep, inhibitions being absent, the disturbing currents will run in the most accessible channel.

The centres — imagination, memory, cosmic emotions — being essential to earliest life, occupy in this scheme of faculties, as has been shown, a relatively large area, with correspondingly wide paths leading to them. It is therefore toward these paths of least resistance that any irritation current is likely to travel. These fundamental channels lead to centres which stand not only for the succession of sensations received in conscious life, but for that infinity of unformed impressions which have stamped themselves on the subconscious activity; and the degree to which these images impress conscious life depend as well on the endowment of past life as the activity of present growth. It is conceivable that one may have relatively large image centres with corresponding current channels, or visual centres from races who had in the past highly developed these areas and so transmitted susceptibility. Thus all the thought

world of unconsciousness may be summoned with the incomparable beauty and splendor of image that oft presents itself to the conscious self; and since each sensation has its motor response, long-forgotten functions may take form and action in the wondrous images from an unknown world, memories which compass ages, emotions that have stood for each life-throb of pain and joy. Harmonious activity, a healthy balance in mental life, we do not get. The forces of reason and feeling are constantly at odds; it is a continual warfare made up of inhibitions, antagonisms, and affinities. A good impulse is snubbed by a bad one,—so throughout the plane of active conscious life there is little tendency to extreme concentrated nerve force. In dream life, however, the tendency is greater; being opposed by no conflicting life on the active plane, it flows without hindrance wherever it may.

There can be no memory of dream phenomena only as these phenomena identify themselves with the power of conscious life. We forget perhaps the larger part of daily experience, because it falls out from the centre of our vision. A conscious memory is possible only through the coöperation of all that vast cell life described. This life in the main having ceased in

dream consciousness, memory also is in abeyance, but there is a subconscious memory which includes all those impressions made, sleeping or waking, to which, in various mental states, we gain access.

In somnambulism, we have phenomena appearing after consciousness has been completely lost. The imitation centre, through its fundamental power, directs the disturbing currents to those channels which through activity in conscious life or from heredity, furnish accessible pathway. So-called neurotics, transmitting through generations unstable centres, exhibit oftenest somnambulic phenomena. When the law of dynamo genesis is recalled, that for every sensory stimulation there is motor discharge, the passage during sleep of a given disturbance along a specially accessible channel leading up to muscular movement is readily understood.

Somnambulism concerns all that sensation activity from the movement which, through emotions of cold, subconsciously reaches for the bedclothing, to those feats of housetop wandering in which the special senses are involved. In these cases there is purpose shown through the will, which presents in all dream phenomena, if deep enough, a directive power.

Continuing now in the light of this same law

of mental action, we approach those graver aberrations known as trance and catalepsy. The pathological states called coma and lethargy resulting from inhibitions of cell current, as well as mechanical and chemical change, I shall not touch, inasmuch as the phenomena involved are, in the main, included in trance.

V.

CATALEPSY, TRANCE, AND ECSTASY.

I SHALL class the first two conditions together. While there are certain distinctive symptoms between them, referring especially to muscular phenomena, yet for the purpose of this study they are unimportant.

Catalepsy is a condition of suspended animation in which the subconscious plane alone is active. It may occur at any time in life, if the appropriate suggestions or stimulations are furnished. Such stimulation is not uncommon in the course of so-called disease, and also from concentrated emotional states; indeed it is conceivable that much of the so-called collapse may be simply a subconscious state, — the patient apparently dead, yet conscious of all proceedings, and to some degree directed by them; for, be it remembered, the subconscious plane is susceptible to the slightest suggestion.

Our present knowledge of psychology should prevent all possible error in pronouncing the death sentence. Decomposition, and decompo-

sition only, is the safe guide. The clinical division of trance into spontaneous, self-induced, emotional, intellectual, refers simply to the direction of the concentration and the character of the suggestion which it initiates.

"The following cases have been personally investigated by the writer, and serve to illustrate the dangers which menace the cataleptic subject. Names are omitted, at the request of the parties interested.

"The first case is that of a young lady, near Indianapolis, who came to life after fourteen days of suspended animation. Six doctors had applied the usual tests, and pronounced her dead. Her little brother clung to her, against the opinion of the doctors and the will of the parents, and frantically declared that she was not dead. In the excitement the bandage which held her jaw in place was accidentally pushed aside. The jaw fell, and the brother fancied that he saw his sister's tongue moving slowly. 'What do you want, sister?' cried the little fellow. 'Water,' was the faint answer from the supposed corpse. Water was administered, the patient revived, and is yet living.

"A lady who is now at the head of one of the largest orphan asylums of a Western city has been twice pronounced dead by the attending

physicians, twice prepared for the grave, and twice resuscitated by her friends. On the last occasion extraordinary precautions were taken, in view of her former experience. All the tests known to her physicians were applied, and all doubts were set at rest. She was a second time professionally declared to be dead, and the physicians left the house. In preparing the body for burial, it was accidentally pricked by a pin. Soon afterwards it was discovered that a small drop of blood marked the spot where the pin entered. This once more roused the hope of the family, and vigorous treatment soon restored her to consciousness. She is living today, a vigorous, useful woman. It is proper to note here that upon being restored the lady declared that she had never for a moment lost consciousness, that she knew all that went on around her, perfectly comprehended the significance of all the tests which were applied, but felt the utmost indifference as to the result, and was neither surprised nor alarmed when it was declared that she was dead.

"A few years ago a gentleman of Harrisburg, Pa., apparently died after a long period of suffering from inflammatory rheumatism, complicated with heart trouble. Preparations were made for the funeral; but his wife refused to allow the

body to be packed in ice, fearing the possibility of a premature burial, and announced her determination to keep it for nearly a week. The next day her hopes were realized by finding her husband with his eyes wide open, and one of his arms out of the position in which it had been placed. She called loudly for him to arise, and with assistance he did so, and was placed in a chair. Physicians were summoned, but before their arrival he was so far recovered that their aid was unnecessary, and he soon recovered from his illness. He states that during the time of suspended animation he was perfectly cognizant of all that occurred around him, heard the lamentations of the stricken family, and the preparations for burial, but was unable to move a muscle or utter a sound.

“The reading public has not forgotten the death of Washington Irving Bishop, the celebrated mind-reader, which occurred under circumstances that called forth the declaration on the part of his friends and relatives that he was not dead before the surgeon’s knife penetrated his brain; that on several previous occasions he had been in a cataleptic state, resembling death, for many hours at a time, and that on one of these occasions the attending physicians had pronounced him dead. The public will not

soon forget the thrill of horror which was felt when it was learned with what unseemly haste an autopsy was performed upon that unfortunate man.

"These are not exceptional cases, nor is the phenomenon of modern origin. It can be traced back through all the ages of which there are records preserved, until it is lost in the twilight of tradition and fable.

"Another case is mentioned of one Arnold Paul, a Hungarian, whose body was exhumed after it had been buried forty days. 'His body,' says the narrator, 'was red; his hair, nails, and beard had grown again, and his veins were replete with fluid blood.'

"(It will be remembered that whenever a corpse was suspected of being a vampire, the grave was opened and the body examined. If it showed no signs of decomposition, the fact was held to be indubitable evidence of guilt. The punishment was summary, and fully as effective as a modern autopsy: it consisted in driving a stake through the heart.)

"The stake was brought into requisition, and as it pierced his heart he 'uttered a frightful shriek, as if he had been alive.'

"Two erroneous impressions very generally prevail regarding catalepsy, or suspended animation. One is that depriving the subject of

air will cause death in a few hours. Another is that catalepsy is a disease, or is always the result of disease. Both of these hypotheses are clearly disproved by the well-known experiments of the East Indian fakirs.

“One of the most clearly attested instances of the kind alluded to is the experiment of the fakir of Lahore, who, at the instance of Runjeet Singh, suffered himself to be buried alive in an air-tight vault for a period of six weeks. This case was thoroughly authenticated by Sir Claude Wade, the then British resident at the Court of Leodhiana. The fakir’s nostrils and ears were first filled with wax; he was then placed in a linen bag; then deposited in a wooden box, which was securely locked, and the box was deposited in a brick vault, which was carefully plastered up with mortar and sealed with the Rajahs’s seal. A guard of British soldiers was then detailed to watch the vault day and night. At the end of the prescribed time the vault was opened, in the presence of Sir Claude and Runjeet Singh, and the fakir was restored to consciousness.” *

ECSTASY.

The phrase “beside one’s self” should certainly strike deeply (beside the truest self).

* Hudson.

One's truest and best is reached on those heights of spiritual growth to which all life tends, or toward this intuitive line and ejective centre of activity in which the truth culminates. I believe that the condition of ecstasy is possible only to those whose habitual thought activity has attained the ejective plane, or lives in close proximity to the intuitive line which radiates through it. Natures having attained through growth the realm of altruistic emotions will have acquired also the sensitive equilibrium of nervous balance which is consonant with such natures ; for it is believed that in proportion to our ascent in life, in that degree do we sharpen sensation of all kinds. The coarser, grosser currents which inhibit and limit the lower plane are here purified and refined. Suggestions received here, through imitation, are of necessity narrowed to the largest current paths. There may be, through heredity, flashings from these sources ; but they are temporary in character ; they are the momentary light, not the steady, continuing fire. I believe that sensation, which we call ecstatic, possible only to those natures which through growth develop direction on these all-possible heights.

“To this I may add that, just as Herbert Spencer found that the most primitive sensations produced through our different senses can

be translated into one another, so shall we find the same result when we go to the other extreme. A person of an emotional nature may be brought into ecstasy by sensations produced through different senses, — for example, by contemplating the beauties of nature, or by listening to fine music. Yet ecstasy is absolutely the same, whether it is produced through one sense or the other. It may differ in intensity, but never in character; and to speak of optic or auditory ecstasy would certainly sound absurd." *

* Le Vinsen.

VI.

NEUROSTHENIA, HYSTERIA, EPILEPSY, AND INSANITY.

THE legacy of disease in some form none escape. Unbalance of cell activity is the birth-right of all, and according to the degree of its incoördination and direction it has been called nervousness, crankiness, neurosthenia, hysteria, and insanity. These different degrees and directions of ill-balanced nerve action are determined through heredity and acquired current. The degree known as hysteria has a history which dates to civilization's birth. When consciousness of self was born, there appeared also the foundation of hysteria. The word is from the Greek, meaning uterus. Only in consequence of the special activity of this disease in the female economy can this organ arrogate to itself special attention.

Professor Janet defines hysteria as a disease especially characterized by mental symptoms, of which the principal are enfeeblement of the faculty of mental synthesis, retraction of the

field of consciousness, disappearance of elementary phenomena called stigmata, and tending to the formation of independent phenomena. Professor Baldwin says :

“It is mental degeneracy, enfeeblement of the faculties of psychic synthesis, loss of control and direction of mental life, breaking up of the material of personality, and possible formation of independent groups, an enormous tendency to imitation and growths of mental suggestion, tending to the complete dominion of controlling ideas.”

The conditions which have made these different degrees of disease possible are not only still extant, but on the increase. It can be easily seen that from the incoördination resulting in simple nervousness to that culminating in hysteria, the advance has been mainly in degree and direction and not in kind. These misdirected cell activities, from adverse suggestion whether mental or physical, passing in channels most accessible, exhibit according to the degree and direction first incoherence and involuntary phenomena, as in neurosthenia (the disease as yet having been confined to comparatively small area, the gear having been only partially thrown out), taking, in the second class, larger compass with allied phenomena.

The imitation function, no longer restrained by coördinative forces, responding to sensations (suggestions) from within and without, now directs these suggestions to the centres whose various activity constitutes the mental and physical phenomena of hysteria. According to the strength and character of the suggestion will appear its expression.

The hysteric presenting the largest variety of misdirected currents is predisposed to moral disturbance, for the reason, I believe, that there is an innate consciousness of the distinction between right and wrong permeating all life; and in this form of disease there is, through heredity, an acquired path overflow to the emotional and fundamental centres. Owing to the extent and character of the cell current, we may expect that variation in hysterical phenomena which is included from morbidity to paralysis, with their various physical and mental expressions.

In insanity in its various degrees we have a progressive loss of adjusting power. Heredity perpetuates certain large current paths, leading to these diseased centres, and constitutes through life a menace to their possessors. If the environment be unfavorable, if neurosthenia and hysteria appear, with their ill-directed cell currents, they will tend toward these accessible

channels, and in proportion to their repetition (motor excess) we have all those forms of insanity included from monomania to mania. In the Guiteau case is seen an example of presumably inherited paths to degenerated centres, and through incoördination of adjustment, maintained probably by adverse environment, concentration of current in this direction. The morbid forces, in this case by long activity, effected through overflow large degenerated area. For example, he was addicted to a remarkably large number of special vices, the one the outgrowth of the other. It is readily seen, therefore, that with any special suggestion, as for example murder, the concentration of current would naturally, nay, irresistibly, follow the paths of least resistance, and overflow to adjacent activity, which in this case resulted in the motor act of murder. The case of the Pocasset murderer, who sacrificed his child by command of God, differed from the Guiteau case only in the quality of the suggestion. In this case the main trend of the life, the concentration of the current, had probably been, like that of Guiteau's, in the direction of the destructive centres; but there was also, through endowment, emotional, altruistic influence of special activity at this time, through which came the suggestion and its motor response.

It is evident from the foregoing that these habitual currents, maintained by suggestion (external and internal), in time become autocratic. No inhibitory power is possible; crimes are committed because they cannot be avoided, although recognized by the subconscious self. This excess of thought habit in a given direction is common to mankind. We all suffer at times from illusion and delusion, but we have the saving power of the inhibitory current and woe to him who allows it to be weakened. The degree to which we can summon these inhibitory forces constitutes the difference between the sane and the insane. Depending on the direction of the enlarged cell path and the repetition of its current, we have all those grades, from the violent to the quiet, to which the various classifications of insanity into the moral, affective, impulsive, intellectual, refer. Wherever there is excess of concentration of nerve current, there is consequent narrowing of the field of consciousness; therefore all those examples of which genius is a type are likely to present symptoms of insanity. The power of adjustment may be only in abeyance; there may be isolated, mild, so-called monomanias, for example, Plato's "flower" and Dean Swift's "body of glass," but the reason's sovereignty

still remains. In all instances of concentration, from preoccupation to that of genius, we are conscious of this side-tracking, so to speak.

The so-called degeneration of Nordau, based on a theory of deviation of consciousness from the normal in exceptional persons, is shown by a study of mental development to have little foundation. All those conditions of mental activity in which concentration of cell current occurs, from preoccupation to genius, are simply exhibitions of the fundamental law of growth. We see its movement daily. For example, a man is given a letter to mail. On his way to the post office he becomes concentrated in conversation, but mechanically or subconsciously deposits the letter. There is, however, no conscious knowledge of the act; consciousness is narrowed to the conversation, and the subconscious becomes the motor. From the temporary loss of oversight, often called absent-mindedness, to that observed in great intellectual capacity, in which consciousness is in abeyance more or less permanently, we have simply a matter of degree. In extreme cases the conscious life becomes lost in the subconscious, and only its small tributaries have to do with activity on the lower plane. If the quality of cell activity in this latter case be away from

the intuitive line, it is most likely due to inherited degeneracy. Such conditions we do not, however, call genius, but idiocy, insanity. The law of cell development concerns vitally the direction of the growth. Conceive now a Mozart or a Browning, with cell growth in the direction of the ejective through the lower conscious plane to the higher, the reality of life. Undoubtedly the main purpose of their activity is ruled by the subconscious. It is not, therefore, a subject of wonder that activity on the lower plane should in them take on exceptional phenomena. We find in the history of great intellectual achievement radiations from this ejective plane (the light of truth), and the degree of the illumination is the measure of its worth. Genius and truth are synonymous; the currents of cell activity which make for genius are narrowed to the ejective through this concentration, and the result is often inharmony in the lower and harmony in the higher plane.

Genius rarely transmits its forces to direct progeny, but rather swells the sum in the race. In horticulture the labor for new advance in any fruit is not from the highest cultivation, but we go back for new stock. Moral, like physical power, exhausts itself in a given direction seemingly.

"The facts about the genius seem to indicate that he is a being *sui generis*. Common mortals stand about him with expressions of awe. The literature of him is embodied in the alcoves of our libraries most accessible to the public, and even the wayfaring man, to whom life is a weary round, and his conquests over nature and his fellows only the vision of honors on a field that usually witnesses drawn battles or bloody defeats, loves to stimulate his courage by hearing of the lives of those who put nature and society so utterly to rout. He hears of men who swayed the destinies of Europe, who taught society by outraging her conventions, whose morality even was reached by scorn of the peccadilloes which condemn the ordinary man, to whom might makes right, and *homo mensura omnium*. Every man has in him to some degree the hero-worshipper, and gets inflamed somewhat by reading Carlyle's 'Frederick the Great.'

"Of course this popular sense can not be wholly wrong. The genius does accomplish the world movements. Napoleon did set the destiny of Europe, and Frederick the Great did reveal, in a sense, a new phase of moral conduct. And the truth of these things is just what makes the enthusiasm of the common man

so healthy and stimulating. It is not the least that the genius accomplishes that he thus elevates the traditions of man, inspires the literature that the people read. He sows the seeds of effort in the fertile soil of the newborn of his own kind, while he leads those who do not have the same gifts to rear and tend the growing plant in their own social gardens. This is true; and a philosophy of society should not overlook either of the facts — the actual deeds and the peculiar influence of the great man upon his own time — or his lasting place in the more inspiring social tradition which is embodied in literature and art.

“It needs only a moment’s consideration to see that if the genius has no reasonable place in the movement of social progress in the world, then there can be no possible doctrine or philosophy of such progress. To the hero-worshipper, his hero comes in simply to ‘knock out,’ so to speak, all the regular movement of the society which is so fortunate, or so unfortunate, as to have given him birth; and by his initiative, the aspirations, beliefs, struggles of the community or State, get a push in a new direction, — a tangent to the former movement, or a reversal of it. If this be true, and it be further true that no genius who is likely to ap-

pear can be discounted by any human device before his abrupt appearance upon the stage of history, then the history of facts takes the place of the science or philosophy of them, and the chronicler is the only historian with a right to be." *

Folsom says that "all men are insane, the only difference between them being the varying degree of skill with which they conceal the crack." Causes of insanity have to do with all transmitted and acquired disease, predisposing, immediate, or exciting. It is said that seventy-five per cent of all cases are hereditary. It is possible, therefore, that if the exciting cause be excluded, we may have less occasion to deal with the predisposition.

In epilepsy diseased cells and channels leading to them, I conceive, concern excessive motor activity, occurring mainly at a time in development (namely in children) when such activity is at its height. The causes have to do, remotely, with heredity, with its legacy of mental and physical disease. The narrowing of cell current to these diseased areas usually occurs suddenly, possibly because of the extreme activity of the organism at this time, and to a very much larger extent than is recognized, I believe, from the

* Baldwin.

character of the suggestion. If the graver conditions of epilepsy occur often, or become prolonged, we have an encroachment on neighboring centres; moral perversions and insanity may follow. Injury, also, by its products, may mechanically so obstruct cell current where exists predisposition (inherited current path) that the epileptic phenomena may follow. All other disturbances of balance, whether acquired or inherited, are varying degrees and direction of incoördinated cell current. They have to do with all those degrees of disturbance from that interference which go to maintain the sense of equilibrium, to that mechanical process of obstruction from which doubtless spring degenerative affections of the brain and chord.

The extreme rapidity with which all action is in epilepsy ungeared may possibly account for the so-called aura. While the main stream of consciousness is directed toward the diseased centres, a part of it doubtless is switched off through the suddenness of the change into accessible motor and sensory channels of common activity.

VII.

ALCOHOLISM AND NARCOTISM.

As epilepsy is a condition of the cell unbalance in which there is a concentration of nerve force towards motor centres, with complete loss of direction of the main channel, so alcoholism and narcotism mean an excess of a similar force directed to points of activity in the subjective plane, which I shall call the alcoholic and narcotic centres or ganglia. In this hypothesis of cell activity I believe we may, with especial readiness, apprehend much of the phenomena of alcoholism. If this activity is restricted by regulatory forces, we have the disease in moderation. If long lasting and thus non-restrictive, the result is dipsomania and morphinism. The earliest record of stimulation of the senses, followed by sleep, concerns narcotic products, whose primary effect are like the alcohols, highly stimulating.

Custom (suggestion) has determined, I believe, mainly what special form of intoxicants to the senses shall prevail. The Oriental sought stimulation and relief from mental disharmony

through opium, as moderns, for precisely similar reasons, now substitute alcohol, each form being selected by custom. The preference of one over the other may be due to inherited current paths (idiosyncrasy), plus favoring suggestion.

A victim may have received his first stimulus through accident, that is, from the use of the drug administered in disease, and the hereditary taint so lighted. His experience may concern more vividly the one than the other. Thus cell activity has a history coeval with man, which craves stimulus. Possibly barbarous races, ever living under sense dominion, stumbled on this vegetable product. These races, history tells us, used stimulants excessively. From them the practice has doubtless grown. Certain it is that here has been a well-developed centre of activity from earliest time. It is, unquestionably, one of our largest endowments, a legacy to whose inheritance come countless numbers, the majority of whom, I venture to think, being ignorant of nature's law of growth, thoughtlessly perpetuate it. Let us revert a moment to the statement of this law, and the scheme of faculties which has been chosen to illustrate it. It will be observed that the ganglion, or centre for narcotism, as well as alcoholism, occupies in the subjective plane a position much nearer the

subjective circumference than the intuitive line, and in this area, in close proximity, are those centres which express kindred quality, and which may be the direct outgrowth of it. The centres of lust, theft, lying, develop by contiguity of position, excessive growth and overflow. As the ganglion which stands for lying is a close neighbor of that which responds to alcohol, we find that enlarged current paths exist between them from overflow. Hence arises the irresistible habit of falsehood which characterizes the narcotic and alcoholic victims. If this motor excess of overflow continues to a sufficient degree, we have other contiguous areas active. For example, fear is also in apposition, and we have in the delirium of the drunkard fearful excesses of this feeling. Growth has been shown to be an orderly process, depending mainly on direction and character. Those ganglia or centres which stand for growth (the good qualities) approximate the intuitive line in the subjective plane, and tend ever toward the ejective.

The evil qualities tend away from this line toward the subjective circumference, which is dissolution. The symptoms of alcoholism and narcotism partake largely of the type of consciousness involved. The effect of opium or

alcohol on a scholar will differ markedly from its effect on a laborer. The vivid play of the imagination ascribed in India to opium is absent among the habitués of the drug in America. Inasmuch as concentration of currents means their increased activity, with resultant overflow, it is not a matter of surprise to hear of great intellectual attainments from the effect of these stimulants. Such action is wholly temporary and is the sure promise of oncoming collapse. In looking a moment at the physical symptoms of alcoholism, let us refer again to the fundamental law with which life began. All expression has to do with either waxing or waning of life. Expression is the antithesis with which life began: that between organic and vital expansion as expressing pleasure, and organic and vital contraction or depression expressing pain. This antithetical reaction is fundamental to life's processes and the law of muscular adjustments.

In the anti-alcoholic congress recently held at Hague, Sir Dyce Duckworth, one of the most influential men in the medical world, deliberately recommended moderate drinking. This opinion was endorsed by prominent German educators. That such sentiment can obtain in the face of the startling indictment of the nineteenth century shows the vital need of a more accurate

knowledge of psychological law. In discussing the symptoms of this disease, all forms of its unbalance must be considered; not alone those coarser results which are the product of motor excess currents and saturation of the system with the drug effect, but all that infinitude of shading by which we obtain the light and shadow. The symptoms of alcoholism and narcotism which come within the scope of common experience concern those pathological products which not only have to do with the poison *per se*, but which a habit of thought and act has prescribed.

We know much of excesses, but what of beginning,—those tiny rivulets of morbid current, which, if diverted, become harmless, but if neglected, surely develop oceans which are resistless?

To comprehend that drinking leads to debauch, debauch to epilepsy and insanity, that disease of every tissue of the body and mind follows in its wake, that such product predisposes future generations to similar disorder, is to pause with apprehension because of the inevitableness of it all, and also because of present helplessness. Let us probe its genesis and development. Let us discover that early convergence of rivulets which become the river of disease, marking how

each tributary to the stream insidiously deposits its quota of filth till the whole stream is contaminated, the moral sense gradually undermined, sentiments of honor, dignity, reputation and decency no longer cherished; the smaller deviations, which escape the inquiring eye, nay, which the victim himself hardly realizes,—all these beginnings, which, unnoticed, make the stupendous whole, but which recognized may be successfully combated, and the force which generated them directed into those channels whose waters make for truth.

Heredity is a powerful determining factor in this direful disease, for whether the Darwinian gemmules, the Spencer physiological units, or the Weisman germ plasm be the physical expression, it is agreed that the germ cell and the egg cell stand for a complete record of ancient history. The victim comes into the world with channels, so to say, ready made for these converging early streams of poison, and since we cannot at once obstruct the channel, it is vital that we shut off the current, else the progeny is foredoomed.

VIII.

HYPNOTISM AND DOUBLE
PERSONALITY.

HYPNOTISM is a child of astrology. As far back as the Middle Ages it was believed by eminent philosophers that the heavenly bodies exercised a mysterious influence on human beings. In the latter part of the seventeenth century, Anton Mesmer, a Viennese doctor, announced the theory of animal magnetism or mesmerism, maintaining that human beings influenced each other by means of a vital fluid, or peculiar physical force, which under certain circumstances can be transmitted from one animal to another. Various inanimate objects, such as metals, crystals, magnets, were also supposed to possess, and to be capable of inducing and terminating, the mesmeric state, and of exciting, arresting, or modifying its phenomena. This theory was investigated and rejected by the scientific world later.

It is significant, however, that this investigation was initiated, it is believed, less through

the scientific aspect of the theory than through the mysterious factor which has been, and ever will be, the all-potent source of human effort, the intuition, the felt need of wider scope, the belief that we have within us a deeper life ever seeking expression. So mesmerism was accepted, less through reason than feeling; and inasmuch as these two factors have battled since the world began, its later rejection was not unexpected.

In 1841 Braid of Manchester, England, first established mesmerism on what may be called a scientific basis. He believed that the phenomena in question are caused by certain changes in the nervous system; in a word, they are subjective, the changes occurring through an artificial sleep produced by fatigue of the eyelids and concentration of the consciousness on a single idea consequent on fixing the gaze on an object. To this state he gave the name hypnotism, meaning sleep.

From the theory of Mr. Braid to the last word of the nineteenth century (Myers), including that of Charcot, Heidenhain, Bennett, Bernheim, and Liebeault, we have various explanations of hypnosis, each point of view opposed, in the main, to the others, and all confessedly unsatisfactory. Each theory has

utilized and advanced on the other; so that in Mr. Myer's belief in a double consciousness we read a conception which, more nearly than the rest, includes the phenomena observed. The theory is briefly this :

A stream of consciousness flows on within us at a level beneath the threshold of ordinary waking life, and this consciousness embraces unknown powers of which hypnotic phenomena give us the first sample. While this theory furnishes us with by far the clearest idea among current speculations, it yet leaves the main question unanswered.

Very much the same superstition, the same idea of an occult, mysterious agency envelops hypnotic investigation today that enveloped astrology in the Middle Ages. From the days of the influence which the heavenly bodies were supposed to exert on man to hypnotic suggestions of modern times the spirit of superstition has clogged the wheels of progress.

The latest theory of hypnosis, the fruitage of four centuries of investigation, gives us little more than theory. If speculative thought once held that unusual phenomena occur through fluid emanations from one to another, it now holds that they are caused by subjective act.

Of what practical use, then, is hypnotism ?

Is it ennobling to mankind, or is it debasing? Is it a factor in growth, or hostile to it? Whether it be the one or the other, we should know more of it, to cultivate or destroy. So powerful a factor as the last four centuries have proved the phenomenon to be must have no negative function.

Let us now examine the theory of double consciousness, and ascertain if through it we may approach more vitally the subject before us. The theory of Myers limits the hypnotist's power to that of a mere initiator of the phenomena,—the finger, as it were, which pulls the trigger, ignoring the occult power resident in the operator, to which Bernheim, in a measure, still holds.

Before touching on this last question let us study the relation of the two planes of consciousness. The evidence for the possession of a double consciousness, we may, I think, at once assume. Hardly an act of our lives but that tends to demonstrate the existence of a higher plane of action. We daily sleep and dream on it. In hypnosis we remember events of the waking and sleep states, of which in ordinary life we have no consciousness. We control, on the one plane, sensation before which on the other we are powerless. For example, it is

well known that in this state the leg may be amputated without pain. Again in waking life, the soldier in battle feels no wound, a higher consciousness is dominant.

What relation has the higher plane to so-called normal life?

Let us revert a moment to the law of psychology, that all sensation, that is, all thought or feeling and consequent act from external to internal environment, tends, through excess of repetition, to automatism (if I may be permitted the word), which we may venture to call activity on a higher plane; or following our metaphor, sensation currents of the lower plane, broadening and strengthening by accumulation, at length overflow into this higher plane. If we become expert in addition, during the process the figures place themselves in our mind without conscious effort; we apparently no longer use the ordinary consciousness.

Concentration of sensation therefore is, I conceive, advance to this higher and larger subliminal plane of activity.

This is the law of growth.

Dominating this psychic law, vitally associated with it, is the intuitive,—the fundamental function which permeates all planes of consciousness. The centres of sleep, imitation, imagination,

memory, and the cosmic centre, are part and parcel of this essential power, with which life began. As through concentration in wakeful life we reach, mainly by psychic law, the higher plane, so through concentration in artificial sleep (or hypnosis) we reach, through the fundamental function, this same plane.

Our daily recurring sleep comes through fundamental power, although we are influenced by fatigue, position, and time. Thus, I believe, we daily ascend into the higher consciousness through psychic function. Having studied the subliminal plane in its relation to waking life, what relation has hypnotism to this consciousness?

Let it be clearly understood that a distinction exists (as to the mode of origin) between the so-called miraculous occult phenomena of the waking state and that which has happened only during hypnotic sleep. I wish to make this distinction at the outset, for I believe that much confusion has arisen on this point. Hypnotism, I conceive, is mainly induced by the idea of sleep self-suggested, or suggested by the operator, under certain conditions of unbalance, and its phenomena are due to suggestion working principally through psychic law on the higher plane. Although the subliminal consciousness is reached

in this state, yet its function is limited, and this limitation is due to the inhibition (or shutting off through sleep) of the lower psychic consciousness, leaving activity mainly under the dominance of the functions, imitation, memory, and imagination, which, while active on the lower plane, are yet independent of it through fundamental law. The essential distinction here sought, then, is the method of reaching the higher plane of consciousness. In the waking state this plane is reached through response to the strongest suggestion, that is, by repetition of sensation, with gradual overflow to higher planes; and if the suggestion be not unusual, *e.g.*, as in the automatism which comes from habit, the subliminal function is only slightly active. If, on the other hand, the suggestions are vital, that is, if they appeal to the elective consciousness, as in the crises of life—involving life and death—we have the sudden and extreme concentration and overflow which penetrates far into the higher consciousness.

The more intense the life (using this word in its best sense) the stronger and purer the emotions, the greater the function of this higher plane. Gail Hamilton illustrates this truth in her late book called "X Rays," as do all the

seers and evangels of the higher knowledge with which the world life teems. In hypnotism we reach this plane of consciousness through appeal to the fundamental function, sleep. This function being one with essential power, permeating all planes, through it, under certain conditions, we gain immediate access to the subliminal consciousness; although entrance is effected through the function of sleep, this function is modified by the character of the stimulus or suggestion which has induced it, namely the suggestor. In natural sleep, into which in a sense we are daily hypnotized, an especially strong suggestion will modify it; for example, the phenomena of dreaming. And if this suggestion be strong enough, through it runs a thread of consciousness of the waking state, as when a mother wakes "instinctively" to minister to a child's requirements. So in hypnotism, under certain conditions of unbalance or inhibition, the suggestion of sleep is strong enough to modify the natural function and establish rapport with the suggestor.

An hypnotic patient may obey implicitly a suggestion, or refuse to, according to the auto-suggestion from the subliminal plane. If a subject be told to assume the character of a fish vendor, and refuse, but accept the character

of an auctioneer, it is because of a bias obtained somewhere in life and registered in the subliminal consciousness to which access is gained. If he be told to commit murder he refuses, because on this plane the fundamental law is dominant. Not only could he not fail to refuse such a proposition, but his sense of right would be so acutely discriminative that even doubtful suggestion would be accurately measured. The hypnotic is, however, much of the time a helpless imitator, since the imitation centre being fundamental (that is, independent of the inhibited forces), has for its function the initiation of all sensation from without and within.

Inasmuch as psychic law is clearly directed by the operator in the hypnotic state, there can be logically no limitation to this direction. Is, then, hypnotism a factor, a life ascent? Undoubtedly, but limitation there must be through the fundamental forces. It is as if the great All-Power allowed these exceptional experiences for hint of what may be through wise use of psychic power.

To hypnotize, then, is to artificially narrow the stream of consciousness through the sleep centres by suggestion. In natural sleep there is a narrowing through the fundamental function. In artificial sleep, or hypnotism, we have the

abrupt entrance from without (through suggestion) of idea or image, and sudden narrowing of the consciousness to the suggested idea. Because of the suddenness of this concentration of cell current, many of these discriminating selective forces of reason are cut off from action; as a result we have less direction to the main stream of consciousness and therefore ready acceptance of the suggestion. The character of the suggestion which accomplishes this abrupt deviation from the normal must be fundamental to life's processes, that is, must appeal to the will (imitation) with vital force; and this vital force we find to reside in the intense desire of the hypnotic patient to imitate (possess) that which the suggestion implies, or with which it is associated. As the plant responds through feeling to environment, and concentrates its forces for growth, so will man through desire (feeling) effect through imitation similar concentration. The desire to know the mysterious, the unusual, the occult, is innate, is fundamental to all, and associated with the hypnotizer in this possession. Further, the sleep function is vital to growth. Through a beneficent law, it is part of life's earliest expression. Every form of life through sleep repairs its waste. With the idea of sleep mentally or verbally suggested, in

accordance with this same fundamental law, is merged the personality of the suggestor (the hypnotist), and through this connection rapport is maintained with the conscious world. Sleep in this condition is rarely profound and is mainly under the dominance of its projector. Hence all his acts (since reason's function sleeps, and to a limited extent, his thought,) will set in motion the machinery of this hypnotized consciousness. So vital is this connection that responses occur from the slightest suggestion; for example, emotion may be aroused by simply placing the patient in the appropriate position. Thus we have, as the necessary conditions for hypnotism, first, the fundamental quality of suggestion, and second, its abrupt entrance into consciousness.

The activity of the centres and paths for imitation, memory, imagination, etc., having existed from earliest human life, it follows that their accessible channels will receive readily currents arising from any degree of unbalance existent in the system. We notice in idiots those acts which presumably have received stimulus through these primitive paths. Pinal has recorded the case of an idiot who was something like a sheep both in respect to tastes, mode of life, and form of the head. She had

aversion to meat and ate bread and vegetables greedily. Her demonstrations of sensibility, joy, or trouble, were confined to the repetition of ill-articulated words; for example, "Bah, ma, bah." If she wanted to resist or express her discontent she tried to butt with the crown of her head. She slept on the floor, in the position of an animal.

Now as these fundamental channels are always accessible to suggestion through their function, we may account for those flashings to the cosmic centre, and memory in not unusual function is stimulated.

But why is one susceptible to hypnosis and not another? What are the special conditions favorable to its production? The hypnotic patient responds first because he is unbalanced,—that is, coördination of the reasoning power is limited. This unbalance must not be so great that no concentration is possible, as in idiocy; nor of the kind in which inhibitory power is too active, as in neurosthenia and hysteria, but must approximate to these degrees. An example of this is the sailor or soldier, who being accustomed to obey through reason, soon through sheer force of repetition obeys independently of the reasoning power.

This inhibition, therefore, is disease, the de-

gree of unbalance we call infirmity of purpose, a disposition to be led, influenced; the tendency (if I may use the word) which not a few human beings manifest through life in excess, and which heredity must needs explain. The suggestion which to this degree of unbalance means acceptance, to the balanced would mean refusal through inhibitory activity. Each would desire to receive the suggestion of sleep because of its fundamental nature, but the balanced consciousness would oppose the desire, and the unbalanced succumb to it. Any impression or suggestion, if it be vital (strong) enough, tends to ungear the consciousness. In moments of anger, fright, or during the state of joy, we are easily dominated by the strongest influence, whether it be word or act; and in proportion to the degree of disharmony of mental forces, in that ratio are we easily or with difficulty acted upon. Were these unbalanced patients to receive suggestions other than sleep, they would respond to a limited extent; but the appeal being made to a fundamental centre, through it access is gained to the plane on which all action is independent (in a sense) of reason,—namely, the intuitive, and therefore the patient becomes perforce an imitator.

The unbalance necessary to produce hyp-

nosis limits the production of its phenomena. As on this plane, through inhibition of activity, the imitation function is left its chief representative, it is therefore this function that is most active. The unusual enlargement of the mental field in this state (the so-called "mysterious" function) is due, I believe, mainly to concentration to those fundamental centres, namely,—memory, imagination, and exceptionally, the cosmic centres which are in close proximity. All the truly enlarged mental vision, all phenomena which transcend experience and express prevision which have vital meaning, have to do with the same psychic concentration observed in hypnotism; but its initiation must come through the activity of the whole life, and not a part of it; through that balance attainable by vital stimulations or suggestions which are not fitful and narrow, but constant and ever broadening. I believe the true trance state is an auto-suggestion achieved by perfected balance. I believe that all the grand mysteries of human effort come through the life suggestion, and not from the hypnotist. The scope of hypnotism must necessarily, it seems to me, be narrow. It means for the ordinary mortal, activity on the lower plane of life, dependence mainly on the operator. The higher plane of life is not effectively reached.

It is conceivable, on the other hand, that experimentation in this field has been confined to a class of the lower order whose subliminal function has been little used. It may be that, given the desired quality of hypnotist and patient, vast possibilities lie in this direction.

Double personality is simply a higher degree of concentration, induced by inherited or acquired current paths leading up to the cell activity involved in the phenomena. The man of preoccupation mechanically performs his daily work, conscious only of his special thought. The soldier vitally wounded, continuing his battles, wills, sees, hears, acts ; there is apparently a perfect coördination of faculties, and yet in a sense he is a double person.

The famous case cited by Professor James of the Rev. Ansel Bourne is an instance of inherited current channel to which is narrowed the conscious stream of life :

“One of the most remarkable cases which have been reported in the United States was that of one Ansel Bourne, a Baptist clergyman, who suddenly disappeared from his home in Rhode Island a few years ago. Every effort was made to find him, but without avail.

“At the end of two months he returned to his home, after an experience of the strangest

character. It appears, from an investigation conducted in the most careful and painstaking manner in behalf of the London Society for Psychical Research, that Mr. Bourne lost normal consciousness soon after leaving home and wandered around in several different towns and cities, finally reaching Norristown, Pa., where he rented a store, stocked it with small wares, and carried it on successfully for a period of six weeks, under the name of A. J. Brown.

“He appeared to the citizens of Norristown as a normal person, conducting his business properly, contracting no unnecessary debts, and always paying promptly. At the end of six weeks of a mercantile career he suddenly regained his normal consciousness, and remembered nothing whatever of his abnormal experience. The article in the Proceedings of the Society for Psychical Research, written by Richard Hodgson, LL.D., exhibits exhaustive research in the investigation of this case, and its entire veracity cannot be doubted. It appears that Mr. Bourne had once in early life had a remarkable experience, which shows a tendency to abnormal psychic conditions; but nothing was developed which throws any light upon any specific cause for the particular phase of his later experience. He had never before

engaged in trade, nor had he any taste for such a life, and nothing could be remembered which could explain why it was that he assumed the name of A. J. Brown. It is stated, however, that he had once been hypnotized when young and made to perform many amusing antics on the stage; but no recollection was had that the name of A. J. Brown had been suggested to him at the time."

Somewhere, we will say, in this man's ancestry there was excessive cell activity concerning the mentality, in fact having reference to all the phenomena exhibited in this change of personality. It is, I think, unimportant to speculate on the character of these phenomena, since it is believed that every sensation has its motor expression, which, through repetition, furnishes available path for cell current. That there was no inconsiderable degree of unbalance, both acquired and inherited, in that case is shown by the symptoms of depression and occasional unconsciousness which appeared before the change, and that the resulting ill-directed currents should flow in especially accessible paths is equivalent to saying that these existing channels furnish distinct predisposing cause for the phenomena. The causes which lead to this degree and character of concentration may range

from mechanical obstruction to the usual cell paths ; from disease, so-called, to suggestion of idea or image. While in this case the main stream of consciousness follows the direction of the cells involved, the fundamental processes are maintained through that force which directed before reason was born.

IX.

TELEPATHY.

"We see but half the causes of our deeds
Who seek them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All gems of pure and world-wide purposes." *

"THE word 'telepathy' was introduced by the English Society for Psychical Research. Its meaning is defined as 'the transcendence of thought or feeling from mind to mind, without the agency of the recognized organs of sense.' Prof. Henry Drummond, in 'The Ascent of Man,' points out the fact that —

" 'Every summit of evolution is the base of a grander peak. Speech, whether by written or by spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. Man's larger life demands a further specialization of this power. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it,

* Lowell.

however little we may believe it, . . . telepathy is theoretically the next stage in the evolution of language. What strikes one most, in running the eye up this graduated ascent, is that this movement is in the direction of what we can only call "spirituality." From the growl of the lion we have passed to the whisper of a soul; from the motive "fear" to the motive "sympathy;" from the icy barriers of space to a nearness closer than breathing; from the torturing slowness of time to time's obliteration.'

"It is believed by many that thought is a mode of energy; that the waves of ether transmit its vibrations—like those of light, heat, and sound—from soul to soul, throughout all space. A suggestion of the possibility of transmission of telepathic messages, by means of ether waves, can be found in an address given before the Institute of Electrical Engineers over four years ago by Prof. William Crookes, the inventor of the famous Crookes tubes used in the recent experiments with the Röntgen rays."

^ The march of progress is ever toward the immaterial.* From the coarser apparatus, we have reached the subtle mental forces. The telegraph with its flash of electric power under the ocean, the electric current applied to the human voice,

* Barnum.

the later X-ray with its wonderful possibilities in the future, are all an exhibition of a fundamental law, an harmonious vibration of ether. Two musical instruments tuned to the same key (that is, in harmony) affect each other without physical contact. May not, then, thought waves so act, and may not, then, like light rays on the burning glass become intensified through concentration?

"Such forms of vibration as do not touch our senses lie between those which impress us as sound and those we feel as heat.

"Our senses are only impressed by such modes of motion in nature as correspond to arrangements in any one of the sensory organs permitting a transmission of motion, a change of the physical into a psychological sensation. The ear will not perceive such sound waves as sound, and the eye such rays as light, the vibratory velocity of which exceeds a certain limit or descends below a fixed point.

"Now it is well known that there are individuals who in consequence of the disposition and development of their sensory organs possess greater powers of discrimination in these departments than others, so that they can perceive tones, color, odor, or taste impressions, as distinct and separate from each other, which others can no longer distinguish. They therefore per-

ceive certain vibratory motions as distinct which others are not able to distinguish from those near by. Further it must be acknowledged that there may be organisms in which the dispositions belonging to man for taste and smell sensations may have reached an actual development, just as there may be, on the other hand, organisms existing which lack the capability that man has of receiving sound and light impressions, though they may be able to distinguish a few kinds of sound and light.

“ If, then, we must acknowledge that there are beings which, in consequence of the special structure of the sensory organs not only have different sensations from those of man, but also in certain divisions of the senses feel more or fewer impressions as separate and distinct than he so recognizes, we can take it for granted that there are those which feel motions in nature that do not act upon man as sensory impressions at all. But, then, the theory is not absurd that a new, yes, even several and many new natural powers may be discovered, for the perception of which man has no especial sense, but which are made known to him in an artistic way and by aid of the other senses as soon as they transform themselves into the respective modes of motion; that, furthermore, this new power of nature —

for which at the same time a new name must be created — forms the as yet unrecognized factor in phenomena which until now has not been explained at all, or only very unsatisfactorily." *

We here consider with concentrated cell current not only the phenomena of the present and past, but of the future. At this stage of the study it is not difficult to believe that through the increased power of a confined current, passing in directions accessible from inherited or acquired paths, we reach centres of activity whose functions concern this future. In considering certain phases of psychic phenomena it is clear that the scientific method of reasoning called inductive must be supplemented by that method which reasons from generals to particulars. "The sciences in their birth, astronomy, physics, chemistry, and physiology were opposed by inductive philosophy on the ground that the human mind could form no conception of them," which was perfectly true. Mill says that the progress of the future must be made along the line of deductive reasoning. Heckel protests vigorously against what may be called the tyranny of the senses.

The scientific theory of the world rests on experience, so called. What is this experience?

* Caspari.

Observation of the material things or objects and their behavior in the presence of, or in relation to, each other. According to this view, science, in the main, rests upon the immediate judgments we form of natural objects in the act of seeing, hearing, and handling. What does science herself say of these immediate judgments of the centuries? She says each particular experience is but a link in a long chain of causes and effects, whose beginning is lost amid the complexities of the material world, and whose ending is a change of some sort in the mind of the percipient. It says that among these innumerable causes the thing immediately expressed is but one, and is, moreover, one separated from the immediate experience which it modestly assists in producing by a very large number of intermediate causes which are never expressed at all.

Thus one needs to depart radically from current methods of reasoning. In investigating psychic phenomena we have to do with apparently new forces through which we cognize past events and reach a plane of consciousness heretofore unknown. That such forces are a part and yet outside of our daily experience, all history of discovery attests, and any theory concerning the concentrated cell current to a ganglionic centre which eliminates the purposeful

element behind it, builds, I believe, without foundation. This determinative, essential power expresses itself through laws of cell growth which are, doubtless for wise purpose, modified by so-called disease. This view, it seems to me, need not be considered visionary and impractical when it is remembered that through hypnotism, as well as by direct concentration, we reach past memories and new functions of special sense. May we not confidently expect a stronger concentration to transport us to activities on or nearer the ejective plane which concern the future?

If a knowledge of the past exhibited in hypnotism and kindred states be due to overflow of current in the memory centre, may we not logically expect to reach through similar overflow, those centres which concern the future? This may be momentary,—as when from obstruction through disease a switching of cell current occurs,—and yet perhaps as vital to growth as the constant overflow which obtains in cell activity near the ejective plane, and which reaches the potentialities which express the whole range of the higher senses, from the sure trust which illuminates each moment of life to those emotions of ecstasy which the larger growth achieves. Here, we may conceive, un-

trammelled by the lower senses, sublimated by the exquisite blending of sensation (thought and feeling) through which this growth has been possible, new senses become available, and glimpses of the all-world and truth are vouchsafed. I believe this is rarely possible except by complete fusion of intellect and feeling. I believe that as dissolution approaches, the conscious life becomes merged in the subconscious. Limitations of time, space, and sense are effaced through extreme concentration to the fundamental centres. This unveiling process is one of degree. Usually, I believe, the transition is gradual; exceptionally, it may be sudden; and here are observed the transcendent phenomena of memory, vision, message, which appear in the great crises of life.

I believe that when precognition of any so-called supernatural phenomena exists in a mentality less balanced than that described, it is due to a flashing or switching process, from irritation or obstruction from disease, to the higher or ejective plane. This is equivalent to saying that such phenomena are exceptional and momentary. The case of Madame Blavatsky furnishes an example of this temporary power. Here were doubtless received from ancestry cell centres and paths of excessive calibre,

whose direction was toward the ejective plane, the main current of life, however, flowing toward the subjective circumference. Here through disease or suggestion the conscious stream, losing its purposeful direction, is diverted (switched) momentarily to these heredity paths. Such glimmering of occult power profoundly impresses the possessor; she imagines she is commissioned of God to become a medium for truth; an intense prepossession absorbs her, and concentration results in the direction of this prepossession. So-called mediums are usually victims of such prepossessions, and truly believe in their spiritual origin. It is needless to say that the phenomena are exhibited connected intimately with their personality.

"For instance, the writer once heard a medium in New York City describe the occupation of an examiner in the United States Patent Office. The two had never met before, and did not know of each other's existence ten minutes before the séance. Even the name of the sitter had been withheld from the medium, for the purpose of testing her telepathic powers, and for the further purpose of convincing one of those present that spirits of the dead had nothing to do with the manifestations. The

members of the party introduced each other by fictitious names, and talked spiritism to the medium until 'harmonious conditions' were established, when the séance began. 'I see an immense building,' she began, 'with a great number of rooms in it. In one of these rooms I see you, seated at a large desk, with a great many papers upon it. I see drawings, apparently of machinery, spread out upon the desk before you. It seems to me that you must have something to do with patent rights.' She was informed that her conjecture was thus far correct. It should here be remembered that a medium should always be encouraged by a frank acknowledgment when he is correct. It encourages him, puts him at his ease, and constitutes a suggestion that he is able to perceive the truth in reference to that particular person, and consequently helps him to proceed correctly with other manifestations.

"'But,' continued the lady, 'this is not your only occupation. I see you in your library at home, surrounded by books and manuscripts. You appear to be writing a book.'

"She then went on to describe correctly all the bookcases and other furniture in the room, and then said:

"'I see the pathway by which you have ar-

rived at your present conclusion in reference to the subject of your book. It is all strewn with rubbish and weeds, all of which you have thrown aside. But you see a great light ahead, and are pursuing that with perfect confidence and steadiness of purpose.'

"'Am I in the right path?' inquired the examiner.

"'I cannot tell, for I cannot perceive the subject on which you are writing. I think you are, however, for the light ahead seems so clear.'

"After a pause she added :

"'You are making one mistake. You think you are doing it all yourself. But you are not. You are constantly guided by a great spirit.'

"'Who is he?' was asked, with all the greater interest because the gentleman *was* writing a book, and, like every other author, felt that he had perceived 'a great light;' moreover, if he was sure of anything connected with it, he was sure that he was doing it himself, without the aid of any spirit or spirits. 'Give me the name of my spirit friend and guide,' he added.

"'I cannot do that today,' she replied, with the true commercial instinct of the professional medium; 'come tomorrow and I will try to give you the name.'

"Accordingly the same party visited her the

next day, when she made every effort to obtain the name, but without success. It should be stated here that the lady was a slate-writing medium. Communication after communication was written, but without signature, and all efforts to obtain the name were futile. Finally the gentleman said, in an aside apparently not intended for the ears of the medium: 'I think I know who it is. It must be either A. B. [naming a friend living in Washington], or my brother C. D.' [giving his own name, for he had no brother living or dead]. Immediately a communication was written out, signed by the supposed spirit brother, announcing the fact that he, and he alone, was the inspiring power in charge of the literary work named; that he was the 'guardian spirit' of the gentleman, over whom he was 'constantly watching,' etc.

"The emotions created by the affecting terms of the communication can be imagined when it is stated that all present, save the medium, knew that the name was that of the sitter, and that he never had a brother. But these emotions quickly gave place to wonder and admiration when it was discovered that the signature was almost an exact reproduction of his own, with all its salient peculiarities faithfully reproduced."*

* Hudson.

Here the mechanical direction which the concentrated current takes is apparent. The suggestion—apparently not intended for the ears of the medium—at once opens a new path through which the current passes, and here, also, is shown the slight degree of concentration to the fundamental centres, as evidenced by the supernatural (so-called) knowledge of the signature.

The prepossession described above is merely a diverted channel; that is, not having sufficient concentration, and continuing through motor excess, it establishes well-worn paths, to which condition, by effort of the will or from irritation from disease, the main stream is easily directed. This induced state often comes through suggestion to susceptible centres.

The following is quoted from "Proc. S. P. R.," Vol. VIII., p. 517:

"Whenever strong impressions had got hold of my mind, they had a tendency to develop themselves into a vivid mind picture as soon as my eye and attention were concentrated upon the eye in the drawing; and whenever I began darkening the iris, leaving the light speck the most prominent part, I would slowly pass off into a kind of dream state. The mere act of drawing the eye is not enough to bring me into

this state, or I should experience such a state at least once a day, which I do not. But if a strong mental impression takes hold of me, I begin drawing an eye. . . . The drawing will then convey to me the news, either in the form of a vague, imperfect representation of the person indicated in the impression, or by correct hallucinatory picture of the event as it actually occurred, both as regards the person and the surroundings. Sometimes I cannot get at the vision at once; other thoughts and scenes interfere. But when I begin to feel drowsy, I know I shall have it right in a second; and here I lose normal consciousness. That there is an actual loss of consciousness I know from the fact that on one occasion my wife had been in the room talking to me, and not receiving a reply, thought that something was wrong with me and shook my shoulder. The shake brought me back to my waking state."

Now, on the other hand, cell life being active on the higher plane, through contiguity of position we have direct and permanent overflow to the ejective function. Joan d'Arc and Luther may be considered examples of this latter class. It will be noticed in the diagram that the cosmic emotional centre approximates the intuitive line. "The cosmic emotion is a part of our trans-

migrational inheritance." It is the element in feeling which runs closest to the intuitive line and is most identified with its essence; hence through its function we receive intimations of past, present, and future.

"In the history of the organism, through embryonic and pre-embryonic periods, I imagine this birth of ours was but an incident through countless ancestries," and the vital thread which runs through this continuity and which mentally and physically is, in each vast form of life, the intuition working through the cosmic emotions. As in the projective plane this centre has to do with knowledge of space and time, so in the subjective plane it is responsible for these functions. Always a powerful undercurrent in life, in its great crises, it is a large factor in the control of life activity. I believe that the incline of the plant toward the sun spoke of a future. And who will say that the animal has not a consciousness of danger, time, space, wholly unexplained by instinct? There is the possibility in man, felt by all, expressed by many, of the acquisition of new senses (faculties) and of precognition in which time and space are abolished. Who has not been conscious in vital moments, from love, from fear of the possibilities in this direction? Let two people come

together in a vital relation and they invariably rise above the common avenues of sense and mingle in a common life. The knowledge of harm threatened the dear one possessed by a parent is an apparently common sensation. The silent whisper of daily experience which says, "Do not," and "Do," is the vibration of this connecting chord, which permeates all cell currents, passing from this cosmic centre as from others, and blending consciously and unconsciously with life's forces. If concentrated currents flow in the direction of imagination, memory,—and they invariably do so for reasons explained,—we have images, phantasms, visions, all having existed in the past or present and appearing in form according to the degree of unbalance. Memories and images which have impressed themselves subconsciously,—in a word, the cell activity of conscious and unconscious life, past, present, and future, becomes accessible.

We have thus endeavored to show that true thought transference is vital to all human life, and that this vitality expresses itself mainly through the cosmic centre in the so-called crises of life; for example, fear, etc.; also, by overflow of that cell current whose direction is toward and in the ejective plane.

It is entirely possible that occasional glimpses of the other world are permitted and new forces attained. All thought transference which is vital, all vision and message which has distinct meaning, I believe is through overflow of current to these higher planes, in which all knowledge is, from which we receive true vision of, and message from, the dead.

It has been shown that momentary flashes of this cell activity may be obtained through hereditary channels; but such achievement is, in the main, purposeless in the great plan of life.

Unquestionably the larger part of telepathic phenomena described by current writers is due to visual and muscular sense. These momentary attainments just described and resulting prepossessions cover, I believe, much of the phenomena of the trance and clairvoyant state. If the concentrations concern especially the auditory centre we have the phenomena of clair-audience.

Inspirational speaking means simply narrowing of consciousness to intellectual centres.

Of supernatural phenomena, so called, levitation, psychometry, slate writing, message from the dead, ghosts, true presentiments of the future, the most that can be said, I think, is that they represent the highest degree of cell

activity in the ejective plane. Certain recent investigators claim that this phenomena can be explained by the laws of psychology. In so far as these laws concern concentrated cell current I agree; but inasmuch as all human experience shows that the phenomena appear only through the fundamental pathway leading toward progress, truth, it seems evident that the direction of the concentration must be included in any working hypothesis. To assume that a given concentration will contract the biceps muscle is perfectly logical; not less so, considering its direction, is the assumption that thought may become image, that the image may speak of a future; in either case no explanation is given of the why. The power which determines muscular act is no less foreign to human experience than is that which makes possible message from the dead. According to the degree of concentration in the ejective plane, in that degree are possible, from the least to the greatest, the phenomena called supernatural. Whatever the phenomena in telepathy, trance, etc., be it natural or supernatural, the limitations of the conscious plane are always a factor. If through the ejective plane we reach new cell activity from which come those glimpses of and message from another sphere, it yet comes through over-

flow of cell current by growth. It is a part and parcel of the lower plane and possibly only through it. Thus all spiritual message seems as if composed by the same person.

"It is sufficient to say that once granting the reality of thought transference, acting between strata of personality, of whose existence we are only sporadically conscious, such a theory in itself contains nothing more bewildering or less conceivable than the mutual interaction of all the material particles of the universe asserted in the law of gravitation. Such an hypothesis will lead to the conclusion that we have no experimental proof of the existence of departed spirits. This underself is continually receiving impressions from other minds." *

* Myers.

X.

SUGGESTION IN ITS PRACTICAL
APPLICATION TO DISEASE.

DIFFERENT entirely from hypnotic suggestion with its limitations, is natural suggestion with its infinite possibilities. Here we penetrate toward the very sources of things ; not a phase of life, not a segment of the circle, but its whole absorbs us.

What is suggestion ? Modern psychological investigation limits the word mainly to verbal direction to the hypnotized. I conceive that it has a broader meaning, that it is vitally associated with environment, and implies the power of selection. Since environment is the media by and through which we live, and as all connection with these media is through sensation (by which is here meant feeling and thinking), our use of the word suggestion touches the basal law with which life began. Through feeling (or suggestion) there came organic and vital expansion, expressing pleasure ; and organic and vital contraction, expressing pain. Sensations received by

the plant are pleasurable (expansive), bearing elements for growth ; or painful (contractive), bearing elements of hostility to growth. The one has ever accompanied the other. In the great plan of life there has never been advance without its opposition. Through the biological stages of growth to man, this principle obtains, and the choice is expressed through suggestion. Before man's advent, this discrimination and selection were probably intuitive. In man, however, differing from all preceding organisms in consciousness of his own powers, it should be possible to trace the activity by which the selection is determined.

Professor Baldwin says :

"All organic adaptation in changing environment is a phenomenon of biology; that imitation is the reaction, which is at once a new adaptation to any sort of impression or stimulus and the beginning of a habit or tendency to get that sort of stimulation again."

Adopting this hypothesis, which I think to the reasonable mind is logical, we have in the centre of imitation a mental activity which is fundamental to life. It accepts or rejects, through feeling, those impressions or stimulations, from the intuitive faculties of the infant (nursing, seeing, feeling) to those final spiritual

acquirements toward which true growth tends. Imitation is the director of the will (attention); it is the lever which gears or ungears mental activity. A study of childhood growth shows that all purpose acts through imitation. In the first instance, the child acquires through feeling, as does the plant, and he acquires through, first, simple, and then persistent imitation. Persistent imitation becomes confirmed habit; we imitate, consciously or unconsciously, all those impressions and ideas which appear to us pleasurable, expansive, good; also that which seems pleasurable, but which is truly contractive, bad. In the process of mental evolution, for doubtless a wise purpose, we have temporarily benumbed the discriminating power of selection. That which seems desirable and which the world perhaps largely today imitates is the contractive element. We are creatures of habitual error, and nine-tenths of all we do is imitative. Suggesting and resulting imitation activity will always follow accessible thought paths. These paths are not only potent in the making and maintaining old activities, but in the formation of new. In the truthful man only impressions of truth will find pathway.

Now there can be no existence, no being without environment, suggestion, and imitation; there-

fore the one active through the other are coeval with life's beginnings. Let me now restate the main propositions. All growth is cell activity, working through orderly law, and manifests itself by sensation and its motor response. The direction and character of the sensation is determined by the quality and degree of the motion, which in turn is the result of environment (external and internal). In proportion as the quality is pleasurable (good) it approaches through overflow the ejective plane along the intuitive line. *Per contra*, if painful (evil), its direction is away from this line, toward dissolution. The degree of pleasure or pain determines the character of the current. If a sensation, pleasurable or painful, be repeated, concentration of the stream of consciousness occurs in proportion to the number of repetitions (the so-called motor excess of cell current). This concentration results in cell activity and current channels of greater or lesser calibre, which pass on as legacies to future generations.

Expansion through growth being the law of harmony, why do we not more readily respond to suggestions of this character? Whence comes this receptivity to the contracting stimuli? For true receptivity means always action, and herein lies an important psychological truth, viz., the

absolute necessity for action in any harmonious reception of sensation. If the suggestion be strong, that is, if it be repeated often enough, action follows and habit is formed. The habit and hence the desire to receive contracting sensation weakens the capacity for the expansive suggestion, because of disuse of this function,—weakens *only*, for the whole capacity is never lost. Be the life what it may, it is always illumined by expansive sensation, which being one with essential truth, scintillates, or glows, according to its media. (Always with us is the silent Voice.) If these media be receptive (developed), we have the glow of completion (action); if non-receptive, simply the glimmer, the mere impression, and this development will depend on the character of the suggestions received. If contracting, then only to influences of this nature shall we respond, react. All other sensation will fall on non-responsive ground, and thinking (mere impression) may follow, but no act.

Receptivity to suggestion, then, always means action. The thought without the act falls short of receptivity. It is a psychic law that the organism will receive the stimuli most desired; hence the mere process of reaction,—of act following thought, constitutes in itself an expansive,

pleasurable sensation. So we have the predisposition, and the psychic law standing for principal factors in this problem; clearly the remedy for the first is development, growth. I conceive the bias toward evil suggestion a factor in development, a process in evolution. The fatality of yesterday becomes the stepping-stone of today. Our tendencies, therefore, will for a time be in the direction of the contracting influence of the present growth, rather than of the expansive sensation, which forecasts the higher attainment of the future. As it is in the developed, habituated soil that suggestion expresses itself completely (act following thought), and since through bias this soil predominates, hence we are constantly perpetuating, through psychic law, this false standard of pleasure, because the mere reaction to contracting influences, the mere doing, is in itself pleasure giving and expansive.

The *vital* desires in life must always be for the reaction from environment, which shall make for the life's completeness; the receptivity to that suggestion, which shall bring with its reception satisfaction; but like nature's soil, ere the seed take root there must have been a preparatory process. In order that there may be this reception of vital suggestion, there must be

conditions developed or developing favorable to it,—that is, there must be desire strong enough to create right choice. The evil man responds to contracting suggestions with perfect ease from disposition. They stand for the strongest desire,—and although conscious through the inner voice of the expansive, yet the soil is so contaminated that these expansive suggestions are merely impressed,—not truly received,—he thinks, but do not act. Thus we stumble on in a gloom, the obscurity of which we unconsciously perpetuate; for it is a part of the great problem of life that that which seems, rather than that which is, constitutes apparently the strongest motive force. We are creatures of the lower sense, and our life means emancipation from its thralldom.

If, then, so much depends on action (expression) through psychic law, and this action be dependent on certain qualities and degrees of suggestion, it should be possible, by a wise selection of suggestion from internal and external environment and continuance, to approximate to an harmonious balance. If we think often enough of these suggestions, their expression becomes a necessity; *e. g.*, the evil man responds to evil influence, at first because of ready-made thought parts, we will say, in this

direction, hereditary or acquired,—a tendency to think and act in the wrong direction; and the mere expression of this quality of thought being, as we have seen, psychic,—that is, a part of life's mechanism,—becomes to him pleasant, and repetition therefore follows. Now pleasurable feeling is the great motor of life, and in the upward climb of man there has ever been the pseudo-satisfaction of sense, so called, apart from feeling,—gratification on the lower, rather than on the higher plane. But the satisfaction is never real; the vital element is missing. From the bitter dregs which the evil quaff with every cup of pleasure to the last throb of the unsatisfied which follows all mere sense of gratification, we realize that an essential is missing. *Per contra*, the evil man having reformed, with tendency still perforce in the direction of the contracting influence, discovers by persistent selection of the expansive suggestions, that the consequent action in this direction gives him a degree of pleasure of which he had never dreamed; for, be it remembered, receptivity means *act*. If he only *do*, as well as *think*, he finds the reception of expansive influences as possible and natural (since expression is a natural law) as those of contracting nature, with the added stimulus which comes from the higher reach of an expansive sensation.

Herbert Spencer writes: "Not by precept, though it be daily heard; not by example, unless it be followed; but only through action, which is often called forth by the relative feeling, can a moral habit be formed. The more frequently the conscious will has brought the conception process into a certain direction and led it to a distinct action, the less power will he need to do it again; the more easily will man pursue the same course in his thoughts and actions."

One may think, analyze, introspect, wish to do well, but if there be not action he has only partially arrested his stream, not directed it, and like all surplus of like nature, it will out by the most accessible exit, be it good or bad; so to deliberately select, *act, live* the expansive suggestions is to proceed far toward that happy balance for which we all strive, and which, by this deliberate selection of internal and external environment, we shall, through psychic law, attain.

The choice of suggestion we certainly have. Instead of following blindly our bias toward evil tendency, expressive of past as well as present possession, so creating as well as perpetuating a contracting environment, we, through selection, literally recreate our lives. Now where

is this selection to come from? Environment, we say. What is environment? All sensation from without and within received by man in his upward climb. That from within (called auto-suggestion), the action of the mind on itself, is the function which mainly moulds the life. All the great achievements in the world have been thus initiated.

“From the remotest periods the literature of all lands has teemed with instances, more or less veracious, indicative of individuals who, under special circumstances, are capable of assuming certain states of auto-suggestion that in many respects entirely transcend ordinary mental conditions. The Egyptian magicians copy the wonders of Moses and Aaron. By the aid of the Witch of Endor, Saul seeks to rend the veil that hangs between the present and the future. Upon Socrates a familiar spirit was in constant attendance. Witness the Delphic oracles and the Grecian pythons. Cæsar was warned of the ides of March, and across the peaceful slumbers of Pilate’s wife fell the awful shadow of the crucifixion. During the Middle Ages the Catholic Church, as guardian of the conduct of mankind, sternly condemned as unlawful the so-called magic of the ancients, only to cause the same phenomena to reappear

in the miraculous cures effected by the exhibition of holy relics, of the visitation of those of supposedly peculiar sanctity, as, for example, the marvels of Lourdes. Occasionally, however, both superstition and religion failed to repress minds particularly gifted; and to Joan of Arc, Paracelsus, Cagliostro, and the prophets of the French Revolution coming events did cast shadows before that were luminous to those of sufficiently acute perception. Nor was European civilization alone thus gifted; for in the Hindu adept, the long line of the Rosicrucians, the Arab crystal gazers, and the Japanese Jiu-jut-su may be seen examples of perceptivity that incomparably transcend any instances offered by the Latin or Celtic races." In old age, as the suggestions become fewer, as the stimulus for living grows less, the grasp on conscious life loosens; the old couple go nearly together; the special stimulus gone, conscious life loses its connection.

✓ "As a man thinks so he becomes, for his thoughts are the basis of future development. Eating the same kind of food, in the same environment, and apparently under the same conditions as other men, he may assimilate from his surroundings that which serves to afford outward expression to his mental and

physical peculiarities. 'As he thinketh in his heart, so is he.' But why and how is this accomplished, if not by attracting to himself just those thoughts and precisely that material which he can assimilate? Everything in the universe is undergoing the process of perpetual differentiation, and this is caused by a ceaseless change in the relative conditions of its heterogeneous constituents. Stagnation there cannot be: all is becoming something else. Variety of manifestation presupposes a change of environment. If I am to become something different,—and I must become different in order to progress,—I must be modified by fresh constituents which have already been differentiated under conditions essential to the required change. Ideas are formulated and propagated by the interchange of thought. The whole scheme of the evolution of matter is sustained by the interchange of particles for the purpose of differentiation. Men are intimately related to one another to the extent that they interchange their metaphysical and physical constituents. If the 'microbes' of an infectious disease may pass from one organism to another and find lodgment in a susceptible part, why not the equally virulent and contagious emanations of a diseased mind? It is but a difference

of states of substance, for thoughts are tangible realities on the mental plane. And if impure matter and thoughts, why not those of an antithetical nature? The destruction of microbes and bacilli, as the 'vehicles' for the transmission of disease, is attempted because they are visible to science under the microscope, and their effects are manifested objectively; yet we do not take the same practical measures for the eradication and extinction of mental microbes, although their effects are equally manifest on the plane of ethics.

"All the great teachers of the world have exhorted to right thinking and purity of aspiration; all have recognized the danger of contamination by association with the wicked; most have taught, either esoterically or by parable, that the impurity does not always originate with the bestial minded, who are most often merely the channels of pollution,—for wickedness (or rather, evil) is postulated as of the palpable objectivity of darkness. Good and bad, in their ethical signification, are not mere abstract ideas, but relative qualities of the products of mind and matter in a diffuse state, transmittible, under favorable conditions, as palpable sensations from one to another.

"A criminal is the embodiment of criminal thought; and thought persists as a force until it

is spent in action, or is neutralized by an equal force of an opposite nature. So long as people are criminal at heart we shall have the conditions which breed criminals. Moral surroundings superinduce morality; and a criminal isolated from criminal thoughts must in time be 'starved' into a better man, for there would be nothing but good thoughts to assimilate. Beginning to develop a nascent morality, new centres of consciousness would be formed which would attract only molecules of a corresponding quality. In fact, if the man were isolated from bad thoughts, he would have only good ones to draw upon, and he would, with the gradual disintegration of his former criminal nature, become in time recreated,—a veritable 'new creature.' An evil person becomes good by the substitution of good tendencies for bad ones. What are tendencies but the characteristics of countless centres of consciousness which concentrate in man, and of which he is the concrete expression? A drunkard or a glutton feels the craving for alcohol or food because his sensations are the outcry of the appetites normal to the molecules of his consciousness. When these sensations are no longer indulged, the authors of them must leave him or be raised to a higher moral level." *

* Caspari.

Through so-called auto-suggestion we make those subconscious adjustments in life of which conscious life is unaware. The baffled life, through these internal comparisons, is enabled at last to find repose. Mr. Dresser says :

“Control and uplift life from within ! This is the self-taught advice of all who discover that we lead a life of mind. The direction of thought may not be all, but it is surely a guiding factor. And there is no better means of effective self-help and self-mastery than through patient and persistent directing of attention toward the chosen ideal.”

The murderer having relinquished all hope of reprieve through fear, by auto-suggestion concentrates his forces to the fundamental channels ; he therefore becomes perfectly fearless, since the cell activity of reason, through which fear is possible, is inactive.

Angus D. Gilbert, the recently executed Boston murderer, was through concentration a perfectly passive and unconcerned spectator of the preparations for his execution. Through fear such an appeal was made to the will that it narrowed the conscious stream to mere expectation. Fear, reverence, wonder are potent factors in all concentrated states. They have made possible the martyrdom of Cranmer and the not

lesser heroisms exhibited today. In the insane we have examples of those whose auto-suggestions have by direction and character become habitual and irresistible.

Habit for good, favorable suggestion is dependent mainly on the perfect blending of thought and feeling. Varying degrees of this vital connection result in that unbalance which is the daily battle of experience. We are constantly feeling as well as thinking, expanding, or contracting. The so-called dangers of habituation stand for this imperfect communion, and nothing more. For example, it is said that feelings of honor are weakened by extreme habit, as causing greater negligence in examining motives; that religious habit, if it would touch the depths of man, must consider his disposition.

Too much concentration, even though toward the riches of life, must receive variation, else it defeats itself through fatigue. Works of art must be reviewed from various points, if the enjoyment in them is to remain the same. Spencer devotes a chapter to the "Prejudices of Patriotism." All this, it seems to me, illustrates the distinction between the impulse of feeling and its main stream, the fragmentary and diseased as compared with the vital whole.

If the direction and character of the habit be truly expansive, its excess must make for the goal.

It is our common experience that our feeling and act is, through certain influences (suggestion), forced from us against reason. For example, we buy a book of a certain agent that reason tells us we do not require. Here I take it the main factor springs from imitation, in accordance with the law just described. First we have abrupt entrance into consciousness of the suggestion and its association. Suggestion here is the possession of the book, the association the agent. Now the suggestion must appeal with unusual power. This depends on the quality of the agent to some extent: if he or she physically or mentally is admirable, this quality we immediately through desire unconsciously imitate. We have subconscious narrowing to imitation with irresistible tendency to motor-act. This narrowing means inhibition, weakening of the main current by shutting off, so to say, all those reasoning qualities which we should exercise, if there had been no such appeal made, and which is now supplied by the sudden out-gearing which comes from the abruptness of the suggestion and its association. The expression, "I acted before I

thought," is significant. If the agent be requested to call again, the reason has time to reassert itself, and therefore, in place of the concentration, we have the normal balance and restraint.

The mighty potency of auto or self suggestion "illuminates our every-day life," as well as exceptional states. Observe the effect of such internal stimulation in a musical devotee. Dr. Warthen, while in Vienna, listening to a performance of one of Wagner's dramas, observed that the subjective natures of many of the musical enthusiasts present subjugated to a wonderful extent their objective consciousness. Resolving on experiment, he subjected, through hypnotism, a music-loving patient to Wagner's "Ride of the Walküre." The subject's pulse became more and more rapid, fuller, and of increased tension. As the music continued, the pulse rate rose from its normal rate to one hundred and twenty per minute, becoming very full, quick, and of low tension; at the same time the rate of respiration was increased from eighteen to thirty per minute. The subject's face showed great mental excitement; his whole body was thrown into motion; the legs were drawn up, and the arms tossed into the air; at the same time the whole body was bathed in profuse sweat.

The patient said he did not perceive the music as sound, but as feeling, and that this feeling was a sensation of wild excitement brought on by "riding furiously through the air."

Dr. Warthen's second subject, a young man twenty-two years of age, of average musical and emotional development, was not so easily hypnotized, and did not pass into such a deep state of hypnotism. The same music was played with practically the same result, the second subject experiencing, as did the first, the sensation of riding through the air. The same experiment was tried on a number of subjects, and while all of them experienced the sensation of riding through the air, only one of the number knew that the music was Wagner's famous "Ride of the Walküre." To him it expressed and pictured the wild ride of the daughters of Wotan.

Slow music (The Walhalla Motif) produced at first an appropriate effect upon the pulse, later almost doubling the rate and lowering the tension. To the subject it gave a feeling of "lofty grandeur and calmness," and this in turn brought back memories of mountain climbs made years before, together with the mental state produced by contemplation of a landscape of "lofty grandeur." Another totally different piece of music was played, it being very intense and ghastly.

It was the music of the scene in which Brünnhilde appears to summon Sigmund to Walhalla. The face of the patient became pale and covered with cold perspiration. The feeling described by him was that of death.

Professor James says, "If our emotional life were active in the right direction, we should have less disease." Who can realize the infinity of sensations of the conscious mind, their relative strength? Our conceptions of the delicacies of tone and color give us no true knowledge in this regard; yet, through perception of psychic law, we may approximate at least to their mental phenomena, through which we may achieve wondrous possibilities. Each mental acquirement, be it good or bad, implies potential power. Every capacity may be utilized for the goal,—discordant notes converted into the divinest of harmonies, the aimless and unhappy made glad, the habit-bound, the victims of ancestral taint, awakened. We have spoken of the relation of suggestion and environment. Every moment of life from birth we are acting upon suggestion, and this action is possible through a simple psychic law which is mainly under our control. Through it we may adapt, grow, live, and the lever which directs is desire. Whatever we desire, that shall we somehow receive, do; all

the forces of our energy will make, through psychic adjustment, for this end. All unbalance, then, may through this wise application of law become balance, harmony. Thus through suggestion has come all that motor force, from the lowest, most trivial desire of the senses (so called) to that throb of hope through which life has ever progressed. The daily common life, not less than the life of exceptional power of grand achievement, attests this wondrous truth. Du Maurier's "Trilby" is founded on a truth in mental law. Through suggestion and concentration it is possible not only to compass that cell activity which has been, but that which may be. The past, present, and future all yield through this psychological law. Here is an upreaching into the higher plane; the lesser stimulus or suggestion which constitutes the motor of all action, be it never so trivial, may potentially assume this power. This striving through psychic law means penetration into unknown function by overflow; hence it is not that we may by doing summon what we have, but what we are,—the possibilities of the future.

We shall have no difficulty, bearing in mind the foregoing, in agreeing on the necessity for expansive selection; and just what the selection

is every man may know. Not every one may become a Plato. Few there be who will attain to genius; but the sum of it all, the good towards which all supremacy reaches, is the simple knowledge of the truth accessible and sufficient to the lowest of God's creatures. That sensation we call true satisfaction carries with it the thrill of well-being which follows any and every act which has its origin in the heart, in contra-distinction to that achievement miscalled happiness which carries with it disillusion. So we seek those conditions,—do those things that intuition and reason tell us make for the true happiness, precisely as we avoid the precipice edge through so-called common sense. Clearly it is absurd and illogical to continue doing that which yields us misery. How, then, shall we select the expansive suggestion? How are we to distinguish between the false and true stimulus, the desire for the lower from the higher sense? Man's highest and best voices itself in every movement of life. His deepest need is ever his strongest feeling. Between the vital desire, which is expansive, and the simply strong desire, which is contractive, between the desire for sense gratification and the desire for the real and true, a plain distinction is observed. The one is perpetuated through habit in the process of evolution, the other maintained

through intuition, which includes all forces. The one stands for retrogression rather than expansion, and its falsity is due to the absence in it of that vital factor, true satisfaction, which comes with all harmony, while its apparent truth comes from its production through a law of being which is essential to all happiness, viz., the law of action and reaction, of movement following thought. Our ascent to that degree of the evolution which stands for the higher life, the life which shall be guided by the intuition rather than the so-called sense, is a recent achievement. Action and reaction have worked long on the lower plane, and have become there habituated. When in addition to this bias, the outcome of the world's growth, we have it working through a law which itself perpetuates, it is not difficult to realize the strength of such tendency.

As the plant life seeks and assimilates its environment through what may be called intuition, so we should yield ourselves to our deepest needs through the highest law.

Few natures there are that do not feel the thrill permeating this life, and few natures there are, unfortunately, that yield to its meaning. Rather the trend seems toward silencing the highest monitor in the universe.

We are the merest molecules, no better and

no worse than the blade of grass, a part, and a part only, of life's essence ; yet as each part has its special function to perform, unless it is eternally so performed, this vast cosmos loses its identity, its meaning. We speculate, we invent, we preach, but we do not that simplest thing, that which includes all the rest, realize the law of being,—the special function of each one and its inexorable demand. We tread carefully the precipice edge, we bend all our energies to preserve our bodily life, mainly through this very law whose action concerning the mental and spiritual we ignore.

To intuition we turn, then,—that force which has been the motor in all true achievement since the world was made, and its message is simple. It tells us as it does the plant what to think about and what to do, and such thought and act result in exquisite pleasure,—such happiness as all the world strives vainly for. Ignoring these plain directions, we outdo each other in material achievement, but to find each success a miserable failure. We lift a fallen brother, we sacrifice to help a friend,—who of us has not tasted the supreme pleasure of such act? Who that does not under such circumstances feel himself expanding with infinite possibility, opening his nature so widely and deeply that all human kind and all

things are included in it? It matters little what you are by the material measure; if the mental signboard of the true sense be simply followed, all those petty things which entail such needless worry which stand simply for a detached part of life are absorbed into the richness of the whole, the true sovereignty.

It is conceded that each man has a distinct message or function in life, as each leaf of the tree has its special work. No man may live, therefore, for himself. As to how he may live for others, as to what this message is, the intuition ever stands monitor. Ignore it and you run counter to law; as well throw yourself from a height, defying gravitation. Says the aspiring soul, "I am tortured with the body's demons, the eternal claim of self. I speculate, I protest, the better way I know. I hear the voice from my deeper being, yet am irresponsive. *Yet I do not.* What shall arouse me?" What but act? "Act in the living present." Act how? Do what? What leads to most present acts in your life? What do you in the morning, midday, evening? Is it concerning others? Does it comprehend the suffering, the misery of the world? Are you lighting the way for some poor, be-darkened creature who possesses less light? Are you devoting your *highest* energies to your

business activity, not simply thinking but doing? There is too much speculation, dreaming. We wait for specific change in life before really *acting*. There is a vast amount of enthusiasm leading up to truth, but it has no proper outlet; it needs direction. The so-called organizations for united work, whether in religion, art, or society, all bespeak converging currents of potential energy. Thought may spend itself as such. *There must be act*. People say, "This is desirable, but oh dear! how can I achieve it?" By act only, I answer, and each effort of the will in this direction penetrates new territory, and we become expert, and not only expert, but in consonance with the wonderful meaning of life; we become creative, reach new capacity, evolve new functions. The expansive man perforce overflows, and the overflow in this direction must mean larger and higher reach. We can never know, therefore, what possibilities lie in our future. I imagine the expanding soul is as profoundly surprised in its new power as is its less advanced neighbor. "Not to have more, but to be more," says the idealist. Now to have is the law of nature, and through it only can we become. The *have* is essential in reaching the *be*. The point is what shall we have, not whether we shall have. Nothing comes except through de-

sire, which is fundamental, and therefore to desire to have is law. The only difficulty is we have chosen the wrong thing. A large part of this desire to do comes from the mere act. The mental mood determines the act. We may think success if we bring our intuitive powers, which are creative, to bear on material conditions. This spiritual power of intuition, this mental condition which is so potent comes only through the material. No attitude of mind is possible which has not risen by material as well as immaterial stepping-stones. In our present status, the material must be a powerful factor in this production. To think prosperity means, then, to arrange environment so that such thought may dominate. Conscious labor concerning the material has the larger part in all achievement. Thought concerning the ideal is helpful, but it is not productive of act and therefore is dangerous, leading to mere rhapsody.

Let each man *arouse* himself to his function in life and *work* it out. What right have we to consider our pleasure apart from our kind, what title to think of self? If we would see signs, let us but look at the life of the vegetable world and learn that the pleasure for which we strive ceaselessly, ignorantly, can be reached only in and through love or order. It is the highest

in one *missed* that makes the mighty unhappy. It is the highest ignored that sum's life's misery. Let us enjoy a share of the pleasures of the world. They are God-given. Let us taste the fragrance of material life. It broadens and deepens. But let us fail not to recognize the limit, our neighbor's right to the *larger* part of us, not alone of our purse, of our occasional commiseration, but our daily and hourly *best*; and in the giving, such happiness, such harmony shall result that no conception will compass it, since its origin transcends all mortal cognition. This condition is not a state to be longed for, but to be lived. It is not a spiritual attainment alone, but a scientific possibility.

Remembering that environment means influence reaching us from without and within, that suggestion is adaptation of this environment, that whatever the environment is so will be the being, it follows scientifically that we may mould the life at will. We have found the desire to do pleasurable things a factor in life's growth. The mental forces are always gathering strength, volume; some outlet there must be. Many a backslider has lost his balance through vain attempt at suppression of these forces, rather than direction. Failure in such cases must follow, for the same reason

that water will not run up hill. It is contrary to law, and in this world "all's love yet all's law."

We have insisted on the vital necessity of *act*, of doing as well as thinking in any adjustment of life's forces. Not only are we to receive, think the good suggestion, not only expose ourselves to the expansion environment, but so continually do it that we may thus through habit oppose those contracting influences which have now become seemingly all-powerful. I append a scheme of action for daily use, in which are examples or suggestions of expansive character, together with a few practical hints for use. This scheme is to be considered as important and necessary a daily function as is food taking or sleeping.

INVENTORY OF DAY'S ACTION WITH REFERENCE
TO THOUGHT AND ACT CONCERNING MEN
AND THINGS.

FIRST.—Own family.

What each need?

What each discouragement?

How far have I helped?

What have I *done*?

a. Has each need not simply been recognized, but *acted upon*?

Has the tendency to wrong, ill-directed action on the part of son or daughter been not checked simply, but wisely directed?

Have I helped to supply that environment, those externals which shall furnish opposing suggestion to evil (disease), *e. g.*, what books, companions, amusements, food am I providing?

NOTE.—Through unwise feeding, clogging and contraction occur; stuffing results in distinct tendency to hostile influences.

SECOND.—Great family.

What special need does my experience direct me to?

What *has been done*?

a. Am I using the best means to *seek* and help my less fortunate neighbor?

b. Am I bringing to bear a brotherly man-to-man regard for my fellow?

c. Am I masking under a hollow charity?

d. Am I giving my *best* or my *least*?

e. Am I deceiving myself with *seeming* and *not being*?

NOTE.—Experience arises from —

First, General information.

Second, Special seeking.

THIRD.—What special need in self?

a. What suggestions antagonized?

b. What received?

c. Am I permitting thoughts which I would not willingly publish to the world?

d. Am I avoiding an environment which I realize furnishes contracting suggestions, *e. g.*, books, amusements, questionable daily news, companions?

e. Am I failing of accomplishment by simply *thinking* and not doing, simply avoiding the ill and receiving the good? Am I *passive* or *active*?

f. Am I methodically *selecting* my external and internal environment daily rather than permitting it to select me?

NOTE.—It is not sufficient to look this inventory over every day and resolve on the best. There must be daily *acting* of these virtues. This is the keynote. One's whole life may be spent in mental striving, with no thing *done*; so *do*, if it be no more than a single daily call on a needy fellow or teaching a Sunday School class. It is the whole you must offer of the blood and fibre, else you fail of complete achievement.

In stating that the selection of the harmonious environment is the function of man, we have assumed him to be the normal man. Obviously there can be no rational selection of the forces

which make for this function, if these forces are inhibited. We therefore make a necessary distinction between the sick and the well. When man is incapable of directing his forces wisely, he may through another achieve complete adjustment.

Reason is ungeared to a greater or lesser extent, imitation continues to respond to environment, but the balance is lost. Coördination being impossible, the thought currents run riot into the largest paths available. We often observe the antipathy of the sick man to his nearest and dearest friend. Here the suggestion from environment (the friend's self) was the proper stimulus to the will; but the usual cell activities and currents (appreciation and joy) were, through incoördination, drafted into other channels which were possibly inherited or possibly acquired, representing hostility of some sort to some thing; hence the result. Thus is explained all of those morbid, irrational thoughts and acts which are the concomitants of this degree of unbalance. The sick man is the drifting man, and the remedy lies in the adjustment of the internal to the external. If, then, our imitation centre can be made, through specially strong stimuli, to concentrate the current activities to special paths in health, how

much more readily is this effected in the diseased.

According to the degree of unbalance will follow inability to use those forces within us. As mental action becomes irregular, coördination through the will becomes impossible. Its direction may then be assumed by the strongest suggestion. This accords with the law of adaptation. If then another mind furnish this suggestion, coördination is adjusted and through it the balance is again established. The diseased mind yields readily to environment; the sick one is more vitally influenced by spoken or silent thought than is generally believed. Thus, through verbal and silent suggestion we may take up the lost thread of consciousness and direct it. If the law of suggestion were more carefully studied, I am quite sure that much of the sick-room procedure of the day would be banished. How intently the sick one watches his attendant! With what hyper-sense he follows and interprets what seems the most trivial act! How many a fever is maintained by the daily use of the thermometer! How often is reactive power stricken by the dictum unnecessarily expressed by the physician! What potency there may be in facial expression, which after all is but the index of the thought!

We come now to the power of silent suggestion. The question of that occult influence which one human organism exerts over another is as old as time. Let a magnet but be near iron and union (harmony) results; so, as harmonious beings approach the inharmonious or sick, union (blending) will follow, and the conditions are those simply of the magnet. There must be attraction, something in common, and this common ground exists in all creatures. The magnet stands for harmony in man, the iron for desire (aspiration toward this harmony).

"This power in man which is capable of influencing others without bodily contact and without their knowledge of it, and which possesses the abilities here described, is a purely natural existence. That is to say, with every human being it is just as much a part of himself as his foot is." *

All the great crises of life show that we possess, in varying degree, the telepathic power concerning past, present, and future, and it is through these fundamental channels,—imitation, memory, imagination and cosmic emotions, that this function becomes possible through concentration of consciousness to these paths. Now the stimuli, the suggestions which effect

* Jarvis.

this concentration, must appeal, according to the law of adaptation, with special power to that motor of will, the imitation centre. In phenomena concerned with the preservation of life we have frequent examples of this extreme concentration along the fundamental paths,—the wonderful exhibitions of memory in drowning accidents, knowledge concerning the future often exhibited at this time through cosmic emotion, knowledge conveyed through imaginative and cosmic emotion to near relatives in extreme danger, and in lesser degree, from wonder, love, hate, all of which vital relations develop the power within us.

If telepathy is possible to health,—and who will dispute it?—it should certainly be much more possible in disease when the fundamental paths are, so to say, available. It has been shown that special stimuli affecting the imitation centre develop unusual power. Were this special stimulation within the choice of a physician, the subversion of disease and the restoration of a more perfect balance would be accomplished. One might by cultivation reach that higher plane of cell activity from which we now receive only flashes. All our higher faculties are largely unused. It is not unreasonable to assume that by adapting our

suggestions to the especial needs of the patient, we may compass this concentration at will.

In the light of recent investigation, the vibration of thought movement (the transference of thought from one human to another), the scientific sense, grandly confirms the elemental, intuitive sense, which has ever been the dominant force in growth. Thus in so far as one attunes his life forces to another, a noble, harmonious vibration comes to be ; and in proportion as he approximates to this fusion, in that ratio will he stimulate the best, the highest, for fulfillment of psychic law means simply a striving for this sublimation of self. We sin and suffer, which is a side-tracking from the law ; we love and are happy, which is its main track. Therefore, all fundamental capacity,—sympathy, love, reverence, seeks of necessity its kind.

The stimulus leading up to this approximation includes all unusual and vital suggestions, from the partial narrowing or concentration of consciousness, which concerns the higher subjectivity, to its complete concentration to the vast area of cell activity not cognizable on the lower plane of action, where supernatural phenomena mingle, where disease of body and mind (life's inharmony) becomes chorded. The segment, with its limitations of form and sense, be-

comes a conscious part of the infinite whole. George Eliot and many of the poets have said that another self seems to take possession of them and create and direct their best production. May not that other self be the sublimated self of the highest plane, reached through overflow of cell activity by psychic law?

The mental activity which, through heredity or acquirement has made for itself broad pathway, the mind which through habit concentrates the stream of consciousness at will, furnishes a quality and degree of suggestion which usually finds its response; and if the recipient be likewise concentrated, then the union of sense which follows leads, according to its direction, to that all-knowledge, as where the harp note breathes life into its silent fellow, or to cell activities long inactive. The first is exemplified by Joan d'Arc, the second by Blavatsky.

There is also, undoubtedly, as has been shown, telepathic power, concentration to cell activity, due to a switching process to heredity or acquired paths. This is usually, I believe, of temporary and unreliable character. The example is cited of Bishop, and all those exhibitions of unusual cell-activity which appear in planes of life remote from the intuitive line.

There is every reason to hope that a careful

investigation and application of this mental law will lead to possibilities far beyond hypnotic product, since it will appeal constantly rather than fitfully to the progressive need of each mentality; and in proportion as it is applied wisely, in that proportion will also he or she who applies it progress. From the influence of one playmate over another, which primarily means a desire to imitate something in the suggestor, to those examples with which life teems, the concentration is determined by the character of the suggestion. It is believed that the following propositions may be predicated as establishing a provisional therapy: First, all disease may be cured by concentration through suggestion; second, concentration may be accomplished by impressing the will centre (imitation) by unusual stimulus. Unusual stimuli concern that class of environment which appeals with special power to the imitation centre. Suggestion or environment is the stimulus from without or within through which the imitation centre reacts.

Under the head of fundamental stimulations or suggestions are included all those phenomena which are intuitional. The intuition concerns life preservation, and is as potent in the savage as in the last product of the intellect, as vivid

in the child as in the man. In the class denominated Unusual Stimuli we have to do with environment subject to human choice; we adapt our environment in accordance with the basal law of life. Concentration will respond to the greatest degree of pleasure, and this sensation will deal, necessarily, with material and immaterial environment, since this is the biological law from protoplasm to man.

The suggestions are unusual in that they represent first, a new current (line of thought), which, through the psychological law of motor excess, by repetition becomes concentrated. The famous cures at Lourdes and other religious shrines were effected first by an idea of cure, which chimed in with the deepest emotions, in other words appealed fundamentally to them, and the suggestions for its repetition came from the countless number of imitators. We therefore utilize this law of imitation, and in proportion as we make this fundamental appeal, in that ratio we cure disease. The unbalanced patient first receives this unusual suggestion through the personality of the physician. And here chapters are needed to express the vitality of this word personality. Here lies the keynote of success. I believe the capacity to recognize and treat disease, in our present state

of knowledge, is in the possession of a small minority.

Mrs. Elizabeth Stuart Phelps-Ward said :

"I believe that the great pathological reformations are before us, and that a mass of human misery now beyond reach of the kindest patience that handles it will be alleviated. In truth I believe that sympathy as a fine art is backward in the growth of progress, and that the supplest and most delicate minds of the earth will yet give themselves to its study, with a high possession hitherto unknown. In the days of the Most Holy Catholic Inquisition, one form of torture above all others, conceived of the devil, was held in supreme value. This was the torture of enforced sleeplessness. * About three to four days and nights of this religious argument were found enough to bring the most obstinate heretic to terms. Where fire and pincers, rack and famine failed, the denial of sleep succeeded. De Quincey's 'Opium Eater' was a prose poem which stands for all time as one of the greatest pathological contributions of suffering to literature. There is a vision yet to be recorded, whether in prose or in poetry, in fiction or in philosophy. I sometimes wonder which shall disclose the action of another drama, not of splendors or honors, like his who heard

the immortal cry, 'Everlasting farewells,' in his ruined dreams, but the drama of endurance, resolve and conquest which go on unrecognized in so many a grave and patient obscure life."

He who has the greatest capacity for sympathy (and such capacity I believe is inborn) is he who will reach most successfully his patient. Sympathy is a large word. Without it one cannot measure the mental need of another. It probes to the beginnings of disorder, and through its potency concentrates the self and other selves.

Not only is man's mental environment to be selected and attuned, but his physical environment no less requires the physical, material adjustment.

While, as has been said, the mental makes the physical, yet each has its special law of development. There can be no dissociation. There is, since all growth concerns the material, fundamental, reason, therefore, why we should supplement the mental with the physical remedy. We, ergo, unhesitatingly resort to that form of material substance which will constitute the most unusual suggestion. Each substance has its special adaptation to environment, as all great human need creates its own supply. With each form of life manifestation is furnished material for its growth. There are, I

believe, mind and body diseases, each vital to the other. The development of the body is a factor in mind growth, and in proportion to that development we become superior to all unharmony. Since unbalance comes through environment, it is reasonable to assume hostility from without as well as from within, each furnishing the stimuli through which life expresses its expansive or pleasurable sensation, or its contracting or pain sensation. All disease has doubtless a common cause, and this cause is an unknown quantity. Complete adjustment, therefore, is as yet impossible, but a knowledge of nature's methods furnishes many a hint in this direction. The subtle force which has defaced the leaf and created the volcano is one with that force which today affects, through disease, mankind. It is doubtless for wise purpose that man's reason has ever been active in forming conceptions of this power, and it would almost seem that the value of these conceptions is in the inverse proportion to their intellectual development. The savage, untutored in reason's processes, saw in unharmony only a direct visitation of an Infinite Power; the modern, representing the last intellectual refinement, apparently sees only the microbe. Both types would falter and fail were it not for

that intuitive element which, like a golden thread, permeates all life, the flash of the central sun which has illumined all progress. It was the intuitional hint of a great truth which led Newton to his discovery. An investigation in biology leads to the belief that disease manifests itself in various forms, and that these forms are governed by fixed laws. Inasmuch as unbalance is concerned with both material and immaterial phenomena, its adjustment must of necessity deal with both. The deviation from balance brought about from internal disturbance, for example, sorrow, is adjusted by the utilization of cell activity which is similar to that giving rise to the disease. The sorrowful man can be made to rejoice if he, through will, stimulate those centres which concern joy; and as joy is inconceivable apart from the opposite quality, as courage can come only through fear, so the harmonizing of disturbed equilibrium is possible only through similar cell activity from which the disturbance arises. This similitude, as a phase of cell life, is shown by the law of reaction (joy and pain), the one quality giving rise to the other. The vitality of connection, on this hypothesis, implies either contiguity of position or especially connecting nerve paths. The sorrow and joy activities are somewhat re-

moved from each other, but are connected by special cell activity (or association tracts) which is fundamental.

As is the adjustment to internal environment, so we have title to assume is the adjustment to the external. The plant exposed to hostile environment (cold) sickens and dies; through a new adjustment to favorable conditions (warmth) a similar and new activity is aroused (cold and heat being vitally connected), and the adjustment is complete. Following this analogy, all hostile influences entering the body and causing unbalance may be neutralized by inducing a cell activity similar to the cell action causing the disease.

Illustrative of this hint of nature's truth are numerous examples.

"How does Jupiter, shining brightly in the morning dawn, vanish from the optic nerve of the beholder? By a stronger potency, the brightness of approaching day, similar in its action upon the optic nerve. By what are the olfactory nerves effectually soothed when they have been offended by offensive odors? By snuff, which is similar but stronger in its action upon the sense of smell. Neither music, nor sweetmeats, which bear a relation to the nerves of other senses, will cure that loathing of odors. How cunningly the soldier knows how to guard the

ears of the bystanders from the whimpering tones of one condemned to run the gauntlet by the shrill, squeaking fife, accompanied by the noisy drum. How does a soldier counteract fear created in his army by the distant thunder of the enemies' guns? By the deep, droning sound of the great drum. Neither case would have been remedied by the distribution of glittering accoutrements, nor by a reprimanding order issued to the regiment. In the same manner grief and sorrow are extinguished in the mind by more intense, real or fictitious, affliction of another person. The evil consequences of overjoy are relieved by coffee, which produces a feeling of excessive joyfulness. Nations like the Germans, degraded for centuries by listless apathy and abject submissiveness, were to be trodden in the dust by the Conqueror from the West until oppression became intolerable. Then their feelings of self-degradation were overcome and neutralized; they became conscious of their dignity as human beings once more, and again could lift their heads as German men." *

All through biology we see this distinction in relation to disease, the disease which is material in its origin and cure and the disease which is immaterial in its origin and cure. The tree has

* Wesselhoft.

both leaf and bark subject to extraneous influences. The animal is coated with fur to protect from external hostility. Everywhere each apparently has, independent of the higher immaterial power, mechanism to combat adverse condition to maintaining existence. All growth has been assumed to be through concentration of cell current, brought about by feeling through imitation. Stimuli from without as well as from within are therefore necessary to set in motion the machinery. We sin or we do not, a vital essence indubitably determines the choice through reason. The bark of the tree has its law of growth. It receives from without and within, hostile, arresting influences, and through reaction offsets and neutralizes, yet this reaction is determined by a higher power; all this gives us reason to assume, I believe, that the material body, while dominated by the immaterial, yet has also its law of material growth, and this growth is a factor in mental development. Now what application is being made of this truth? As I have said, for wise purpose, there will always be varying conceptions of the cause of disease, and it is a singular as well as somewhat startling fact in the history of such investigation that the very forces of reason, through excessive concentration, seemingly obstruct and

blind the broader view. I do not, I trust, underestimate the value of recent and past investigation in the cause and cure of disease. I plead only for a broader outlook, for a closer study of nature's methods. The present methods of attacking disease are most unsatisfactory. *Similia similibus curantur* and dynamic drug effect I believe to be a fundamental law in life's development. It came from the same source from which sprung all that intuitive knowledge which has lighted the world.

It lives radiant today in every law which concerns the adjustment of health and disease. That drugs were originally chosen and still constitute the main armament of the physician is doubtless well. Certain it is that their effects, when taken into the system, simulate to a wondrous degree the effects seen from disturbed balance; and it is on this general resemblance (if I am correct) that drugs today are in the main administered. With more method and accuracy in drug proving, there may be in the future brighter results. I venture to say, however, that with all our modern knowledge concerning mind action, such future alone seems uncertain. However this may be, it is not probable that we shall soon dispense with drugs. It is a natural thought in this connection that if

the great law of *similia* is fundamental to cure, it should be active through vehicles other than drugs.

In casting about for hints of nature's secret, we are impressed by the fact that a large number, perhaps I am within reason in saying the largest number, of legitimate cures for disease have come through some form of poison other than drugs: for example, from the vaccine of Jenner to the anti-toxine of today; and it may therefore be said, tentatively, that all poisons are legitimate substances for remedial use, containing in their composition curative property. It is clear, I think, that drugs constitute an exceedingly small portion of the class called poisons. There are kinds and qualities of poison secreted from the different diseases from which human kind suffer that are simply incomputable. I am also quite sure that it is not an extravagance to consider, in the light of present knowledge, that for every disease there is accompanying poison; that this poison may be resident in the local expression of the disease, or it may be in solution with the fluids of the body. The fertilizing power of the so-called waste products of animal life is significant in this connection. The selection and administration of these poisons is a subject for careful investigation.

Growth implies a constantly changing environment. The exotic plant, through cell variation, overcomes seemingly hostile influences and adapts itself to new conditions. The Anglo-Saxon, through similar law, may habituate himself to the environment of the Oriental; each form of life furnishes its own power of adaptation. Thus may possibly be explained the self-limitation of disease (so called). In every form of seemingly hostile environment, whether from atmospheric influences or from the poison of disease, cell life is ever active in accustoming itself to the new type, and this adaptation is accomplished by a process of habituation; hence each form of so-called hostile environment contains within itself elements necessary for this adaptation or cure. With the appropriate material and immaterial means, what may not be achieved toward the adjustment of human ill?

When it is considered that all disease means inharmony of life activity, expressing itself in material and immaterial form, from sin to cancer, and that this inharmony follows definite laws of action which are largely under the control of mankind, the vital importance of a knowledge and appreciation of these laws is self-evident. Not only may the grosser forms of

disease become adjusted, but that degree of unbalance which we call unrest, selfishness, and a happier and more ideal life become possible, even logical. Our inharmonies are in a sense mechanical. Innocently initiated, they color the whole life. We often drift into habit through sheer lack of purpose.

Whatever the choice of environment, be it good or bad, the law of cell growth will inexorably perpetuate. To revert again to mental suggestion: if we expose the child to images, mental or physical, we may be very sure that we have formed on his plastic mentality impressions which are indelible. It is the child which furnishes the material upon which mental therapy works its most brilliant results. If the thought atmosphere of home life, with its varying expression, be wisely adapted, the cell growth, having thus been given its proper direction and character, becomes through repetition habituated to pathway safe and sure; and if there is inherited growth of disease (and who escapes it?), the enlarged channels leading from these centres furnish available paths for mental current. Realizing that every sensation is a response to some form of environment, and that this sensation results in cell activity whose quality is good or bad, the adjustment of en-

vironment, mental and physical, becomes the main function of mental therapeutics. Every sensation from without or within makes or unmakes the man. The quality of our thought and act is being constantly colored by environment. It seems to me that our modern methods of treatment practically ignore this fundamental factor. If the boy be not subject to the coarsest and most palpable forms of hostile association, he is assumed to be at his best. Exposure and contamination may daily come to him through questionable literature, book, or tone of playmate, or from any one of the infinitude of stimuli to disease with which he is surrounded; thus cell activity becomes inaugurated, and unless this internal environment be carefully diagnosticated, and the opposing treatment be applied, the habit becomes a controlling factor and the prevailing quality of the thought will determine the act.

I believe that the child's mind should be methodically investigated every day. As his external appearance is subject to constant solicitude, so should be his internal; the mental attire should be as immaculate as the physical expression. This is mainly home work, since here the mental activity, so to speak, is less artificial, less on its good behavior. So much

depends here on the diagnosis. If the subversive force were only early recognized, if the inherited current path could be antagonized by the proper environment before habit forms, we should have fewer degenerates. It is to be hoped also that future investigation of the law of cell action will lead to a careful revision of our customs concerning marriage ability and marriage relation. We are criminally ignorant of the fundamental law of growth in this regard. Natural selection in biology means, and has always stood for the most critical selection. The bird mates only with a companion carefully selected for breeding. Not until the proper color, size, and temperament appear is this ideal marriage consummated. It is to be hoped also that mental sanitary law will supplement the physical. The suggestion of crime and other forms of disease furnished to the millions through the daily press is a matter of infinite importance to the public. Examples of this adverse stimulation are of daily occurrence. Let but the account of a case of kleptomania appear with its accompanying elaboration of detail and there appear imitators in abundance. Poor degenerate natures who, through inherited channels, absorb easily the deadly venom. Inasmuch as hostile environment or suggestion is

active through a repetition of cell current, it follows that an opposing suggestion of greater repetition or concentration will offset it. If one be habitually given to envy, constant thought concerning its opposite quality will modify it. If he be depressed, weak, or in pain, similar procedure will effect the proper balance. We all possess, in varying degree, this selective power, according mainly to the degree of its cultivation. The man who periodically suffers simple ill and as periodically combats it, achieves victory sooner or later.

We proceed, then, to adjust the environment of the sick man by selecting that class of suggestions which by reason of his unbalance he fails to appropriate. Now what does this mean? Each man is subject to a special environment. No two men have the same bias in life, the same set of sensations, the same object. Each has his peculiar contracting influences or suggestions to contend with. The harmonious man recognizes and adjusts all this and the inharmonious fails to recognize it. It is just this constitutional difference which has to do largely with the maintenance of the forms of disease. The first step, therefore, should be to analyze and classify each patient which discovers to us his main stream of mental and physical cur-

rent; and if we are to adjust (change) the hostile environment which maintains his sickness, be it cancer or sin, it must be through and by this main stream and its various outlets; in other words, we find the dominant motive, the main purpose and that which feeds it, and make adjustment,—for if new current is to be established, if new environment selected, they will come only by directing and not suppressing present current or force, and this is accomplished through the great law of "*similia*"; *e.g.*, Mr. B. is an alcoholic. We direct his dominant current, or his strongest force for drink to new locality, that is, bring to bear on him new environment. How? By setting up a train of thought which is similar but not the same as that previously existing. It must be similar, else there can be no utilization of existing pathways. We therefore first consider the main current, *i.e.*, the so-called tendency. In order that we may supply the suggestions which shall blend with it, we also consider the outflow from it,—the fears, the longings, the throbs of hope, the disappointments, that we may, through corresponding suggestions, by similar current, swell the streams whose convergence we may direct at will. Mr. B. was led to drink through financial disappointment; his main current may

therefore be reached by suggestions on this line of thought. His dominant force simply took the wrong direction. There is, therefore, a physiologico-psychical reason why we should take up the latent energy and its original expression and redirect it. We reawaken his torpid currents and they again assert their power. The outlets to the main stream, his weaknesses and his strengths now appear, revitalized by the new impetus. The weakness—that is, the currents running in opposition to the remedial forces—we divert. The strengths, blending with the main stream, become one with it, *e.g.*, we discover that our patient has nourished the idea of some form of physical disease believed to be a factor in the present ill, *e.g.*, kidney trouble, and that he has become skeptical of help or cure. Remembering the psychic law, we first select the unusual by treating our patient by methods and substances of which he has no knowledge, but which have distinct scientific recognition, and we attack the disease via the kidney, using possibly the hypodermic method rather than the oral. We thus utilize the forces of his tendency or bias.

Since the belief in material means for the cure of disease is inherent, and since the present methods of medication are an old story, it is

in accordance with psychological science that holding fast to vital need we depart in a measure from orthodox medicine and method. According to each individual need, we bring to bear the law of growth, viz., unusual and vital suggestion.

The success of the patent medicine sale, the wonderful cures of the traveling specialist, are due to this psychological law. To this vital need for the unusual there exists solid basis. The so-called gullibility of the world has for its essence a real quantity. The scientific analysis and classification of each individual according to his vital need makes the clear distinction between this and the so-called quack method.

We have now set in motion the forces which shall make for this cure, through the strongest motive. How is this accomplished? We emphasize constantly, verbally, and silently a line of thought bearing in this direction and adjusted to the individual capacity of the patient. Be it noted, we rouse latent energy and redirect it. Were we to attempt to arouse this patient through channels other than those selected, we should either fail completely or simply awaken the old habit. Each mentality will yield to environment according to its bias, and in the present attainment of the race, the material or

physical suggestion is as necessary as the immaterial. What then shall accomplish the cure? What shall rid this man of his drink demon?

What gives the mother in the imminent danger of her child superhuman strength (mental and physical)?

What makes possible the retrospect of a life to the drowning man?

What is it that makes one man a poet and another a mathematician? Is it not the degree and direction of the concentration of consciousness, and does not this degree depend on the focusing of interest,—on the converging of currents and the direction on the motive?

In proportion as we approximate our vital and unusual suggestions of material and immaterial, of the mental and physical, shall we relieve and cure, and to get at the vital to each individual case, in that ratio each individual must be probed to the depths. Every form of so-called chronic disease has, I believe, its origin and maintenance in this obscure chapter of life. The type of nervous disease which includes the names neurosthenia, hysteria, insanity, and which constitutes the despair and menace of society today, may, through the method here outlined, be met and vanquished. In the light of our modern appliances for such need, with our

twentieth century attainment, this statement will doubtless seem pedantic, presumptuous; still I trust that however unpractical it may seem, it will merit at least careful investigation. The writer has practically demonstrated its truth during the last twelve years of active practice as a physician.

