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MIND AS A FORCE

CHARLES F. HARFORD

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MIND AS A FORCE

BY

CHARLES F. HARFORD
M.A., M.D.

LONDON: GEORGE ALLEN & UNWIN LTD.
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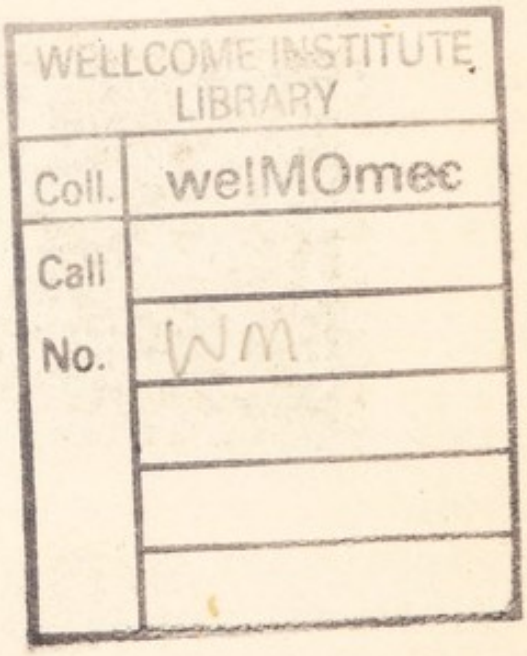

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PREFACE

THE title of this book has been suggested by a question asked by a medical friend in the course of a scientific discussion,[1] in which the author was asked to explain his use of the word "mind." It is a question which cannot be answered in a few words, and therefore it has needed a book to reply to it.

The author cannot claim to speak for others, but can only state his own point of view. This is not a claim for originality, as the ideas propounded are part of the universal heritage of mankind which have been expressed by the thinkers of every age. The attempt has been made to reduce to a common system the diverse expressions of many schools of thought.

The comparison which has been made between the phenomena of mind and those of such a physical process as that of wireless telephony or other similar systems is the main feature of this book. The author, since student days, has been a believer in the thesis of Professor Drummond in his *Natural Law in the Spiritual World*. It will be remembered that Drummond contended not only that there was a similarity between natural law and spiritual law, but that they were identical, though operating, it may be, in different spheres.

This view is once more stated in different terms and in the light of modern medical psychology.

It is hoped that this may stimulate other workers in different departments to investigate the subject from their own studies.

[1] At the Royal Society of Tropical Medicine and Hygiene.

The standpoint of the author is that of a student of psychology mainly in its medical aspects, but also in its spiritual and social application.

In this line the author has had exceptional opportunities in the ideal Christian home in which he was reared, partaking in varied enterprises at school, university, and hospital. He has been a pioneer medical missionary in Central Africa, for twenty-one years Principal of Livingstone College, and engaged in medical, spiritual, and social movements which have brought him in touch with many peoples, nations, and languages.

It is only 3½ years since he commenced the definite study of psychology, and he desires to express his deep indebtedness to a large number of writers and speakers who have influenced him in many ways. His acknowledgment must be given by a list of psychological books which have helped him and are recommended to those particularly who are starting their psychological studies.

While a tribute of great respect is paid to these varied teachers, a definite acknowledgment must be made to Emil Coué for the clue which he has afforded to the solution of many problems. The author has received great personal benefit from the system devised by this remarkable man.

It must be stated in conclusion that a Pelman Course, with its practical training in the psychology of common life, was the avenue through which the author gained his first genuine interest in problems of mind.

C. F. H.

HARPENDEN,

November 1923.

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MIND AS A FORCE

CHAPTER I

HUMAN PERSONALITY

Is there a science of mind? This is a question which many are asking, and to this not a few are seeking to give the best answer. The most striking contributions which have been made to this subject of recent years have come through medical sources, and are largely due to the study of abnormalities of mind, and the discovery of methods of treatment by which these may be relieved. The literature which has grown up, representative of different schools of thought, has been concerned mainly with those two subjects which we have learnt to know as psycho-pathology and psycho-therapy. With all this there has not been a similar development in the study of normal psychology, and the various systems of psycho-therapy—psycho-analysis, suggestion and auto-suggestion—have been spoken of as if they were in themselves sciences instead of methods of treatment or research.

It is proposed in the present volume to put forward a view of mind-working which may serve as a basis for study and as a means of testing and explaining the methods which are adopted by different workers.

The question "What is mind?" is part of a much larger question, and that is "What is man?" This

is not only the problem of the philosopher, but of every individual. To know ourselves is the most vital matter with which we can deal, and to know others is essential if we are to take our place in any organized part of society, whether it is the family or the school, or the bigger world outside.

As a preliminary to this deeper knowledge, let us take stock of our own ideas of human personality. Spirit, soul, and body is a classification of the different parts of man's nature which has proved to be convenient, and accords with the three great departments of human life and experience.

Let us for a moment consider what these are and begin with that part of our being which is most in evidence.

1. *The Body.*—A very large part of our time and the largest section of our population are engaged in dealing with what we shall eat and what we shall drink, and wherewithal we shall be clothed. Mother, nurse, and doctor have necessarily been occupied from our earliest years in caring for what we are pleased to call the needs of the body. Business, trade, and agriculture vie with one another in providing for our same physical necessities, and these loom so large on our vision that it is easy to forget that there are other wants which must also be satisfied.

2. *The Soul.*—Our second division might perhaps better be termed mind, for the idea of soul is often used in the same meaning as spirit. But the Greek word " psyche," which we translate soul, relates rather to what we speak of as our mental powers.

However we may define these, the fact remains that education which is generally regarded as dealing with mind is one of the essential characteristics of life, and especially of civilization. Our universities and

schools, with their trained staff and noble buildings, are an evidence of our belief in the powers of mind and the means which must be adopted for their development.

3. *The Spirit.*—Here, again, we are met in our practical life with evidence of a belief in the domain of the spirit which we cannot ignore. Our cathedrals, churches, and other buildings devoted to the cultivation of man's spiritual nature indicate the natural tendency of man to seek for contact with a Spiritual world outside him, and this is found in some measure even among the most primitive races.

It is a strange fact that among the animistic races of Africa it is the Spiritual which is supreme. The witch doctor is not only the authority in matters of illness, but in all the affairs of life. Birth, marriage, and death must each be accompanied by a ceremonial which must be rigidly carried out, and the growing of the crops, the building of a house, or the holding of a market, are dependent largely upon the successful propitiation of evil spirits.

These crudities of religious observance, often accompanied by horrible cruelty, have had their echo in much of the intolerance of higher religious systems, and it is probably these which have produced the reaction to materialism which has characterized much of our modern civilization. One of the results has been to drive apart the workers in the three domains of body, soul, and spirit as if they could be independent of one another.

Perhaps it is in the department of medicine, most of all, that there has grown up so wonderful a knowledge of the structure of the human frame, and of its method of working, that the possibilities of the unseen world have been relegated to an obscure background.

The microscope, with its revelation of the minute structure of the human body, and the chemical test-tube, with its teaching as to its composition, have thrown so much light upon obscure problems that it has seemed as if these were our only avenues of knowledge.

Yet with all this, how far we are from a solution of the complex problems which we are called upon to meet, and how inadequate the relief which we are able to offer to those who seek our help.

We propose to state some of the difficulties before we attempt to suggest a solution.

CHAPTER II

DISTRESS

In many departments of human knowledge it is through the abnormal that we have been able to gain the best help in our study of the normal. If, then, we would investigate the problems of mind we shall do well to note its disturbances rather than the even routine of healthy life.

In olden times the term "disease," which may be paraphrased as "ill-at-ease," was given to any departure from health, as it was realized that loss of ease was the common result of all such conditions. To-day disease is usually described in terms suggested by modern pathology, but none the less the old conception is as true now as in the days that are past.

We have headed this chapter by a word which in its origin is closely akin to the idea of disease, and may best describe the reason for which a doctor is consulted. Whatever the physical condition it is the result which this has produced upon the mind which is most prominent. Sometimes it is a fear of the onset of an acute malady, sometimes discomfort or pain suggests the possibility of deep-seated disease, often the most trivial symptoms are regarded as portents of disaster. In each case there is distress usually shown by some anxiety of expression or manner all the more evident when an attempt is made to disguise it,

All of these may be the experiences of perfectly ordinary people without any trace of unusual mental disturbance, but it is clear that they are distressed by the symptoms of which they complain, and we regard this in the main as natural.

A few reassuring words from the medical attendant may be all that is necessary to dispel anxiety, and the manner with which he deals with his patient often has more effect than the most convincing argument.

Sometimes the result is different, the doctor himself appears to be harassed, or he hints at some diagnosis which awakens new apprehension, and the sequel to his visit is an aggravation of the distress. The consultation of medical books to learn more of the illness and the discussion of the symptoms with friends and relatives adds fuel to the flame, and the distress becomes acute.

These are ordinary incidents of life, and are too often regarded as inevitable, but there is a second class of cases in which the distress is quite out of proportion to the apparent seriousness of the cause, if, indeed, any cause can be ascertained.

Symptoms of perverted sensation or perverted movements occur, to which the hardly used term functional is applied, and these are the occasion of much distress to the patient as well as to relatives and friends. Whatever may be the associated derangements of the organs or glands of the body, it is clear that the disorder is more than a merely physical malady.

Then there are instances in which the distress practically constitutes the disease, and is spoken of as depression. This is often accompanied by insomnia, loss of memory, obsessions and phobias of various kinds. Here we have reached a stage in which there

is little use in attempting to disguise the fact that the distress is due to a mind disturbance.

There is one further stage with which we are familiar, where the border-line has been passed and the patient is said to be insane. Here there is no doubt that the mind is affected. Whatever subtleties of expression we may apply to the term mind it is the mind which is at fault.

These are a few instances culled from the every-day experience of a practitioner of medicine, indicating the vastness of the issues involved in any research into the sphere of mind.

If the doctor is selected as one primarily concerned with the care of the body, similar instances could be given from the experience of the school teacher or the minister of religion, and each would have a similar story to tell. The backward boy or girl, those with fads and eccentricities, the timid, the passionate, the morose, do they offer no problem to the student of mind ?

The minister of religion could afford valuable evidence of cases of " soul distress " with which he has found himself helpless to contend. Crime and vice are in the first place problems of mind, and there is material available in these many fields to stimulate the ardour of these seekers after truth who want to prove life's problems, and who long to make their contribution to the benefit of mankind.

We return to the question with which we started, is there a science of mind ?

Can we examine the phenomena related to mind and ascertain their method of action ? Can we deduce from these a sequence which will enable us to formulate laws of mind ? Can we by the guidance of these laws order our lives and the lives of others so as to secure

the things we desire ? Can we by the same laws find a solution to the abnormalities of mind which we have sketched in this chapter ? It is to this task that we now set ourselves, confident that there is a satisfactory answer to every one of these questions.

CHAPTER III

LAWS OF MIND

MIND is a force. This is the conclusion to which many have come who are working in very different fields. Bergson with his "energie spirituelle" leaves us in no doubt as to his conception of mind. Other writers tell of a great compelling force which, if rightly used, will carry the individual from strength to strength, but which if degraded will lead to mental and physical ruin. There is nothing strange in this idea of unseen force; none of the great physical forces of nature, "electricity, heat, light," can be seen or described except by the results which they produce.

There is no force in the world to compare with the mind of man. All the forces of nature can be harnessed to do his will, and we are taught that it is only by the introduction of a higher compelling force that the lower forces can be controlled. If this is so we cannot leave this out of account in the system of nature. It is impossible to believe that this alone among all the powers which we know is fortuitous in its operations and not subject to law. Reason would revolt against this alternative.

In the centenary year of the birth of Louis Pasteur we cannot believe that there is any finality in knowledge, or any department which we can regard as closed to science, and we believe that already the new psychology is giving us the clues to the mysteries of

mind which may bring to us benefits no less than those which have resulted from the discovery of the living germs of disease.

Pasteur's researches concerned the "infinitely small," and if we are to understand the operations of mind we must begin not by the examination of the delirium of insanity, or of some other exaggerated mind disturbance, but of its simplest manifestations.

Before entering upon our investigation of these mind processes it is important that we should state the methods which we propose to adopt and the terms which we shall use to describe them. Let it be clearly understood that we are using the technique and the terminology of psychology, and not of physiology. This does not involve any disparagement of physiology, but the reverse. Every medical practitioner is by training primarily a physiologist, but no thoughtful student can have failed to recognize the limitations of this as of every branch of science. The greatest asset which every student of science possesses is his power of accurate observation and judgment. Without this the most perfect microscope would be absolutely useless. The psychologist not only uses this same power, but he is investigating the means by which this power operates, and as he records his observations material is available for making deductions from them. It is true that the methods adopted may be called empirical, but the greatest discoveries have been gained by empirical means.

The falling of an apple or the lifting of the lid of a kettle brought to receptive minds ideas which have transformed human life. As time goes on we find that our standards have been too rigid, and that we must have our eye on relativity, but this will not trouble us much if we recognize that our contribution

to knowledge, however imperfect, may contain the germ of truth which in other hands may grow into a great tree.

As to terms, probably few studies have suffered more from the use of fantastic terms than psychology. We shall endeavour to use in the main those familiar in common life, and where we must depart from this resolve we shall endeavour to explain carefully our meaning. The glossary which is given as an appendix may be helpful in this respect.

Once more let us say that there is no controversy between true physiology and true psychology. Man cannot be dissected into three divisions of Spirit, Soul, and Body, and in his natural life the three cannot be distinguished. If someone kicks me I am not so much concerned with the actual effect of the blow which has disturbed the tissues of my shin as by the motive which inspired it. If done in malice I may regard it as an insult ; if in the ordinary course of a football match I accept it like a sportsman ; if a pure accident I forgive it. I do not pretend that the mind of my assailant abraded my shin without the intermediary of his nervous and muscular system, or even of his boot, but I am right in looking behind these material entities to the motive behind, and this is the method of psychology. Without further ado we will now get on with our job.

CHAPTER IV

THE UNIT OF MIND

WHAT is the unit of mind? It is not a cell, or an atom, and probably not even an electron. Let us be bold and select one and call it by the common name, a "thought." Here is a word which we have used from the earliest days, when we were offered a penny for our thoughts, a reward which few of us can ever have won except as a consolation prize.

Thought is best compared to a stream or current, as of electricity, constantly going on, but producing in its progress impressions which we speak of as thoughts. It is like a cinematograph picture, which gives us the impression of a galloping horse. When the machine stops and we look at the film we find that it is made of an infinite number of pictures, each only differing from another by the slightest degree.

The number of these and their distinctness depend mainly upon the rapidity with which our film revolves when the picture is taken and the sensitive quality of the film, but these are imperfect conceptions of the actual rhythmical movements of the horse's body and legs. A thought may be compared to one of these pictures in the cinematograph film.

As our thought seems to flash by us we catch a momentary glimpse of it at different stages, and we may speak of this or a series of them as a thought. Yet, though this process is a subtle one, we are none

of us over-modest in describing what we speak of as our thoughts, and the common impression of them will serve our purpose quite well.

We will now select a few examples of the process of thought.

"I see a rose, it delights me, I pick it."

"I see a thistle in my flower-bed, it disturbs me, I tear it out by the roots."

"I see a friend, I am overjoyed, I run to meet her."

"I see an enemy, he rouses my indignation, I attack him."

If we analyse these and compare them with the thoughts which are continually passing through the mind, of which we are aware, we can trace three different elements which may be expressed by three simple statements: I perceive, I feel, I act. These may be otherwise rendered as an appeal to the senses, an awakening of the emotions, with resulting activity usually motor in character. Translating this into psychological language, we have a cognition, an affection, and a conation.

The circle (A) which is seen in the chart described in the next chapter graphically shows this series of events.

This sequence reminds us of the reflex arc of our physiological studies with its afferent nerve, its central cell, and its efferent nerve. It is difficult, however, to reconcile this with the emotional element which is the central feature of the psychological chain which we have traced above. Yet the more we study the workings of mind the more important does the emotional aspect appear, and the right understanding of this is the key to many of our perplexities.

In the instances quoted above the emotional factor is represented by the ideas of delight, distress, love

and hatred, each in their turn determining vigorous action. The emotion in each case is evidence of force set free, and wherever in our mental life we meet with strong emotions we should look for the underlying force. Emotions may be classified as attractive or repulsive, and in the sample thoughts which we have chosen the first of each pair is attractive and the second repulsive. This may be compared to positive and negative electricity, and other points of similarity may appear as we further develop this idea.

It may be useful at this point to explain the meaning of the term " the emotions " or " emotional " as here used. Psychologists often use the words affect or affective in the same way. Whichever words are employed the idea is broader than that often associated with the emotions, for it not only signifies love or hate, joy or sorrow, pleasure or pain, but the more commonplace sentiments of interest or boredom, advantage or disadvantage. In any case we desire to lay the utmost stress upon this point that some emotional reaction must take place in every process of thought, and that the character of the reaction will determine the final result. The recognition of this fact is vital in all psychological study, and particularly in psychotherapy. In this analysis of thought we have followed the generally accepted view of the older psychologists and it is one that may be regarded as a basis from which we may start to investigate the machinery of mind.

CHAPTER V

THE MACHINERY OF MIND

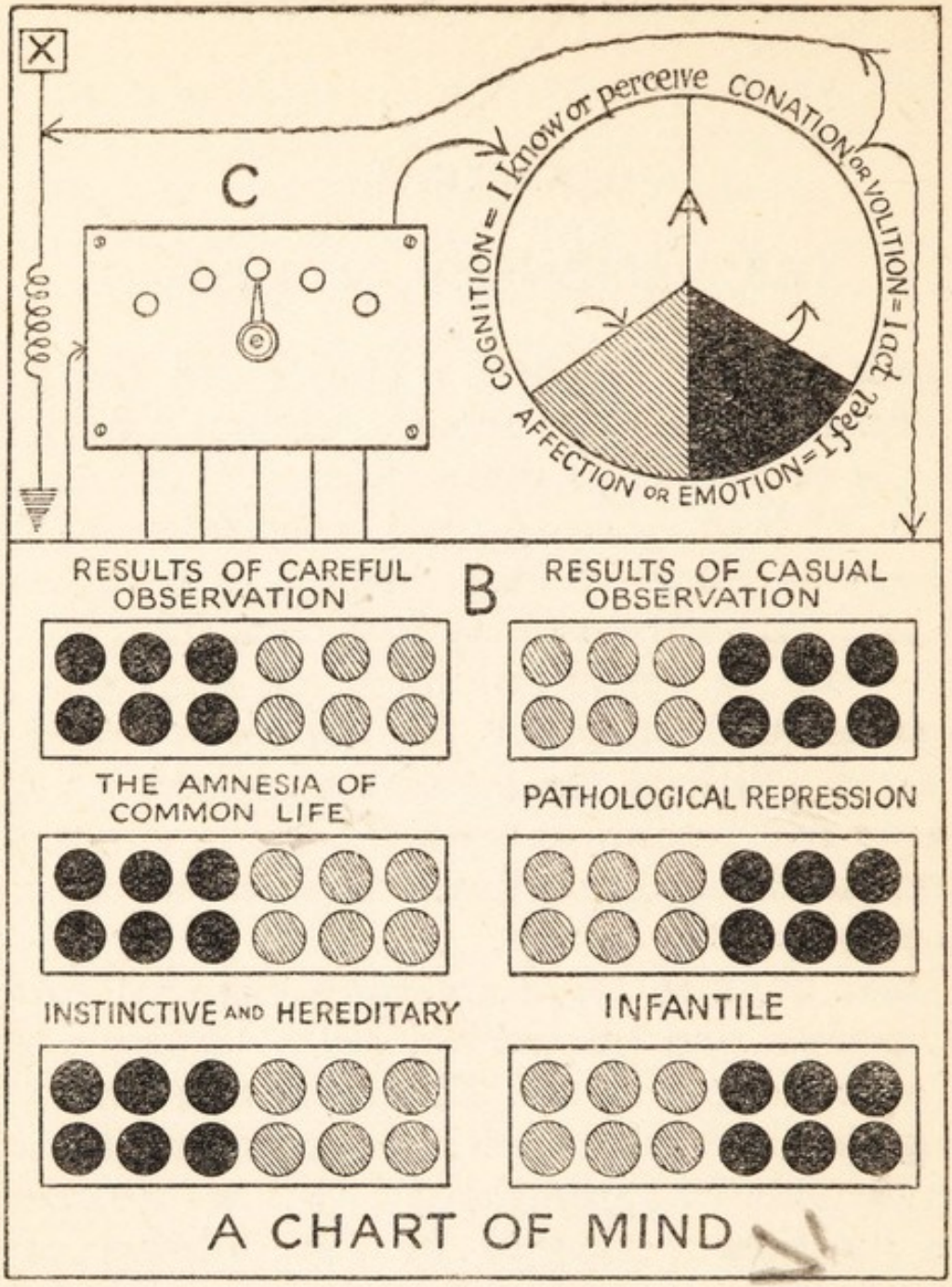
OUR task hitherto has been a simple one, but it is not sufficient to describe a thought, we must investigate its source as well as its destination. We can hardly do this without some general conception of the machinery of mind. Seeing that we have regarded mind as a vital force we may best compare it to one of the forms of apparatus which are employed for the purpose of reproducing the impressions of sight and sound. Perhaps the apparatus used for wireless telephony will furnish us with the best example for our purpose, though the ordinary telephone or telegraph might serve nearly as well.

In each of these there are three essential parts: (A) a receiver and transmitter, (B) a battery which is the source of power, and (C) a regulating apparatus varying from a simple switch in an ordinary telephone to the complicated apparatus of a wireless instrument.

The functions performed by the different parts which we have mentioned can be compared very closely with the working of the mind. A chart representing these was designed by the author to demonstrate his view as to the method by which the mind operates in the function of vision,[1] and he has used this to explain the action of the mind in general. This same chart with some modifications is reproduced here.

(A) Previously the circle which represents the

[1] "The New Psychology in its Relation to Problems of Vision," a paper read before the Ophthalmological Section, Royal Society of Medicine, November 11, 1921, published in *Medical Press and Circular*, November 30 and December 7, 1921.



This chart has been designed to illustrate the comparison between the phenomena of mind and the working of a telephone, wireless or otherwise.

A = the receiver and transmitter.
B = the source of power.
C = the regulating mechanism.

These three are regarded as forming an electric circuit.

X = the aerial of the wireless telephone, and indicates the means of contact with the environment.

The varieties of shading represent two contrary forms of emotional force, and the dots show the storage of this in the chambers of memory.

The chart is fully explained in the text.

receiver and transmitter had been compared to the drum of a gramophone. The form of circle is still used in order to carry on the same idea, though it may be more clear if we regard this as the receiver and transmitter of a telephone.

(B) The source of power is represented in the chart as the storage chambers of the mind or of the memory, which may be regarded as identical if we use the word memory in a widely extended sense. This may be compared to the batteries and condensers of an electric apparatus.

(C) The regulating mechanism illustrates the method by which the states of mind are produced which characterize our ordinary waking life on the one hand, and our dream-life on the other. A similar process is regarded as explaining the various forms of dissociation which are described in Chapter VII.

Attached to this "control," as we may call it, is a figure (X) which is compared to the aerial of a wireless apparatus, and this is intended to represent the means of communication between the mind-mechanism of each individual and his environment. Through this connecting link with the world outside we receive all the information which is brought to us through sight, hearing, taste, touch, smell, and the common sensations, and through this medium we are able to communicate with our fellow-men.

In order that it may be seen that the picture we have sketched is not a mere fanciful illusion, we may refer our readers to any of the popular guides to wireless telegraphy. In these will be found a diagram of a wireless telephone apparatus in which the same constituent parts appear as we have detailed them in our chart. At the same time we do not feel justified in pressing the analogy too closely, and prefer to

adhere to the simple design of our chart with its three parts as being more suitable for our purpose.

This conception of mind-working will now be explained in detail, and if at first the meaning may not be clear, we propose to consider the problem before us from many points of view, and to indicate how we can describe an orderly system of psychology which will explain many obscure points in psycho-pathology and psycho-therapy.

In our endeavour to make clear the laws by which the processes of mind are carried out, we have used the term, the machinery of mind. This may be regarded as a materialistic or mechanistic metaphor which should not be applied to a subject which is psychical rather than physical, but the fact is that the idea of law and order which we associate with machinery is present in the mind and therefore we consider that the analogy is appropriate to our present purpose. We hope that the term machinery will make it plain that we regard the main working of mind as automatic and mainly unconscious. This is absolutely in accord with our knowledge of the working of the human functions. The action of the heart, the digestion, and the glandular system of the body in general is automatic, and not within the scope of consciousness unless something abnormal occurs.

We have already described in the chapter on the unit of mind the sequence of events which may be included in any " thought " as it passes through the machinery of mind, and this we identify with the recording and transmitting part of our telephone, so that there is no need to allude further to the circle A, which represents this element of mind-working. We must, however, carefully consider in succeeding chapters the other sections of our chart

CHAPTER VI

MEMORY

THE idea of memory is very familiar, but few seem to realize the greatness of this subject, for not only is there some defect of memory in every derangement of mind, but intelligent thought cannot exist without it.

The most prominent idea associated with memory is that of a storehouse, into which ideas have been accumulated throughout life, from which also they may be reproduced.

(i) *Instinctive and Hereditary.*—We naturally ask the question : " At what stage in our life history does memory begin ? " Obviously there must be a beginning with each individual, and we are accustomed to speak of the primitive forces and promptings of mind as instincts.

We do not propose to attempt a definition of these, but they are intimately bound up with the very existence of the individual. Coupled with these we may include the idea of hereditary influences. Here, again, we merely allude to what we regard as a fact without seeking to explain it. The science of eugenics is mainly based upon the influence of parentage, and no one can afford to ignore it.

(ii) *Infantile Development.*—It follows from what we have said about the primitive character of the instincts that we regard the progress of various vital functions and conceptions as being acquired during the infant's

life. Even such processes as those of sight, hearing, touch, taste and smell need to be developed, and it is probable that early training in the use of the special senses may profoundly influence the facility with which these may be used in after-life.

Talking and walking are among the early acquisitions of the infant, together with the formation of habits and the development of judgment and self-control. The general opinion of psychologists that the earliest stages of child life are the most important is borne out by this view, and should encourage the study of the best methods of training from the cradle upwards.

(iii) *Results of Careful Observation.*—To the basis of memory sketched above we pass to the continually recurring phenomena by which the storehouse of memory is receiving additions. We may allude in the first place to the deliberate steps which we take to study, whether in the more formal methods of education, or through our hobbies and interests, or in any way in which we are seeking to acquire knowledge. These are the things which we expect to remember, and any failure of memory in this respect is specially noticed.

(iv) *Results of Casual Observation.*—On the other hand, as we go through the world we are constantly brought in contact with people and objects and incidents, all of which have some influence upon us, and these may often be remembered when we are forgetful of other things, especially if they have awakened within us the emotion of interest.

We have included in our chart two other hypothetical chambers in the storehouse of memory, in which for various reasons and in different degrees there is a loss of memory partial or absolute.

(v) *The Amnesia of Common Life.*—The every-day

lapses of memory, including such things as the names of people or objects, appointments, the posting of letters, etc., are worthy of the most careful study. In this way we learn much about ourselves if we are willing to learn the lessons. The important point is that we should not regard any act of forgetfulness as trivial, and that we should be ready to analyse our own motives in such a way that the cause may be discovered.

(vi) *Pathological Repression.*—The loss of memory attributed to pathological repression is the description which we give to those cases where as the result of shock or some emotional disturbance a whole period or series of incidents may be completely blotted out of the memory and cannot be recalled without the use of some method which may bring it back to consciousness.

CHAPTER VII

ASSOCIATION AND DISSOCIATION

THE third part of our mind mechanism which we must describe is that which controls the whole of the complicated machinery which we identify with mind. It is here that the mind is brought into contact with its environment and with other minds, and that the inter-relation of the various aspects of mind which we have previously described is secured.

To continue the illustration of wireless telephony, we are now dealing with the series of switches or controls which bring us into contact with the transmitting station, or if we include the idea of the ordinary telephone, which enables us to communicate at will with certain places and individuals.

In healthy life we have the power of directing our thoughts to the subjects of our choice, we can by concentration exclude other topics, and even sights and sounds from our consciousness, and this is a part of the progress which we speak of as association.

There are, however, very definite limitations to our powers of memory, or to our ability to concentrate, and this is determined to some extent by our states of mind.

We may usefully compare and contrast our every-day conscious life with the action of the mind when we are asleep, in what we may call our dream life.[1] In the

[1] This subject is more fully considered in chapter xviii, "The Dream Life."

latter the element of conscious purpose and direction is absent, but so far as we know anything about it this, which we may refer to as the unconscious part of our mind, is active and unrestrained. Our chief knowledge of this period can only be obtained from our dreams, but they can when they are interpreted give us remarkable insight into the psychological aspects of sleep.

Those who talk in their sleep, as is the case with some somnambulists, offer a good opportunity of studying the characteristics of the dream state. One fact, which seems to be clear from the study of dreams, indicates that in the dream state there is access to former experience and periods of life which are not accessible to the ordinary conscious life.

In natural sleep the transition from the day state to the sleep state is most beneficial, and may be compared to the action of the business man who at night-time switches off his telephone from his place of business and is now duly accessible to his private friends. This may be spoken of as a process of natural dissociation.

The somnambulistic state is one which is analogous to the hypnotic state for, in both cases, the conscious will-direction is in abeyance, and a part of the mind is at work which is wholly different to that with which we are familiar in our common daily experience This is an unnatural form of dissociation, and is closely akin to certain exceptional mental states which are known as multiple personality, or to such minor occurrences as day dreams, cases known as " déjà vu," and the like, each of which may be referred to later

In graver instances we have forms of dissociation which are characteristic of insanity, or of some of the minor mental disturbances, but all these may be explained on the hypothesis that some element in the

machinery of the mind acts in a similar manner to the switch of a telephone system, which limits the range of communications which can be distributed or received at any paricutlar time.

With this description of the factor of control in the working of the mind, we may now indicate how this portion (C) of our machinery is related to the other parts (A and B), which we have previously described.

Let us take one of the sample thoughts which we selected for illustration, and analyse it. "I see a rose, it delights me, I pick it."

The impression of the rose reaches me through the aerial (X) which links my personality with my environment. In the case of the rose the sense of smell as well as of sight attracts me, and these common impressions of colour, form, and scent are brought into relation with my previous conceptions and tastes which are stored up in my memory. Not only do I recognize it as a rose, but as a variety of rose of which I am fond (say, a Madame Abel Chatenay). But that is not all; my remembrance carries me back to associations with this rose, perhaps of someone who has worn it, and even the name "Rose" may call up tender associations. These complex memories are aroused in a moment, and immediately give rise to a pleasant emotion which decides me to pick the rose, and perhaps place it in my button-hole. In this process the "thought" has developed, passing through the stages of cognition, affection, and conation (see Fig. A in the chart).

From this a new memory charged with emotion has been added to the store chambers of the mind, reinforcing the old memories, probably leading at once to new cognitions, new affections, and new conations, or, in other words, the carrying out of another train of thought.

CHAPTER VIII

A COMPLEX

HAVING briefly described the hypothesis of mind-working, with its analogy to electrical action, it may be useful to consider some of the more commonly used expressions which are used to define the working of the mind and relate them to this scheme.

Let us begin by the term "a complex." In its simplest form it means the linking of certain ideas together in such a manner that one thought at once brings back the memory of an allied thought, and that these continue to accumulate like a snowball until they form in the mind and memory centres of influence which profoundly affect our whole being.

A healthy minded person has a large number of well organized complexes. For instance, a man may have complexes relating to business, family life, golf, religion, politics, club, garden, etc. When he reads his paper in the morning he turns at once to those columns which link up with his complexes. According to the immediate interests which attract him most, he may turn with eagerness to see the result of a by-election, of a golf championship, or of a company meeting. He turns to the gardening notes, or to the account of some religious controversy, or the position in the market of stocks in which he is concerned, and in passing he notices an advertisement of some labour-saving device, and he determines to purchase it for his wife.

All this is quite natural, and if each of these complexes are kept in their proper place all goes well. When, on the other hand, golf or politics eclipses everything else, when he can think and talk on only one theme, then he becomes a bore, and if this is carried to a further extreme the complex becomes an obsession.

How, then, do these arise ? In every case the origin is emotional, or affective in character. It is interest, love, hatred, or some other feeling, linked it may be to one or more of the primitive instincts, which serves as a driving force and tends to accumulate round some focus or nucleus kindred thoughts or impressions.

This is a principle with which we are familiar in various physical phenomena, and it is possible that mind-force may act in a similar manner to the physical forces with their properties of attraction or repulsion, which may be the explanation of the process of association which is a well-known factor in psychology.

We have seen that complex-formation is an important part of the development of mind of a healthy minded individual, and to have a wide distribution of complexes, or in other words interests, is within limits of high value. It is, however, essential that these should be kept under control, for the moment we lose control of them we are taking a step towards becoming a bore, or one of uncontrolled mind, which in its gravest forms spells lunacy.

This subject is one of the most difficult in the whole field of psycho-pathology, and we do not propose to discuss the many different views which are held, but we may give one or two instances to show the way in which the exaggeration of a complex may take place.

To use ordinary phraseology, we may say that selfishness is the most common cause of difficulty. A

man becomes engrossed in some hobby or pursuit which gratifies his tastes and his ambition. In order to attain proficiency or success he finds that he must neglect his other duties. At first he does this with reluctance, but gradually he drifts into a course of action which becomes natural to him, and he fails to recognize that he is neglecting his duty. Not only so, but he justifies his proceedings by excuses which are palpable to others, but not to himself. This process, which is well described by Dr. Bernard Hart,[1] is known as "rationalization."

The action of the Pharisees and Sadducees in the Gospel story is a classical instance of this process. The unselfish life of Christ and His criticism of their hypocrisy roused their anger so that they became His constant antagonists. They, however, justified their conduct to others, and even perhaps to themselves, by accusing Him of breaking the very law which He professed to uphold, and they eventually claimed to convict Him of blasphemy. This was an instance of rationalization, and every form of persecution which has existed since then can be explained on similar lines.

The term complex as it occurs very commonly in disorders of the mind, is usually one which is said to be repressed. A parental complex is one which is most frequently met with, and may be given as an instance of this phenomenon. In the case of a father-complex a series of events connected with the father, usually of an unpleasant character, are linked together. Probably the father would have been of a dominating personality, or perhaps distinctly severe or even cruel. On the other hand, he may have been weak and vacillating. With this there has probably been a course of evasion and deception on the part of the

[1] *Psychology of Insanity*, chapters v and vi.

child, or an unwilling acquiescence in what have been regarded as unjust demands.

Eventually this whole chapter of past experience is put aside by some process of mind which we may regard as unconscious. It may now be said to be forgotten, but is only repressed. The individual in question does not consciously recall these unpleasant experiences, but their influence still exists in the inner chambers of the mind, while the emotional tendencies connected with the complex are present and ready to be awakened by any appropriate stimulus.

Symptoms of the most varied kind may depend upon the complex which are liable to seriously hinder usefulness and efficiency. Some of these are most distressing in character, and arise without any obvious cause, and it is only by some method of psycho-therapy that the connection of these with mind-disturbance is usually traced. When this is brought to light and recognized by the individual concerned the trouble may be expected to disappear.

CHAPTER IX

REPRESSION AND RESISTANCES

We have alluded to the phenomenon of repression and the formation of resistances, and these are of so great importance in the derangements of mind that it may be useful to consider somewhat closely the meanings which we assign to these expressions.

Before doing so we may note that both of these processes are met with in normal life, and this should be understood. In our chart we have traced at A the sequence of a thought which we have described as the unit of mind. Whatever the thought may be, one result is the deposit in the store-chambers of the mind of some memory charged with an emotional force which we have represented as being attractive or repulsive as the case may be. The moment this has taken place the thought has in an instant passed from the mind and has taken its place with the vast accumulation of thoughts which have preceded it. It may be instantly recalled, and in normal life the most recent thoughts should be remembered without difficulty, but this is not always the case, as we can easily prove in our own experience or that of our friends.

Many people will refer to a telephone directory for a number, and before they have reached the telephone it has been forgotten. Others may take out their watches to learn the time, and even though they have looked at them, the time is forgotten before the watch has been returned to the pocket.

An instance of this kind is worthy of analysis, and may reveal some tendency or prejudice, but it is not our purpose here to pursue that inquiry. It is, however, common knowledge that these incidents do occur. What has happened in these cases has been that although the thought has been passed to the store-chamber, something has happened to prevent its recall. Probably the emotional charge with which the thought has been linked is repulsive rather than attractive, and so the thought cannot be brought back.

This may be regarded as the simplest instance of repression. The most common resistance is that of fear. We forget a person's name because we are afraid that we shall not remember it, and until we give up troubling about the matter we are not likely to succeed, but often when we are able to quietly abstain from worrying, the name will come back to the memory. The resistance being removed the repression passes away and the difficulty is at an end.

This is an ordinary incident, and would not be classed in the category of pathological repression, but would be described as part of the amnesia of common life. The mechanism by which this takes place is the same as that by which we are able to concentrate on any subject and to exclude others from our consciousness, however recently they may have been in our thoughts. To be able to do this at will is the essence of self-control, but where lapses of memory take place, we have lost control, and are at the mercy of influences which interfere with our efficiency.

Dr. Ernest Jones defines repression as " the keeping from consciousness of mental processes that would be painful to it." This accords with what we have said about the emotional force which attaches to the repressed complex and is the cause of its repression.

It is this emotional force which produces what are known as the resistances, a factor with which all workers in psycho-therapy have to deal. It is because of these that abnormal complexes remain which form the greatest barrier to health of mind and body.

These conditions have arisen as the result of conflict. Freud speaks of the primary conflict as between the pleasure principle and the reality principle, and the proper compromise between these two is that which alone can produce harmony in life.

The failure to respond to the reasonable and wise demands of the reality principle is something which may be said to be deliberate, but the repression which arises from this is an automatic process of which we are not aware.

The common idea of the evil effects of repression has led to a most erroneous view which has been detrimental to the cause of psychological medicine. It has been suggested that it is dangerous to refuse to respond to any desire which we may regard as natural lest it should lead to repression. If this were so, man would have sunk to a lower level than the other members of the animal kingdom, for even they have their restraints and conventions.

Repression in the sense in which we describe it arises not from the whole-hearted acceptance of the reality principle where it conflicts with pleasure, but the grudging acquiescence to a line of conduct which is contrary to the strong desires of the individual. It is this which causes disaster.

It is this form of repression which produces a complex the result of repeated conflict, and this we have already described in the previous chapter.

Loss of memory is one of the distinguishing signs of this condition, which we speak of as one of pathological

repression, and it is only by some method of psychotherapy that the resistances can be removed, the lost memory restored, and the complex resolved.

In cases where this is found in its most extreme form there has probably been some shock perhaps accompanied by a period of unconsciousness, as in those resulting from the war. It is in these that the loss of memory may extend over a considerable period with corresponding symptoms.

The manner in which this repression occurs is suggested in our chart as being due to some emotional conflict, the result of which may be to dissociate the complex with consequent inability to bring it into consciousness, or, in other words, to remember it. This can only be remedied by some method of psychotherapy, which will remove the resistances. Pending this action the emotional disturbance associated with the conflict persists as a source of irritation producing the symptoms which have been referred to.

CHAPTER X

CONSCIOUS AND UNCONSCIOUS

In order to put to the test the machinery of mind which we have described and to indicate its application to modern views on psychology, we propose to consider in the first place the teaching of Monsieur Coué. He lays stress upon two elements in mind-working, which he speaks of as the will and the imagination, or as he defines these terms, as meaning the conscious and the unconscious mind.

We are not sure that any of these terms are wholly satisfactory, but they may serve as well as any others to describe the fact, which all psychologists recognize, that there is an element of mind which is largely automatic, and therefore may be spoken of as unconscious, while on the other hand all rational creatures have certain powers of mind which are deliberate and involve choice and judgment, and this may be spoken of as the conscious mind, or, as M. Coué terms it, "the will."

If, then, we follow M. Coué's definitions this does not mean that we regard them as ideal, but with the ambiguous and involved phraseology which has become part of the new psychology, we must endeavour rather to discover the meaning attached by teachers to the terms they use than to regard these terms as necessarily having a fixed meaning.

It may be stated quite clearly that in the chart of the mind which has formed the basis of our hypothesis,

there is not one part which we could distinguish as conscious and another as unconscious. The whole of the machinery of mind may work automatically and without any voluntary control, and in that sense is unconscious, and conscious direction forms a very small part of our mental processes.

Probably some will immediately question this statement, and in order to explain my meaning I propose to describe a common occurrence which we would all speak of as a conscious series of acts, and I will ask my readers to think of the train of mental happenings which is involved in the simple statement " I took a bus." As, however, it may be difficult and indeed impossible to live over again in memory the circumstances in the past when we last " took a bus," let me suggest that the next time my readers find themselves seated in a bus they should at once seek to recall the mental events which have taken place in the mind during the previous two minutes.

As an example of what I mean I will detail an experience which would not be uncommon. I am standing in Parliament Street, near the corner of Bridge Street, and I want to catch a train at Victoria at 5.15. It is a minute to five, and I look for a bus which will take me to Victoria. All the buses which pass first are going over Westminster Bridge. Five o'clock strikes by Big Ben, and I see the clerks pour out of the Government offices. I fear I will lose my train, and that the buses will be full and that I shall be left with the crowd. At last No. 11 comes along, I run into the street, I manage to hold the back rail of the bus with my right hand. I am nearly thrown off by people getting out of the bus and by others crowding to get on, and all the time I am wondering if I shall catch my train. Eventually I put my left

foot on the step of the bus, catch hold of the near rail with my left hand, and pull myself in, and eventually find a seat.

This seems a long drawn-out story, but it is quite inadequate to describe what happened during those two minutes. Sensations of heat or cold, consciousness of the beating of the heart, and a catching of the breath, all these are what we would call conscious acts, yet most of them were quite automatic, and all the time some part of my mental apparatus is taking its part in directing my circulation, my digestive system, and all the glandular mechanisms of the body, which constantly need attention if life and health are to be preserved. Probably the only really deliberate action was the decision to take a bus to Victoria; the remaining acts were chiefly dictated by the force of habit. In other words it was "the imagination" as used by Coué which was mainly responsible for the carrying out of the complicated series of events which we have described.

We will now endeavour with the help of our chart to explain the method of control which has been exercised in the bus incident. As we have previously explained, the part of the mind-machinery which is concerned with the control is C, which we compare to the regulating mechanism of the wireless apparatus. It is at this point that we must take account of the factor of will which is necessarily bound up with the conception of a responsible individual. However much we may find that the action and inter-action of great forces, with the use of delicate machinery, can explain many of the phenomena of life, yet there comes a point where the ultimate control of conduct must be traced to some superior force which we may call "the will."

Having made this admission we are bound to recognize that there is also a power of control which is mainly automatic, which may operate quite apart from any conscious direction, or at least which is responsible for carrying out the details of our mental life even when we are conscious.

We have previously selected the state of mind during natural sleep as the best instance of this, and we have compared this with somnambulism, or the hypnotic state. In any of these conditions the mind is as it were switched off from any possibility of conscious control so that no action of the will can help or hinder.

The result of this may be illustrated by a case of somnambulism in two boys at school. The first boy, while under strict supervision, managed to elude his guard, who had only left the room for a few minutes, ran several hundred yards in his bare feet, and entered another house by means of a broken window, of which he had previous knowledge. The second boy when talking in his sleep would give the solution of scientific problems which he was unable to give when awake.

Thus we find in the somnambulistic state that they were possessed of remarkable cunning, they could perform mental exercises better than when awake, and seemed to have greater physical powers. Similar observations can be made with hypnotized subjects.

We are now possessed of information which is of the highest value in our study of the mind. Whatever may be the nature of the influence which we can exert during our conscious waking hours, and even if we may be incorrect in speaking of this influence or control as the power of the will, it is quite clear that we can carry out complicated operations of body and mind when this influence is temporarily in abeyance ; nor is this all, for we can actually employ greater skill

and physical force under certain circumstances when the will is not in command. It is obvious that the somnambulist is quite irresponsible, and the condition of mind is unnatural and may be dangerous, but none the less the points we have noted above hold good.

It appears, therefore, that the fully conscious condition may actually be a hindrance to the performance of certain acts. This is usually due to the element of fear. The somnambulist will stand on a parapet and escape from a window which he would be afraid to do when conscious. He might not run so fast when pursued if in his conscious state because he would be afraid of being caught. He would not solve the scientific problem as he would regard it as beyond him. He would not find his way at night into a house whose doors were barred, as he would not expect to be successful. We may make another deduction from these experiences, namely, that the general control of our ordinary life is not directly governed by our conscious will, but the same method operates as that which works with remarkable success in the somnambulistic state. Thus it is clear that in the series of incidents included in the statement "I took a bus," there is little which could not have been carried out in somnambulism, with the exception of the deliberate purpose of catching the train. In some ways the active work of the conscious will was detrimental in that case as it introduced the idea of fear as to getting on the bus and catching the train. This may help some to understand the meaning of the terms will and the imagination as defined by M. Coué.

CHAPTER XI

AUTO-SUGGESTION

IT might appear from the last chapter, as many have concluded from M. Coué's teaching, that this does not give an adequate position to will. It will be sufficient to quote the title of M. Coué's own book, which is *Self-Mastery Through Conscious Auto-suggestion*.[1] Here, then, in the very forefront of his teaching he places the will in its supreme position, for there can be no self-mastery without definite action of the will.

How, then, are we to gain self-mastery? The answer is through conscious auto-suggestion, and if we realize the meaning of this we shall have little difficulty in appreciating the method by which alone the will can act. Our description of the machinery of mind has been designed to show that mind is subject to law in the same way as matter, and that any interference with this law would lead to inconceivable disaster.

Let us endeavour to picture to ourselves the situation which would arise if we were suddenly endowed with the power and duty of directing all the processes of our personality by our conscious will. We should be so much occupied in arranging for the beating of the heart and the working of the respiration that we would have no time to think of digestion, and we could not sleep because all our vital processes would cease to act.

[1] London: George Allen and Unwin, Ltd.

If, however, we excepted the control of these vital processes and confined ourselves to what we are accustomed to call voluntary actions, the simplest processes of speech and walking are dependent upon complicated muscular movements, which are habitual, and no action of the will could carry out these without the intermediary of that automatic system of control which in M. Coué's teaching he calls the imagination.

From our knowledge of physiology we are familiar with the idea of co-ordinated action which enables every part of our organism to work in harmony for the general good. We have accepted this as an article of faith. More and more research has revealed to us details of the mechanism by which all these processes may be carried out, but as to the higher controlling influences physiology is dumb. This involves no slur on physiology, which in its own sphere has made greater progress during the past half-century than any other science. This is especially true if we link with it that branch of pathology which is working on kindred lines, or if we give the whole a broader name and speak of the biological sciences. At this stage psychology appears not as some superior school of knowledge ready to set right the other workers in the realm of human thought, but as a very humble contributor to the common quest peering into the unknown with as yet only half-opened eyes to see the great visions which hitherto have been behind a veil.

In this spirit we seek to offer the result of our researches made in the great laboratory of human life and mainly from the study of that personality concerning which we possess unique opportunities for investigation—ourselves. It has been in many ways a painful process for it has only been through weakness that we have been made strong, and by our sufferings

and mistakes that we have learnt the deepest lessons At least we ask that others will do us the honour of listening to our tale and, if they will, follow us in the paths which we have trod that they may see with their own eyes what we have seen, and gain for themselves the great boon which lies within their reach.

Our readers will, we believe, pardon this digression at this stage, as we feel that we are approaching the point in our story which needs the most close attention and to a certain extent involves a new method of presentation of psychological beliefs.

We have stated that self-mastery, that power which we all desire to possess, may be obtained through conscious auto-suggestion. It is our duty, then, to make clear what we mean by auto-suggestion. Many think that it consists merely in the reciting of a formula, some that it is of itself a mysterious force, others that it is related to dark chambers of the human mind which it is safest to leave closed, while some say that we all practise it and that there is no need to give any thought to the subject.

Every one of these ideas has in it an element of truth, but each is by itself so partial in its application that like a "half-truth" it is "worse than a lie." Let us take each of these partial truths and see if by extracting from them the fine metal and casting away the dross we can remove misunderstanding and obtain at least a working hypothesis. Here, then, are four statements about auto-suggestion, which we will consider in their reverse order.

(i) "*We all practise it.*"—This is perfectly true, and if we were all like healthy children in a satisfactory environment there would be no need to give further study to the subject. Auto-suggestion is education in its broadest sense. It is the process of learning to

use the powers which we possess. It is a process of mental metabolism, if we may borrow a simile from biology. Just as the protoplasm of the minute cell selects from its vicinity the materials which can be incorporated into its own substance, using what is suitable and rejecting what is worthless, so it is with the mental life of the child. The baby is born with certain instinctive forces tinged by hereditary influences, and profoundly affected by the formative processes of pre-natal life. As its eyes are opened for the first time there is probably the dawning of that consciousness which is to begin the change from the purely automatic existence to the life of intelligence.

This is very far from being the commencement of auto-suggestion, though it may be said that the conscious element in auto-suggestion has begun. Day by day some particle of experience is being received and assimilated by the infant mind from the diverse material by which it is surrounded, while much is rejected, and so the independent personality begins to run its course. This process is auto-suggestion. Mother and nurse are the guardians of this tiny life, and they are continually making suggestions which, as they are accepted, become auto-suggestions.

It is round the baby's cradle that we may best learn this lesson, and as we stand there let us realize that besides warmth, and nourishment, and fresh air the child has other needs. If it is surrounded by harmony and kindness and hope how bright its future, but if the atmosphere is one of restlessness, and unkindness, and fear, how dark the shadow which hangs over the young life.

"We all practise it." Yes, and the baby is practising it in a way which may affect its whole future, and we must give it the best chance. In these early

stages it seems that suggestion is more important than auto-suggestion. The power to say "Yes" or "No" or at least to act it is very small, and therefore the main responsibility rests with mother and nurse, but even in its earliest years there is some initiative. The child may refuse to suck or respond to some of its most elementary functions, and crying is in a measure a voluntary action. Thus auto-suggestion is indeed one of the natural processes of our lives.

(ii) "*Related to dark chambers of the human mind.*" —It seems a far cry from the opening intelligence of the infant to a mind which can be said to have "dark chambers." The whole metaphor is a very artificial one, though we have ourselves employed it, and at least the idea which is embodied in this expression is one to which we all attach some meaning.

Let us follow the child's development and see how this can be hindered, and indeed blighted, by the circumstances of its babyhood. The pure suggestible mind of the helpless babe may be regarded as the wax upon which the impressions are to be made which will determine to a large extent its future. When the child is born the doctor and nurse examine carefully to see, so far as a superficial examination can tell, whether there are any deformities or blemishes which need attention, and some of these are not uncommon, but what about the vital forces of the child, which in the case of many of them have in some sense already begun a semi-independent life, and still more what about those influences which have been working in the pre-natal instinctive mind? Mothers are keen psychologists, and they hold firm beliefs, which have too often been dubbed "superstitions," as to influences which they may have exerted upon their offspring.

What lessons may be learnt from a study of children

born amid the horrors of air raids in our crowded cities, or in so-called peace times amid the riot of a drunken home! What wonder if the baby will start in its sleep, and scream for no apparent cause, when it has been bred in these surroundings! But even with infants nurtured amid the luxury of a wealthy home there are mothers whose lives are one long succession of bitter thoughts, jealousies, hatred, and fears of all sorts, and this cannot fail to leave its impressions upon the babe unborn.

What about the "dark chambers" of the mind in these young lives? If they have been bred in darkness of this sort is it a wonder if their minds are clouded from their earliest years?

But what has this to do with auto-suggestion? Everything. The natural processes which "we all practise" are grossly interfered with by these mental shocks and disturbances. The "creative mind," to quote the expression of a great philosopher, can only develop normally in proper surroundings. Ask the nurse in the children's ward of some great hospital what is the most striking feature in the wasted babies who are brought there in the hope of saving their lives. Surely she will answer with such expressions as "fretfulness" "timidity," amounting in some cases to "intense fear" and even "panic," "starting in the sleep," "wailing," "a wistful look," and a "shrinking manner."

In these children conflict has already begun, fear, that most sinister of human ills, has done its deadly work, and the normal practice of auto-suggestion has been inhibited. The nourishment is not being assimilated by the wasted body, and there is no chance for the development of those quiet powers of mind which are necessary for health.

A new atmosphere must be created if there is to be hope of recovery. This we may get in the beautiful ward of the children's hospital, with its tactful doctor and devoted nurse. After all it is the genius of women to deal with these cases. The appeal of helplessness draws out the best gifts, and it is the atmosphere of love and human kindness that is the greatest asset in the saving of the children. This is suggestion, which alone can awaken the germ of healthful auto-suggestion which can bring back hope and restoration to normal life.

Sometimes there is a poisoned mind without the same signs of mal-development in the body, and in many cases the trouble may develop later when in schooldays, and especially in adolescence, bad auto-suggestions lead to a condition of inward conflict which may warp the whole life. In any case the state of conflict interferes with the healthy process of auto-suggestion, and it is for this reason that special measures may be necessary to dissipate the fears and prejudices which prevent health and well-being.

(iii) "*A mysterious force.*"—The last idea of auto-suggestion was that it might involve the probing of "the dark chambers of the human mind;" now we are met with the idea that auto-suggestion is itself a force. It is easy to see how this view may be held. Auto-suggestion is the means of releasing forces which may be of infinite good or of infinite harm to the personality.

As we have seen in the case of the child auto-suggestion is the process by which the mind selects from the materials presented to it those things to which it is attracted and incorporates them in its mental store-chamber, rejecting that which is superfluous. Where the auto-suggestion has been one of weakness or fear, or the expectation of illness, these things become

actual events, and the best way to get rid of these is to substitute a good suggestion for a bad one.

We have said that auto-suggestion involves the saying " Yes " or " No " to the suggestions which we meet. It involves the opening or closing the door to great forces which may profoundly influence our lives.

(iv) *" The reciting of a formula."*—One of the methods of making a positive auto-suggestion is to repeat certain words at the time of going to sleep and on waking in the morning. This is a most valuable means of suggesting to the mind the appropriate auto-suggestion in cases of illness, or as a guard against harm. It is, however, merely a means of stimulating the state of mind which will maintain the regular healthy process of auto-suggestion which is necessary for health of mind and body. This will be dealt with at greater length in a later chapter.

CHAPTER XII

SELF-MASTERY

We have set out to learn the secret of self-mastery, but the more we consider the method of working of the mind the more it seems to be automatic, and we appear to be as far from self-mastery as ever.

Let us take a simple illustration from another department of mechanical action than that we have been considering. We may compare the machinery of mind to the engine of a motor-car, intricate in its construction, but perfect in its adjustment, and under the control of switches which enable each part to be used in the harmonious working of the whole. It may be a Rolls-Royce turned out from the works in perfect condition, but all this is useless without a driver. The driver is the will, but the business of the driver is not to push the car from behind, but to sit quietly at the wheel and use the controls, and all is well.

That which has hindered proper mind-action and led to disaster is not because many have used their wills, but that they have misused them. They have not realized that they possessed a splendid Rolls-Royce, and imagine that they are in a vehicle which has no motive power, and therefore that they must endeavour to push it by their own muscular force. This is the great lesson which Coué has been endeavouring to teach. At every stage he is met by people who are

endeavouring to conquer their vices and their ailments by what they are pleased to call the strength of their wills. It matters not that the efforts they are putting forth are fruitless, they can at least point out triumphantly that they are acting on what they regard as orthodox lines, and therefore if they are not successful they must continue to be "martyrs" to their bad habits, whether of temper or drug addiction, and to a multitude of physical ills which would respond to treatment by auto-suggestion.

In combating this seriously false view of mind-working we must confess that this was the view which we seem to have held, and we can only plead with all earnestness that more practical teaching may be accepted.

In the illustration which we have used, in which we compare the engine to the machinery of mind, or, in other words, to the imagination, and the will to the driver of the car, it is natural that more attention should be given to the mechanism of the car than to the skill of the driver.

This is what we have done in our description of the mind; the vital matter is that the machinery should be in proper working order, and if that is so the proper direction of the will must lead to the desired result. It is, however, absolutely necessary that the driver of the car should use the right switches or controls if the car is to obey his behest, and no amount of violent action will be helpful if these are out of order.

It is also essential that the car should be kept in proper order, with every connection in its proper place, and with the proper supply of petrol and lubricating oil.

The careful driver attends to his engine the night before he is starting on a journey, and he is said to

tune up his engine. If he has neglected to do this his car may be brought to a standstill through some failure in the machinery.

We, too, who wish to gain the mastery of our minds and of our personality can only exercise this control in accordance with definite laws. No amount of effort or violence will compensate for neglect of these laws. Suggestion and auto-suggestion are terms which indicate the way in which the mind can be rightly exercised.

We have only ourselves to blame if we have not used aright the powers which we possess. This must be done deliberately by the exercise of conscious auto-suggestion by such methods as may be most appropriate to our case, and we can be certain that if we act according to the laws of our being we shall obtain the best results.

CHAPTER XIII

THE LAW OF REVERSED EFFORT

It is a well-known fact that strong assertions of the intention to give up old habits and to form new ones too frequently seem to defeat their own object. To take the instance of the attempt to lead a drug addict, such as an alcoholic, to abandon that which is ruining his life. The plan often adopted has been to interview the individual, speak to him seriously about the vice which has enslaved him, the evil of which he knows only too well, and then get him to make a firm declaration. He takes us at our word, and with earnest manner and apparently deep conviction he brings his fist down on the table with a bang and says, "I'll never touch the beastly thing again." He then signs the pledge, and as soon as he is out of sight goes off to the public-house to continue drinking.

Similar experiences could be given in the attempts to give up swearing, or outbreaks of violent temper. If we extend our survey to such habits as those of defective memory or to sleeplessness it is even more clear that efforts to produce the desired result usually lead to failure. In each case the habit is the outcome of accumulated experience, and is represented by a series of memories charged with emotion, the nature of which leads to a recurrence of the experience when a certain stimulus occurs. Thus a vicious circle is produced with its unfortunate consequences.

The attempt to break this by a direct frontal attack, far from nullifying the emotion, stimulates it to increased activity, and it is this which Baudouin describes as "the law of reversed effort."

A similar principle operates in the way in which we deal with others, and especially with children. "You shall" provokes the retort "I won't." It is the attitude of the bully, and no one with any spirit responds to the dictates of the bully. Class warfare at the present time gains its sting from the bullying experiences of the past, and those who consider themselves ill-treated seek to pay back their masters by the threat of a strike. Thus a deadlock occurs. If we have learnt the lesson that we shall not gain the mastery over others by bullying them we should also recognize the uselessness of attempting to bully ourselves. This, however, is what we are attempting to do when by some sudden act of will we seek to reverse our mode of action.

The action can be reversed, and it is necessary that the will should decide that the change shall take place, but it must act through the appropriate method, and that is what we call suggestion, the problem which we are specially investigating.

To some it may appear that the operation of this "law of reversed effort" concerns mainly the domain of ethics and has little practical relation to the health of the individual with which we are particularly concerned. When, however, we recognize the psychical element in all kinds of disease, and recognize the striking demonstration which is being afforded by M. Coué in his treatment at Nancy by the teaching of auto-suggestion, the subject at once becomes one of the first importance. We have alluded particularly to the work of Coué for various reasons.

It is he who has afforded the facts upon which mainly Baudouin formulated his "law of reversed effort" which is the psychological basis upon which the clinic at Nancy is carried on, but we are prepared to show that this same principle is recognized in every system of psycho-therapy.

We have already alluded to some of the phenomena of hypnotism which we have compared with the similar conditions to be met with in somnambulism. Under the influence of hypnotism the power of the will and the restraining influence of the critical faculty, which often hinder healthy action, are temporarily suspended, with consequent restoration of powers which had temporarily been inhibited.

It was Coué's experience of hypnotism which led him to devise his system of auto-suggestion.

Precisely the same principle is recognized by psycho-analysis. In the search for unconscious motives and the recovery of forgotten memories nothing but harm can come from the ordinary operation of the will. Again the critical faculty interferes with that self-knowledge which it is the aim of the psycho-analyst to secure.

When, however, by the method of free association, or by the interpretation of dream symbols, or by other similar devices, the wilful action of the mind is circumvented, then the "unconscious" may be revealed.

From each of these instances it is plain—

(i) That there are these two elements of mind-working which may be said roughly to correspond to Coué's definitions of the will and of the imagination.

(ii) That in cases where there is some disturbance of the automatic machinery of mind, which we have spoken of as the imagination, it is worse than useless

to deal with the difficulty by any heroic or forceful action of the will, which can only result in an antagonism which Baudouin calls "the law of reversed effort."

(iii) It is further seen that some special method needs to be employed to prevent the wilful side of the will from hindering the process of recovery.

(iv) The result of this specialized technique is to put an end to the conflict between the will and the imagination, as Coué describes it, and the two now working together, self-mastery is obtained, with the utmost benefit to mind and body.

The main cause of the conflict is due to the emotion of fear, which is the most serious element in mind distress, and that which lowers the power of resistance to all kinds of disease.

Baudouin in his *Culture de la force morale* [1] and Coué in his *Maîtresse de Soi-même* [2] are indeed champions of the rights of "will" which should be supreme. When, however, they find it like the proverbial "bull in a china shop," attempting the hopeless task of forcing the delicate machinery of mind to act in a way that is contrary to law, then is the time to issue a warning. It is sorely needed, and if we will learn the lesson it will be of extraordinary benefit to us.

If we endeavour to explain the position by reference to our chart, the case may be stated as follows: The storing up of memories, as the chart shows, is accompanied by a definite emotional charge which may be one of pleasure or pain, hope or fear, or any other possible alternative of the emotional life. Each

[1] A completely rewritten version is published in English under the title, *The Power within us*. London: George Allen & Unwin, Ltd.

[2] *Self-Mastery*. Same publishers.

individual memory links itself on to the earlier memories, including instinctive force with its strong emotional character, and all the developments of infantile life which appear to have the greatest influence upon the personality. In these changes suggestion has had a prominent place. To use a metaphor from the biological field, wheat and tares have been sown together, and the shading of the chart indicates the possibility of an almost equal balance between the forces and emotions which tend to harmony and those which lead to confusion.

Sometimes, as in the instance of the infantile wreck pictured in the chapter on auto-suggestion, the auto-suggestions are so overwhelmingly painful and even vicious that it would seem as if the last trace of healthy life had been extinguished. This, however, is not so. While there is life there is hope, and with increasing knowledge of the influence of the psychical over the physical we may be prepared for much more rapid recovery than could be expected if we were only concerned with the generally accepted biological processes.

It must, however, be clearly understood that "the law of reversed effort" is a reality. To attempt to counteract the evil tendency of the strong emotional force in the memory by a counter-charge of emotional force exercised by the will leads to a deadlock or reverse. The only way is by the quiet implanting in the memory of new suggestions which will link up with the feeble instincts of health and hope, which may by this seed-sowing immediately take on new life, and the new auto-suggestions will eventually make it impossible for the vicious auto-suggestions to flourish and the situation may be saved.

We have indicated that this process will naturally

be a gradual one, but in our chart we give evidence of another mechanism which may be at work, barring the way to progress, and this may more quickly be removed.

Not only have we described the presence of contrary forces and emotions, but we have indicated the possibility of these being linked up together to form complexes which could be speedily set free if the barrier were removed. This is the meaning of the chambers marked "amnesia of common life" and "Pathological Repression."

The unlocking of these barriers is the great problem of psycho-therapy. It is obvious to every psychologist that no violent methods will open the door. The law of reversed effort operates most effectually in these cases.

It can be coaxed open, but cannot be forced open, and the method of doing this is suggestion. Moreover, it must in the end be auto-suggestion, for the indomitable will which is often a poor hand at opening the door is a champion at closing it and keeping it closed. If, however, the will is ready to capitulate to the soft influences of suggestion the battle will be won. This is auto-suggestion.

We fully admit that what is called analysis may be the most powerful means of coaxing the door open, but from our point of view we regard the psycho-analyst as the expert in suggestion.

CHAPTER XIV

"RAPPORT"

In every stage of human experience we are affected most strongly by our contact with human minds, and nothing can take the place of this method of education. This influence may also be communicated by books, or pictures, or music, which indirectly communicate to us the suggestions of other personalities.

We intend now to direct our attention chiefly to the contact between the mind of the physician as he practises psycho-therapy and his patients. The French word "rapport" seems to convey most clearly the idea of contact or correspondence which must exist if effective work is to be done.

Every system of psycho-therapy recognizes the necessity for an adequate "rapport" as a preliminary to successful treatment.

Referring to the chart we find that the controlling mechanism of the mind (C) is that which enables us to get into contact with things which are outside us. As in "listening-in" we must be in tune with the station broadcasting, or otherwise, with which we desire to communicate.

This is the process which we regard as comparable to contact between human minds.

To a certain extent some measure of "rapport" is essential if two people are to converse, though there

are gradations in the efficiency with which this simple process is carried out.

In wireless telephony there are many factors which contribute to clear uninterrupted contact between one station and another, and it is so in human conversation. One essential in telephony is the proper regulation of the motive force, and the emotional element is all important in the matter of "rapport."

Thus we may say that the ideal condition of "rapport" should exist between husband and wife who have full confidence in one another, who understand one another's mode of thought, and are accustomed to talk freely to one another.

We are, however, chiefly concerned with the "rapport" which should prevail between doctor and patient, and while we are thinking mainly of the work of psycho-therapy it is a factor which to a lesser degree must prevail between every doctor and every patient if satisfactory work is to be done, and in some cases quite unconsciously the medical practitioner in ordinary practice exercises powers of suggestion even in the technical sense.

In the case of the hypnotist the condition of "rapport" must be complete. The patient willingly surrenders for the time the power of conscious control, and the dominant force of the physician makes itself felt in the most characteristic form of suggestion.

We do not propose to discuss the technique of hypnotism or the conditions which are necessary for it to be successfully carried out, but there can be no question as to the need of a true "rapport."

A condition of "rapport" is no less essential in the work of the psycho-analyst.

We can best state the case for this school of psycho-therapy by quoting from a volume entitled

Psycho-Analysis,[1] by Miss Barbara Low, in which she writes :—

"In the first place, just as in the case of all other relationships which involve close and emotional contacts, to achieve a fruitful outcome of treatment a 'Rapport' between Patient and Analyst is all-important. Without it nothing can be effected, and the treatment is so much wasted effort on both sides. Through treatment a most intimate relationship is set up between Analyst and Patient, more so than exists in the relations, for instance, between the ordinary physician and his patient, the teacher and his pupil, the lawyer and his client, or the minister and his Church-Member."

Comment on this is superfluous. Whether in the form of "rapport" described by Miss Low or in the form of transference, which we may speak of as "rapport" in an intensive form, the analyst seeks a position with reference to his patient which is almost unique in human experience.

If these relations are regarded as essential in these two systems of psycho-therapy, what are we to say as to the relations between the physician and his patient in treatment on the lines of Coué, in which suggestion is only a step towards the production of auto-suggestion ?

Here, too, there must be a condition of "rapport," though of a different kind to either of the instances already given. Here the collective system of treatment induces an atmosphere of hope and confidence which favours the implantation of the new attitude of mind which promotes the application of auto-suggestion.

It is not our intention here to attempt any compara-

[1] London: George Allen & Unwin, Ltd.

tive review of the varieties of "rapport" which have been described, but rather to consider the general subject of thought-transference. In each case there is much more than the influence of the spoken word with the effect which this may produce in evoking a train of thought.

There is an element of "rapport" in the relationship between mother and baby long before there can be any suggestion of response to intelligent speech.

Similarly the "understanding" which exists in varying degrees between relatives or lovers is an evidence of some form of thought-transference. The phenomena of wireless telephony demonstrate the possibility of communication even at a distance where two instruments are in tune with one another.

This may account for numerous recorded and many more unrecorded instances where individuals in different parts of the world have some contact with one another.

CHAPTER XV

FELLOWSHIP

WITH the title "rapport" we have considered many aspects of the contact of mind with mind as we may meet with them in the touch between friends and relatives, but particularly between doctor and patient in the work of psycho-therapy. The process in each case is one which for its successful achievement is dependent upon the willingness of the individuals concerned to make the mind-contact which is necessary. This action is comparable to a conversation on an ordinary telephone in which two persons converse by agreement in accordance with the scientific principles of ordinary telephony.

In this chapter we think of a larger extension of the same process in which mind is in contact with mind, but in which many minds are concerned. Fellowship is an expression which describes this development of our subject, giving us an insight into that phenomenon which McDougall speaks of as the group-mind. In our comparison with the working of physical apparatus the fellows who are united in this bond of union may be regarded as members of a circle who are "listening in," though it would apply more exactly if in addition to their united contact with the broadcasting station they can communicate with one another through the same mechanism.

We may take certain instances of the technical use of the term "fellowship" to illustrate our meaning. The position of fellows of a College at one of the older Universities is a case in point.

Most of those who are admitted to this coveted position have previously been members of the College, but they are now admitted to a select company with great prestige and many privileges, and this conduces to a habit of mind which is well recognized.

In many cases the fellows are experts in many branches of learning, brought up with different social advantages, men of varied tastes and opinions, yet all are bound by a common bond, and we speak of this as a fellowship.

Community of interest binds this group of individuals together so that they are able to act in a corporate capacity, not only with the listless concern of many formal societies, but with a sense of special responsibility.

These men in their collegiate life adopt a definite code of etiquette; they eat together, and perhaps we should add drink together; they are accustomed to one another's mode of expression, even to the use of a respectable form of slang.

Even more striking than these instances of fellowship are those in which the Society is welded together by some secret bond or oath, all the more when this is associated with a ceremonial which embodies an element of suggestion closely akin to that which is produced by hypnotism. We may class freemasonry under this heading, and going much further afield the secret societies of pagan lands.

In all these cases community of interest has tended to isolate the group of individuals from influences and ideas which appear to be contrary to the ideals and

conventions of the group. In their individual life and work each one might be little affected by the group sentiment, but when the time comes for the group to meet, or at other times when some proposition affecting the group is raised, then the reality of the fellowship is realized.

The reason for this may partly be explained by the attitude of mind which is ready to receive congenial lines of thought and to exclude others, but the intensity of the process must depend upon the force of what we may call the mass-suggestion which reaches the mind. Patriotism to a great Public School or a College, to a political party, or particularly to the National cause, act in this way with varying force.

Above all, we have the ideal of fellowship, which is set forth as the chief evidence of Christianity. This is of so much significance that we propose to consider quite separately some of the spiritual or, as they are often vaguely called, the religious aspects of psychology.

CHAPTER XVI

COMMON SENSE AND CONSCIENCE

We propose to link together two expressions used in our ordinary speech which are of the greatest psychological significance, though it is difficult to place them in any scientific scheme of the mind.

We take common sense to represent that power of judgment in the affairs of life, great or small, which enables us to make decisions and to adjust conduct. It is well spoken of as a sense, as it appears to preside over the working of all the senses and depends upon each in turn.

In the description we have given of the circumstances included in the phrase, "I took a bus," we have seen that the various acts were mainly automatic and carried out by some co-ordinating influence; this is what we mean by common sense. It is very similar to the meaning which we attach to the word intuition; it may be called instinctive, even if we do not dignify it by labelling it as an instinct. Even the new-born infant possesses this power in some degree, though it needs to be developed by training and experience.

Common sense is one of the chief evidences of sanity. If an individual puts his finger in the fire, swallows iron nails, walks in front of a motor-car, to quote some of the symptoms of disordered mind, we rightly class this as insanity; he has lost his common sense.

We are accustomed to relate the term mainly to definitely conscious acts, but we believe that this is only part of the power of control which directs every part of our personality. If this idea is accepted the sphere of common sense becomes very extensive in the more mechanical side of our being.

If, however, we recognize the element of control in what may be spoken of as the lower functions of our personality, all the more is there an ordered system of control of the higher. Science has hesitated to peer into the mysteries of the moral and spiritual sphere, but psychology is bound to take them into account.

Here we may make a digression to refer to two terms which are in common use among psycho-analysts which show that even from the point of view of the physician the ethical and the mental or physical are inseparable. The first of these is "motive."

1. *The Unconscious Motive.*—The whole trend of modern medicine, which accords very well with popular beliefs, increasingly identifies illness, whether mental or physical, with material factors. Either it is a germ or a chemical poison, or some atmospheric or meteorological condition which must be regarded as the source of what we are pleased to call our misfortunes. This is a comfortable doctrine, for in the main the cause is an inevitable one, and one for which we have little if any responsibility. It is true that we can make attacks upon mosquitoes and house-flies and other pests, that we may attend to the drains, be cleanly in person and habits, and adopt other hygienic measures, but in spite of all these precautions we have only touched the fringe of the great problem of disease.

Psycho-analysis now comes on the scene, and has

been mainly the means of revealing to us the origin of many kinds of illness, and the more we follow the clue which has thus been afforded us the more we see its wide application to disease in general.

The chief reason why people are ill is because they do not want to be well. The Workmen's Compensation Act and the various pension schemes offer the best opportunities of studying this most extraordinary phenomenon. Lest we should be accused of forming hard judgments, we may hasten to add to the word "motive" the adjective "unconscious." It is almost universal to find that those concerned do not know the motive which has led to what we may describe in many cases as conditions of misery, and certainly have not consciously desired to bring them on, so that it is an "unconscious motive." No good can possibly be done by accusing the individuals of feigning illness or calling them malingerers, for this would only intensify the mischief.

In the war, mysterious complaints developed, and other common ailments were intensified by the ever-present influence of fear in some form or another. The illness was nature's safety valve, freeing the patient from what for him would have been an intolerable situation. Certain it is that psycho-therapeutic treatment revealed the cause of failure.

The same principle operates in every department of human life.

The man who has a grievance either against the Government or his employer, and who allows this thought to dominate his life, does not need to pretend that he is ill, for his state of mind actually produces illness and lowers his vitality to such an extent that he may be a prey to every malign influence.

The husband who finds that he obtains a greater

share of his wife's care when he is ailing, and the wife who knows that her husband will stay at home to minister to her comfort when she is suffering, will each in their turn develop in the ordinary routine a series of symptoms which can only be traced to this "unconscious motive."

The little child, and even the baby, quickly sees if when it is good and quiet and healthy it is neglected, and when ill and peevish it will receive extra attention and caresses, and acts accordingly.

These are only hints of the obvious instances in which the "unconscious motive" can be traced, but anyone who has the insight and the candour to follow up the hints will find examples of this in their own personal life and in their immediate circle, which will bring the truest conviction, and a study of this kind is the surest path to an understanding of modern psychology.

2. *The Censor.*—The second word which is frequently used by pyscho-analysts and expresses a view which is fundamental to their teaching is "the Censor." This is one of the pictorial phrases which they commonly employ to describe the mechanism by which ideas which are not in accord with public opinion, or with the standard of life accepted by the individual, are not permitted to enter consciousness. This is not an attempt to give an adequate account of Freud's use of the word Censorship, but it may be regarded in general terms as expressing this idea. We do not ourselves consider that the figure is a very helpful one, and we shall endeavour to describe the process in connection with our chart, but for the moment the picture of "the Censor" may be accepted as one explanation of a process which most psychologists would recognize

From this picture we may now return to the subject which heads this chapter—Common Sense and Conscience. We have given some description of our view of Common Sense, and we believe that Conscience may be identified, in part at least, with the conception of "the Censor."

All the evidence which we have been able to gain of the races of mankind, whether highly civilized or primitive, leads to the conclusion that there is implanted in the human personality an innate power of distinction between right and wrong. This, which we take to be the best means of defining Conscience, is closely parallel to the view of "the Censor." It is true that this sense is in a very elementary stage in early infantile life, and that it develops during later years whether for good or ill, but it exists as an essential part of every human being.

In Conscience we have the counterpart in the higher spiritual and mental spheres of that which we may regard as Common Sense in the lower functions of mind and body. It may be that the mechanism is the same in each case, though the matters dealt with are different, and both may be related to the same part of the machinery of mind.

Turning to our chart, we consider that this process of control is related in the first place to the co-ordinating apparatus found in C, which might in this instance be compared to the valve of the wireless apparatus, and secondly to the character of the emotion which charges each idea and determines the ease or difficulty with which this particular memory may be recalled.

CHAPTER XVII

MIND AND BODY

In an earlier chapter we have discussed the relation between the twin sciences of physiology and psychology and it may help us to return to this subject. Roughly we may say that physiology pertains to body and psychology to mind. This is not a scientific statement, but for convenience we may adopt this definition. Strictly speaking physiology is the science of life, but practically it is concerned with the bodily manifestations of life.

The microscope, the chemical test tube, and various forms of physical apparatus are the means by which the physiologist learns his lessons and teaches them. There is no reason why psychology might not have been reckoned as a branch of physiology, for it, too, concerns itself with life, but pursues different methods in its study. There is, however, advantage in division of labour, and it is all to the good that life should be studied from many different points of view.

It is important, however, that both sets of workers should be in close touch with one another, otherwise we should have a distorted view of life.

In this chapter it is our aim to consider from the point of view of psychology the relation between mind and body. We all know that in our present earthly existence mind and body are interdependent, so that one cannot exist without the other, and no one can

say where mind ends and body begins, but for practical purposes we speak of the two as separate entities, and we are familiar with the functions of each as commonly understood.

There is no need to discuss at length the effect of the body upon the mind, for this is universally recognized. The man who has indigestion, or gout, or pneumonia, or who has broken his leg, is not only laid aside because of his physical ailment, but he is in varying degrees hindered from doing his usual mental work.

We desire to make quite clear the converse of this picture, namely, that the mind affects the body in countless ways for good and ill, and if we must speak of priority we believe that the mental impulse precedes the bodily reaction.

Why do some girls, and boys, too, turn crimson when they are called upon to take some public action before an audience of a certain type? Why do tears pour down the face of an individual on the hearing of distressing news? Why do people become pale in time of panic or lurid with passion with probably muscular rigidity in the first case and trembling in the second?

Why in any of these instances is it probable that the digestion may be upset and sleep interfered with?

Some element of fear or distress or conflict is the explanation of the physical symptoms which are produced, apparently as the direct result of these mental disturbances. Probably those who are affected in these ways would claim that the action was involuntary, and in a certain sense it is, for it would be difficult to produce the symptoms at will, and if this could be done without the usual stimulus it would be easy to detect that the action was artificial.

Nevertheless the tendency to give way to panic or passion or other similar states is evidence of a mind that is not under control. Self-mastery is that which is needed, and nothing is better calculated to secure this than a good public school education, where an all-round training tends to develop self-control.

M. Coué talks of self-mastery by conscious auto-suggestion as the means whereby we may combat disease, but, as he points out, we should learn self-control in all ways so that we should not fall victims to the influences of every wind that blows.

The public school system quite as much as that of Coué is one of practising auto-suggestion. Each boy is taught responsibility, and is helped to form good habits as the best antidote to those which are detrimental. By his games of endurance he is taught the value of perseverance and good temper. The wise cricket coach encourages his young and keen pupils first to believe that they can do great things, and then tells them that they are getting on. In effect the young cricketer, as he learns to keep a straight bat and to judge the ball, is saying to himself "every day in every way I am getting better and better." He may not use the words, but unless he intends to make progress and believes he can do so, he will never be successful. In this way our education is a continual proof of the effect of mind over body.

But Coué has carried us a step further; he has shown us that by self-mastery we may overcome physical defects, that the attitude of mind represented by this phrase is the best means of resisting disease, and that if we are ill we may by self-mastery conquer the illness which might otherwise gain the mastery over us.

This is no vain theory, but one which has been put

to the test, not only by Coué at Nancy, but by multitudes who have followed in his steps, and by other kindred workers who believe in this power of mind over body.

There is nothing in this view which is at variance with the teaching of physiology with its picture of the perfection of the human organism in all its parts, with powers of adaptation to its environment and means of recovery from injury or disease.

In the more usual practice of medicine, drugs, vaccines, diet, baths, electrical and climatic treatment are employed to give to the system the best hope of recovery. All these may be beneficial in their place, but the new knowledge of treatment through the mind indicates the method by which the powers of resistance may be developed in the most effective manner.

In order to explain the method by which this power of mind may be exercised, we may consider more in detail the phenomena associated with blushing, crying, panic or passion, which we have referred to as instances of bodily symptoms produced by some mental stimulus.

In each case there is a certain sequence of events which occurs with the utmost regularity, and we might speak of it as a syndrome. These bear some sort of resemblance to the syndrome which we meet with in various forms of paroxysmal disorders, such as epilepsy, migraine, or even a malarial attack.

In the former class of cases in which we recognize the definite emotional stimulus, we should speak of them as bad habits. The more we think of the problem of habit the more we find how large a part of disease is associated with it. We have habitual constipation and habitual diarrhœa, and habitual

cough and vomiting. In each case we may say that a vicious circle is developed. Given a certain exciting cause a certain train of symptoms may be expected to follow.

The worst feature in many of these occurrences is that we expect them to return, and many of us are convinced that this attitude of expectation is that which inhibits the power of resistance to these malign tendencies, and gives them free play. We are "looking for trouble," and we are not disappointed in our quest.

There is only one way to check a bad habit, and that is to put a good habit in its place. Instead of expecting to be bad-tempered the individual will expect to be of a cheerful and generous disposition. The evil habit has been developed by a process of vicious auto-suggestion; it must be antagonized by a system of helpful auto-suggestion.

Those who will take the trouble to analyse this idea of habit will find that it plays an important part in the promotion of health and disease.

We are not concerned here with the precise symptoms which constitute a habit, but with the mental factor which must be associated with every habit without which the habit could not take place. This mental factor is an instance of what we have learnt to speak of as a complex, and operates in the same way. In most cases it may be said to be a repressed complex, for we are usually quite unaware of the circumstances which have produced the symptoms of the habit, yet at a given stimulus these symptoms recur with unfailing regularity.

This idea of habit in its relation to disease may be developed almost indefinitely, and when we realize that the common working of the human body is

largely habitual, disease usually shows itself as a perversion of these habits. These perversions are usually ascribed to many agencies, such as micro-organisms, chemical poisons, meteorological influences, injury, and the like, and there is no need to question the influence of these, which have been established by careful scientific research.

We claim, however, that all of these must operate through some influence of mind, and when a train of symptoms has been set up as a result of these agencies, it is through the mind that the symptoms develop and may recur.

Once we adopt this view the door is opened for the various forms of psycho-therapy, and an explanation is afforded of the way in which these can be utilized in the treatment, as an auxiliary at least, of all kinds of disease.

CHAPTER XVIII

THE DREAM LIFE

ANY story of the mind which did not give prominence to the dream life would be wholly incomplete; indeed, it is through our knowledge of dreams that we have learnt much concerning that element in the machinery of mind which is automatic and spoken of as unconscious in its working. It is not our intention to attempt any description of the theories of dream interpretation, concerning which many books have been written. One of these, *Conflict and Dreams*, the posthumous volume of the late Dr. Rivers, may be specially commended. We may, however, state certain conclusions which will hardly be disputed. These are:—

(1) That the mind is active during our hours of sleep;

(2) That the dream thoughts are wholly irresponsible;

(3) That dreams have in many cases been of great value in psycho-therapy.

We have already referred to the dream life as a form of normal dissociation. During the time of sleep we can give no direction to our thoughts, so that the mind is at this time in a condition which is very similar to that of the hypnotic state. It is for this reason that the plan is adopted of making suggestions to the mind immediately before settling down to sleep and at the moment of waking.

The common advice to sleep over our difficulties with the expectation that we shall find the solution in the morning is one which has scientific opinion behind it.

Rivers testifies that he has often, as he awoke from sleep, found that his mind was dwelling on a subject on which he had been working, and that the solution of the problem, and even the wording in which this should be expressed, came to him in his waking moments, and were evidently a continuation of his dream life.

At least one other scientific worker has expressed the same conviction, and it is probably a common experience. The explanation of this is that at night-time, during sleep, the automatic working of the mind can go on without the restraint of our fearful and wilful promptings, which impede the healthy development of our mental life during the day.

Taking the larger view of the mind which this volume sets forth, we may go further and say that during the hours of sleep there is a possibility for the curative influences of mind to act with peculiar force when they are not embarrassed by bad suggestions. On the other hand, an infinity of harm may come from a night in which the suggestions of fear and distress have done their deadly work.

In this study of the hours of sleep there may lie a means whereby we can obtain guidance, not only as to the causes and effects of insomnia, but also concerning the methods by which the mind can be used for the cure of physical ills.

A great part of the success of Coué has arisen from his recognition of the vast importance of the transitional periods between waking and sleep. His plan of utilizing these precious moments is as follows: When we have got into bed and have settled ourselves down to sleep in an attitude of repose, we repeat with our eyes closed, but with our lips moving, the words: "Every day in every way I am getting

better and better." We are to do this quite mechanically and without any thought of anxiety or stress. In order to do this, we use some such device as a piece of string with twenty knots tied in it, so that we may not be distracted by attempts to count. It is, of course, essential that we should be convinced that we can use our minds in this way, and the formula is merely the culminating point of an attitude of expectancy that we shall obtain relief. In this way and at this time this recital enables us to get past the resistances which bar our path to health, and the seeds are being sown which will eventually bear abundant fruit.

In the same way as we awake in the morning the routine we have described should be consistently carried out, as in this way we are able to anticipate the thoughts of pessimism which may easily gain the first place in the opening day and darken the avenues of thought which must determine success or failure.

The question has often been asked whether this is not very similar to the practice of morning and evening prayer. Undoubtedly it is so, but the practice of prayer has often become so perfunctory and unreal that it has robbed these precious moments of their efficacy. The formula of Coué can easily be made an adjunct to our prayers, and with many us of the formula runs, " Every day in every way I am getting better and better, thank God."

In the case of little children the hours of sleep are always regarded as times of vital usefulness to the growing child. Mothers have been accustomed to talk to their babies long before there could be any expectation of intelligent contact with the child's mind. There is, however, even in these early stages a form of " rapport " which is the most eloquent form of

influence, and Coué teaches that there is special potency in the whispered word uttered quietly over the child's cot when it is actually asleep.

All these practices illustrate the meaning of that form of dissociation which we have described as normal in contrast to those which are artificial or definitely abnormal.

Hypnotism may be regarded as a form of artificial dissociation in which many of the phenomena of natural sleep are reproduced, but in addition we have conditions suggestive of the state of the somnambulist.

Another form of dissociation is that which is produced by drugs, such as alcohol, opium, cocaine, or chloroform.

Alcohol affords the best example of drug dissociation, for in its various stages it shows a progressive dissociation varying from the irresponsible condition which is found in the early stages of alcoholism to that of delirium tremens, which is the final stage in the development of the alcohol habit.

Turning to another form of dissociation, which in certain conditions may be regarded as natural, but which easily passes into an abnormal phase, is the day dream.

We can only regard this as natural when it occurs in children, and for the best description of this condition we would refer our readers to Mr. G. H. Green's book, *Psychanalysis in the Class-room.* In this he describes the phantasies of childhood which vary from some simple romance to an elaborate picture of the surroundings of the child, which constitutes a new world and dominates all the interests of life.

When this stage is reached we are dealing with something which is akin to dual personality, a state which can only be regarded as one of grave mental instability.

In adults it is believed that any form of day dream is harmful. One particular variety of day dream which has occupied the attention of psychologists is that which has been spoken of by French observers as "déjà vu." This may be illustrated by the following story: During the Great War a private in the R.A.M.C. went to the top of Cassel Hill in Northern France. When he got there he was sure that he had seen the identical scene before, though he had never been there.

This is a common occurrence, though people are rather unwilling to tell their experiences unless they know that they will be treated sympathetically, and will not be laughed at.

It is believed that this is an instance of a momentary day dream, that when the individual arrived at the top of the hill he momentarily "lost himself," and that the vision of the moment had the same influence as a dream, which takes no account of space or time.

Cases of dual or multiple personality are more exaggerated examples of dissociation, in which we have an experience almost identical to that described in the story of *Dr. Jekyll and Mr. Hyde*, but in which the change of personality takes place without any tangible circumstances to account for it.

Morton Prince has made elaborate researches in these interesting phenomena which are well described by Bernard Hart [1] in his most useful and attractive book, to which we have already referred.

All of these abnormal or artificial changes of personality are comparable to the dream life and are best understood in relation to it, and each of them makes some contribution to a better understanding of the problems of mind.

[1] *Psychology of Insanity*, chapter iv.

CHAPTER XIX

FEAR AND PAIN.

We have linked together the ideas of fear and pain because there is a natural connection between the two. Sir George Humphry, when professor of surgery in Cambridge University, used to impress upon his pupils that pain was of most consequence in its anticipation and in its retrospect.

Thus, when babies were receiving treatment involving pain, he believed that the effect of the pain was much less than in adults. If this view is accepted it seems to show that the fear which accompanies pain is more troublesome than the actual sensation which may be due to a definite stimulus.

It follows from this that if we can take away the element of fear the pain will be greatly modified in its duration and in the effects which it produces. This is the point at which psychology is concerned with the subject of pain, and it is of importance that this should be understood in view of certain suggestions which have been made.

Some have thought that if by psycho-therapy pain can be made to disappear, we may lose the signal, which may be afforded by pain, that mischief is being done with positive danger to the individual. We have never heard of harm being done by this means, nor do we know that any instance has been quoted to

prove this point, but it is one which it is right that we should consider.

We may take as the simplest instance the case of a child who has fallen down, with consequent contusion of some part of the body. The wise mother proceeds to kiss the place and make it well, and the child acknowledges that the pain passes away. At the same time it is believed that in these cases the recovery will be much quicker than if the child has been agitated by continued pain and fear.

Precisely similar experiences can be recorded in the case of adults who have practised auto-suggestion, with the result not only that the pain of an accident has passed away very quickly, but that the physical consequences of the accident have been much less than would have been expected judging from previous experience.

In a large number of painful affections the pain is associated with some condition of spasm, such as in migraine, colic, or cramp. These can often be dealt with by psycho-therapy, and especially by auto-suggestion.

In another class of cases the recurrent pain seems to constitute the disease, and is often spoken of as neuritis, or rheumatism, or some similar term. These seem to be instances of perverted memories or habits, and these can be dealt with most successfully by psycho-therapy.

We do not propose to describe those instances in which by means of hypnotism, or some similar process, a state of dissociation may be produced with much the same result as a general anæsthetic, though cases of this kind are well known. We do not, however, advocate their adoption.

The problem of pain is one of the most serious with

which the medical practitioner is called upon to deal. We believe that increasing benefit may be gained by a judicious use of psycho-therapy in these cases.

We now pass to consider more definitely the problem of fear. It is sometimes said that the emotion of fear is of great benefit to us as a signal of danger. If this were all, it might be regarded as a boon, but what we have in mind is not the signal which leads to the avoidance of harm, but the emotion which paralyses action and tends to the disorder of the whole system. This varies from the vague feeling of distress which has already been described to the obsession usually referred to as a phobia, which may terminate in some form of insanity.

So little has this been recognized in the past that fear has been regarded as one of the great assets in child training and education. Thus the phrase, "I am afraid," though it often means nothing, has become one of the commonest phrases of human speech, and we have been taught to be afraid of catching cold, of draughts, of animals, and so forth, till some of these ideas have become fixed in our minds and the source of abundant evil.

It is this adverse affective influence which has tinged with the wrong kind of emotion the train of thought, and has led to the development of complexes which in turn have produced every kind of ill. There is only one way to remedy this, and that is to employ the auto-suggestion of hope instead of fear, and thus to counteract these forces of evil.

CHAPTER XX

SEX

No one can deny the immense significance of the sex problem in any scheme of psychology, or in human life itself. We are all of us either men or women; each of us has had a father and mother, and probably brothers and sisters. If we are fortunate we have a husband or a wife, and it may be sons and daughters, so that sex is a factor which is bound up with every event in our history. It is possible, even from this point of view, to argue that sex is the vital influence in all life, and that all else is secondary.

When, however, this statement is made in psychological teaching it is too often linked with the most degrading ideas of sex perversion. While it is unfortunately too true that these conditions are closely linked with mental disturbances of varying degree, yet it is most unfortunate that this view of sex should be prominently identified with the teaching of normal psychology.

Members of the medical profession are called upon to deal with many unpleasant subjects in the course of their practice, and they must not shirk them, but to dwell too insistently upon these topics is neither good for them or their patients, and it is quite unnecessary that morbid mental pathology should become a part of common literature. It is, however, possible to

deal with the problems of sex distinctly from the psychological standpoint.

Let us begin by the attribute which is most appropriately ascribed to the human male, and that is manliness. There is no need to attempt a definition of this, for it is obvious.

The mere baby is told almost as soon as he knows anything that he is a boy. As he struts about in his newly-acquired knickers he begins to realize that certain things are expected of him because he is a boy, and we call him a manly little fellow if he fulfils our expectations.

As he passes through the régime of boyhood and school life he takes his place with other boys, and the group acquire their own code of what is good form in a boy, and the boy's interests come to him naturally if his development has been normal.

Boys' papers and slang have their part in this process, and as time goes on the manly boy emerges into the man. Castles in the air are freely built in advance for the day "when I shall be a man." They do not always eventuate, and it is good that this is so, for the exaggerated ideas of independence and of the joys of manhood are often wholly false.

Nevertheless the substratum of truth which is bound up with the idea of manliness is most wholesome and a good stimulus for the adolescent.

If, then, manliness is our ideal for the male sex, true womanliness is the converse of the picture, and describes the complementary side of human life. If strength may be singled out as one of the chief features of manliness, grace and beauty may be looked upon as some of the best marks of womanliness. In every stage of the girl's life as in that of the boy there is a progress which is commonly recognized, and, if wisely

directed, leads on to a glorious womanhood. The maternal instinct seems to be the great dominating feature in the life of a girl, even though she may never actually become a mother of children when she reaches adult life.

The little girl plays with her dolls, she may be allowed even to "mind the baby." She can wear pretty ribbons and hats, she, with her companions, has a code of honour no less splendid than that of the boy, and if he is a cub and then a scout, she can be a brownie and a guide.

It is true that in non-Christian lands the position of the girl is regarded as one of inferiority, and this is sometimes found among those who live in Christian lands, who have not realized much of the meaning of Christianity. It must be confessed that in the days that are passing many girls have had a very "thin time," but things are changing for the better, and with the removal of the unfair inequalities of sex there is a bright future for the girl.

If we inquire still further we find that these great factors in human life, manliness and womanliness, are accompanied by important physical features. The most important of these are certain gland substances which find their way into the circulating blood and are closely associated with those mental states which we are describing. The glands from which they are derived are commonly spoken of as the endocrine glands, whose vast importance is being increasingly recognized.

Some of these are common to both sexes, some distinctive of each, but unless these are functioning properly manliness and womanliness are correspondingly affected. Linked with these are such sexual characters as the growth of the hair, the pitch of the

voice, and the development of the figure. How far these are dependent one upon the other we cannot decide, but we only know that they react upon one another in the most definite way.

There can be no possible doubt as to the greatness of the force which is bound up with the idea of sex; for its origin we must turn to the department of the instincts in our chart. These, with their emotional content, powerfully influence human life and form attractions and repulsions, as the case may be.

We have endeavoured in the first place to deal with the aspects of manliness and womanliness as if the one could exist without the other, but obviously the two can only be truly described in relation to one another, and this we shall proceed to do.

Love is the supreme factor in the relations of sex. The love match is not only the most attractive element in fiction, but is even used as a picture of Divine love. The same is true of the love of the father to his child, while a mother's love is always proverbial.

The phases of love are as varied as the tints in colour, but there are grades of love which can be identified as normal to a particular relationship.

Dr. Crichton Miller in his book, *The New Psychology and the Parent*,[1] as well as in a previous volume, has described respectively the development of a natural boy and a natural girl in those relationships in life in which sex plays a part. Thus he states that in "the emotional development of the boy" we recognize four phases: (i) Till seven or eight, which he calls "the mother phase," in which the dominant influence in the boy's life is the mother; (ii) "the father phase," from eight to twelve, in which the father's influence should be strong; (iii) "the school phase," from

[1] See chapters iv and v.

twelve to eighteen, in which the boy's companions are everything to him; and (iv) "the mating phase," from eighteen onwards, the period of "coloured socks," etc., as Dr. Miller points out, in which the boy is beginning to look out for his mate.

In "the emotional development of the girl" again four phases are recognized: (i) Till eight or nine, "the mother phase"; (ii) from nine to fifteen, "the school phase"; (iii) from fifteen to eighteen, "the father phase"; and (iv) from eighteen onwards, "the mating phase."

For the argument which Dr. Miller uses to justify his conclusions reference must be made to his writings, but we may accept this general view of normal development as in the main in accord with common experience.

It will be noted that the attraction between the individuals concerned is sometimes between members of the same sex, and sometimes between those of the opposite sex. The terms, homosexual and heterosexual, which are commonly used to describe this, are so often associated with sex perversions that we prefer to avoid their use. We desire, however, to emphasize the fact that in the perfectly natural order of events the dominating emotional attraction may be between members of the same sex. When, on the other hand, unnatural attachments develop between members of the same sex, nothing but harm can result.

We have spoken of manliness and womanliness as ideals of the two sexes, but in thinking of man's relation to woman we think of chivalry and courtesy. There is no more striking feature in a Christian country than the position accorded to woman.

An infinite number of problems arise out of the relations between the sexes. Co-education is one of

these, and all the conventionalities of life which have greatly altered in the twentieth century. These are matters bound up with the psychology of sex which are worthy of most careful study.

It would be idle to pretend that in these manifestations of sex we have dealt fully with our subject, for we have not yet considered what is the supreme problem of sex, which is marriage.

Here is the greatest subject in human life, and when we link with it the thought of parentage we have the noblest ideal which can be set before us in the sphere of sex. It seems to be directly tending to this goal that there are developed in the child, and much more in the adolescent, desires and tendencies which are part of the natural order of development. These desires and tendencies are associated with changes in physical growth, but the directing force lies in the mental evolution which we have traced in the picture of the emotional development of the boy or girl which Dr. Miller has sketched for us. It is easy at any stage for the normal sex development, especially on the psychological side, to receive a wrong stimulus which may warp the whole of after-life, and this has been the result of inadequate or unsuitable sex-education.

In the past a conspiracy of silence on the part of parents and teachers has left the enlightenment of our boys and girls to unscrupulous or misguided companions who have helped to corrupt their minds in a manner which has blighted many young lives. Dr. Crichton Miller has given valuable advice on this matter of sex-education which is most cordially commended.

Perhaps in this matter of enlightenment on questions of sex the pendulum has now swung too far, and with

it there is grave danger lest the sacredness of the marriage tie should be regarded as of little importance.

Monogamy is viewed by many as a hardship instead of our greatest blessing. Those who have lived in countries where polygamy is recognized know that there the woman is a slave rather than a wife, and family life as we know it does not exist.

In the whole animal kingdom certain natural laws regulate the relations of the sexes, and the human family is not exempt from the operation of law which it is not difficult to discover.

Before going further let us once more inquire more closely as to the nature of the force which is responsible for the passions and deep emotions of the sex life. In various schools of thought the term libido is applied to this force, suggesting that life-force is essentially sexual. With the deepest respect for those who hold this view and who have contributed in no ordinary way to psychological knowledge, we must definitely dissent from this statement of the case. We believe that the idea underlying this phraseology has done more to excite prejudice against modern medical psychology than anything else.

What we believe is that it is the same vital force which is responsible for every living process, whether of mind or body, and that its force is determined by the emotional character which is bound up with it. We have said that this is determined largely by the instincts which in our opinion are directed naturally towards the benefit of the individual and of the group with which he is connected. If there were only one instinct, and that sexual in character, the result would be disastrous, but all psychologists recognize multiple instincts, the co-ordination of which acts for our general well-being and the good of the community.

Thus, although we naturally possess in health a strong sex instinct, this is closely related to others, and if an outlet is denied us to exercise our powers in one direction, there are other channels open to us which will utilize the powers which we possess.

Conflicts with resulting complexes are perhaps most common in their relation to the sex-life than to any other influence, but they can be dealt with by a reasonable adjustment which is usually spoken of as sublimation.

In this way it is possible to be happy and healthy whether married or single, and though happiness is usually regarded as dependent upon healthiness, it is also true that we should be happy if we would be healthy.

We believe, too, that while the healthy sex-life is closely related with the condition of the endocrine glands, which have already been referred to, yet it is also true that these glands are dependent upon the action of the mind. It is in the sex-life that we get the greatest triumphs of self-mastery, and it is by the regular practice of auto-suggestion that this must take place and not by violent repressions, which only provoke the reaction which it is desired to inhibit.

CHAPTER XXI

THE FAMILY

WITH this chapter we turn to the practical application of the system which we have devised to the common events of life. Family life not only follows naturally from the problems of sex, but is also closely related to every other department of human activity.

If we would understand the principles of psychology we must first of all apply them to ourselves, or, at least, to the individual, but as we do not live as hermits, or alone on desert islands, it is our relation to other individuals which counts most in our experiences.

Dr. Crichton Miller, as we have stated before, has written a whole volume on *The New Psychology and the Parent*, so it is not likely that we can in our short chapter deal with this subject as he has done, nor is that our province. We would, however, point out that all that we have learnt of the machinery of mind and its method of working is of profound importance in the study of family life.

We have endeavoured to show that the mind works in the main automatically and according to definite laws, and as we may say, unconsciously. The failure to realize this has had a serious effect on the training of children, and has been the source of many failures in the family. The unconscious motive is a matter which needs to be kept in mind continually. We need

to have a vigilant watch on our own actions to see that we are not deceiving ourselves as to our motives, and we want to recognize that the motives, which we suspect to be at the back of the behaviour of our relatives, are probably not known to themselves.

Perhaps the greatest discovery of the new psychology has been the vast importance of the earliest years of child-life, and even of the pre-natal state. This has been emphasized recently by child-welfare workers in the relation of feeding and fresh air and sunshine, and all hygienic measures of this kind are vastly important. At the same time many have learnt to their cost that all the resources of science cannot take the place of love.

In saying this there is no need to repeat what has been said before as to the emotional aspects of mind in their relation to the development of the child. We will only state that there is in the contact of mother with child a form of "rapport" which is perhaps the most potent influence in life. The influence of the father is also potent for good or evil, but perhaps the influence is more indirect in his case, and we say unhesitatingly that the relations of husband and wife have an immense psychological influence upon the growing child.

Dr. Hector Cameron,[1] as a physician concerned with the ailments of children, has indicated the close relation which exists between mal-development and malnutrition and unwise training, and he considers that often it is the parent who needs treatment more than the child. This is a view which is widely held by psychologists, and is one which deserves the closest attention.

To some this view may seem to involve too serious

[1] *The Nervous Child.* Oxford Medical Publications.

a view of parental responsibility, and it is easy to lay undue stress on the possibility of harm which is apparent, but we would indicate the marvellous possibilities of good which may come from the proper application of these beliefs.

What we desire to point out is that to those who have the privilege of laying the foundations of family life in these days of greater enlightenment there is a new hope which should give confidence and good courage.

Perhaps we should have gone a stage earlier and dealt with the problems of courtship and marriage, or even earlier to the memories of our own parents. There are few who cannot look back to some parental complex, which has reacted prejudicially throughout life, due not to want of will, but want of knowledge.

There is, however, a difficulty in family relationships which we have already dealt with, and that is the emotional element, and this operates from the beginning to the end of life. In its natural development the emotion is the most helpful thing in life, and is the essence of love, but too often it is linked with fear.

The lovers are afraid that they may misunderstand one another, or are jealous. The newly-married couple in their anxiety as they say to please one another do the very reverse, and the word "anxiety" indicates the presence of fear. When the first baby is due, or has recently arrived, the "anxiety" may almost be described as torture, and a state of mind develops which tends to produce a damaging "complex."

In certain circles "anxiety" and worry are almost exalted into virtues, and the mother who does not allow herself to be distracted by difficulties may be regarded as callous. Nothing could be more unfortunate.

The hints given in this book as to the working of the mind may enable the mind to obtain that restfulness which can look trouble in the face unflinchingly when it arrives, but will not anticipate it in advance.

These are some general indications of the way in which we may use our better knowledge. If we learn to know ourselves we are on the best road to understand others. If fear is put away and peace takes its place, a great secret has been learnt, and we may believe that the saying is indeed true that "perfect love casteth out fear."

CHAPTER XXII

RELIGION

THERE is a book by an American author, Mr. R. W. Trine, entitled, *In Tune with the Infinite*,[1] and this aspect of what is commonly spoken of as the religious life is the one with which we are particularly concerned.

If there can be contact between one human mind and another, it is through the same medium that there can be contact with the supreme mind. If love is the driving force which results in the greatest achievements, there must be a source of all love. If, as we hold, this great affective influence is but part of the dominating force of life, then we look to the Creator of all life.

It is not fashionable nowadays in works of science to get back to the great "first Cause," but Darwin, in his *Origin of Species*, speaks of "the Creator" in no uncertain way, and there is no need for any apology here. At the commencement of this same historic work Darwin places a quotation from Bacon in which he refers to "the book of God's word" and "the book of God's works; divinity or philosophy" of which Bacon says, "let men endeavour an endless progress or proficience in both."

It would be well if the students of science to-day would keep these two "books" side by side, and this

[1] London: George Bell & Sons, Ltd.

is the line we desire to adopt. We are, however, only concerned with the psychological study of religion in its relation to our scheme of working of the mind, and we propose to consider a few divisions of this great subject.

(*a*) *Religion and Instinct.*—We have placed as the basis of the structure of mind-processes the "instinctive and hereditary" impulses. We have not attempted to classify these, though we accept in the main the line put forward by McDougall, but we are inclined to include in this list a "religious instinct." However degraded man has been there seems always to have been a reaching forth to the Divine, and those of us who have been in contact with primitive races can testify to this. Whether it is correct to speak of this as an instinct depends on the way in which we use this word, but where we find an experience which is practically universal in mankind, we can hardly regard it otherwise.

A craving for food or drink is regarded as a fundamental instinct, and the response which we meet among isolated races to the Christian message and the effect which it produces among them, is strong evidence of a natural desire. Heredity also profoundly influences the character of this tendency.

(*b*) *The Bible.*—Nothing has created a greater influence in the world than the Bible, and here again we have the greatest evidence to its truth in the reaction which it produces in the human heart. This seems to indicate the existence of a religious instinct, but it does more; we have described the power of judgment in the chapter on "Common Sense and Conscience," and this at least seems to be instinctive. When we find that the influence of a book upon the most diverse races and characters produces a similar

result we obtain strong evidence not only of the value of the book, but of the attraction in the individual which draws him to it, and finds it applicable to his own case.

We accept as a biological fact the capacity of a living cell to select from the materials brought to it those which are needed by the cell, and we find a similar process in the operation of mind.

We have seen that the affective part of the machinery of mind is that which is the determining influence, and it is the supreme message of love which appeals most strongly to the human mind.

The elements of fear and authority which have been prominent in certain forms of religious teaching cannot compare with this influence of love, and it is probably because of the unfortunate presentation of the idea of fear in religion that we meet with cases of so-called religious melancholia.

(*c*) *Prayer.*—The crude ideas of prayer which have often held the field are much less common than they were. Many have regarded it as a mere question of asking for some boon and its reception, whereas we know that this is but one side of the truth. Whole treatises have been written on prayer, and all the many books which have recently been issued on psychology and religion devote much space to the subject of prayer.

If we attempt to describe this in a sentence we may speak of it as "contact between the human and the divine." My earliest recollections of the devotion of a group of African women furnish a good example of the practically universal habit of prayer.

These women were squatting in a ring round an empty gin bottle, which had been placed in this position to constitute their fetish or juju. When asked by my

interpreter what they were doing, they replied that this was their juju, and that they had come to bring their offerings and to pray for yams (their staple food, or daily bread) and children.

Thus, with infinite variety of ritual, all the world is seeking to gain "contact between the human and the divine," or, as Mary Kingsley has put it, "The final object of all human desire is a knowledge of the nature of God."

Have we not in our system of wireless telephony a remarkable analogy to the process of prayer. In an isolated cottage in a lonely countryside a piece of wire is stretched across the roof, or connected with a tree outside. This communicates with a mysterious box, and this with some earpieces, and if the instructions are carried out the child of the family can listen to the band or the children's tales which are going out from the broadcasting station.

We from our infancy have been taught that as we pray we can speak to God, and as we listen He will speak to us. Certain conditions are necessary. We must ourselves be willing to speak and listen; there must be a quietness of heart if not of surroundings; but if we fulfil these conditions we, too, may be "in tune with the infinite."

(*d*) *Healing*.—There are many other aspects of religion which are of immense psychological interest which we must pass by, but there is one which has long been ignored, but is now pressing itself on our attention. Healing by mental or by spiritual means is being widely practised, and with striking results.

There is much difference of opinion as to the means by which these are accomplished, but it is clear that the outward manifestations vary to a great extent. On the one hand, we have the application of analysis

or suggestion in the doctor's consulting room, while on the other we have the solemn religious services conducted by Mr. Hickson and others accompanied by undoubted cases of healing of divers diseases. As we have seen in our references to psycho-therapy, there are certain conditions which are common to all. In the first place there must be a removal of the resistance which exists in the action of the wilful and critical aspect of the mind. Secondly, there must be an element of "rapport," and thirdly, the individuals must themselves respond to the healing influence, a process which we speak of as auto-suggestion.

Those who know anything of spiritual religion will see that each of these stages become infinitely more effective if there is the belief that what is happening is due to contact between the human and the divine.

It is no lowering of spiritual ideals to trace, as we have done, the means by which the phenomena of the spiritual life are accomplished. If we connect prayer and auto-suggestion this does not mean that we are belittling the power of the Divine, for we are referring to the process by which man receives the power and not to the source of the power. If we include under the term "rapport" the contact between man and man, and at the same time between the human and the divine, this refers only to the machinery, and not to the particular force by which the machinery is brought into play.

By these indications it is hoped that the student of religion may find help in the conceptions of mind which we have put forth and turn them to practical account.

CHAPTER XXIII

THE ARTS AND PUBLIC SPEAKING

A RIGHT knowledge of the mind and its methods of work is essential to all, but there are those whose business seems to be to think for others, and who should be specialists in the realm of thought. The poet, the artist, and the man of letters are the seers of every age whose minds are trained to view the circumstances with which they deal and to make others see through their eyes. Their greatest endowment is their imagination, that part of the mind which can take in the beauties of the picture and reproduce them in the masterpiece of painting or sculpture.

A Shakespeare, a Michael Angelo, and a Christopher Wren are instances of those who have possessed this power to a high degree. It is this kind of imagination which we have described as the inner self responsible for the control of our actions, and the author of all our undertakings.

Barrie, in his lecture at St. Andrew's on Courage,[1] speaks of this inner self in his case as M'Connachie, who, he says, writes his books, and must be appealed to, but cannot be driven, and of whom he stands in evident awe.

Every man of letters, every architect, and every poet knows that this is true. No one can write to

[1] *Courage*, by J. M. Barrie. Hodder & Stoughton.

order unless his imagination is kindled, otherwise his work would be a failure. This may seem to prove that man is the mere tool of a compelling instinct, that his boasted free will is unavailing, and that he is nothing more than the creature of circumstance.

This is the conclusion which has been drawn by the superficial critic of the teaching of Coué, but it is false, and it will be useful here to expose the fallacy. Though we cannot compel our inner self we can coax it, we can woo it, and we can be master in our own house.

Suggestion and auto-suggestion are the means by which the poet or artist may get out of his dilemma. If as he sits before his paper or his canvas his thoughts seem frozen within him and his imagination sterile, then he will leave his room and seek the appropriate suggestion. Perhaps he will climb to the mountain-top, or wander by the lake or stream ; he will stroll in his flower-garden, or watch the birds. Perhaps he will get amongst the crowd and look in the faces of the passers-by or listen to the laughter of the children, or meditate in some museum or art gallery or library, and then as he returns to his task the glow of some new ambition will fill his soul and others will be the better for the suggestion which he has made an auto-suggestion as he passes it on.

If, however, for a time no inspiration comes to him, he may decide to sleep over it. In this case he must banish every thought of fear or doubt, and gently suggest to himself that all will come well, then during the night he may expect that his inner self, freed from the restraints of fretting care, will assert itself and he will prove that "joy cometh in the morning."

But the best way to deal with these difficulties is to anticipate them, and every literary worker needs

continually to train his mind so that by some system of auto-suggestion, or education, it may be ready for any emergency.

What applies to the man of letters fits in with the experience of the preacher, the teacher, the lecturer, the politician, the judge, the lawyer, the actor, and all who do public work. In each case it is the imagination which must be free and unhindered, and it is by a system of mind-training that this can best be secured.

In these latter instances there is a difficulty which is not experienced in the same way by those who are mainly concerned with Art and Literature. Not only must they draw upon their "imagination" for the development of their policies, and the preparation of their addresses, but they must be prepared to deliver these to public audiences, often critical, sometimes hostile.

This involves a different psychological experience. The state of "rapport" in the former class is one in which the individual must be in full harmony with his subject, and though ultimately he must have in view the larger public, yet when that stage of his work is reached he may stand aside.

With the latter class there is a double duty, and this was well stated in the case of the preacher by that eloquent American, Phillips Brooks, in his exposition of the words: "What I tell you in darkness, speak ye in the light, and what ye hear in the ear proclaim upon the housetops." This he took to mean that there must be the quiet preparation in secret if there is to be the successful appeal to the audience. In each case we may speak of a state of "rapport," in the first place with the subject, and in the second with the congregation. It is this second event which involves new difficulty. The securing of a condition

of "rapport" with the crowd is the point which constitutes the successful speaker, and it is the inability to secure this which causes failure.

Some find themselves stimulated to put forth their best by the psychological atmosphere of the crowd, while others appear to be paralysed by it. This condition in the actor is known as stage-fright, and similar conditions prevail in the case of public speakers generally, as also in musicians.

CHAPTER XXIV

JUSTICE AND DIPLOMACY

We are classing together these departments of public life in which judgments and decisions must be made usually concerning groups of individuals. While we include the high offices of the judge and the ambassador, as well as the statesman, we are thinking of the whole system of administering the law, of the relations of capital and labour, of trade unions, or of committees which deal with public affairs.

It is clear that those who are engaged in these many capacities must use their minds in a similar manner to the public men of whom we have spoken, but in addition they are all called upon to exercise judgment, if not in the judicial sense, at least in the common affairs of life.

For all such there should be a clear understanding of the process known to psychologists as rationalization, for it is this which more than anything else interferes with that right judgment in all things for which we pray.

No one has dealt with this matter more forcibly than Bernard Hart in his little book on the *Psychology of Insanity*,[1] and we have alluded to this in the chapter on the "complex."

This process is so palpable in the insane that nobody

[1] Cambridge University Press.

is taken in by it. If a man states that he is a king or emperor, and yet is prepared to accept without demur the life of a humble personage, it is clear that the principles of logic are absent from his calculations. To others his condition is so obvious that he is generally recognized as mentally deficient. What has happened is that the individual in question is living a dream life. The foolish phantasy in which he believes himself to be some great leader is the sort of thing that any of us may conjure up in our dreams. If we do, it probably is a warning to us that we are not altogether mentally stable, and that we are endeavouring to run away from reality. The dream is a temporary dissociation, but in the other case it is a dissociation which has persisted.

If we translate this experience into ordinary language, it means that we are leading a double life, and in a sense this is true of all of us. There is a Barrie and a M'Connachie in every one, a Dr. Jekyll and a Mr. Hyde.

If the partnership is understood and acted upon all goes well, but if divided counsels prevail there is disaster.

We are all familiar with the speech of the politician who proves to his own satisfaction that he is acting on the highest grounds and that his arguments are unassailable and wholly consistent. To everyone else except to his own blind supporters it is quite clear that he is influenced by the fortunes of his party, his own personal advancement, or some similar consideration. Partisanship, even when it is in furtherance of a good cause, is always dangerous. We see what we want to see, and we say what we believe to be honest and just and above suspicion. All the time there is at work the "unconscious motive" which

we do not suspect, and at the time we could not suspect or it would not be unconscious. It is useless for us simply to denounce the offenders as intentionally dishonest, for even if they are sinners above all men yet we are sinners too. Something of prejudice affects each one of us, and before we begin to cast stones it will be wise to look within. We must not forget the lesson of the "mote" and the "beam," which is not exceptional to one age or race.

The so-called "malingerer" is another instance of the vicious practice of rationalization. Ill-health may to him spell safety or advantage of some sort. It may remove him from the trenches or some dangerous occupation and secure for him a pension or some form of compensation. This means that the "will to be well," which is the greatest protection against disease, is removed or lowered, and illness inevitably results. It is not so much that the man pretends to be ill for he feels ill, and he can often be found to be suffering from some definite malady, but the cause lies in his own attitude of mind. This he does not know, or at least recognize, and he is one of the cleverest people at tracing the particular series of events which inevitably produced his breakdown. This is rationalization, and it is met with in every department of life.

We now turn to our point that the formation of a right judgment depends upon a knowledge first of our own minds and then of the minds of others. This is one of the first problems to be dealt with by judges, diplomatists, members of committees, arbitrators, and all who are called upon to decide matters of public interest.

It may at first be regarded as a forlorn hope to escape the attractions of prejudice and self-interest,

and the tendencies derived from the evil associations of the past.

Modern students of mind can indicate certain methods by which these difficulties can be overcome. Some would advise in every individual a formal psycho-analysis in order to reveal the unconscious motives which may warp the innate sense of good judgment which we all possess. A better way seems to be indicated by the term autognosis, which is suggested by Dr. William Brown. This self-knowledge can only be gained by some method of mind-training, and we believe that this should be our aim. We believe that the principle of self-mastery by conscious auto-suggestion, which we have described, is the best method to attain the desired result. This system is based on a belief in that natural power of judgment which is combined in the two ideas of common sense and conscience. Too often the latter word has been divorced from the former, and the conscience of one individual has been insisted upon without any respect for the conscience of others. This may be necessary in certain exceptional circumstances, but it may lead to great disaster. What we urge is the incorporation into our system of education of the best results of modern psychology, which is the best hope for the future.

Disputes and misunderstandings and even war itself are dependent upon a failure of that "rapport" between individuals which is essential to success. Emotion, more than logic, is responsible for the destinies of nations, and it is not so much the formal documents or resolutions which we frame as the motive which inspires them which really counts.

The refusal to take offence, the determination to see the best and not the worst meaning in the utterances

of those with whom we must negotiate, these are some of the principles which may lead to peace. Patience, tact, and courtesy are instances of that state of mind which has surmounted many an obstacle in the past, and is in accord with the best psychological standards.

CHAPTER XXV

SPORT AND TECHNICAL SKILL

JUDGMENT may be of many kinds, and we now turn to deal with that variety which is a distinguishing feature in all games of skill and technical occupations. The prominence of athletics in our public school system is an evidence of the view that mental and muscular judgments are closely related.

A "good eye" at cricket or golf is not a mere question of eyesight, though that is important, but it involves a co-ordination of a variety of sense and muscular judgments which alone can produce a good result. It might be thought that this was a matter in which the predominating influence of mind would not apply, but this is far from being the case.

Perhaps we can best demonstrate this by noting the influence of fear, or as it is usually termed nervousness, upon a cricketer or a golfer. The schoolboy who has won great distinction in his home matches may signally fail when he must play in a great match at Lord's. It is easy to diagnose such a case. We have seen the batsman start out from the pavilion at a critical stage in a match ; we notice how he fingers his gloves or his pads, although these are all in order ; he endeavours to put off the moment when he must receive his first ball by scrupulously making his block, or glancing round the field to see how it is placed. All this may

be good cricket if it is not overdone, but we can sometimes tell by the way the batsman moves that he has lost confidence in himself and his side, and this is the prelude of failure.

In the same way as we read an account of a great golf championship, or any other public athletic display, we notice that a good player will do the most stupid things because, to use the army phrase, he has "got the wind up."

The technical worker also who has to use some delicate machinery, or to perform some difficult adjustment of hand and eye, may easily be upset by the presence of spectators or by any influence leading to emotional disturbance.

Thus we are again brought face to face with a similar problem to that which we have been considering from other points of view.

The athletic Barrie must remember that he, too, has a M'Connachie, and that it is M'Connachie who can time the ball and regulate the balance and all the niceties of a good stroke, but that he must be trusted and given a free hand. Thus the athlete goes to his task with exactly the same confidence as he would to his practice-game. He refuses to be dismayed by stage-fright, of which this is a variety, or by any other adverse influence.

In her little book, *Coué for Children*,[1] Miss Mayo relates M. Coué's own sure and tried remedy for stage-fright. He said: "I always imagine that I am looking out on an audience of little children, confiding, uncritical, and anxious to hear. So I have no more fright. I know they will understand me."

The best plan for the athlete to adopt is that of practice, which not only teaches him how to play his

[1] London: George Allen & Unwin, Ltd.

ball, but to preserve an equable mind, but it must not be forgotten that both need practice.

Many are seeking for the sovereign remedy which will help them at the moment when the panic arises. In most cases this will be too late, but the right action is to anticipate the difficulty by mind-training.

School is a good practice-ground for every kind of discipline, and in most cases the influence of most importance is the public opinion of the school, which means the school companions. Where public opinion is low the influence may be bad, but in most cases public opinion is on the right side, and the ordeal of acting in conformity with this, even in a game, is splendid practice.

CHAPTER XXVI

HEALING

THE healing art is one of the happiest titles which can be applied to the work of the medical profession, and in considering the relation of psychology to medical practice we allude particularly to the work of healing. We have mentioned this previously in its connection with religion; now we want to look at this subject from a broader standpoint.

We have seen that the human personality cannot be separated out into its component parts of spirit, soul, and body, but that each must be considered in its relation to the other two parts. This has been increasingly evident as we have developed our theme, and we have seen that the remedying of disturbances, which may together constitute disease, belongs to different domains. It is therefore of great importance that all of those who are concerned should do their part and work in full harmony with one another.

The spiritual adviser, the educationalist, and the parent may each be called upon to deal with wrong motives and attributes of mind, and unless these have been accompanied by certain physical disturbances the doctor may not be called in. This has always been the case, and some of the difficulties of the medical practitioner is that he is not often summoned early in the illness. With the new knowledge of

psychology the doctor may be called upon to advise in cases of moral or mental defects which are now recognized as part of the great subject of disease.

We have not attempted to write a treatise on psycho-therapy, but to give such a description of the working of the mind as may be of service to all concerned. While, therefore, we write from the medical standpoint, and especially for members of the profession, we are discussing a psychological problem which is of importance to all thinking people.

We have been led to the conclusion that in all kinds of illness the mind is affected, and that benefit can be obtained in every case from treatment through the mind combined with any other suitable measures.

It is our belief that this method of treatment should be applied by all medical practitioners in the course of their ordinary practice, and that this is possible without too large an expenditure of time. We do not mean merely that the doctor by his cheerful manner and his common sense should encourage his patients, but that he may be able by a sound knowledge of the elements of psychology to use simple methods of psycho-therapy, and especially in the teaching of auto-suggestion. These can easily be learnt, and it is hoped that the lessons which have been recorded here may be helpful in this respect.

But there is another way in which psychological knowledge may be of assistance in medical practice. So much stress has been laid upon diagnosis in the past that it has become part of the recognized duties of the medical practitioner to give some name to any abnormal condition after his first examination, and this is expected by the patient. The result of this has been that names are given to ailments which are often misleading and which inspire fear in the patient.

Cases have been known in which patients have developed the symptoms of a disease as the result of a diagnosis.

On the other hand, the doctor is expected also to be a prophet, and prognosis is an equally dangerous process in many cases. Patients whose expectation of life has been limited to a few months or years have lost that vital element of hope which is a potent influence in combating disease. It may be questioned whether we are justified in applying the term incurable to disease. To do so is prejudicial to physician and patient.

With the recent treatment of tuberculosis, leprosy, and sleeping sickness, and even in cases of cancer, a guarded verdict appears to be the best, and progress in psycho-therapy suggests this course. In any case we believe that recent knowledge of the mind opens up possibilities of treatment which may surpass anything that we have expected. Here is a field for research which is worthy of the best study by a great profession engaged in the practice of healing.

CHAPTER XXVII

WHAT IS LIFE?

We have set before ourselves the task of giving some answer to the question "What is Mind?" and we have been driven irresistibly to consider the greatest of mysteries in the question which heads this chapter.

As we commenced our writing it was fully recognized that definition was needed for some of the elementary terms which are in every-day use, and "mind" is certainly one of these, and we have attempted an answer by a study of certain of the phenomena of mind. In this study we have employed as an analogy the method of electrical action as instanced by wireless telephony, and in doing so we suggest that there may be even a closer connection between these two great systems. It is possible that there is some identity between the great physical forces as they are styled and mind-force, and we hope that the physicists may carry this investigation further.

On the other hand it is clear that we have in biological processes something which may readily lend itself to comparison, for we are speaking of psychology as that which concerns living creatures. In the past stress has naturally been laid upon the connection of mind processes with the higher centres of the nervous system and the most complex of the organs of sense. The very complexity of the tissues concerned has

rendered the problem more difficult, and it may be that we shall gain better help from the study of the simpler stages of living matter. We thus come to the convenient term protoplasm and the knowledge that we have gained of cell life.

Let us take, for example, the cells of one of the salivary glands, which seem to offer a better means for exact study than most other collections of cells in the animal organism. We are taught that in the working of a gland cell there are three main events: (*a*) The reception by the cell of material through the blood; (*b*) the change of this material in the substance of the cell into an entirely different material—a process which we may call manufacture; and (*c*) the distribution of this material and of any waste product which has resulted from this process.

Here we seem to have an exact parallel to the process of thought which we have described. Cognition corresponds to the reception, Affection to the manufacture, and Conation to the distribution.

It is clear that if we are to accept this comparison we cannot regard the process in the gland cells as conscious in the ordinary meaning of this term, though certain sensations may actually be related to the changes in the cell, and the same is true in our conception of thought.

We have repeatedly hinted that misleading views of consciousness are responsible for most of our difficulties in discussing problems of mind. If, then, we can regard the unit of mind, which we have spoken of as a thought, as essentially automatic in action, we shall have gained a great advantage in our thinking.

Let us then compare the process of thought with that which takes place in a gland cell, or, indeed, in any cell. The gland cell is possessed of that quality

which we call "life." By virtue of this it is possessed of an option; it can either receive or reject the material that is brought to it, and its efficiency will depend not only upon the material brought to it, but upon the vigour of the particular cell at the moment. Both these factors will determine the product of the cell which will vary from moment to moment, and, as we know it, it is dependent in the end upon what we speak of as the health of the body which consists of the aggregate of the cells composing the body.

In our hypothesis of mind a similar process takes place. Cognition means the reception of all the countless influences which are brought to our mind. The result which this will have is determined by that element in the working of mind, which we describe as affective, and, as we have seen repeatedly in the course of our inquiry, the thought as it leaves the mind has an emotional character which both leads to a definite action and the storing up of some impression in the memory.

As in the case of the gland-cell the result will depend not only upon the material brought to the mind, but the condition of the mind when it is received, and there issues from the mind not the identical impression which was received, but the manufactured article which has emerged from the individual.

If we realized the truth of this we should be less hasty in calling all men liars, because they do not see or hear or feel things exactly as "I do," seeing that no one ever does. This is one of the marvels of life, and though it brings many complications it is the essence of life itself.

It has been our purpose to describe mind as a force, and when we speak of life again we are dealing with that which is the greatest force.

But we shall be asked what is the difference between this conception and that which is put before us by common physiological teaching. Mind has too often been regarded as an epiphenomenon of the higher nerve centres, and life as the product of living matter.

We believe that force is primary and matter secondary, though both act and react upon one another. If this were a mere academic question, this book would never have been written, but it is one of intense practical importance. Psycho-therapy has shown us that even physical ailments have their origin largely in the fears and conflicts which derange our whole personality. At the same time we are gaining some knowledge of the method by which the mind can be used to redress these wrongs.

This new conception is destined to modify every department of human life, and in this belief we have endeavoured to make plain some of the main principles of this new teaching.

If the story here told should lead others to carry our knowledge further, this will be the best reward for an attempt to afford a clue to what we may call the Riddle of the Universe.

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A LIST of books is given below, many of which have been found useful. Most of these are not highly technical, but would be of use to those who are beginning their definite study of psychology.

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GLOSSARY AND SUBJECT-INDEX

In view of the great importance of understanding the meaning attached by a writer to the terms which he employs there will be found in this list certain words and phrases which appear to need definition, with a reference in each case to the pages in this volume where they are met with.

The author does not claim to represent the views of others, though he has endeavoured to conform to the general practice in psychological literature.

MIND = The vital force which produces our thoughts and controls our actions, and all the processes of life. *Throughout book.*

MACHINERY OF MIND = The mechanism by which mind-force may be supposed to operate, 20–32, 41–43, 46, 54, 55, 59, 60, 67, 74, 81, 97, 105.

CONSCIOUS (as applied to mind) = that element in mind-working of which we are aware as distinguished from that which is automatic, 41–45.

UNCONSCIOUS (as applied to mind) = that element in mind-working which is automatic and of which at the time we are not aware, 26, 36, 41–45, 59, 71, 72, 73, 81, 97, 111–113.

THE WILL (as used by Coué) = that element in mind which determines action or thought, and may be said to be conscious, 41–45, 54, 55, 58, 59, 60, 107.

THE IMAGINATION (as used by Coué) = that element in mind which anticipates action, or may be said to image or picture each successive event, whether conscious or unconscious. In the main it is automatic, 41–45, 54, 55, 59, 60, 106–108.

COGNITION = the receptive part of every mental process or thought, 21, 32, 122, 123.

AFFECTION (in the psychological sense) = the emotional part of mind which responds to each cognition and determines the direction of each conation, 21, 32, 122, 123.

CONATION = the result of any mental process or thought, which, being impelled by an emotional force, produces an action and at the same time deposits some record in the store-chambers of the memory, 21, 32, 122, 123.

MEMORY = the triple process which includes—

(*a*) the deposit of some idea or thought in the store-chambers of the mind;

(*b*) the actual storage and retention of the thought;

(*c*) its recall,

27–29, 38, 39, 40, 57, 59, 60, 61, 74, 87.

ASSOCIATION = the process by which ideas are linked together as in a "train of thought." This is the basis of all systems of memory training. It is here regarded as mainly an automatic process, and is comparable to the term affinity in chemical language or attraction in electricity, 30–32, 34.

DISSOCIATION = the process by which ideas or groups of ideas or impulses are shut off from the normal waking life. There are various forms of dissociation, 25, 30–32.

(*a*) *normal*, e.g. dream life, 31, 111.

(*b*) *abnormal*, e.g. somnambulism, multiple personality, hysteria, and insanity, 31, 44, 45, 59, 84, 85, 110, 111.

(*c*) *artificial*, e.g. hypnotism, drug dissociation, 31, 44, 59, 64, 84, 87.

COMPLEX = an association of ideas around some centre of interest, an emotional focus:

(*a*) *normal*, e.g. family, society, occupational, religious, political, sporting, etc., 33, 34, 79, 110.

(*b*) *abnormal*, e.g. those arising from any of the normal varieties, but linked with unusual emotional force, and usually they are repressed, 34–36, 39, 40, 79, 88, 96, 99.

SUGGESTION = the method by which the automatic and in the main unconscious life of the individual is influenced. This involves the removal of resistances which tend to block the approach to the unconscious, 9, 49–53, 56, 58–62, 64, 65, 69, 81, 82, 105.

AUTO-SUGGESTION = the action of the individual who admits to the unconscious suggestions which are presented to it. Effective suggestion cannot be completed without auto-suggestion, 9, 46–53, 55, 56, 58–62, 65, 77, 79, 87, 88, 96, 105, 107, 108, 113, 119.

AUTOGNOSIS = self-knowledge resulting from the removal of resistances and the dissipation of abnormal complexes, 113.

ANALYSIS = a method of investigating the unconscious elements of mind by methods of association in order to secure a true autognosis, 9, 22, 29, 59, 64, 65, 71, 73, 79, 104, 113.

RATIONALIZATION = the attempt, often wholly innocent, to justify a course of action on inadequate or inconsistent premises, 35, 110–112.

RESISTANCES = the restraining or inhibitory action which interferes with the recall of a memory, or restricts the process of suggestion or auto-suggestion, 37–40.

REPRESSION = the process by which an idea or group of ideas are relegated to the unconscious part of the mind. The term is usually applied to a repressed complex, which can only be resolved by some special psychological method, 29, 35, 36, 37–40, 62, 96.

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MIND AS A FORCE

CHARLES F. HARFORD