

"Nor less I deem that there are Powers
Which of themselves our minds impress
That we can feed this mind of ours
In a wise passiveness.

Think you ! mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come
But we must still be seeking ? "

CONTRIBUTED ARTICLES.

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SINCE the world began mankind has gradually come to fuller knowledge of all arts and sciences. In the stage of present day knowledge, we can look back and smile at the fanciful theories our forebears had on many subjects.

The savage sees that the greatest power in nature is the sun which rises each morning, warms his body, nourishes his crops and sets each evening, and he very naturally with his limited knowledge of arts and science, but with his glorious first hand knowledge of nature, comes to the conclusion that the sun is God, at any rate the sun is his God.

There are still many phenomena in nature which are inexplicable ; there are however many phenomena for which careful investigation has already provided an explanation and there are many which science is slowly and laboriously working out. We have the chemical theory to explain reaction in chemistry the astronomical theory to explain the movement of the heavenly bodies, the law of gravitation, really a theory impossible of actual proof, but to all intents and purposes a law, and so on through the range of the various sciences.

Many of these theories, with process of time and increase of knowledge, have to be accordingly slightly modified. An epoch-making discovery, such as the discovery of new elements, for example, helium ; and the discovery of "ions" and the electrical chemistry, necessitate an entire revision of the atomic theory.

I would call special attention to the fact that all this research deals with matters which can be studied by the human brain in a calm, cool, logical practical way where there is no room for personal fancies or auto-suggestion : it is an experiment or observation on outside matter.

Of all sciences the most fascinating, the one in its youngest infancy, but one that is slowly but surely emerging into the light of day is "Psychology", that is "Psychos" "logos" the science of the soul, it is the science which deals with everything emanating from the brain which for the most part cannot be anatomically demonstrated ; it includes thought, genius.

religion, memory, mental telepathy (or thought reading), ghosts, dreams, trance, hypnotism, mesmerism, lunacy, and hysteria, so called Christian science, and treatment by suggestion.

This is, at once, as I say the most fascinating of all sciences and at the same time the one most full of pit-falls, for the simple reason that the calm and cool, logical and unbiassed practical mind which is absolutely necessary for the scientific research cannot be used here, because the introspective element of suggestion cannot be eliminated and plays a dominant part.

This is far too big a subject to attempt to deal with in one article, one cannot do more than touch the fringe of the subject.

It is a subject on which for the most part people are totally ignorant and yet it is a subject which embraces every day thoughts, and words, and deeds, and comes into play every day of our lives in this world; I go further and believe it becomes into play every day of the nine months before we come into the world by telegraphic communications between the mothers brain and her in-born child's. As regards the days when our anatomical body has ceased to exist, it is pure speculation.

There are two schools of psychologists those who explain psychological phenomena on the dual mind theory and those who explain them on the spiritualistic theory.

One short word on spiritualism: this term not only means the existence of spirits but their power to communicate with the brains of people still alive.

I take it we all believe in the existence of spirits: it would be a horrible idea to think that all our near and dear ones who have departed this life have ceased entirely to exist.

There is however no proof that spirits can communicate with living people.

The dual mind theory lays down that every human brain has an objective mind and a subjective mind.

The objective mind is that accumulation of knowledge which we acquire from infancy onwards and all this knowledge flows over so to speak into the subjective mind and is elaborated there and kept in reserve for future use, or becomes a habit, for example.—A child learns with its five senses of sight, hearing, speech, sensation and taste, that this is a table, this a book, this a room, these electric lights, etc., and it learns to put two and two together.

Take the case of musicians, two people are taught objectively a piece on the piano say Mendelssohn's songs without words, their technique is perfect, you hear each play, both give great pleasure to the audience: but where as one plays in a brilliant way, he is lacking in soul while the other plays in the same brilliant way but with soul and the latter carries away his audience with him. I give this to illustrate one of the functions of the subjective mind for it is from that entity of the human brain that the genius comes, which, added to a perfect technical training, makes the perfect artist.

Let me give another illustration of common knowledge: a so-called mesmerist gives a show—he calls for volunteers out of his audience to come up

on the platform to be mesmerised, several come along, he mesmerises them, he now says to one "Here is a stick of barley sugar, eat it." He actually presents him with a tallow candle, the mesmerised man eats it and says, "Yes, that's very good toffee"; to another he hands a glass of kerosine oil and says "This is a whiskey and soda, drink it," he does so, agrees it is good whiskey and soda, to another he suggests "You are a dog," whereupon he gets on his hands and feet and barks; another he places across two chairs, the back of the head on one, the heels on another and tells him his body cannot be bent and though he sits on his stomach, still his back remains rigid. What has happened, I am talking of *bona fide* actual phenomena, the supreme control of the brain is the objective mind with its accumulated knowledge, by experience, of course, and effect, but the mesmerist has for the time being obliterated that and left the brain in charge of the subjective mind.

The subjective mind cannot initiate a premise, it receives its premise, or, shall we say, suggestion as an absolute fact without cavil or criticism.

In ordinary every day life the suggestion is first checked by the practical objective mind as regards its truth and then passed on to the subjective mind, which has the power to elaborate that suggestion in the most perfect logical manner and come to a perfect logical conclusion, making use of all knowledge in both objective and subjective minds, the two working hand in glove and constituting the individual's "brain power".

To return: the mesmerist gives the suggestion that the candle is a stick of barley sugar, the objective mind of the man would have told him from previous experience that it was a candle, but for the time being the objective mind has been switched off and the subjective mind, now in charge of the brain and all nerves and functions of the body, acts on the suggestion that the candle is a stick of barley sugar, that the glass of kerosine oil is a glass of whiskey and soda or that he is a dog and acts on that information.

Just pause for a moment and consider the powers of the subjective mind exhibited here: the subjective mind is running the brain, nervous organs, muscles, in fact, the whole human machinery. The subject is a mere mass of machinery without volitioned running for action, a word of command or suggestion: that suggestion, however absurd, is received without criticism or question by brain and acted on accordingly. All telegraphic messages from the body giving the brain information regarding sensation, taste, smell, etc., etc., are now received by the subjective mind which is exclusively impressed with the suggestion given it by the operator: the man drinks a concoction of liquid, the nerves of the mouth, nose, and stomach, send up messages to the brain which ordinarily in the light of past experience would spell kerosine oil, but now that past experience is switched off temporarily and the central idea is the order 'this is whiskey and soda' and all the sensations mentioned are interpreted accordingly the psychological elements of pleasure associated with such a drink are called into play.

In the subjective mind is full knowledge of whiskey and soda, kerosine oil, and in fact every thing experienced by that brain and body since its earliest day of life. But this knowledge is all at the service of the objective

mind, or in the abeyance of that mind, of the suggestion which now controls the subjective mind.

Hence the Psychological phenomenon of a man, being given a glass of kerosine oil to drink having been told it is whiskey and soda and enjoying it as such.

The kerosine oil is now lying comfortably in the stomach and the subject is again put in charge of his objective mind (by the operator clapping his hands, or giving him the order to waken, or leaving him for a few hours for nature to reassert itself and bring into operation again the objective mind) these same telegraphic messages of the nature of concoction of liquid drunk are now received by the objective mind and the brain is aware that kerosine oil has been drunk and the reflex nervous impulses set in motion resulting in nausea and vomiting.

Psychology embraces hypnotism, mesmerism, trance, Christian science, Christian mission of healing etc. etc., which are all merely names given to Psychological phenomena and not separate science and you will now see where the pitfalls of its study lie, for the liability of suggestion to the subjective mind is dangerous. If a person is a spiritualist he has the suggestion that spirits can communicate with living people and he proves it to his own satisfaction by giving messages from the dead. He does this in a perfectly *bona fide* manner implicitly believing that he or she has actually been in communication with a departed spirit, whereas what has happened is that his all powerful subjective mind has the definite suggestion, not necessarily correct, always present, and derived from his own objective mind that communication with spirits can take place, and it acts on it.

This can be put to proof by asking some illiterate person, who believes that he has this power of communication with spirit to call up the spirit of say, Socrates and describe him : and his description will be that derived not from the presence of Socrates but from his own ignorant objective mind and will be obviously incorrect thus proving that he is not in communication with the spirit of Socrates.

One essential factor necessary for the exhibition of all psychological phenomena is that there must be absolute faith, that it can be done both on the part of the operator and subject.

The greatest man of all time Jesus Christ says "If ye have faith ye can move mountains" and I firmly believe that His Miracles and those of His disciples were all done by the perfect use of these mental attributes common to man and as such are possible in a lesser degree to less perfect men as compared with the Perfect Man.

An all wise Deity has placed in each of us this power for good or evil. One objective mind has the power given it of deciding whether a thing is right or wrong and we each have to train ourselves accordingly : for an action or thought, whether good or bad, if repeated often enough becomes carried on by the subjective mind as a habit, and we all know in our own experience how difficult it is to alter a habit once formed.

Methods of healing.—Now as regards the use of subjective mind for healing purposes let me say at once that in all medical matters it is most potent. A man comes to a doctor's consulting room knowing he has to pay a fee, he therefore expects relief from his disability or he would not waste his money in other words he already has the auto-suggestion of cure. The doctor examines him, diagnoses the case and gives the appropriate treatment, herein lies the other half of the cure, each half is necessary.

You have all heard of a Doctor's bedside manner: supposing his particular Doctor has not got it the patient begins to have doubts as to Doctor's ability and as to the utility of the treatment, the auto-suggestion of cure is gone and probably no benefit will result. This auto-suggestion of cure is, as I say, a most potent influence.

What about the laying on of hands?

It is simply that the suggestion is more potent when a tangible communication is made between the one giving the suggestion and the one receiving it: it is not essential.

In nature this can be seen: all animals communicate not by speech, but by mental telepathy between their subjective minds.

Have you ever noticed a line of small black ants running along in one direction and stray ones going by in an opposite direction how often they stop and touch each other's antennae, or two horses in a field with their noses together they are mentally telepathying and communicating their thoughts without words. The closer the relation between two people, the more frequent this silent telepathy, and husbands, wives and children must often have noticed how they frequently find themselves thinking the same thing, or humming the same song: this telepathy can take place irrespective of distance.

The essential thing in treatment by suggestion is the perfect confidence on the part of the operator that he can cure, on the part of the person operated on that the operator has this power, on the absence of any discordant element present at the seance, on the production of the necessary semihypnotic state of mind on the part of the person operated on. If the operator also gets into this state the power is still more potent: an audience enthralled at the speech of an orator or at the flow of music given by some musical genius is in this desired semi-hypnotic state, where at the conclusion of the performance there is an appreciable silence where one could hear a pin drop and then the audience "comes to" and there is vociferous applause. As I have said before these psychological phenomena are of every day occurrence if one is only sufficiently observant.

Are there any dangers in the use of such methods.—Yes, indeed for the subjective mind as I have said has full powers of all the bodily mechanism.

Take a case.—A very common complaint among housemaids in England is or rather was twenty years ago, gastric ulcer, i.e., an ulcer in the wall of the stomach the first part of the alimentary canal: all the girl knows is that she cannot eat her food without great pain and she has a constant ache

in the pit of her stomach. She goes to a healer: he asks her what her trouble is? She tells him pain in her stomach and she cannot eat. He mesmerises her and gives her subjective mind the following order, "You will go home and eat a beef steak and enjoy it and have no pain". He then claps his hand or gives some such similar slight shock to rouse her back to her normal senses: she goes home, she eats a beef steak, her ulcer perforates and she dies, in a few day of peritonitis.

The American, French, and German Governments recognise this danger and have passed laws that only medical men shall practice such treatment. The good old British Government in its very conservative fashion has not yet done so. The miraculous cures of the Holy Well of Lourdes are easily explicable on this theory.

What is Christian science? The founder of Christian science stumbled accidentally on the fact that she could cure complaints: she imagined it was done by the power of prayer and built up a cult called "Christian Science" by the use of which 'Christian Scientists' could perform cures. The whole thing is wrong as regards explanation and theory. She oversteps the mark in claiming that all human ills can be cured including cancer or broken bone and enteric fever. The fact is that the so-called Christian scientists are actually making use of the powers of the subjective mind and fulfilling all essentials *e.g.*, the semi-hypnotic state requisite is produced by religious ecstasy. The suggestion to the patient is insistently given not directly, but by the medium of a third party in this case the Deity. The Christian Scientist is quite satisfied that he or she can cure and the patient has called in the Christian scientist, in the full expectation of cure.

The same results obtained by using the same powers of the subjective mind are done in medical clinics of which the two best known are professor Sharcot at Paris and Dr. Liebalt at Nancy. Both are celebrated medical men.

The late Sir Lauder Brunton in his standard book on Pharmacology describes how he went to one of these seances. A large room with chairs all round and one in the centre were the only stage properties used, patients (remember their presence presupposes expectation of cure) arrive and occupy the chairs round the room. At 10 o'clock Dr. Liebalt arrives, the first patient asked to take the central chair and enquiry is made as to his disability. Bad bronchitis with much expectoration and a racking cough is the reply. Dr. Liebalt now says "I am going to put you to sleep-you are feeling drowsy, your eyelids are drooping, your head is nodding, you are asleep, you cannot raise you arm, try, the patient cannot, thus showing he is in a light hypnotic sleep *en rapport* with Dr. Liebalt who now says "When you waken your cough will be less, your spit will be less, your pain will be gone. He claps his hands the man wakens and goes away. Sir Lauder Brunton says the man was an illiterate and he examined his chest and found all the symptoms and signs of an ordinary bronchitis. He followed the case for three days and found that the symptoms and signs gradually abated and the chest became again normal.

Number two now comes into the chair, and is treated by suggestion, and so on, till all the patients have been so treated. This is the daily routine. No medicine is given. The powerful nerve influences of the body are *via* the subjective mind concentrated on the recovery of the diseased part with success.

The types of cases deriving benefit are all those where nerve influence can cure or ameliorate, but of course Dr. Liebalt does not attempt to cure cases requiring surgical operation or acute diseases, etc., these are delegated to the appropriated Departments.

Thus the same results are got in a coldly scientific matter of fact way, as those where the operator lacks medical knowledge and is therefore dangerous, and whose results may be disastrous and who gets the necessary atmosphere for his seance *i. e.*, for powerfully impressing the subjective mind and making it in a receptive state for suggestion by invoking religious ecstasy and even latterly by using the Church of England itself, with slow music and with church dignatories themselves lending their aid and giving their blessing and making a religious service of it.

Egoism is a human failing: it is crystallising in those whose subjective minds are too much called into play and where the normal mental balance is getting upset and it is crystallised in those whose subjective minds have become uppermost and who say I am God, or I am the King, lunatic asylums are full of such.

A TRUE JUNGLE STORY

BY EUREKIA.

THIS story though not dealing with nursing matters, will give the reader an insight into the excitement that must follow when he or she is after big game. I have myself joined a party after tiger and I can assure you to make oneself keep still, and not speak, whilst perched upon a machan some 20 to 25 feet high, straining the eye to see what is arriving at the slightest movement of branch or leaf must be experienced to be realised. Generally moonlight night is chosen with a "kill" either a goat, or buffalo calf beneath the tree and if it is a cold night, like the one I experienced one is half frozen.

The Story.—"Huzoor aph-ni machan bandeitho sarak paar tho juroor maar khoungi (if you honour ties his machan on the roadside, he is bound to get it). These are the words with which Bhaia Lal, our trusted shikari, greeted us one afternoon in February.

He had been out for days, following up the pug marks of a tiger which had been doing a great deal of damage in the neighbourhood of Chanda, a quiet town in the Central Provinces. The result of his investigations was the advice he gave us.

This tiger had a legend attached to it. Some 30 years previously a hermit "Papa Mia" lived in the jungle. He is supposed to have been a