

Chapter 35 — The Principles of Modern Psychotherapy

of The Physiology of Faith and Fear: or, The Mind in Health and Disease (1912)

by

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Sources for Chapter 35, in the order in which they first appear

- (1) Morton **Prince**, M.D., “The Psychological Principles and Need of Psychotherapy,” in Morton Prince, M.D., et al., in Prince et al., *Psychotherapeutics: A Symposium* (Boston: Richard G. Badger, The Gorham Press, 1909)
- (2) David W. **Wells**, M.D., *Psychology Applied to Medicine: Introductory Studies* (Philadelphia: F. A. Davis Company, 1907)
- (3) E. W. **Taylor**, M.D., “Simple Explanation and Re-education as a Therapeutic Method,” in Morton Prince, M.D., et al., *Psychotherapeutics: A Symposium* (Boston: Richard G. Badger, The Gorham Press, 1909)
- (4) Ernest **Jones**, M.D., M.R.C.P., “Psycho-analysis in Psychotherapy,” in Morton Prince, M.D., et al., *Psychotherapeutics: A Symposium* (Boston: Richard G. Badger, The Gorham Press, 1909)
- (5) G. A. **Waterman**, M.D., “The Treatment of Fatigue States,” in Morton Prince, M.D., et al., *Psychotherapeutics: A Symposium* (Boston: Richard G. Badger, The Gorham Press, 1909)
- (6) Frederic Henry **Gerrish**, M.D., LL.D., “The Therapeutic Value of Hypnotic Suggestion,” in Morton Prince, M.D., et al., *Psychotherapeutics: A Symposium* (Boston: Richard G. Badger, The Gorham Press, 1909)
- (7) Oliver **Huckel**, S.T.D., *Mental Medicine: Some Practical Suggestions from a Spiritual Standpoint* (New York: Thomas Y. Crowell Company, 1909)
- (8) Dr. Charles F. **Winbigler**, *Suggestion: Its Law and Application* (Los Angeles: Published by the Author, 1909)

Key

- (a) **Green** indicates where a source author (or a previous Sadler book) first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (e) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (f) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

efforts to "revolutionize the show business."

WRECKED.

The Texas Pony of S. C. Sadler Indulges in a Runaway.

Tuesday morning Mr. S. C. Sadler and his son were driving on West Wayne street in a sulky. When near Harrison street their animal, a Texas pony, became frightened and started to run away. When near Peltier's undertaking parlors the vehicle came in collision with an obstruction in the street and was overturned, the occupants being thrown out in the street. The boy was not injured, but Mr. Sadler sustained severe injuries about the head and a large cut over the right eye. He was taken to Dr. McCaskey's office, where his wounds were dressed. He was afterwards taken to his residence, 322 West Washington street, where he will rest for a few days. The sulky was wrecked, and the pony, after running a few blocks, was caught.

Progress.

It is very important in this age of vast

Fort Wayne Weekly Gazette, Fort Wayne, Indiana, US

April 23, 1891, Page 10

<https://newspaperarchive.com/other-articles-clipping-apr-23-1891-1407076/>

XXXV — PRINCIPLES OF MODERN PSYCHO- THERAPY

35:0.1 Psychotherapy is a term which includes the modern methods of treating mental disorders and disturbances by means of suggestion, diversion, reeducation, and persuasion, including moral therapeutics. Psychotherapy should not be confused with so-called mind cure. The old-fashioned mind cures utilized the identical psychological and physiological laws which are employed in modern psychotherapy; nevertheless, psychotherapy stands for the systematic, scientific, and rational treatment of psychic disturbances; while so-called mind cure consists in desultory, empiric, and oftentimes deceptive efforts at relieving mental disturbances; and, although sometimes highly successful, it must be looked upon as representing the quackish in psychotherapeutics.

35:0.2 In considering psychotherapy, the author presumes that the reader is more or less familiar with the fundamental principles of psychology and physiology as outlined in Parts I and II of this book. This chapter must further be read in the light of the studies on habit, worry, and nervousness, which precede it, as well as in the light of the discussion of suggestion, reeducation of the will, and moral therapeutics, which follows in subsequent chapters. It will therefore be unnecessary to reiterate in full those conditions of mind and body which constitute the necessity for the practice of psychotherapy.

THE PSYCHOLOGICAL PRINCIPLES
AND FIELD OF PSYCHOTHERAPY
(Prince, in Prince et al. 13)

[INTRODUCTION] (Prince 13)

1. It will be agreed that common experience has shown that certain unhealthy habitual states of mind are apt to be accompanied by various derangements of the functions of the body.

By “unhealthy” I would designate those which tend to misadapt a person to his environment,

and among these habits or states of mind I would classify depressive or disruptive emotions or feelings;

apprehensions, and fear of disease or of the consequences of business or social acts;

fixed beliefs in fictitious disease;

illogical doubts, scruples, and anxieties;

habits of thought such as constant introspection, self-consciousness,

the concentration of the attention on

the physiological functions of the body, the expectation of ill consequences following any course of conduct, and so on (P 13).

Suffice it to say, that psychotherapy plays an important part in the treatment of all patients who are

misguided in mind,

misadapted to their environment,

as well as those who are suffering from

perverted feelings, disruptive sensations,

the worry habit, and also those who fear disease

or who have fixed beliefs in fictitious physical disorders;

in short, all who suffer from anxiety,

morbid introspection, self-consciousness,

or the abnormal fixation of the mind upon some special mental state

or some particular physical function.

SOURCE

If we are to judge the soundness of the theory on which this mode of treatment is based, the field of its usefulness, its limitations, and the methods of its application, it is absolutely necessary that we should begin any discussion of psychotherapy ... with an understanding of its underlying principles (P 13).

[See Chap.9 (“The Psychology of Faith and Fear”), pp. 94-95.]

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:0.3 Before giving attention to the diverse methods of psychic treatment,

it will be well briefly to review the psychologic principles which underlie the successful and scientific employment of psychotherapy.

FICTITIOUS SENSATIONS AND FALSE IDEAS

35:1.1 Attention has been previously called to the fact that fictitious sensations may be produced by stimulation of the sense organs, or more directly by immediate excitation of the central areas in the brain, the sense organ performing no function in the case whatever. Furthermore, it has been observed that, however these sensations are occasioned, they are interpreted (unless the patient corrects himself by reflection) as if they arose through the usual stimulation of the peripheral terminals of the nervous mechanism.

On the other hand, false and deceptive thoughts, ideas untrue to the facts, may assemble in the mind and palm themselves off in the sufferer's reason and judgment as being the real and legitimate offspring of *bona-fide* experience and mature reflection. In this way, it is possible for a man to form ideas which are highly deceptive, and conclusions which are directly false, and, in the end, lead to misdirection of action and misadaptation to one's health, habits, and environment.

III: EVOLUTION OF SPECIAL SENSES

(Wells 35)

THE TACTILE SENSE (Wells 41)

Perhaps we have all had the unpleasant experience of “seeing stars” from a blow on the eye.

This is because an irritation of the optic nerve

gives a sensation of light which is referred outward into space (W 42).

Moreover, the testimony of those from whom it has been necessary to remove the eye without an anesthetic is that, when the optic nerve is divided,

not *pain* but a flash of light is the resulting sensation (W 42).

35:1.2 A very good illustration of the unreality of some sensations is

the common experience of seeing stars when we receive a powerful blow between the eyes.

Of course, every one knows that he does not see real stars under such circumstances.

These false ones are brought to view as a result of irritating the optic nerve,

which, in turn, arouses special sensations of light, which are referred outward into space—

where we commonly observe stars.

Patients who have had the eye removed without anæsthetic have described their experience at the moment the optic nerve was severed,

as that of the sensation produced by a sudden flash of light.

DISLOCATION OF IDEAS

35:2.1 By referring back to the diagrammatic representation of mental processes (Fig. 9.), the reader will observe how easy it must be to get our thoughts and ideas sidetracked in that complicated mind-centre known as the association of ideas. Not infrequently it happens that whole groups of thoughts, ideas, and memories become detached, lost from their fellows, and in this way our thinking becomes more or less fragmentary, our conclusions incomplete and immature; and the resultant actions and habits are wholly unadapted to the circumstances. Unbalanced and one-sided thinking always results in perverting and destroying the reliability of the mental action and the resultant physical behavior.

35:2.2 The tendency toward the formation of groups of associated memory images, of whatever sort, is the means of their continuation; that is, of their retention in such a form that they may be recovered when occasion demands; and this, on the whole, is a happy economy of nature. In some cases, however, we would welcome an exception to such economy. When the memory of a fear or an alarm has become the hub of an associated group of ideas, it often occurs that the arousal of any idea in the group may have the effect of arousing that central fear in all its original intensity and with all the agitation and other physical symptoms, which, in the original instance, accompanied the emotion.

SOURCE

[See Appendix.]

35: THE PHYSIOLOGY OF FAITH AND FEAR

For example, a person who was in a runaway ten years ago and was greatly frightened thereby may to-day, while quietly riding in a carriage, again experience the memory image of the runaway. Thereupon his heart begins to palpitate, and his hands to shake; a feeling of great muscular weakness arises; he displays all the physical symptoms of the emotion; in fact, he is again stricken with profound fear.

And so it is in general; fear or other emotional disturbances of long ago, in the meantime apparently buried or effaced by the accumulation of the experiences of the years, may to-day be brought to the light through the influence of a happy—or unhappy—associated experience. This fact has an important bearing in both the diagnosis and the treatment of many psycho-physiological phenomena.

SUGGESTIVE IMAGINATIONS AND DREAMS

THE PSYCHOLOGICAL PRINCIPLES
AND FIELD OF PSYCHOTHERAPY
(Prince, in Prince et al. 13)

2. CONSERVATION (Prince 22)

We know that **dreams** which are not even remembered may be not only conserved but may influence the personality during quite long periods of time for good or for ill. I have now a case under observation where an idea complex occurring in a dream persisted after waking as an **obsession**, and has continued as such as to the present time, a period of twelve years (P 25).

35:3.1 A great deal of nervousness, fear, worry, and even **obsession**, is found sometimes to have originated in connection with **dreams**.

Certain susceptible persons, when not sleeping soundly, become terribly frightened in connection with some dream; and on awaking suddenly, this fear is carried over into the waking state, accompanied by the physiological perturbations which usually accompany fright. Thus this idea becomes associated in the mind as the centre of that group of fear thoughts and ideas, so that in the future, if this morbid state of mind is not resisted and overcome, the memory of that dream or of experiences similar to those which have been imaged in the dream, will be sufficient to arouse all these feelings of fear and to reproduce the physical exhibitions of fright; and if this matter is allowed to go on and increase, in time it may give rise to a veritable obsession.

II: HABIT (Wells 16)

THE MOMENT CONSCIOUSNESS (Wells 24)

Cases of hallucination studied by Doctor Sidis show that oftentimes some forgotten psychic shock

is sufficient to give rise to the mental aberration.

This leads Sidis to conclude that

“hallucinations are *waking* dreams and that dreams are sleeping hallucinations” (W 24-25).

35:3.2 There are numerous cases on record in which some psychic shock, afterwards entirely forgotten,

has given rise to mental aberration and even insanity;

as some one has said,

hallucinations are merely *waking* dreams, while dreams were merely sleeping hallucinations.

Dreams unconsciously influence the mind. Although not remembered in the waking moments, they may, nevertheless, as indefinable mental traces, or predispositions, determine the association of ideas. Thus they may, in a perfectly normal way, affect behavior, and even the logical sequence of our judgments.

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:3.3 What has been said of the effect of dreams may also be said of the imaginations of our waking hours. They, too, may influence and direct both mind and body; and they may guide us in the way toward depression and disease, or into channels of happiness and health.

ASSOCIATIVE MEMORIES

[See Chap. 32 (“The Nature and Cause of Worry”), p. 350.]

35:4.1 As formerly noted, only animals possessing associative memories are addicted to worry.

The associations formed by ideas before they are finally deposited in the memory, have much to do with our future habits of thought and consequent modes of action.

The author some years ago had under observation a patient suffering from Jacksonian epilepsy, who frequently had attacks of post-epileptic insanity covering periods of several days. During this time, it was observed that certain ideas or emotions would almost always result in convulsive paroxysms and would usually be followed by an indefinite chronological recital of his life-experience, beginning at some certain point and continuing progressively until the next fit, thus demonstrating conclusively that certain ideas and actions were so associated in his mind and memory as invariably to result in the production of convulsive attacks when the patient was in this peculiar state of temporary mental aberration.

For a more complete account of this remarkable case, the reader is referred to Appendix B.

THE PSYCHOLOGICAL PRINCIPLES
AND FIELD OF PSYCHOTHERAPY
(Prince, in Prince et al. 13)

1. COMPLEX FORMATION (Prince 17)

[contd] It is a law that

associated ideas, feelings, emotions, sensations, movements, visceral functions of whatever kind,

tend, after constant repetition or when accompanied by strong emotion and feeling tones, and under other conditions, to

become linked together into a system or group

in such fashion that the stimulation of one element in the group stimulates the activity of the rest of the group.

Such a group is conveniently called a *complex*, and as such I shall hereafter refer to it (P 17).

The linking of function may be almost entirely of ideas, as is expressed by the well-known psychological law of “association of ideas.”

COMPLEX FORMATION

35:5.1 It is one of the fundamental laws of psychology that

our sensations, feelings, ideas, movements, and visceral functions—of any and all kinds—

when frequently repeated or when accompanied by unusual emotion,

become bound together—associated or grouped together

in such a way that the excitation of any one member of the group, sets in action all the others.

This binding up together of ideas and emotions, actions and memories, is known in psychology as *complex formation*.

It is dependent upon the ability of the mind to *associate ideas* and memories,

and is one of the links in the chain which explains habit formation.

Good complexes result in the formation of good habits of thought and action, while bad complexes result in bad habits of thinking and acting—

SOURCE

Its pathological manifestations we see in so-called **fixed ideas** or **obsessions** (P 17).

The linking again may be of physiological processes as exemplified by synergesis of muscular movements. This is seen in the linked combination of muscles used in **writing, piano playing,** skilled use of tools, and implements of games (golf, tennis, etc.) (P 18).

In [some] psycho-neuroses the syndrome may be made up partly of psychical elements and partly of physical processes. This is seen in psychasthenia,

where, for instance, fears, anxieties, scruples, confusion of thought, etc., are associated with all sorts of disturbances of the body,—

dizziness, palpitation, tremor, perspiration—the whole constituting a phobia or anxiety neurosis (P 20).

[contd] Now without pursuing these illustrations further, the point I would like to emphasize is that the **whole** process by which these functional syndromes are created is **educational**.

35: THE PHYSIOLOGY OF FAITH AND FEAR

worry, **obsessions,** or even **fixed delusions**.

35:5.2 In the normal man, the majority of these complex formations are healthful and useful.

Illustrations of such complexes, which consist both of memory of mental processes and of muscular activity,

are found in those exceedingly intricate complexes involved in **writing, piano playing,** and other delicate muscular movements

involving an intimate association of ideas and physical processes.

35:5.3 And so in neurasthenia,

certain ideas and thoughts may become illegitimately attached to or associated with certain physical conditions,

so that the thinking of these thoughts may result in the production of

dizziness, trembling, or palpitation of the heart.

This **whole** proposition is one of **education-repetition** of our methods of thought and modes of action.

SOURCE

[These synergetic movements are admittedly the result of education through repetition ... (P 18).]

The education may be unintentional, i.e., accidental, as in the hay fever neurosis and those resulting from continued auto-suggestion; or it may be intentional, as in Pawlow's experiments on the digestive functions (P 20).

The education of the mind and body depends upon the artificial synthesizing of functions into a complex adapted to an end or useful purpose. By the same principle functions may be synthesized by education into a complex which does not serve a useful purpose but rather is harmful to the individual. When this is the case we call it abnormal or a psychoneurosis (P 21).

[contd] From this point of view how inadequate is the allegation which we often see stated that there is no such thing as a functional disease (P 21).

35: THE PHYSIOLOGY OF FAITH AND FEAR

These unhealthy complexes may be formed as the result of persistent and long-continued misthought and wrong action.

On the other hand,

they may be formed wholly unintentionally or purely accidentally,

certain nervous persons associating certain ideas and certain acts without the least intention of so doing.

35:5.4 Therapeutic methods of complex formation, together with other procedures which can be utilized in the reeducation of nervous patients, will be noted later.

It might be well to note in passing that

abnormal complexes are the explanation of many so-called functional diseases,

while they certainly demonstrate the fallacy of all teaching which denies the existence of purely functional disorders.

SOURCE

We see [the linking of function] also exemplified within normal limits in so-called **moods**,

when certain large systems of ideas accompanied by strong emotion tones occupy the mental field to the exclusion of other systems which find it difficult to take possession of the field of consciousness.

When such moods are developed and intensified to an extreme degree

we have veritable pathological **alterations of personality**

and even, it may be, **multiple personality** (P 17).

The possibility of organizing physiological processes into memories by artificial means and linking them to psychological processes

is shown very neatly by the extremely important experiments of **Pawlow** and his co-workers on the reflex stimulation of saliva in **dogs** (P 18).

[See P 18.]

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:5.5 Complex formation further explains the peculiar and sometimes rapidly changing **moods** which some persons exhibit.

When the mind falls under the control and domination of a set of abnormal complexes,

the disposition and temperament are so largely and suddenly modified as almost to amount to a **change in personality**.

Indeed, these changing moods might very properly be looked upon as a mild form of **multiple personality**.

35:5.6 The physiological memory becomes bound up in these numerous memory complexes,

as shown in **Pawlow's dogs**.

It was necessary only to show the dogs **sand, bread, or meat**, when they began immediately to secrete a saliva which corresponded to the food or other substances seen.

That is, the sight, the memory, of an article of food resulted in producing the same quality of saliva that would be secreted if that food were actually in the mouth.

SOURCE

In man as an example may be cited the vesical reflex which may similarly, as is well known, be educated to react to the **sound of running water** (P 19).

In [the neurotic type of **hay fever**] the whole physiological group of functions composing the neurosis—lachrymation, congestion of the mucous membranes and erectile tissues, secretions, cough, dyspnœa, etc.,—are linked into an automatically working mechanism by repetition and excited by a stimulus from the environment, e.g., the **sight of a rose (which may be artificial)**, dust, sunlight, etc. (P 19-20).

[Compare P 28, re disease as a possible cause of disassociation.]

35: THE PHYSIOLOGY OF FAITH AND FEAR

This same memory association is shown in the common tendency of the bladder to empty itself when a person hears the **sound of running water**.

This may also explain why

the **sight of a rose (even a wax rose)** is sufficient to give some persons an attack of **hay-fever**.

DISSOCIATION OF IDEAS

35:6.1 It is entirely possible for a group or a number of groups of ideas to become so associated, established, and isolated, as to set themselves up in some corner of the mental domain as a new personality; that is, when the mental functions are not harmoniously and uniformly bound up and held together in the state of consciousness, or when as a result of disease, the continuity of contact, or the power of intercommunication is in some way interfered with or destroyed—we may then have exhibitions of that remarkable phenomenon, multiple personality. This, at any rate, is one of the well-known explanations of multiple personality.

[?]

35:6.2 It often happens that a man is called upon not only to experience the common warfare between the so-called carnal and spiritual natures, but he may also have within himself, apparently, two distinct personalities or minds—personalities which may be diametrically opposite to each other, and which may alternate in the control of his life. These conditions explain the difficulty some people have in controlling certain ideas or groups of ideas, which have taken fast hold of their minds. The methods of dealing with these conditions as well as the most interesting account of the remarkable case of Miss Beauchamp—who had four distinct personalities—will be found quite fully described in Appendix C.

3. DISSOCIATION (Prince 26)

35:6.3 Complete or partial dissociation of ideas coupled with irritation and undue activity of the sympathetic nervous system constitutes the explanation of hysteria,

Among the normal phenomena of dissociation are to be reckoned temporary and some permanent forms of forgetfulness,

while common, everyday forgetfulness

the limitation of the field of consciousness in absent-mindedness, moods, anger, and other strong emotional states and sleep (P 27).

and absent-mindedness

are illustrations and demonstrations of a mild degree and temporary phase of dissociation.

In the so-called **neurasthenic state** and **hysteria** dissociation plays a very important part (P 27).

When the conserved residua of an unconscious complex are stimulated, this complex becomes a conscious memory of which we are aware, but sometimes something else happens—it becomes a conscious memory of which we are not aware.... These are what are called subconscious, or better, co-conscious ideas, which means **ideas dissociated from, split off from the main consciousness** (P 28).

The ideas, like dreams freed from the control of the personal consciousness which has no appreciation of their existence or meaning,

take on a **distorted** form,

and when accompanied by emotions acquire all the characteristics of **nightmares**—

subconscious nightmares they may be called.... This is what is sometimes found in hysteria when they produce the so-called **hysterical crises** (P 28).

Now when this is the case such ideas often resemble dreams—**fixed dreams** (P 28).

Some form of dissociation is usually present in most cases of marked **neurasthenia**, while such a condition is usually to be found even in mild **hysteria**.

Certain **ideas**, emotions, and conclusions may become **detached from the mental stream of consciousness**

in the dream state.

These dissociated complexes

either as minds different from the old,

or as **distortions** of the old mind,

may obtain such control as to produce what in the dream state would be called **nightmares**,

but in the waking state, **hysterical seizures or delusions**.

Such a psychic state might be described as a case of **subconscious nightmare**,

or as a condition of mind in which the patient may be said to be suffering from **fixed dreams**.

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

A characteristic type [of dissociation] is functional amnesia

by which an epoch or a long period of time is blotted out of the memory.

You will recall cases where following an emotional trauma the preceding hours or days or months are forgotten. The experiences of this time cannot be recalled as memories;

but they are still preserved as brain residua,

for they can be reproduced by artificial means through hypnosis and other methods (P 26).

What has happened in such conditions is a dissociation between the systems of brain residua which correspond to the psychological experiences.

There is an inability to synthesize these systems into one personality and hence the amnesia (P 26).

[contd] Amnesia, of course, as a technical term, includes only ideas, but dissociated systems or complexes may include motor and sensory functions, and these we meet with as paralyses and anesthetics as observed in hysteria. That such dissociations are purely functional

This is probably the state of the mind which prevails when certain nervous persons are said to have brain storms.

35:6.4 Dissociation is the explanation of those interesting and remarkable cases

where long periods of time are literally blotted out of the mind—at least out of the conscious memory.

In those cases where the patient is unable to remember anything that occurred in his experience for a certain period,

it is known that

the memories of those experiences are really retained,

for they can be recovered in hypnosis,

but as they are dissociated from the memory images which are a part of his everyday conscious life,

they are apparently lost.

35:6.5 That the deformities and paralyses of hysteria are purely functional and due to dissociation

SOURCE

is shown by the fact that they can be produced by suggestion and removed (synthesis) by suggestion (P 26).

Here again we have a fact important for psychotherapeutics— ...

we have a means at our disposal for the resynthesizing of the personality, i.e., the restoration of the normal individual.

It is important not to lose sight of the fact that dissociation is a **function of the normal mechanism of the mind** and nervous system,

and is made use of in normal life for the adaptation of the individual to the constant and ceaseless changes of the environment.

It is the enormous exaggeration and **perversion** of this dissociating mechanism that constitutes abnormality (P 26-27).

[repeated from 35:6.3] Among the normal phenomena of dissociation are to be reckoned ... **sleep** (P 27).

35: THE PHYSIOLOGY OF FAITH AND FEAR

is shown by the fact that we can both produce and remove these symptoms by suggestion.

And right here is the secret of the successful treatment of such cases:

they can be cured

by building up new associations of ideas, new complexes, which shall be able to overpower and eject the old and abnormal association of ideas.

35:6.6 It should be remembered that in discussing and dealing with the phenomenon of dissociation we are considering a perfectly **normal process**.

Dissociation becomes harmful only when **perverted** or misused.

Normal **sleep** is probably due to dissociation,

resultant from the loosening of the physical contact between the processes of the nerve cells in the brain.

PSYCHIC INSURRECTION

4. AUTOMATISM (Prince 30)

35:7.1 Psychic insurrection, or automatism, is the explanation of how a group of mental habits may become so strong and individualized as to be able to control the behavior of mind and body, and thus to dominate a man and influence the formation of his character. When our mental habits become thus organized and employed they may be fittingly compared to a provincial rebellion in an empire. They represent certain groups of ideas which seek not only to free themselves from the sovereignty of the will—not only to be free and independent of all other mental processes, but ultimately to eliminate them, and so of themselves to exercise complete control. Thus it is that our habits first lead us astray, then assert their independence of our control, and subsequently establish a tyrannical mastery over us, over both mind and body.

So in establishing fixed habits of thought,

in forming deeply rooted ideas and points of view, beliefs, etc.,

we form complexes

which are capable of more or less autonomous action (P 30).

35:7.2 And so in the establishment of fixed habits of thought,

and in the formation of deep-rooted beliefs and vivid ideas,

we are unconsciously forming those complexes

which in time, if not carefully controlled, may secede from the commonwealth of consciousness and establish themselves in the role of psychic rebels—

become capable of more or less independent thought and uncontrolled habit.

SOURCE

In the mechanism of **normal** psychic life, automatism plays a much larger part than is generally realized.

This principle tends to the **economy** of effort (P 30).

In expletives and **explosive phrases** which almost unconsciously give vent to our feelings we easily recognize these language automatisms (P 30).

When psychological and physiological processes become disassociated, and thereby freed from the inhibitory control of the personal consciousness,

automatism is observed in its most highly developed form. The split off groups of psychological or physiological elements acquire what may be called a hyper-excitability and are capable of extremely independent functioning (P 30).

The **aim of psychotherapy**, therefore, must plainly be to **reassociate** the split up personality,

and to form such healthy complexes of ideas as will not stimulate the undesired complexes, but by their automatic activity will contribute to the well-being of the individual and adapt him to his environment (P 31).

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:7.3 Again, we are dealing with a condition which is **normal** to the healthy mind.

Automatism is simply a scheme of **economy** in expression,

an association of thoughts and actions into groups ready for immediate expression.

Certain **explosive phrases** and appropriate gestures always accompany the indulgence of emotional states of mind.

Accordingly,

when these same groups of associated ideas become more or less dissociated from the mainstream of consciousness,

they become capable of independent and mischievous action.

The **reassociation**, the subjugation, of these belligerent complexes or groups of ideas is the **aim of all modern methods of psychotherapy**.

EMOTIONAL ENERGY

5. EMOTIONAL ENERGY (Prince 32)

[contd] It is a fact of observation that intense sthenic emotions and feelings are accompanied by an increase of the vital functions

while, per contra, certain depressive emotions and feelings are accompanied by a decrease of the vital functions.

Further, it is generally recognized by psychologists that most, if not all, ideas have a feeling tone attached to them (P 32).

35:8.1 Excess of emotion stimulates the physiological functions to undue activity,

while depressive emotions produce opposite effects.

It is now generally recognized that every thought, every idea, is attached to what psychologists call a feeling tone;

that is, a given idea is always accompanied by a certain emotional phase.

35:8.2 Sometimes the intensity of our emotions is disproportionate to the importance of the idea; sometimes the emotion itself may be inappropriate to the content of the idea or the character of the external situation. For instance, one may abnormally derive distinct pleasure from self-mutilation; the emotion is then inappropriate to the situation. The repetition of such a connection creates a predisposition thereto, and it becomes established as a habit. In time, the emotions come to wear for themselves certain definite psychological ruts. With the increasing distinctness of the situation, or vividness of the idea, as the case may be, the emotional element may become exaggerated and enormously disproportioned, as seen in hysteria and insanity.

35:8.3 On the other hand—and here is a great opportunity for treating both psychic disorders and physical diseases—if the emotions of health and happiness, of joy and pleasure, can be associated with certain ideas, and those ideas are persistently expressed, it will readily appear that the establishment of these new habits of thinking will result in the establishment of more intensified emotions of happiness and health. These new complexes are able to arouse feelings of courage, energy, well-being, and capacity for work; whereas the old and depressive complexes never failed to originate feelings of fatigue, despondency, and indisposition for work.

Stating the same fact in another way, **exalting emotions** have an intense synthesizing effect

while **depressing emotions** have a disintegrating effect (P 32).

[See Chap. 29 (“Mental Medicine and Moral Hygiene”), p. 317.]

The point I wish to bring out into strong relief is that these principles or **tendencies** govern the **normal** functioning of the psycho-nervous system,

Exalting emotions exert an organizing and rallying influence upon the mind and body,

while the **depressive emotions** operate to disintegrate and disorganize the mind,

producing the so-called emotional trauma of the psychologists.

35:8.4 The field of emotional energy promises great things to the future of psychotherapy.

Herein is the explanation of the almost unlimited power of religious emotion—which, as previously noted—is able to appeal to the largest possible group of mental units, and exerts the greatest possible influence over the mental and emotional states.

Thus again, we are dealing with purely **normal** and natural psychological **tendencies**,

SOURCE

and that it is the **perversion** of these tendencies which constitute functional disease ... (P 33).

Conversely psychotherapy makes use of these same principles or tendencies

to re-adapt the individual to his environment, to re-educate him to healthy reactions (P 34).

PSYCHO-ANALYSIS IN PSYCHO-THERAPY (**Jones**, in Prince 107)

One complex of mental processes

is for some reason or other of such a kind as to be **inacceptable** to the main body of the personality.

The personality **fails to assimilate** it,

will have nothing to do with it, tries to forget it, to **submerge** it, to repress it.

35: THE PHYSIOLOGY OF FAITH AND FEAR

the **perversion** or misuse of which constitutes functional disease.

It is the purpose of modern psychotherapy to utilize systematically and scientifically the natural mechanisms of the mind;

in an effort to restore the psychic elements to their normal relationship to one another and to the mind as a whole, and thus contribute to the development of a strong mind and a healthy body, that is, to happiness.

PSYCHO-ANALYSIS, OR MENTAL DIAGNOSIS

35:9.1 It not infrequently happens that

some group or groups of ideas which become formulated in the mind,

for some reason or other, are **unacceptable** to the mind as a whole.

The personality—the mind—**fails properly to assimilate** this particular group of ideas.

The mind is active to subjugate these ideas and emotions—

it tries to **submerge** and suppress.

The repressed complex then takes on an automatic existence,

and acts as an irritating foreign body

in the same way as any physical foreign body that has not been absorbed.

From this point of view we may define the pathology of the psycho-neuroses

as a defect in assimilation (J 109).

The psycho-analytic method we owe almost completely to the genius of Professor Freud of Vienna, who in the past sixteen years has wrought it into an elaborate science ... The method is based on the knowledge that

the symptoms present in the psycho-neuroses owe their origin to

a conflict between two groups of ideas or mental processes which cannot be brought into harmony with each other (J 109).

Let me illustrate my meaning with a concrete instance.

But it often appears that

this temporarily suppressed and rejected complex has acquired the power and dignity of a separate and automatic existence;

and thus it continues to act the role of a mischief-making intruder in the commonwealth of the mind,

just as some foreign body would produce troubles in the physical organization.

And thus it would appear that many forms of psycho-neurosis, such as worry or obsession,

are indirectly due to this incomplete digestion, this crippled mental assimilation.

35:9.2 Professor Freud years ago called attention to the fact that

a great number of the common psycho-neuroses owe their origin to

a protracted conflict or disagreement between two groups of ideas or two inharmonious modes of thinking.

To illustrate this theory of the origin and nature of many of our mental difficulties, let us suppose that

SOURCE

A man conceives an attraction toward the wife of a near friend or relative, and in his imagination perhaps plays with the thought of what might happen were the friend to meet with a fatal accident (J 109).

If ... he regards the mere possibility of entertaining such a wish as a sin and a sign of the most desperate iniquity

he may refuse to own up to himself that he has ever felt it, even momentarily;

whenever the thought occurs to him he endeavors to put it from him, to get away from it,

in other words to *repress* ('verdrängen') it.

The complex here is not assimilated, it therefore continues to act, and the more the man strives to escape from it, the more hauntingly does it torment him (J 110).

If he honestly faces his wish and realizes its nature he will instantly see that, though possibly a perfectly natural one, it is of such a kind that for social and ethical reasons it must obviously be suppressed.

35: THE PHYSIOLOGY OF FAITH AND FEAR

a highly conscientious and religious person should passingly conceive the idea of committing some shocking crime.

The thought of this wickedness arises in his unconsciousness,

but it so shocks and horrifies his moral sensibilities that

he immediately represses and disowns the idea.

Every time this group of ideas arises in his mind he again promptly denies his responsibility therefor.

He resists, combats, *represses*, denies, and fights the idea,

and all the while his very mental warfare constitutes an ever-present source of auto-suggestion

which tends to grow stronger and stronger,

impelling him to do the very thing he is fighting to keep from doing.

35:9.3 The methods of psycho-analysis would suggest that

the tempted and tortured soul promptly recognize this wicked group of ideas as a dangerous intruder into an otherwise peaceful, well-disposed intellect, and that its existence be fully acknowledged.

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

If he adopts this healthy attitude he will probably think no more about the matter except in the most harmless way. The wish-complex is here assimilated by the main body of the personality (J 109-10).

Further, instead of making incessant resistance,

he should begin the process of full acceptance and immediate digestion and assimilation of the idea,

and then promptly and effectively eliminate the whole wicked thing from the psychic domain, leaving behind only the memory of having effected its overthrow and banishment.

35:9.4 The actual process of accepting, digesting, assimilating, and eliminating an undesirable idea is carried out somewhat as follows: First, confess, acknowledge the existence of the idea; face it like a man; do not shun, disown, or deny the thing. Second, instead of continually resisting the offending idea, cultivate, strengthen, and multiply the *opposite* groups of ideas—think opposite thoughts—until its psychic fellows, as it were, become sufficiently strong to swallow up the bad idea with their superabundance of good ideas. This is what is meant by the psychological term of digestion and assimilation; and then the bad idea becomes lost to our psychic view; it is eliminated. And is not this the very essence of that old philosophy of overcoming evil with good?

35:9.5 If these disturbing ideas be not thus permanently cast down and destroyed, they may linger for years in the marginal consciousness (the subconscious mind), from which point they are able to haunt, tempt, and torture their victims indirectly through dreams and by their continuous unconscious activities.

[See Chap. 33 (“The Cure of Worry”), p. 371.]

35:9.6 One of the factors in the successful practice of modern psychotherapy is the process of definitely locating these mischief-making, foreign groups of ideas which have not been taken up and properly assimilated by the whole mind; and it is this process of isolating and recognizing the precise and definite idea which is making trouble in the mind, that is known as psychoanalysis. It represents to the realm of mental disorders what definite physical examination and precise diagnosis does in the world of physical diseases.

It is impossible to deal with the underlying complexes, to discharge their pent-up affect, to render them more assimilable by the patient, unless one succeeds in this task [of determining their origin] and brings them to the full light of day (J 114).

Although most symptoms can be removed by other methods, such as hypnotism,

yet any one who has devoted much time to the study of these cases knows how great is the tendency to relapse, to recurrence, and to the appearance of fresh groups of symptoms (J 115-16).

The hypnotic state, for instance, may be utilized in the search for forgotten memories (J 112).

We cannot successfully treat mental disturbances without securing exact knowledge respecting their cause.

35:9.7 While hypnotism may apparently remove many of these psychic symptoms for the time being,

it is unable to effect a real cure.

Almost invariably they speedily return.

The only value of hypnotism in these cases (and even here it is of doubtful value) is that it sometimes assists in locating the group of ideas concerned in the process of mental diagnosis.

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

When the sufferers are of themselves unable definitely to locate the psychic origin of their trouble, it is sometimes found that in a state of hypnosis it is very easy to secure from them an exact idea as to the nature and extent of these psychic disturbers.

35:9.8 As far as the author has been able to observe, this is about the only useful purpose hypnotism can be put to in the treatment of psychic disturbances, and then its usefulness is strictly limited to the process of diagnosing the condition. Hypnotism will be more fully dealt with in another place.

This method of psycho-analysis is destined to become the great field of future expert work in psychotherapy; and it bids fair actually to accomplish the brilliant results which were expected of hypnotism alone, but which have not ensued.

The procedure introduced and developed by Freud is the one most generally used, and gives by far the most satisfactory results.

It is one of the ways of obtaining what is known in psychology as “free association,”

and is carried out by getting the patient to concentrate his mind on a given idea, generally one in relation to a symptom,

and asking him to relate in the order of their appearance the various thoughts that come to his mind (J 112-13).

Of far more value than hypnotism in this work of mental diagnosis is the method known as

free association of ideas.

This consists in suggesting a central idea

and then allowing it to call up its associated memories,

in this way seeking to uncover the real psychic source of the difficulty.

SOURCE

Other means of reaching buried mental complexes may briefly be mentioned. A study of various **mannerisms**, symptomatic movements and tricks of behavior, and slips of the tongue or pen, often reveals the automatic functioning of some repressed train of thought.

The **word-reaction association method** as developed by Jung is of the highest assistance, particularly in furnishing us with a series of clues to serve as starting points of future analyses.... Last but not least is the analysis of the patient's **dreams**, by means of the special technique introduced by Freud (J 113-14).

The [psycho-analytic] method is thus in almost every respect the reverse of treatment by suggestion,

although several would-be critics have naïvely exposed their ignorance of the subject in maintaining that the successful results are produced by suggestion.

35: THE PHYSIOLOGY OF FAITH AND FEAR

Much can also be learned by a study of the patient's **mannerisms**, conversation, and other personal traits,

not to mention his **dreams**.

For a further consideration of the subject of mental diagnosis by the **reaction method**, the reader is referred to Appendix D.

35:9.9 In conclusion, attention should be called to the fact that

psycho-analysis and reëducation are not founded on the great laws of suggestive therapeutics—

SOURCE

In suggestion treatment the physician adds something to the patient's mind,—confidence, belief, etc.,—and thus makes the patient more dependent on him. The psycho-analytic method ... enables the patient to disentangle confused mental processes, and, by giving him control over the disharmonies in the mind, leads him to develop a greater measure of self-reliance and independence. The training received by the patient is thus an **educative** one in the highest sense of the word ... (J 114-15).

[Source?]

35: THE PHYSIOLOGY OF FAITH AND FEAR

they are purely **educational**;

and while these methods have much that is in common with suggestion, they must be regarded as a distinct and separate phase of psychotherapy.

There can be little doubt that the great psychic upheavals which accompany religious conversions and similar mental revolutions do actually rearrange and realign many of these groups of ideas to such an extent that the sufferer not only becomes possessed of a new mind, in a spiritual sense, but that he literally has a new mind in the psychologic sense also.

SUGGESTION AND REEDUCATION

35:10.1 The power of suggestion and the principles of reeducation constitute the fundamental laws underlying all the various successful methods of treating psychic disorders. That this is true is evidenced from the entire philosophy and experience of mental healing.

VIII: PSYCHOTHERAPEUTICS (Wells 108)

Now if disease *sometimes* results from abnormal mental influences, what could be more rational than to expect cure by reestablishing the mental tone? The history of civilization is replete with instances of the application of this principle, tho it is only in recent years that we have come to recognize the underlying truth that “man is a suggestible animal” (W 109).

IX: THE PSYCHIC ELEMENT IN THE PRACTISE OF MEDICINE (Wells 115)

THE HIDDEN SUGGESTION (Wells 130)

CONCLUSIONS (Wells 134)

[contd] The **psychic element** is present in all therapeutics, even in surgery, refraction, electrotherapy, and massage (W 134).

[contd] It is *the* therapeutic element in Christian Science, mental healing, etc. (W 134)

It is certainly true that **man, in the highest sense, is a suggestible animal,**

a creature highly susceptible of education and reeducation.

35:10.2 The **suggestion** may often be **hidden,**

even as it is in the case of the regular practice of medicine, for it is undoubtedly true that the more faith the patient has in the drugs he takes, the more good he gets from them.

We have to recognize the **psychic element** even in the use of **electricity**, baths, and **massage,**

and, of course,

it becomes the exclusive element operating in the various cults of **mental healing**, including **Christian Science.**

SOURCE

[Quoting Dr. Richard C. Cabot:] “Why do people take ‘patent medicines’ and expect us to give them a drug for every symptom? They were not born with a desire for nauseous mixtures. They acquired it under instruction, ultimately our instruction.

From the patient’s point of view the net result of the doctor’s expensive visits

is too often a row of medicine bottles on the shelf.

The thrifty patient thinks he sees a way to get the net result of the doctor’s efforts without so much expense. Why not save the middleman, he says to himself,

and get the goods direct? So arises the habit of going to the apothecaries or to the ‘patent medicine’ vendors for a cure (W 135).

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:10.3 Suggestion-education is what led the common people into their disastrous patent-medicine habits.

They soon discovered that the doctor had a drug for every symptom, for every disease.

They observed that the final result of his numerous well-charged-for visits

was usually a row of empty medicine bottles sitting on the table;

and so instinctively seeking to obviate this expensive middleman,

they went direct to the drug store for their medicines,

and, after reading the literature and the rosy testimonials accompanying their patent remedies, they came to acquire great faith in the new medicine, took it, and usually got well.

35:10.4 But it is the reëducation of the will with which we are most concerned in modern psychotherapy. As the result of psycho-analysis, we are able quite accurately to locate the cause of the mental disorder.

Suggestion represents the general method of our treatment, while the reëducation of the will is the goal toward which we are steadily aiming, to enable the patient to become the master of himself, to reinstate the will in its place of sovereign ruler over mind and body. But more about both of these methods in succeeding chapters.

THE TREATMENT OF THE FATIGUE STATES

THE TREATMENT OF THE FATIGUE STATES (Waterman, in Prince 89)

1. PHYSIOLOGICAL FATIGUE (Waterman 90)

[F]atigue cannot be explained on the simple ground that the consumption of muscular substances alone produces exhaustion (Wa 90).

[W]e have also to recognize the rôle played by the action of the toxic products of oxidation accumulating in the tissue (Wa 90).

[T]he liberation of the poisonous substances into the general circulation

gives rise to the general sense of fatigue in the individual (Wa 90).

35:11.1 Physiological fatigue is explained by the fact that physical work actually destroys muscular substance;

and by the further fact that bodily activity results in the production of certain metabolic poisons of an acid nature,

which circulate in the blood

and tend to depress both mind and body.

Psychic fatigue is explained on the ground of

[Hodge] found that a comparison of nerve cells of animals killed in the morning with those of similar animals killed at the close of the day of activity, showed a diminution in the size of the nuclei with loss of the open reticulate appearance, and shrinkage in cell protoplasm with vacuolation and lessened straining power (Wa 91).

3. **PSYCHOPATHOLOGICAL FATIGUE**
(Waterman 94)

Patients suffering from this condition [so-called “nervous exhaustion”] ... have the psychological element of fatigue developed **out of all proportion to the physical** ... (Wa 96).

Frequently these patients have indulged in **rest for months, or even years,** without beneficial results (Wa 97).

It is an interesting problem for solution as to what takes place in those cases of pronounced fatigue in neurotic individuals, who at times are so quickly **relieved of the symptom by suggestion,**

the exhaustion of the energy granules found in the cell bodies of the neurons;

but independent of the combined physical and psychic fatigue which overtakes one as the result of a hard day’s work, we are frequently brought face to face with cases of **psycho-pathological fatigue**—

fatigue which is **out of all proportion to the preceding mental and physical exertion,**

and which is quite unalleviated by **prolonged rest.**

That these forms of nervous fatigue are artificial—really fictitious—is further indicated by the fact that

they can often be entirely **relieved by suggestion.**

35:11.2 It is evident that the fatigue of nervous prostration, neurasthenia, or brain-fag is due to changes which are wholly psychic. In the case of the neurasthenic, it is certainly due to the fact that the sufferer has formed certain adverse idea associations or complexes, to whose depressing influence this chronic state of fatigue must be charged. It is simply a case where the central idea in numerous groups has become an idea of fatigue; and as long as these convictions of weariness dominate the personality, both mind and body are doomed to suffer the tortures and handicaps of this continued feeling of weariness.

35:11.3 What takes place in the mind

as well as in those who are suddenly overwhelmed by a sense of exhaustion as a result of a nervous shock or a fright.

Surely such sudden and decided changes cannot permit an explanation on the grounds of any of the physiological causative factors of fatigue. Is it not that a synthesis takes place in the former, and a dissociation in the latter,

much as other manifestations of these processes may occur under similar conditions? (Wa 94)

in the case of the sudden and complete exhaustion which overtakes the patient, as a result of nervous shock or extraordinary fright?

In this case, the fatigue is probably best explained by assuming that the shock produces a state of comparative dissociation,

more or less resembling the psychic and nervous states which precede sleep,

a more or less complete breaking of contact between the neurons of the central nervous system, as well as a dissociation of idea complexes.

SOURCE

Personally I have used the conversation method practiced by Dubois (W 99).

This method, which has been termed the system of rational therapeutics, has for its aim

the education of the patient oftentimes through more or less Spartan discipline, and through the presentation of bare facts and truths regardless of the patient's attitude towards his own condition (Wa 98).

The earliest complete method was that recommended by S. Weir Mitchell, and has since been referred to as the rest cure (Wa 97).

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:11.4 The author has had the greatest success in treating these fatigue cases by the direct and honest conversational method, first recommended by Dubois.

This consists in

systematically and judiciously laying the real facts before the patient,

and while physical treatment, such as baths, etc., is administered to alleviate his symptoms, the real dependence to effect a cure is placed upon this suggestion and reëducation.

35:11.5 The so-called rest-cure is of use in some of these cases,

but the majority of neurasthenics are better helped by the work-cure, which will be presently considered.

If the confidence and coöperation of the neurasthenic can be fully secured, the progress he will make under a few weeks of treatment by these simple methods is sometimes phenomenal, provided the physician is wise and positive in his procedure. Much depends on the wise planning of the patient's regime, so as not to overwork him, all the while providing him with a reasonable amount of good and nutritious food.

SOURCE

The following cases are illustrative of the conditions which may be benefited by [Dubois'] methods (Wa 101).

[[*Compare:*] CASE II. ... A few years ago he was working very hard in college, and studying in a law office in addition....

... [O]ne evening when he arrived at his home ... he was suddenly overpowered with a sensation as if he were let down through a stairway ... From that night on, the feeling of exhaustion which had been increasing for a number of months became doubly strong ... In the mean time similar attacks of fear and unreality returned at various intervals ... (Wa 102-03).]

[[*Compare:*] CASE I. ... This tired feeling in the head soon gave way to a constant sense of pressure over the forehead and the vertex, which caused him much alarm (Wa 101-02).]

[[*Compare:*] CASE II. ... The following two years were spent in various sanatoria and retreats, the patient meanwhile getting no stronger, but more and more losing confidence in himself (Wa 103).]

[[*Compare:*] CASE I. ... After explaining in detail to him the nature of his condition and the factors which were helping to keep him from recovery, he was made to realize what his possibilities were, and how he must apply himself to gain his ends (Wa 102).]

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:11.6 We recently had under treatment an attorney

who had suffered three distinct attacks of nervous prostration.

He was scarcely able to leave his bed,

had distressing headaches,

and all the other symptoms of neurasthenia.

Three months of treatment in a well-equipped sanitarium had helped him but little.

He came to us for the purpose of continuing his baths and massage. After several weeks of this treatment, with but little apparent improvement,

we devoted fifteen minutes, two times a week, to a straight but graduated conversation-method of laying before him the real cause of his fatigue, and enlisting his mental and moral coöperation in its mastery.

In less than two weeks he began to gain in weight and to recuperate his strength;

SOURCE

[[*Compare:*] CASE I. ... [A]t the end of six weeks he was doing a normal amount of studying, and was rated among the first-class men in putting the shot and throwing the hammer (Wa 102).]

THE PSYCHOLOGICAL PRINCIPLES
AND FIELD OF PSYCHOTHERAPY
(Prince, in Prince et al. 13)

6. THE RELATIVE ADVANTAGES OF
EDUCATION IN HYPNOSIS AND IN THE
WAKING STATE (Prince 37)

As a matter of fact hypnosis is only necessary in a small minority of cases. In obstinate cases hypnosis has the advantage that, suggestibility being increased and antagonistic ideas being dissociated or inhibited,

the new ideas are more readily accepted and the complexes more easily and firmly organized (P 37).

[[*Contrast:*] It has been alleged that the therapeutic effects of hypnotic suggestion are but transient: that, if any benefit results from it, in a short time the patient will relapse into his former condition. Nobody acquainted with the facts could possibly make this criticism (Gerrish 70).]

[I]t must be evident ... that it matters little in what state these therapeutic systems of ideas are formed, whether in hypnosis or in the waking state (P 37).

35: THE PHYSIOLOGY OF FAITH AND FEAR

and at the end of four weeks he stopped all treatment, resumed his practice, and to all practical purposes was fully cured.

HYPNOTISM

35:12.1 The employment of hypnosis in psychotherapeutic procedure is with the idea of

increasing the suggestibility of the patient

and facilitating the formation of new and healthy complexes in his psychic life.

While it must be admitted that hypnosis does greatly increase suggestibility,

it has been found that this state is transient and the desired effects are not permanent.

It further appears that, when skilfully made,

suggestions are just as acceptable and influential to the waking mind as to the sleeping;

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

while the newer processes of reëducation and psycho-analysis can in no possible way be assisted by the employment of hypnosis.

Hypnotism has been enthusiastically tried—and been found woefully wanting. Its value is demonstrated only in certain rare cases, and in connection with perfecting the mental diagnosis in certain difficult and obscure psychic disorders.

THE THERAPEUTIC VALUE OF HYPNOTIC SUGGESTION (Gerrish, in Prince 49)

CORRECTION OF MISCONCEPTIONS CONCERNING HYPNOTISM (Gerrish in Prince 65)

35:12.2 The author has come to recognize hypnotism as having but little or no value in the practice of psychotherapy, nevertheless,

[contd] There is a multitude of errors concerning hypnotism, which are almost as prevalent among physicians as in the non-medical population, and a number of these will be stated and corrected (G 65).

there are certain misconceptions of this practice which should be set right in the public mind.

These wrong ideas of the nature and practice of hypnotism may be summarized as follows:

The hypnotist is not spiritistic in any sense of the word; he asks his patient for no faith, save that which every physician has a right to expect in any person who confides health and life and reputation his care (G 71).

35:12.3 1. Hypnotism is in no way related to spiritism and kindred cults.

Hypnotism is a phenomenon pertaining to natural law, and unconnected with spiritism; it is not the work of either bad spirits or good spirits.

SOURCE

[contd from four rows up] It is commonly supposed that a person **must lose consciousness** in the process.

In most cases the patient retains consciousness perfectly.... Brilliant cures are sometimes achieved with patients who are hardly made **drowsy** by being hypnotized (G 65).

It is a prevalent belief that only the **weak-minded**, or, at best, the hysteric, are amenable to hypnotic suggestion.

Nothing could be farther from the truth.

The experienced hypnotizer dislikes to deal with either of these classes of patients; he would rather for every reason have **strong men with cultivated minds and disciplined wills**.... The hypnotizer ... wants the intelligent co-operation of the patient, and this requirement is most difficult for the feeble-minded, the untrained, the heedless to meet (G 65).

Another mistaken notion is that only a minority of persons can be hypnotized.... The great majority of people of people can be hypnotized to an extent quite sufficient to make them susceptible to remedial suggestions (G 65).

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:12.4 2. It is generally supposed that a person to be hypnotized **must lose consciousness**,

but this is a mistake;

many practitioners of hypnosis seldom place their patients beyond that **drowsy** stage known as the hypnoidal state, in which the subject is really awake and conscious.

35:12.5 3. It is commonly believed that **weak-minded** people form the best subjects for hypnotism,

but this also is a mistake.

Strong-minded and well-educated persons, when willing, are most readily hypnotized.

35:12.6 4. While most people can be hypnotized if they are willing,

no person can be put into a hypnotic sleep against his will.

SOURCE

If it were practicable to incite to criminal acts through the agency of hypnotic suggestion, there would be no lack of examples to this fact; but in many years of observation not an authentic case of the kind has come to my knowledge (G 67).

Every real authority on modern hypnotism says emphatically that a suggestion that offends the moral sense of the person hypnotized is either disregarded, or has the effect of rousing the subject immediately (G 67).

FIFTH CONFERENCE: *The Higher Factors in the Re-education of the Nerves* (Huckel 167)

II: WORK AS A FACTOR IN HEALTH (Huckel 178)

It is healthful to work. But it must be reasonable work to be healthful. A most excellent rule for the division of the day is the ancient one, ascribed to Alfred the Great:—

“Eight hours for work, eight hours for play, eight hours for sleep.” That seems natural and sensible (H 178).

35: THE PHYSIOLOGY OF FAITH AND FEAR

35:12.7 5. Hypnotism cannot be used to compel persons to commit crime.

Hypnotized subjects will never do things which are contrary to the standards and practices of their moral nature.

THE WORK AND STUDY CURES

35:13.1 In these days we hear a great deal about the work-cure for neurasthenia and other phases of psychic disability. Great good is often accomplished by means of regular, systematic, and suitable physical employment for sufferers from these ailments. The work must be one in which the patient takes pleasure, and must not be too severe or too long continued. (See Fig. 33.)

The ancient rule of dividing the day

into eight hours for work, eight hours for play, and eight hours for sleep

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

The value of enjoyment on the physical side gained by self-forgetful work is well brought out by Forel, in his "Hygiene of Nerves and Mind." He says: "We must banish **pleasure-seeking** (but not pleasure itself) from our lives. Every pleasure cultivated for its own sake leads to ennui and disgust and injures the nervous health.

is difficult to improve upon.

Pleasure-seeking as such will not help these patients to any great extent.

Theatre-going and all such unnatural forms of recreation will not yield the desirable results.

And still again: "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion." That is, it is the life of **usefulness** that is the best life and the happiest (H 182).

It is the pleasure which naturally arises from having done **useful** work, or having accomplished some actual achievement, that strengthens and comforts the neurasthenic.

The wise man must have understood this when he wrote: **Wherefore I perceive there is nothing better than that a man should rejoice in his own works; for that is his portion.**

It is certainly a great consolation to these sufferers to come to know that

We ought to have as a constant mental background and spiritual stimulus the conviction that **God has given us work** to become the greatest joy of our lives (H 186).

God has given every man his work to do.

This spiritual foundation for our life-work is a great and helpful incentive to many neurasthenics; numbers of them have been entirely cured by taking up some special line of study in which they are interested, and which will not overtax their minds, such as botany or zoology. (See Fig. 34.)

RELIGIOUS EMOTIONS AND MORAL THERAPEUTICS

35:14.1 As noted in the chapter on mental medicine and moral hygiene, religious suggestions are the most powerful in most cases. It will not be necessary to repeat here the reasons, as they were fully discussed in the chapter referred to.

SECTION IV. MUSIC AS A THERAPEUTIC AGENT. (Winbigler 434)

[contd] It has been demonstrated that music has a wonderful influence on persons for good, and can be used as a most efficient substitute for drugs when applied for tonic, stimulative, sedative, or narcotic effects (Wi 434).

We will, however, call attention to the psychic value of music;

for it must be recognized that most of the suggestive influence connected with great religious movements is to be found in the music.

[contd] For instance, twenty-two nurses from different hospitals, were invited to a doctor's home in Brooklyn, N.Y., to be present at a musical recital.... Some of the nurses were provided with charts upon which they were to record the pulse-movements of their companions... [Etc.] (Wi 434).

35:14.2 The author has carried forward many experiments for the purpose of ascertaining the psychological and physiological effects of music.

SOURCE

35: THE PHYSIOLOGY OF FAITH AND FEAR

These are largely dependent on its associations, the general environment, the individual's appreciation of music, and also upon his personal associations with the particular piece of music under consideration.

While the personal element is largely concerned in determining the physiological effects of music, there are certain tunes and forms of rhythm which always stimulate the physical functions,

Two records were kept—that of the pulse beats and that of the blood pressure.

increasing the blood-pressure, the force of the heart-beat,

and the depth of respiration, as well as heightening the mental activities.

The latter record led to the conclusion that listening to a favorite musical selection may produce

35:14.3 We find that a certain piece of music will produce

in one person the effect of relaxation, whilst it may stimulate the heart action of another (Wi 436).

stimulating and exciting effects in one patient, while it produces sedative and relaxing effects in another.

35:14.4 Even in ancient times the psychotherapeutic value of music must have been recognized,

“David's music soothed Saul's melancholy. Clinias, Pythagoras' famous disciple, played his harp whenever his temper was ruffled. A lady of Rouen, in France, who lived to be 106, all her lifetime did never use the help of any physic, how great soever her infirmities were; but in all her hurts, disease, child-birth, and lameness, she only desired one who could skillfully play on the tambour and pipe instead of a Physician...” (Wi 438-39).

for David was employed to play before Saul when the latter found himself in bad humor.

35:14.5 From experiments made by the author and others who have worked in this field, it has been found that the general effects of certain well-known musical selections upon the average listener are as follows:

MUSIC WHICH IS GENERALLY
STRENGTHENING AND
STIMULATING.

Dixie.
America.
My Maryland.
Rock of Ages.
Yankee-Doodle.
The Old Oaken Bucket.
The Old Folks at Home.
My Old Kentucky Home.
Jesus, Lover of My Soul.
Nearer, My God, to Thee.
Listen to the Mocking-Bird.
Onward, Christian Soldiers.
Blest be the Tie that Binds.
All Hail the Power of Jesus' Name.
The Mighty Fortress of Our God.

MUSIC WHICH IS GENERALLY
WEAKENING AND DEPRESSING.

Ben Bolt.
Old Black Joe.
Old Cabin Home.
Stand up for Jesus.
Home, Sweet Home.
John Brown's Body.
My Jesus, I Love Thee.
Jesus, Saviour, Pilot Me.
I would not Live Alway.
We are Tenting To-night.
The Star Spangled Banner.
Depths of Mercy can Ever Be.
Do They Think of Me at Home?
Jesus, I My Cross have Taken.
Behold, a Stranger at the Door.

SUMMARY OF THE CHAPTER

1. Psychotherapy should not be confused with so-called mind cure. Psychotherapy stands for the systematic, scientific, and rational treatment of psychic disturbances in accordance with the laws of psychology and physiology.

2. False and deceptive thoughts may assemble in the mind and palm themselves off on a person's reason and judgment as being the real and legitimate offspring of *bona-fide* experience and mature reflection.

3. Not infrequently whole groups of thoughts, ideas, and memories become detached, lost from their fellows, and this unbalanced, one-sided, unhealthy, and perverted thinking.

4. The associative grouping of our memory images is a means of conserving them; and it often happens that the recalling of any single idea in a group will serve to arouse all the ideas, fears, and other emotions which were originally associated with that idea or experience.

5. The basis for much of our nervousness, fear, worry, and, even obsession, is sometimes found to have originated in connection with dreams. Dreams are also able unconsciously to influence the mind although the dream may not be remembered during the waking hours. Likewise, conscious and unconscious products of the imagination are able to exert a powerful influence over the mind.

6. Associative memory may be not only the basis for worry but it may also be an explanation of the rearousal of passions, such as anger, by the recall of certain ideas; and it may explain even the reproduction of those gestures which are characteristic of the passion.

7. This grouping or binding together of ideas and memories is known as complex formation; and it should be remembered that complexes may be either good and healthy, or bad and diseased. The latter leading to worry, obsessions, and even fixed delusions.

8. Illustrations of good complexes are the exceedingly intricate combined mental and muscular movements involved in writing and piano-playing; while a common illustration of unhealthy complexes is the fatigue, dizziness, and palpitation of the heart, so commonly associated with neurasthenia.

9. It is possible for a group or a number of groups of ideas to become dissociated in the mind, producing the common phenomenon of absent-mindedness; or, carried out on a grand scale, that extraordinary and unusual phenomenon, multiple personality. Forgetfulness on the one hand and hysteria on the other, are also practical demonstrations of transient dissociation.

10. In the mental realm we may have psychic insurrection or automatism—a group of ideas assuming an existence independent of the psychic life as a whole—tyrannizing over the mind with obsessions, and dominating the body by fixed and uncontrollable habits.

11. Every thought, every idea, is attached to what psychologists call a feeling tone; that is, a given idea is always accompanied by a certain feeling or emotion. These emotions may become disproportionate, misadapted, and so overdeveloped as to result in neurasthenia, hysteria, and even insanity.

12. The process of emotion-training is one of the great and promising fields in modern psychotherapy. Herein lies the most unlimited power of religious emotion-suggestion.

13. Psycho-analysis is the process of locating the exact mental cause of psychic disturbances; it is precise mental diagnosis, and further embraces the therapeutic methods of subjugating independent and troublesome ideas—the digestion and assimilation of rebellious and unabsorbed complexes. Its object is to facilitate the ultimate elimination of these mental mischief-makers.

14. An unacceptable or unacknowledged group of ideas in the mind sustains the same relation to the mentality that a foreign body does to the physical organism. Such disturbing ideas are seldom overcome by mere resistance. They are usually mastered by the methods of mental assimilation, after psycho-analysis.

15. Psycho-analysis and reëducation are not founded directly on the principle of suggestive therapeutics; they are purely educational. They are distinct and separate phases of psychotherapy.

16. The power of suggestion and the principle of reëducation constitute the fundamental laws underlying all the various successful methods of treating mental disturbances, as well as the psychic treatment of functional physical disorders.

17. The fatigue accompanying neurasthenia and following nervous shock, is neither a true psychic nor a real physical weariness; it is a psycho-pathological fatigue, a fatigue out of all proportion to preceding mental and physical exertion, and is properly and successfully treated by suggestion and reëducation.

18. Probably the best method of treating the fatigue states of the neurasthenic is the direct conversational method of candidly laying all the facts before the patient; depending upon suitable physical treatment, suggestion, persuasion, and moral therapeutics, to effect a cure.

19. But little place is assigned to hypnotism in modern psychotherapy. Its chief value is as a means of diagnosis in certain obscure psychic disorders. Hypnotism cannot be employed as a means of inducing innocent persons to commit crime or other immoral acts.

20. While some cases of nervousness and neurasthenia are greatly helped by the rest-cure, a larger number are benefited by the work-cure, and still others are greatly improved by systematic nature study.

21. One of the most powerful factors in psychotherapy is religious emotion—moral therapeutics. Religious emotions exercise a maximum influence on the average mind. Music exerts a varying influence on different individuals. Some tunes are quite generally stimulating, while others are usually depressing.