

The Evolution of Mental Healing

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THE EVOLUTION OF MENTAL HEALING.*

BY CHARLES F. PAINTER, M.D., BOSTON.

"THE Office of the Physician extends equally to the purification of mind and body; to neglect the one is to expose the other to evident peril. It is not only the body that by its sound constitution strengthens the soul, but the well regulated soul by its authoritative power maintains the body in perfect health."—Plato.

IN these words, nearly four hundred years before the Christian era, spoke one of the world's greatest philosophers. Up to his time and for centuries after there was no such thing as a science of medicine. The whole history of its practice, so far as it could be separated from priestcraft and sorcery, indicated the most profound ignorance of all those sciences which we now regard as fundamental for its practitioners. Psychology was an unknown science, at least under that name. Yet here is a man who grasped the truth of what we are now pleased to regard as one of the crowning triumphs of twentieth century medicine.

It has seemed to me that it might be profitable to review the development of the idea that Plato has enunciated in the passage just quoted, which idea is really the central one of modern psychotherapy. In much that I shall have to say there will be nothing new for most of you. There is, however, in the minds of both medical practitioners and laity much haziness as to just

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what relation mental therapy has to the treatment of bodily ills. Some are disposed to believe that it has no part in the treatment of any condition other than mental; imaginary if you please. There is a disposition on the part of medical practitioners to make light of any interrelations between mental and physical states which they need take cognizance of in treatment, though these very men doubtless recognize and will admit that treatment which they deem appropriate for the condition in question will be materially less efficacious if the patient is mentally depressed. This attitude on the part of the medical profession as a whole is due to a desire to avoid any implication of charlatanism but more particularly is to be laid at the door of the medical schools whose curricula have made no provision for instruction of such a character. It is but natural that the non-medical part of the community who look to the educated physician for their instruction in such matters, finding him either a scoffer or an ignoramus, should either adopt his views or go to the extremes to which an unbalanced enthusiasm has frequently led the founders of most of those cults, the tenets of whose belief rest upon psychic principles. It was Galvani, I believe, who said that "the two classes that impeded him most were the learned and the know-nothings." It certainly has been true of the development of the psychic side of therapeutics that its greatest opposition has come from these two classes.

The medical schools offer courses in therapeutics, in which the student is taught the sources, methods of preparation and the physiological action of numbers of drugs and is told of their applicability to certain diseased conditions but all who have been thus trained will admit

that in practice the proportion of such drugs used by those of the widest experience is very small indeed. Furthermore, comparatively few men of large practice in medicine realize, or admit if they take time to consider, how large a part of the good they do is dependent upon the exercise of therapeutic principles, which they received almost no instruction upon from their teachers.

The present day development of interest in psychotherapy is simply a revival in new form, fashioned to suit modern needs, of principles and practices which are very ancient. Psychology is today a science which has been very highly refined. We think we know more of the workings of the mind than we used to do. This is probably true. It is also true that the human mind today is not a different organic substance than it was at the dawn of history. It reacts and is reacted upon. Its behavior in different individuals is susceptible of the same vagaries of which it has always been capable. Present certain types of mind in these days with certain kinds of data and they will treat them as the same type of mind has always treated that kind of phenomena. Present-day environment and influences not in existence in the old days may exert some modifying effects upon the mind but the essential characteristics are there now as then.

There has always been a belief that mind and body exerted reciprocal influences upon each other. What more natural than that there should be those who thought on the one hand that the mind could dominate the whole being and on the other that there should be those who denied such an assertion. There must of necessity be at least two camps into which all men

are divided. Between these two positions there are those who espouse one side more strongly than the other or who have devised some special creed in an attempt to satisfy their own intellectual cravings. The practice of medicine can not be carried on in an ideally successful manner today unless the merits of this world-old controversy are duly appreciated. That they are being appreciated and this the more fully as time passes, is emphasized by many of the social movements of modern times, which are identified more or less closely with the medical profession.

A study, therefore, of the various phases of the development of the rôle which psychic influences play today in the treatment of disease would seem to offer an interesting field for study.

The early history of the art of medicine is replete with the strangest practices. Man was full of superstitions. In his effort to understand the phenomena of life he was constantly groping for answers to the many riddles that Nature was insistently propounding and his awakening intelligence was attempting to explain. At first purely a physical entity, an animal in every sense of the word, endowed with instincts but with very rudimentary reasoning powers, his first quest, after adjusting himself to his physical environment, was doubtless to find an explanation of whence he came and whither he was trending. Such a question propounds itself to us even in these days, coming up out of our subconsciousness unexpectedly and without reason and startling us by its very suddenness and preposterousness but leaving before we have had time to more than pinch ourselves to see if we are really here. With but little else to occupy his mind, what must such feelings

have meant to primitive man. It is no wonder that he tried many a profitless experiment and ran up many a blind trail in his search for the highway upon which we, his descendants, find it difficult enough at times to keep. The astonishing thing, as one reads of his wanderings after Truth and compares them with some of the vagaries of our modern search for a better light, is, that *we* have gotten no further after these hundreds of years.

Inspired by his belief in the existence of spirit life and feeling assured that if there were spirits there must be two kinds, one good and the other evil; one capable of rendering service and the other capable of inflicting harm, it was but natural that he should seek to appease the evil and reward the good. It was for this purpose or something akin to it that the amulet came into vogue. This was the earliest recorded attempt of primitive man to satisfy his psychic self in the treatment of diseases both in an endeavor to cure and as a means of prevention. Thus we see that very early in the history of medicine the preventive side was receiving some emphasis. The amulet often only a bit of stone or parchment sometimes of a certain kind, at other times of no particular kind, usually with simple hieroglyphics or later a few meaningless terms written upon it. This was attached in some way to the person and its efficacy in warding off the baneful influences of adverse spirits was firmly believed in. Amulets were of Egyptian and Chaldean origin and the word itself is derived, it is believed, from an Arabic term meaning "to carry." They were regarded by the Orientals as a sort of bond between the Protective Power that surrounded them and the creatures of the earth. The custom spread from

the Egyptians, Chaldeans and Persians westward. It was the custom for the Greek athletes to wear them in athletic contests. Origen (A. D. 186) says that at Athens, in his time, the sick commonly wrote certain characters on paper and attached these to that portion of their bodies supposed to be affected. Astrology by furnishing zodiacal characters to be affixed to amulets had much to do with making them popular in the healing of disease. In this use of amulets in the treatment of existing disease as well as on the preventive side of medicine the early peoples were giving evidence of the close association of primitive religious aspiration and the healing art. In those early times, as now, there were those who took advantage of the credulity of the populace and turned to their own advantage, either for pecuniary gain or to establish a reputation, the fundamental tenets of the current beliefs of the times. The study of astrology was merely a phase of the universal reaching out after an explanation of the universe, a desire to understand the mysteries of creation. Its study was abused and what was originally on a par with our own best aspirations became a sordid imposition upon the credulous, as it is even to this day. Astrology, which was primitive astronomy, or closely related to it, became from the earliest times the vehicle for the charlatan to employ in effecting psychic cures among those who consulted him, and the more abounding were the people in superstition, the more amenable were they to psychic suggestion through the medium of those versed in astrological lore. Many plants of medicinal value were so in virtue of their coming to fruition under certain planets and the preparation of the plant for its therapeutic use

must be carried out at just such a time with reference to the protecting planet's ascendancy. It is easy to see how it was possible to extend the astrological fancies and speculations of the times out over the meagre and unscientific medical data of the day. That we have not lost *all* faith in this phase of ancient medical practice is evidenced by the number of people who even now wear amulets about their necks, rings upon certain fingers and carry horse chestnuts in their pockets, not to mention many other acknowledgments of our belief in the occult.

Closely allied to the use of the amulet was that of talismans. These were supposed to bring good luck, preserve from illness and do many other things for their possessors. Their virtue was acquired through the observance of certain religious rites and ceremonies at the time that the talismanic characters were imparted to the parchment, bit of wood or other material employed for the purpose of conveying the talismanic influence. The chief distinction between the amulet and the talisman seems to have been that the former was provided to meet a particular emergency or exigency, generally to ward off evil, whereas the talisman was something that was carried all the time and exerted a more all-pervading influence both of a positive as well as of a negative character. The principle, however, which led to their use was the same as that which has been described above and indicates the same primitive relation between the inner workings of man's spiritual nature and his belief that there were spirits surrounding him, but outside of him, whose favor was to be courted in some way. They had the power to influence his bodily functions, to implant in him if he had gone that far in his knowledge, the

germs of disease and so far as he knew, these must be treated by spiritual methods, a species of psychotherapy.

A few examples of the uses of the amulet and talisman may not be without interest. There seems to have been few diseases that these tokens were not regarded as advantageous in the treatment of. Ague, calculus, whooping cough, toothache, scrofula, fevers, melancholia, hysteria, plague, headache and gout are among the more commonly mentioned by writers on these subjects in ancient times. Pliny taught for example that the longest tooth of a black dog cured quartan fevers. Pliny is also the author of the following amulet for the preservation of the eyesight:—"Take the tongue of a fox and hang the same about his (the patient's) neck; so long as it hangeth there his sight shall not wax feeble." Lord Chancellor Halton during one of the plague epidemics in England wrote to his friend, Sir Thomas Smith, as follows: "I am likewise, told to recommend my most humble duty to our dear mistress (Queen Elizabeth) by this letter and ring, which has the virtue to expell infectious airs and is to be worn between the sweet duggs, the chaste nest of pure constancy. I trust, sir, when the virtue is known it will not be refused for the value."

As late as 1845 in England an instance is cited of the employment of the corset lacing of the patient's godmother in a case of whooping cough. This was tied about the child's neck as an amulet. Animals, as well as human beings, were protected by their owners from distempers by the use of amulets.

The period of the amulet and talisman extended from the very earliest times down to the beginnings of the Christian era and these tokens

were in common use among all primitive people in one form or another. The Jews, the Babylonians, the Egyptians, the Chaldeans, the Hindus, the Chinese and the early Greeks were all given over to these forms of healing. Even the drugs they employed depended for their healing virtue largely upon the rights attendant upon either their preparation or their administration. In other words, their value to the patient lay in the appeal they made to his imagination, *i.e.* they were largely psychic. Healing by magic at the hands of physician and priest was common in this earliest period of medical history as has been shown by various of the Ebers papyri. These bear date of about B.C. 1552. Excavations at Epidaurus show that in Aesculapius' time (500 B.C.) miracle workings were ascribed by him to a demigod. The method of treatment was something on this order. The patients who were usually incurables were brought to Epidaurus laden with sacrifices. They were made to bathe in water from the holy well; certain ceremonial acts were performed over them by the priests of the temple during which they fell into a deep sleep. The son of Apollo appeared to them in their dreams, attended to their ailments and prescribed what sacrifices should be made to restore health. These rights were undoubtedly a species of hypnotic state induced by the priests during which suggestions were made to the sufferers which tended to establish right mental attitudes and to remove faulty associations. This method of treatment became known as "temple sleep" at a considerably later period, at a time when the priests of the temple of Aesculapius found it necessary, because the belief in miracles was beginning to wane, to study

how they might sustain the reputation of their patron saint and preserve the revenues of the temple. Large sums of money were often paid for such service. There is a record of a fee of \$12,000 having been paid the priests at Epidaurus by one patient.

Belief in demons, the evil spirits who must be propitiated or cast out, was general among primitive people and extended over into medieval times. Cuttin says that "the Greeks undoubtedly believed in demons, but different from the nations around them, considered the demons to be well-intentioned. Homer (1000 B.C.) speaks frequently of demons, and in one instance in the *Odyssey* tells of a sick man pining away, "one upon whom a hateful demon had gazed." Empedocles (490-430 B.C.) taught that demons "were of a mixed and inconstant nature, and are subjected to a purgatorial process which may finally end in their ascension to higher abodes." Yet he attributed to them nearly all the calamities, vexations, and plagues incident to mankind. Plato (427-347 B.C.) writes of demons good and bad, and Aristotle (384-322 B.C.), the son of a physician, speaks directly of "demons influencing and inspiring the possessed." Socrates (470-399 B.C.) claimed to have continually with him a demon—a guardian spirit."

The belief in demons necessitated some modification of the treatment of diseases caused by the presence of an evil spirit within the patient and this contingency was met by the introduction of exorcism.

The power of the Christian exorcists was shown by wonderful feats. Demons, which were sometimes supposed to enter animals, were expelled. St. Hilarion (288-371), we are told,

courageously confronted and relieved a possessed camel. "The great St. Ambrose (340-397) tells us that a priest, while saying mass, was troubled by the croaking of frogs in a neighboring marsh; that he exorcised them and so stopped their noise. St. Bernard (1091-1153), as the monkish chroniclers tell us, mounting the pulpit to preach in his abbey, was interrupted by a crowd of flies; straightway the saint uttered the sacred formula of excommunication, when the flies fell dead upon the pavement in heaps, and were cast out with shovels! A formula of exorcism attributed to a saint of the ninth century, which remained in use down to a recent period, especially declares insects injurious to crops to be possessed of evil spirits, and names, among the animals to be excommunicated or exorcised, moles, mice, and serpents. The use of exorcism against caterpillars and grasshoppers was also common. In the thirteenth century a bishop of Lausanne, finding the eels in Lake Lemane troubled the fishermen, attempted to remove the difficulty by exorcism, and two centuries later one of his successors excommunicated all the May-bugs in the diocese. As late as 1731 there appears an entry on the municipal register of Thonon as follows: '*Resolved*, that this town join with other parishes of this province in obtaining from Rome an excommunication against the insects, and that it will contribute *pro rata* to the expense of the same.'

In the New Testament numerous accounts of the casting out of demons occur showing how prevalent was the belief at that time in this etiology for disease. Treatment based upon such assumptions as to the cause of disease must necessarily be psychic, and the form of what

we should call suggestion was an exorcism. These were frequently couched in violent and in many cases offensive language, the more extravagant the terms employed, the more likely was the demon to be dislodged. As an example, I will quote only a portion of one : "Thou lustful and stupid one,—thou low sow, famine-stricken and most impure, thou wrinkled beast, thou mangy beast, thou beast of all beasts most beastly, thou sooty spirit from Tartarus, thou crocodile, thou lousy swineherd," etc. It would seem that no self-respecting demon would care longer to remain the object of such opprobrium. The psychic effect upon the host of demons so exorcised cannot be readily appreciated by us at this day but the effect was doubtless heightened by the surroundings and by the confidence that in that method alone was relief to be had.

The second period in the development of medical science extends from the commencement of the Christian era to about the sixteenth century. Hippocrates, whose time was from 460-375 B.C., did a great deal to relieve the practice of medicine from the trammels of superstition but great as his influence was, it could do but little in those times to cope with the credulity of the people and overthrow the authority of priestcraft. This period was one of absolute lack of progress in medicine and at the door of the church may be laid the blame. Dr. T. T. Munger, in his book "On the Threshold," alludes to the undeveloped state of medicine at this time in the following passage: "Aristotle outlined philosophy and morals in a way that the world accepts now but he did not know the difference between tendons and nerves. Rome had jurisprudence before it had a physician, using only priestcraft for its healing. Cicero was the great-

est lawyer the world has seen but there was not a man in Rome who could have cured him of a colic. The Greek was an expert dialectician when he was using incantations for his diseases. As late as when the Puritans were enunciating their lofty principles, it was generally held that the King's touch would cure scrofula. Governor Winthrop of colonial days treated small-pox and all fevers with a powder made from live toads taken in an earthen pot in the open air."

The substitution of the names of the saints for the constellations of the zodiac may possibly have marked an advance in psychic influence over disease but nevertheless they stood in the way of any medical progress until after the 16th century had come in.

Before speaking further of this second period of medical history I wish to refer to the subject of charms as being still another phase of the ancients' appeal to psychic methods in the treatment of diseases. The word is of Latin derivation, *carmen*, a song. The carminative drugs are soothing in their effect and some of the charms frequently used were incorporated in little songs. They were closely allied to amulets in that they were used to avert evil by counteracting baneful influences. Most anything would do for a charm and nearly every known disease has been treated by them. They were particularly serviceable in nervous disorders. The waters of certain pools or wells which had been consecrated by saints or holy people were regarded as charmed and bathing in such waters was credited with remarkable cures. The entire setting for such cures as were made were entirely favorable for their being effected. Faith to believe that the saint whose aid one sought could effect the cure was

all that was needed to bring it about. Paracelsus early in the 16th century said of cures brought about in this way: "Whether the object of your faith is real or false, you will nevertheless, obtain the same effects. Thus, if I believe in St. Peter's statue as I would have believed in St. Peter himself, I shall obtain the same effects that I would have obtained from St. Peter himself; but that is superstition."

Having passed into the era of the Christian religion, we leave behind the amulet, the phylactery, the talisman and the charm, all of which as we see brought about whatever benefit they secured to the sufferer by means of suggestion. This was the age of the Crusades when the entire world of that time was engaged in various enterprises of a religious nature and the whole psychic side of mankind was keyed to a high pitch of suggestibility. Instead, therefore, of the above described tokens available for bringing about cures, we find a great traffic in relics procured in the pilgrimages at various holy places. Portions of the true cross, bones of the Saints and Christian martyrs, filings from the chains that bound Peter and Paul when in prison, Christ's and the Virgin Mary's tears, nails from the fingers and toes of the Saints. Pope Gregory I. regarded these iron filings from Paul's chains fully as efficacious in the cure of disease as the bones of the saints.

Enormous numbers of people made yearly pilgrimages to the shrines of saints and they did this in place of resorting to any other treatment. St. Dominic, St. Bellinus and St. Vitus were in great renown for the cure of particular diseases. Faith in the efficacy of shrines still persists and patients in great numbers visit Lourdes in France and St. Anne de Beaupre in

Quebec annually. In 1908 George Berkin published a book in defense of the Catholic belief in the authenticity of the cures wrought at Lourdes. This shrine has been in existence since Our Lady of Lourdes first appeared in 1858 to three young French girls. One of these girls was highly impressionable or suggestible, and acting through power given her from Our Lady of Lourdes, she was enabled to heal multitudes of people who made pilgrimages to the shrine. From 1867 to 1903 there were 4271 pilgrimages made to Lourdes, totalling 387,000 people; 292 of these pilgrimages came from outside France.

It became easy for kings who governed by divine right to delegate to themselves the power of curing disease by the laying on of hands. King Pyrrhus and Vespasian are said to have wrought cures through the medium of their actual contact with the sufferer. In England the practice commenced with Edward the Confessor and in France with St. Louis. Laurentius, physician to Henry the fourth of France, states that Clovis I, 481, was the first to practice the Royal Touch. It was chiefly serviceable in epilepsy and scrofula. William the Third of England gave up the practice and about this time the populace commenced to question the authenticity to a king's claim to reign through divine right. In an epidemic of smallpox in Naples in 1865 King Victor Immanuel practiced something analogous to the royal touch. This is the last record I could find of a king's exercising this prerogative.

A practice that was closely allied to the king's touch was the hallowing of "cramp rings" which were worn upon the fingers to ward off disease and prevent cramps. For 700

years belief in the royal touch and the efficacy of cramp rings held sway but it is evident that the people, as the general level of their intelligence was raised, realized that these practices could not do all that was claimed for them and consequently they no longer put the faith in them, which constituted their sole virtue.

We now come to a later phase in the development of psychic treatment and that is the theory of magnetism. In the 16th century Pomponatius was the first to declare that there was a means of curing diseases through animal magnetic influence. Von Helmont Kenelon, Digby and Robert Fludd continued along the lines suggested by Pomponatius but it was not until the time of Mesmer (1734) that the theory received its most perfect development. The principle that Mesmer employed was the same as the Aesculapian Priests at Epidaurus used when they induced the temple sleep and is but little different from the methods employed today by those who practice hypnotism. The influence of Mesmer and his school upon the evolution of psychotherapy was simply that they paved the way to a better understanding of the keynote of all psychic influence, and that is suggestion. Mesmer and his teachings were the subject of scientific investigation in France and the report was adverse. He retired to his own country, where he died in 1815. In France, however, though they had repudiated Mesmer and his teachings, have risen up those who have carried its principles to their most practical as well as scientific application. Liebault, Charcot, Janet and Dubois have made practical that which was originally regarded as pure charlatanism.

A later stage in the employment of psychic influences in the healing of the sick character-

ized some of the revival movements of the 18th and 19th centuries. In the course of these religious movements when the enthusiasm was at its height the revivalists were frequently besought to exert the power of healing which it was thought they must possess as an attribute of their divine power. There were those who wandered about from place to place; those who established homes where patients were housed; some founded metaphysical sects; some anointed with oil, whereas others relied wholly upon prayer. All, whatever their method, employed suggestion as the basis of their treatment. John Wesley (18th century) and Charles G. Finney (1820) both employed at various times in their careers at the height of the religious excitement attendant upon revivals, the power of exorcism to drive out insanity or what was classed at that time as insanity, and reported remarkable successes.

The number of those who have attained some celebrity in the organization of quasi-religious movements, a function of which has always been the relief of bodily suffering, is very great. It will be enough to recall the names of a few of those in modern times. Cullis and Simpson at Old Orchard have held a camp meeting every summer, at which healing under the stress of some sort of psychic uplift has been practised. The Holy Ghost and Us Society organized at Shiloh, Maine, by the Rev. F. W. Sanford has dabbled to a considerable extent in the healing of the sick. The Mormons employed anointing, laying on of hands, prayer, consecrated cloths and handkerchiefs in the treatment of disease. Elder Smith performed numerous well attested cures and even extended his claims to

the setting of fractures through prayer and anointing.

Schlatter came to this country from France in 1891 and for a time had quite a following because of his miraculous cures. In Denver, where he attained his chief fame, he would treat as many as 600 cases a day and people by the thousands often surrounded his house, having come, many of them, from great distances. His method was by prayer followed by the assurance of relief within a certain time.

The name of Dowie and George O. Barnes complete the list of those who attained any particular notoriety in this connection and bring us down to the particular movements of our own times, viz. Christian Science and the New Thought. Both of these movements had their origin in the teaching of Phineas Parker Quimby, 1802-1866. He first became interested in mesmerism about 1840 and later developed a method of mental healing of his own. In his own words, in a nutshell is expressed again the keynote of all psychic treatment in its latter day interpretation:—"My practice is unlike all medical practice. I give no medicine and make no external application. I tell the patient his troubles and what he thinks is his disease; and my explanation is the cure." Mrs. Patterson, later Mrs. Mary Baker Patterson Eddy, was a patient of his for a functional nervous disorder and as a result of her association with him during his treatment, she became so impressed by the truth of what he taught that she became the founder of the present Christian Science Church, having a following of intelligent people who are firm believers for the most part in the truth of the founder's beliefs. To some of us it is difficult to understand a good deal of the text

of "Science and Health" but that there is in it the essentials of psychic treatment there can be no doubt and that such treatment can affect directly those conditions which we denominate functional and in many cases bring about a complete change and may even to some extent influence, in an indirect but wholly tangible fashion certain organic troubles, there is no reasonable ground for doubt. Here again without hypnotism the Scientist seeks to implant in the patient right lines of thought and seeks to eradicate all others and this he does by suggestion. "People may become possessed," as someone has said, "without reason of an unalterable conviction." The attempt to fix an idea in the mind without reason may serve as a definition of suggestion. (Bruce.) On such an hypothesis a good deal of the teaching of Christian Science is understandable. Münsterberg after a long psychological analysis of the account of a remarkable cure described to him by a Christian Scientist, takes occasion to comment upon it in the following terms:

"The unprejudiced psychotherapist will be perfectly able to find room for such cures and if it is the duty of the scientific physician to make use of every natural energy in the interest of the patient's health, he has no right to neglect the overwhelming powers of the apparently mysterious states. The psychotherapeutic energies which work for real health, outside of the medical profession form a stream of vast power but without solid bed and without dam—that stream when it overflows will devastate its borders and destroy its bridges. The physicians are the engineers whose duty it is to direct that stream into safe channels, to distribute it so that it may work under control wherever it is

needed and to take care that its powerful energy is not lost for suffering mankind."

It is just here that the medical profession has been lacking in taking cognizance of the psychic side of their patients and the founding of all the cults herein referred to has been the direct result of this failure on the part of that body of men upon whom it should naturally have devolved. Perhaps nothing has served to so open the eyes of physicians to their responsibility in this matter as the organization of the Emmanuel movement by Drs. Worcester and McComb. In brief this is an attempt to supply to those who are suffering for want of it, the psychic uplift which will enable them to put themselves en rapport with their environment, to open the channels through which the aid they need, whether physical or mental, may find entrance. In other words, to realize that state which Shakespeare seems to have sensed long before the word psychotherapeutic was known, when he said in substance that "the cure of our ills more often lies within ourselves than rests with Heaven."

Tedious as has been this review of the various manifestations of the appeal to man's psychic nature of an attempt to find relief for his ills it seems to me to bring out at least one prominent fact and that is that an entirely wrong emphasis has been laid by physicians upon that part of their therapeutic armamentarium which deals with psychic treatment. Too much stress has been laid upon physical and drug therapy. A relationship between bodily functions and mental attitudes which has been well recognized by everyone has been ignored when it should have taught us, long before it did, to endeavor to influence the bodily functions through mental suggestions. That the sorcerers, the charlatans,

the astrologers and every other sort of fakir should have employed psychic influence, with a modicum of success, constitutes a reproach to the intelligence of a so-called learned profession.

I believe that it is now being so recognized by those to whom it is a reproach. We are witnessing the organization of many medico-social movements in these days, the object of which is to give opportunity for the exercise of many means for the alleviation of suffering, which though not perhaps primarily psychic, yet afford an occasion for the employment of psychic influence never before brought consciously into play in the treatment of the diseases in question.

A simple example of this might be cited in the treatment of pulmonary tuberculosis. Formerly the sufferer from this malady was a social outcast. He was transported to regions where climate was relied upon to effect the cure. He was isolated in many cases from all home ties, friends or relatives. He was segregated with others in the same or often a worse condition than himself. The wholly incurable were mixed in with the probably curable and only the buoyancy of temperament that a merciful Providence supplies to these sufferers made life under such conditions possible for them. We recognize now that the companionship of one's fellows, home surroundings, diversions of one sort or another adapted to the physical capabilities of the patient, combined with those physical features of treatment tending to fortify one's bodily strength are of more avail than *any* change in climate.

A recognition of this principle of treatment in chronic medicine has made it possible to erect the Robert Brigham Hospital, a hospital designed for the study and treatment of any and all chronic diseases and that on a foundation

which was to provide a home for incurables. Could anything be more depressing to one who in adult life is overtaken by a disease whose chronic character incapacitates him for work, throws those dependent upon him on their own resources for their support or makes them dependent upon charity and yet is a disease that does not possess the merit of being capable of killing him? And what has been the answer that the medical profession has had to offer to such a sufferer? Only a few drugs producing at best a benumbing effect and, if the physician was honest to himself and his belief, an absolutely bad prognosis. Many a case of this sort has fulfilled the predictions of his medical attendant because that attendant had no idea how to supply him with the psychic treatment that would have enabled him to get the upper hand of his physical ills. The chronic rheumatisms are not all curable by any means in all stages of the disease but many of them are and the psychic part of their management is of as much importance as any other feature.

If I have succeeded in bringing to your attention some inkling of what psychotherapy is in its present-day interpretation, or if I have shown how it is at last coming into its own; how from the dawn of history to the organization of the Emmanuel movement mankind has been attempting to find a rational psychotherapy and has been blocked in its attempt by various causes; if I have contributed in some slight fashion to clear away some of the mists which have so long befogged the understanding of this subject by both laity and medical profession, I shall be content.