

RATIONAL PSYCHOTHERAPY.*

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Introduction.—The intimate relation of body and mind has been a problem for students of all centuries. In various phases it has entered into the superstitions, mythologies, medical treatment, literature, religion, and practical life of all recorded time.

It has remained for workers of the present decade to satisfactorily outline the scope and limitations of the power of the mind in dominating or influencing the body, and to dignify these relations as a special branch of science. A new and definite department of therapeutics has been developed, and languid indeed is the physician who is not rousing to an interest in psychotherapy.

The better medical schools are organizing special courses of psychology and founding chairs of psychotherapy in recognition of the admitted value of mental healing. It is well that our profession is turning an enlightened attention toward this subject, which has so long been the stronghold of medical ignorance and the citadel of quackery, and all too long have the untutored and credulous been victimized through equally ignorant or unscrupulous treatment. While much progress has been made in developing a pure psychotherapy, many problems remain unsolved, though physicians as a class have been slow in keeping abreast of the recent rapid advances in both its theory and application.

Limits of Psychotherapy.—The rank absurdities which have been propagated under the name of mental healing have most naturally rendered unthinking physicians intolerant of the whole subject, and this very attitude of thoughtless impatience has caused countless sufferers to turn to, and not infrequently be

benefited by, the half truths upon which false psychotherapy is based.

Treatment by psychotherapy of fractured bones, errors of refraction, obstetric accidents, dental caries, physical deformities, hemorrhages, intestinal volvulus, scabies, cardiac dilation, asphyxia neonatorum, or any one of the long list of the mechanical interferences with physical life or comfort is but knavery, gross ignorance, or brainless, heartless fanaticism. Psychotherapy is useless, helpless, hopeless in the face of mechanical disorders.

The line cannot be so clearly drawn when we consider that longer list of human ills resulting from chemical damage. To treat burns, strychnine poisoning, acute uremia, smallpox, diphtheria, scarlatina, tuberculosis, hydrophobia, articular rheumatism or septic peritonitis by mental therapy will ever be quackery and all too frequently murder. But even as mental states are constantly modifying heart action and vaso-motor activities, so is the glandular system of the entire body subject to psychic influence. The dry mouth of acute dread, the moist eyes of sympathy, the dripping brow of mental agony attest this and physiology has long since demonstrated the power of the mind over gastric, hepatic, intestinal and renal activities, while much evidence is available, indicating a close inter-relation between the mind and that vitally important group, the ductless glands. Hyperthyroidism unquestionably increases nervous irritability, but the influence of mental ease and tranquillity, growing out of an earnest faith, has often resulted in a marked subsidence of the symptoms of excessive thyroid activity. We must realize that the still semi-mysterious chemical reactions, the product of the tireless human laboratory, are constantly influenced by and are in part under the control of the emotions.

As we approach that growing list of human ills termed psychic, it is but reasonable to feel that errors in mental hygiene should be productive in causing its disorders, yet even in this disease group it is necessary to look carefully into the influences of the body on the

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mind before relegating all mental disorders to mental errors. States of delirium are most frequently of toxic basis; the depressions of the climacteric grow out of perverted internal secretions or general nutritive alterations, while many of the insanities are likewise produced. Pictures of hysteria, so perfect as to deceive the very elect, frequently mask the early stages of cerebral tumors. A large percentage of neurasthenics are anemic, half-starved sufferers from chronic intestinal self-poisoning, secondary to colon bacilli infection of the duodenum and its tributaries, the well-known green bile intoxications. So we must be ever alert and neglect no physical or laboratory scrutiny which may reveal a damaging organic basis for the patient's disturbance. Nor dare we ever presume upon psychotherapy, even in the most susceptible, to neutralize physical damage and chemical injury with their protean and multitudinous symptoms. If our mental therapy is to be rational, it must concern itself with other causes and irritants than these.

Nor have we far to look to find the long, black list of psychic toxins which have infected man's mind since Cain's jealousy made murder possible. Every form of hatred, antipathy, hostility, malice, contemptuousness, animosity, abhorrence; anger, with its ill-visaged crew, revenge, resentment, rage, irritability, frenzy; cowardice, with irresolution, the yellow streak, the sense of insecurity, panic, apprehension, timidity and suspicion, with mistrust, skepticism, vagueness of thought, fickleness, hesitancy, inconstancy, pessimism; despondency, gloom, hopelessness and the miserable children of worry, the blues, bad spirits, perplexity, annoyance, depression; melancholy, with all the variations of remorse, anguish, regret, dishonor, self-reproach, self-condemnation, dissatisfaction, disappointment, heartache, a gnawing conscience—these and more illustrate those emotions which, singly, or in pairs, or in some lives in dire combination, acting through the sympathetic nervous system, more

or less definitely, but none the less certainly, damage man's health.

Four hundred years B. C. the philosopher Plato said: "The trouble with the physicians in these times is that they pay too much attention to men's bodies and too little to their minds." And it is even so with a good many physicians today, who class this long, unhappy list of man's ills as by-products of physical states, and do not realize the fact that as often the physical states are secondary to these disorders of emotions and attitude. These are the foes, the truly worthy foes, against which psychotherapy may be honorably and legitimately directed.

Until very recent years, the limitations of our knowledge gave rise to a changing succession of false psychotherapies. Mankind was groping in the darkness of ignorance for the causes and nature of even the simplest diseases. Unending indeed has been the struggle of the human mind through all history to find the true mental healing. The demonology of the benighted ancients, the astrology of the Arabians and Egyptians, the Temple Sleep of the Greeks, a self-hypnotism in which the priests dreamed the proper medicines for the sufferer; Pagan superstitions and Oriental sophistries, idol worship, the incantations of the medicine man, the untold sacrifices of human and animal life, the belief in amulets and charms and holy relics, the visiting of shrines, the laying on of hands, and nominal praying in the form of repetition of holy words and phrases, indicate some of these efforts. During more recent years mesmerism and telepathy, clairvoyance and spiritualism, magnetic healing, hypnotism, suggestion, persuasion, patent medicines, placebos, quack doctors, Christian Science, electricity, hydrotherapy, homeopathy and mechano-therapy all exist because they approximate more or less the truths of psychotherapy. Nor should this interesting list be closed without calling attention to the present-day plight of the average practitioner. Even as the Old Man of the Sea entwined his legs about the neck of Sinbad the Sailor, un-

til that poor mariner was in despair of ever loosening his vital grip), so has the fetish of medical therapeutics fastened itself upon the wisdom of our profession until we seem helpless in its grasp, and we blindly dole out elixirs and tonics and stimulants and sedatives for heavy hearts and sick souls, with wisdom equaling that of the Fiji doctor's efforts to scare away the evil spirit of fever by the beating of tom-toms. No intelligent, sane person questions the efficiency of medicine, but no wise physician today depends upon it where psycho-therapy is needed any more than he employs a bread and milk poultice to reduce a dislocation.

Abuse of Psychotherapy.—While many of our profession have been slow to turn away from their abject servitude to drugs, it has not been so with numbers of the shrewd and unscrupulous, and there has been such a perfect deluge of psychotherapeutic pretenders as to well-nigh frighten the conservative practitioner from any association with the obnoxious subject. Some of these abuses require more than a passing word.

Nearly a century ago, the misuse of medication reached such a degree that homeopathy was born—a wholesome, helpful, constructive protest against the damaging medication of the day, and for many years homeopathy, with its emphasis on diet and nursing, grew in usefulness in spite of its absurdities of *similia similibus curantur* and the thirtieth attenuation; for its teachers and followers were inspired by the first fundamental element in all psychotherapy—faith. And this mental quality proved sufficient to relieve the ills of many thousands of nervous sufferers.

A generation since, Charcot developed in his picturesque and dramatic clinic hypnotic treatment and for a decade or more the nervous of all classes received benefits from this combination of faith and the injection of another's will. Hypnosis is a strikingly distinct form of psychotherapy, but it is only a half truth. Hypnosis reaches only the symptoms of the disorder and not its cause and is as void of

science as the use of acetanilid to reduce temperature in typhoid fever.

A step in advance of hypnosis was the substitution of persuasion for suggestion. Like suggestion, it devotes its efforts to the removal of symptoms, but better than suggestion, it utilizes faith and demands an active application of the sufferer's will.

And then a great cult was born—Christian Science—and Christian Science has been an untold blessing to many, many thousands, even as it has been a most deserved rebuke to the non-development, one-sidedness and prejudices of medical practice. Through its teaching, with the powerful appeal to the religious nature, its followers have multiplied from among that rapidly growing class of modern neurotics, lacking exact knowledge, ruled by their emotions and not the children of reason; recruited from those sufficiently ignorant to accept the slogan, "all spirit and no matter," sufficiently credulous to deny the flesh and its ever-present sensations, sufficiently un-Christian to repudiate the crucifixion and agonies of the cross. What more strongly emphasizes the need for truly educative psychotherapeutics than that fanatical faith which now counts its disease-proof adherents by the hundreds of thousands? In true psychotherapy, it is not blind credulity or fanatical negation, but intelligent faith which is the essential factor.

Faith cures and Dowicism were but nineteenth century expressions of the old providential idea of disease and cure, which in all times, in more or less enlightened forms, has been one of the blessings and one of the cheats of religion. These cults relied upon the patient's faith in the divine, disregarding or ignoring the physical and chemical laws of health and sickness.

Today the medical world in general, and the psychotherapeutic world in particular, are keenly interested in the school of Freud. Long have clear-minded analysts realized the power of the persistent idea in influencing psychic disorders. Very ingeniously, and with great patience and skill, Freud has shown that dur-

ing the development of the human mind, in its efforts at homogeneity, many disturbing elements enter which are replaced, distorted, subjected to substitution, conversion or sublimation. In other words, the mind seeking harmony and comfort has various mechanisms and defenses for caring for irritating mental content, even as the tissues will wall off an infection to keep it from damaging the entire system, so well that even the brain substance may retain for many months an encysted infection. According to Freud's conception, many are sufferers from irritants thus unconsciously hidden in their mentalities, so that years after a moral injury, for instance, active, damaging, emotional reactions will occur in the presence of certain sights, sounds and sensations, and yet the patient be so far removed from the original damage as not to recognize the immediate cause of the disturbing reaction. Much light has thus been shed upon several forms of nervous disorders. It is now recognized that a large percentage of hysterical manifestations are but memory sensations divorced from the original damage, expressed by pains or discomforts or perverted feelings, recurring time and again as the result of sight, sound, ideational or tactile association.

As a practical outgrowth of this work, Freud has developed the truly helpful form of mental examination, psycho-analysis, by which through word association, the nature of the patient's reactions are ascertained with almost mathematical accuracy and the instinctive defenses ascertained. New associations are then formed until through careful, patient, really scientific effort the old mental hurt is brought to the surface and ventilated—the so-called mental catharses, not unlike probing, discovering and excavating a pus cavity. Unfortunately, this splendid work has been marred by its author's insistence that all these mental hurts are sexual in nature. While that primitive instinct has unquestionably, through prudishness, false modesty and sanctimoniousness, been handled with an almost criminal

ignorance in our system of education, and while no careful observer questions its fundamental and potent influence upon human life and character, still, in the face of the vast number of other causes for fear and hatred, enmity and jealousy, of despair, remorse and cowardice, it is truly an astigmatic vision which sees in this great subject, Freud's conclusion, that "in a normal sexual life no neurosis is possible."

There are several helpful forms of therapy which owe their existence to the large amount of faith possessed by their adherents and the moderate physical benefits derived from their use, benefits not to be ignored in the conflict with disease. Hydrotherapy at one time was vaunted as a cure-all for the neuroses. It is helpful in so far as it inspires faith and through the definite and powerful circulatory influences resulting from its application. Allied to this, though much less beneficial, is electrotherapy. Long and tense has been the fight of its adherents for supremacy. Electricity cures the nervous sufferer in proportion to his faith in its effects. In addition, it possesses certain chemical and mechanical influences useful in a limited class of disorders. Osteopathy has received deserved recognition, because in a large number of psychic sufferers it was infinitely less damaging than drugs, while in its passive manipulations, with the frenzied faith of the manipulator, it has roused lazy muscles, loosened up stiffened joints and sent sluggish blood bounding. Thousands of the rich idle sick, daily piling up the toxins of inactivity, are given a temporary new lease on life and a few quaffs more of comfort, through the vertebra-adjusting, muscle-stretching, nerve-vibrating inaccuracies of osteopathy.

We have seen that in man's world-old struggle for health one psychic element has ever been dominant. Faith is the magic word which explains countless mysteries, unaccountable cures, sudden recoveries; reveals the power of the ignorant priest, the charlatan, the quack of all ages; faith has transformed the most repel-

lant substances into healing charms; faith has made the hair of the dog the cure for his bite; faith has transformed certain letters, dates, combination of numbers into potent charms for health; faith has made the child born in a certain horoscope immune to a select list of diseases. The cures through faith have enriched thousands of shrines and bedecked with unspeakable wealth the dummy figures of departed saints. Faith has made the coffers of the patent medicine man to groan with fullness; faith has cast away a forest of crutches, banished myriads of pains; faith has blessed more lives, faith has saved more sick souls than any other single influence. Faith is the foundation of psychotherapy, false and true. Saint and sinner, sage and simpleton, derive equally the benefits from this mental attitude. Faith acts helpfully whether its object is true or false, worthy or unworthy, scientific or fanatical; faith makes man stronger, happier and healthier and should be his normal state. Faith is opposed to, and in proportion to its strength, neutralizes and dissipates the paralyzing, disheartening, disease-producing ravages of fear.

Rational Psychotherapy.—The day has come when the disturbing, damaging, damning influences of moral injury upon the physical and mental man are to receive that same earnest, patient, sane investigation and treatment by scientific minds as bacterial infection or tissue new growths. We have seen the almost irresistible influences of faith, even though its object is irrational or dishonorable, and while we recognize it as an indispensable essential to wholesome mental healing, we realize that other elements are essential. Faith in the false is in the end damaging. The young mother, under the spell of her belief that all disease is error, may resist medical treatment during the early hours of her diphtheria, possessed of the calm assurance that there is no such thing, and she and her young child will die as surely as though there had been no Christian Science. Faith must attach itself to truth, the true food of the mind. Ignorant enough we still are

along many lines, but no day passes now that science does not wring from the eternal definite knowledge of some new truth, which becomes a part of its equipment in the fight for life.

He who is to apply the benefits of mental treatment must of all men be true. Deception, pretense, assumption, preventable inaccuracy of any nature reduces the psychotherapist to a charlatan. If to faith on the part of the patient in the best truth we know is added the will, which perseveres, we have the three essential elements of rational psychotherapy.

In the large number of those who are suffering from disintegrating and demoralizing moods and attitudes, those who are victims of corroding ideas, recognized or hidden, in that long, grim line of modern sufferers, the neurotics, useful activity has ceased to inspire normal, wholesome, stimulating, emotional reactions. The merchant dreads the thought of tomorrow's rush, the click of the typewriter sets the stenographer's nerves on edge, and the minister anticipates his Sunday work with an unexplainable depression, while the mother thinks of the return of her children from school with almost aversion, or the wife feels revulsion in response to her husband's affection. Action and reaction are out of joint, the duties and normal pleasures of life have become dreads, aversions, fears or disgusts and the emotional tone is perverted. Too frequently, in the same life, those acts which are in the end damaging, are followed by certain comfortable, satisfying emotional tones which make them a pleasure. The neurasthenic gluttonizes in the face of his weakened digestion; the sallow, pale-faced spinster drains cup after cup of her increasingly strong tea; the tense professional man is only comfortable when attached to his cigarette; the spoiled neurotic loses all pleasure in normal life and finally derives almost satanic satisfaction in spitting out meanness and the cheap sarcasms of perverted irritability. These are but examples of an endless variety of changed feeling tones so constant in the nervous, and the essence of a true psychotherapy is to dissociate the agreeable

feelings from the injurious acts and to restore the normal feeling tone to those activities which are constructive. When this is done a great burden of the world's sickness has been rolled away.

Faith, truth and genuine will development constitute the trinity which makes possible permanently constructive psychic treatment. All of the long list of the false forms of healing will, when tested by this ideal, show a deficiency in one or the other of these elements. Unfortunately, this perfect therapy can no more be acquired by the reading of text-books than can the manual dexterity of the ophthalmic surgeon.

The many miracles by faith have caused too many of us to expect to attain results through the miraculous. Truth demands attention to other elements of man's nature than his credulity. Truth demands an intimate knowledge of his physical mechanism and the needs of his psychical actions and reactions as well as the reality of his moral strength and weakness; truth demands that the defect, whether physical, mental or moral, be rationally, and oftentimes sacredly, investigated and the remedy prescribed. Faith and truth, potent and seemingly irresistible as they are, must be held true to themselves by a perseverance which can only come through the developed will.

And so scientific mind cure is a higher development of the art of medicine, useless when separated from a definite knowledge of man's physical needs, demanding an adequate, practical psychological training and still imperfect until it recognizes and understands and can estimate the moral hurt.

The application of this thesis may be illustrated briefly through a few cases:

K. F. entered the hospital from his home in the Middle West for a definite period of treatment. He was 32 years old, had received his B.A. degree from Harvard nine years previously and had inherited large wealth. His occupation was a nominal secretaryship to a large financial corporation. He had married two and a half years previously and undertook treatment only because of his devotion to his wife. He had no hope of being per-

manently benefited. His father had died at 49 of cirrhosis of the liver, his mother at 26 of tuberculosis. Four generations on his mother's side and two on his father's had used alcohol to excess. The patient was first intoxicated when he was seventeen and a half years old. His sprees increased until for five years he had averaged three pints of whisky a day. He was a man of unusually well-developed physique, weighing 200 pounds and nearly six feet in height. He was heavy featured, with red face and soft heart. Taste and smell had been gone for a year; pupillary reflexes were sluggish, deep reflexes diminished, the morning nausea marked and the foul breath of alcoholism present. He had had two attacks of delirium tremens. On the way East he drank most recklessly and was practically comatose from alcohol upon admission. A frank attack of delirium tremens supervened and for several days he was a very sick man. Under hospital control his habits, food and exercise were directed into normal channels, while the usual tonic treatment given such cases resulted in a rather rapid response.

The man had an unusually bright intellect, but when he was finally able to give his history and was questioned as to his ideals and plans he expressed a definite belief that he was practically foreordained to die an alcoholic, as had his father and his father's father and his mother's father. He said he had studied the laws of heredity and alcoholism, and that there was no escape for him. His was a case of reckless despair. Incidentally, for his wife's sake, he would like to live a few years. A full statement was made of his physical condition and the damage which had resulted from his abuse of alcohol. With equal care the mental analysis was made and the strength and weakness of the psychic elements made clear; especially was his need of will development emphasized. His attitude to life and need for faith, for hope and for confidence in his own inherent good were forcefully pictured. Then came the assurance that the matter was not out of his hands, but with his new knowledge inspired by a living faith in the goodness which he loved in his wife and daily cultivation of self-denial and the gratuitous doing of the difficult that his years of dark despair, through his mistaken belief in the inevitable power of heredity, could be mastered. So inspired, this young man did his part. He had come to stay six months. At the end of a little over three weeks he announced his acceptance of these new conceptions and asked for his parole that he might demonstrate the strength

of his will with the aid of his faith in the truth of his release from fatalism. And so in a comparatively few days, through a mental change, this man turned from the life of a hopeless sot to an active, energetic and useful man of affairs and has so continued for over three years.

Miss D. was an orphan at eight. Six years were spent in a poorly equipped orphans' home. She was then taken into the childless home of a high school teacher, where she did house work, went to school and was taught instrumental music. While her life was not unhappy with her foster-parents, the narrow, almost mean atmosphere of the orphanage was continued in the small, uncharitable talk and table gossip of a home with very common ideals. The girl's naturally vicious nature was repressed, particularly as she matured, became more attractive and realized that she was the object of a certain dislike and jealousy from her foster-mother. In this atmosphere, penniless and dependent upon the caprices of the household, she lived till she graduated from the small town high school. She then taught school until she had sufficient funds to take a year in music. Later she secured a position in a small denominational preparatory school. An attack of appendicitis, an emergency operation, an uncomfortable side for three years, a second operation to relieve the adhesion, and still Miss D. considered herself in good health. Next year a new principal came to the school. The two women did not agree, they were distinctly incompatible, socially, and had not a little friction in their work.

Miss D. was quite dependent upon her position, therefore, upon her lady principal, but her dislike grew until she became almost intolerant of her presence. Hand in hand with this growing dislike developed a series of physical disturbances, gradually creeping numbness of various parts of the body, attacks of "air hunger," increased exhaustibility and seeming inability to take sufficient muscular exercise, while her teaching tired her inordinately. She was given the stock course of tonics, the inevitable strychnine, and finally referred for treatment. At this time she was 31 years old, fairly well nourished, sleeping well, appetite good, bowels regular, and disclaimed any known cause for her increasing weakness. She was started on rest treatment, and while she improved physically, nervously she remained thoroughly on edge; in fact, her nervous symptoms increased. Recognizing that there must be some hidden mental irritant, a psychic analysis was undertaken, which soon disclosed her antagonism toward her coworker. This antagonism had

grown out of jealousy of the popularity in which the principal stood in the eyes of the school and resentment to the devotion which she received from the patient's favorite pupils. As the patient was a woman of Christian faith, though in the face of her early life her ideals were not fine, still she responded to the assurance that her hatred was her sickness. Her attitude toward her school, her fellow-teacher and herself was made clear through straightforward but kindly explanation and she expressed a desire to get right with her enemy. At the first opportunity she confessed the whole wretched story and asked pardon, which was freely granted. That day sunshine came into her life and with it physical comfort. And so, through a revelation of the truth, faith in the right and the will to do the hard thing, further medical treatment was rendered unnecessary.

Mr. C. W. was a youthful giant of nineteen, the son of a well-to-do German who brought up his boys under the military style of the fatherland. Instant, unquestioning obedience was the rule in that home. In fact, for years the father had so perfectly developed this idea that he always carried a whistle; one blow meant the oldest son, two the next and three the third, and for years when that whistle blew twice C. W. dropped whatever he was doing and ran dutifully to say, "Yes, father." When he was fourteen a boy visitor one day witnessed the whistle performance, and, as the boys went down town, he remarked, "Your father calls you like mine whistles for the dog." That instant resentment was born in that boy's heart, and for five years he never heard the whistle without an increasingly ugly reaction. But all of this was hidden, not even confessed to himself, in his father's successful livery business. In order to help in some building he one afternoon took one of the better horses to drive down to the wharf. His father definitely ordered him not to take the horse on the wharf, but the boy was in a hurry and disobeyed. Unfortunately, the horse's hind legs went through a rotten plank and he saw the fine animal struggling, with every probability of permanent damage. In his excitement he grabbed the horse's hind quarters and alone lifted him out of the hole. The horse's legs were skinned and an explanation must be made to the father whom he so feared and whom he had disobeyed. He had eaten rather heartily of a clam dinner. Very soon after the horse was rescued he was seized with acute nausea and vomited freely. Immediately after reaching home a sud-

den attack, convulsive in nature, caused the physician to be called, who diagnosed ptomaine poisoning and gave him an emetic and cathartic. This was the first of a series of seizures, increasing in severity, which were treated by morphine, hyoscine and sedatives. The boy at times was extremely violent and was removed to the city hospital, where during one of his attacks the resident physician, attempting to restrain him, was knocked down, the city fire chief, who happened to be visiting in the hospital, rushed to the doctor's assistance, as did his chauffeur, and were separately floored, and for the time the boy was in entire possession of the corridor. Nurses, orderlies and all who were able to move did so. His mother alone could control him.

In great distress, his father brought him to Asheville for treatment. On the trip he had been thoroughly narcotized and entered the hospital semi-delirious from morphine and hyoscine. The history was frankly suspicious and a tentative diagnosis of hysteria was made. The father was told to destroy the whistle and hereafter to treat his son as a biped, after which he was sent home with the assurance that the patient would probably not have more than two attacks. Everything was quiet for several hours, the patient being placed in a room with ordinary protection. Suddenly he jumped up, made a pass at his attendant and went head first through a window, carrying sash and light wire screen. His attack was on, and for several minutes he was all three well-trained attendants cared to handle, but was duly transported to an absolutely bare, thoroughly protected room, where, with an indestructible blanket, he passed the night entirely alone. The next morning he was shown how for years an increasing rebellion had grown in his heart, augmented daily by his father's thoughtless bullying, and how finally, in the midst of the emotional intensity incidental to the horse accident, he had let go and all the accumulated antagonism stored in his marginal consciousness had revelled in active, forceful explosions, smashing, fighting and working physical damage to their infinite relief. As this analysis was made the patient manifested an intense interest. He was assured that he was in no danger physically, that he was not suffering from any form of brain disease or meningitis, which diagnosis he had overheard a nurse make but simply hysterical outbreaks. Told that he would be left absolutely alone for twelve hours after each explosion, he realized that he was now up against it and could only beat the air of his protected room. Finally he was promised that after three days without disturbance, and with

manly co-operation, he would be returned to his old room and freedom. Truth inspired faith and the surroundings stimulated his will. His recovery was thereby in a few hours practically assured. He has been a perfectly normal boy since. His father in a kindly way made things right, for the abuse of his authority and unconscious enmity has been replaced by genuine friendship.

CONCLUSION.

And now as precise methods are entering into the domain of psychic therapy, accurate results may be expected in the treatment of that unending list of physical disorders, which are but the discordant music wrung from a responsive body, through the touch of the fingers of a disordered mind. Scientific psychotherapy is not an exclusive system of healing; it is merely a department in the development of modern preventive and curative medicine. Psychotherapy should be associated with mental and physical and moral hygiene, with proper medication, with productive occupation, with wholesome scientific dietary, and helpful hydrotherapy. Still, as it touches the true man, not the machine, but the master, it has in it that which should inspire our highest, noblest, truest and best. Psychotherapy is the medicine for sick souls.

THE NEGRO, A PUBLIC HEALTH PROBLEM.*

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In presenting this paper I wish at the outset to state that I appreciate fully the magnitude of the subject as well as my inability to more than touch upon certain points to which the attention of the sanitarian is most frequently directed. Throughout what follows it will be quite evident that my object has been rather one of query and suggestion than of solution.

It must daily occur to the Southern health

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