

only "mental processes," which are the result of or are dependent upon bodily conditions.

For the student interested in mental problems, the simile has been advanced that the Mind is a constant running stream of consciousness, like a mighty river, which occasionally flows in a narrow channel, when the current runs faster; this is the case sometimes with the active human mind. If we could picture for one moment the river Thames as frozen solid from its source to its outlet, and we were to divide it across, say, at Blackfriars Bridge, then if we could turn up each divided end and look at it, we should get a view of our consciousness at a particular time and place; but if we were to contemplate the whole course of the river, then we should have the whole human mind during any one lifetime. This analogy, however, leaves out the tendencies of the mind, but from the above remarks it will be noted that consciousness may not be coextensive with mind, because there are unconscious phenomena that must also be included in the term. The psycho-analytic school of physicians appeals, in treatment, exclusively to the unconscious factors of the Mind, and neglects entirely any bodily condition, any emotional or any cognitive factors, nor does it make any appeal to the conscious Will; whilst the other school, and may I add, in my judgment, the more reasonable, base their treatment upon an appeal to all of the three elementary units through suggestion, persuasion, and re-education.

In order to throw some further light upon the treatment of mental and nervous disorders, an appeal has been made to philosophy—which is the science that unifies all the others—to explain, if possible, *the ultimate* nature of the Mind and its relation to the body; but this, unfortunately, is the proverbial appeal to the blind man to look for a black hat in a dark room, the hat in question not being there. At any rate, philosophy merely states that mind is something opposed to matter, that it is something outside matter yet able to exercise power over it. Leibnitz believed there were particles of mind (physical monads) acting everywhere upon material atoms, so that mental states were ultimate units analogous to material atoms—hence the terms mind-dust and mind-stuff formerly in use.

In recent philosophy, the tendency has been towards an idealistic use of the term mind, to consider action as caused by physical antecedents, and that mind was something transcending matter and apart from it yet in it. As to the relationship between mind and body, this has always excited curiosity and wonder, and several theories have been propounded to account for the phenomena. One theory is the dualistic, which assumes that mind and matter are two real forms of existence, yet connected either through an interaction of one upon the other or as cause and