

to which he responds by calling out what occurs to his mind immediately and without thought—say he replies *Germany*; then the word *activity*, to which he replies *war*; and *battle*, to which he replies *Ypres*; then *sound*, to which he says *shell-explosion*. From these replies the questioner, who has measured the reaction-time, concludes that the patient has in his mind the fear experienced at the effect of high explosives in the battle of Ypres. This is only a crude illustration, for psycho-analysis includes many other points, among them the interpretation of dreams and the exploration of hidden desires lying in the unconscious mind. In this way is discovered the connection between outward symptoms and their inner, deeper meaning with their proximate cause or causes, which, when realized, are brought before the patient's conscious mind and then reasoned with and put out of the mind so that they cease to act as the unconscious cause of his nervous or mental state. This is the explanation of the psycho-analysis, but neither the method nor its justification are universally accepted. There is a very strong opposing school, and we shall refer to the subject later.

It will be seen from the description given above, that Mind implies the sum total of all conscious processes experienced by any person; but there are, in addition, in every individual mind certain tendencies or dispositions which are inherited, and certain others that are acquired through past experiences during infantile and child life. Two aspects therefore enter into the conception of Mind: first, the immediate conscious processes; and, secondly, the various conative tendencies to act. The latter may not involve actual consciousness, so that we have, broadly speaking, subjective consciousness, when everything is conscious, and objective consciousness, viz., things realized by the mind, which include the dispositions, inclinations and tendencies that are unconscious, yet which definitely affect the flow of mind, and without which the mind would not be what it is. This part of the mind has, of late years, received unusual attention at the hands of those who practise what is described as psycho-thearpeutics.

It may be added that the theologians have further and extended views of the Mind, insomuch as they add to it the soul or spirit. The former they regard as a permanent immaterial something, some kind of unity behind the phenomena of mind which may be compared to the ether, and through which mental processes act, or something like a chair or table, yet immaterial, upon which mental processes rest. The word spirit is used either as synonymous with soul or as some higher part of the mind, which permits the expression of the religious faculty or the higher ethical ideals and aspirations; but we have no proof of these, and so far as we know, speaking psychologically, there are before us