

trayal of the interests of the rank and file been consummated.

These appointments could not have been made, and this power grasped by medical and lay members on the nurses' professional body, to the upkeep of which they contribute nothing, without the participation of the College Matrons on these Committees.

The situation is not one which is likely to be long tolerated. The writing on the wall is clear: "Weighed in the balances and found wanting."

PRACTICAL PSYCHOLOGY. THOUGHT TRANSFERENCE.

All sending out of thought, determined or involuntary, is primarily thought transference, whether by speech, by symbols such as the written or printed word, pictures, or by silent thought vibration; and the impression made by thought depends on its intensity. We are immersed in an ocean of thought, waking or sleeping. Our desires, our actions are moulded by it, for good or ill according to the selection the Self makes. When we merely drift idly on the thought-currents around us we are at the mercy of whatever evil we may chance to encounter. Should such evil gain admittance to our minds and finally result in disaster many of us are disposed to regard it as fate. But it is only the latter in the sense that when in ignorance we yield to evil influences the Self needs the painful experience which follows in order to become wise on that particular point. Or if we yield in full knowledge, through indolence or desire, the lesson must be driven home once more to make us remember. In Emerson's phrase, Character is Destiny; and character is moulded by the quality of the thoughts we receive and foster in our minds.

The work of a nurse entails continuous recognition of the destructive force of thought on three planes of existence, physical, mental and moral. Some have realised the healing power of beneficent, rightly directed thought, though this can only be projected from a trained, well-controlled mind, as indefinite, casual thought carries no power with it.

There are two kinds of thought receptivity, one the result of weakness, the other due to deliberate reception of the higher influences the mind meets. Minds ordinarily vigorous often become feeble and more receptive in a weak sense during illness, and this condition accentuates the importance of both harmonious and inharmonious thought in the patient's surroundings. Though a vague thought when good is helpful it represents only a fraction of the help that may be given to a patient by thought sent to him from a strong and steady mind, to which distance is no barrier, particularly in those cases which result from bad habits such as drink or drugs. Nothing can be gained by an attempt to control the patient's will, because though in this way one bad habit might be cured, the evil tendency which first caused it will only be directed to some other outlet. The aim should be to arouse

the intelligence to action; to purify the emotions. The best method is to lay before the patient clear mental images of the evil results of his weakness. This can be more effectively done when he is asleep. By this means he may be enabled to grasp ideas and, with further help, to carry them out and so to find a cure. A protective thought of concentration and intensity will act generally. Strong thoughts of peace or consolation create an atmosphere of serenity about the object of the thought.

The mind responds to those thoughts which correspond to its own nature, and needs training in the habit of assuming a negative attitude to good and a positive one to evil thoughts. It is the *habitual* attitude of mind on which our decisions turn when crises arise in the life. If we dwell only on that which reason and conscience tell us is desirable; if we repel each intruding thought which we recognise as undesirable, the mind soon comes to exercise this selective function automatically, and evil thoughts are repelled the instant they touch it. As a great psychologist has said: The mind attracts the thoughts which are congruous with its normal activities.

Those who have not learnt to watch and control their thoughts may at first regard this basic form of discipline as a tiresome restraint, likely to interfere with their enjoyment of life. But such is far from being the case, for it is the undisciplined mind that inflicts torture on the indolent Self, who often has to writhe in helpless agony under the tyrannous and tormenting thoughts which, carelessly admitted, have established themselves securely in his mind, and can only be ejected after a long wearying battle. To go about radiating sunlight on sorrow and suffering is worth the struggle its attainment costs, and the mind which has acquired the habit of sending out helpful thought serves as a perpetual benediction.

In helping a weaker mind by thought it should be realised that frequent repetition is necessary, just as in the teaching of children. A strong thinker can shape thoughts in the mind of another, but if these are quite new to him they cannot be reproduced at will by the Self until they have been shaped for him several times. Just as when reading an unfamiliar type of music or a book on a subject new to us, we have to vibrate in these ways a number of times, or, as we say, go over the ground again, before we can reproduce the vibrations from within instead of from without, so we must aid the sick and weak mind striving to vibrate in a new way. Many fail to profit by lectures through this cause. They can reproduce the thought while receiving the vibrations from a strong thinker; but the following day they are unable to reproduce it. For this reason lectures on subjects difficult to weak thinkers need repetition, either by speech or the printed word if the teaching is to be received. Direct personal contact with the mind to be influenced is more effective than speech, as the silent vibrations from the teacher's mind are continuously moulding the mind of the taught in the right manner, until the Self becomes equal to the task of controlling his thought vibrations unaided.

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