

to move in response to them—a state called conation, or the Will to act—thus yielding the three constituents of the Mind—Feeling, Intellect, and Will—yet made up of many impressions; as stated these would be abstraction, emotion and sensations, doubts, and determinations but which together would constitute our consciousness.

An "Unconscious" Division of the Mind.

There is, however, another term "with the definite article and a capital T"—"The" unconscious, a word dearly loved by the admirers of Freud, who, by the by, was anticipated over half a century ago by Dr. W. B. Carpenter in his description of "unconscious cerebration." Some have doubted the existence of the unconscious Mind, asking how can we have consciousness of that which is itself unconscious? From our experience and from facts, I think we are justified in accepting the existence of an "unconscious" division of the Mind, and indeed in recognising it to be a very extensive, active and dynamic area of the Mind.

This part consists of buried memories, which it is claimed only the technique of psycho-analysis can restore. It also contains inherited tendencies. We know that our parents under certain circumstances acted in certain ways, and we are told we ourselves act exactly in the same way under similar conditions, yet without knowing it, for we have, unconsciously, inherited the tendencies so to act.

The anxious mother sleeping with her sick child hears no noise from the traffic outside, but the moment her baby moves she hears it and wakes, though deaf to other sounds, which go to support the view that there is a dynamic trend in the unconscious mind, which makes the conscious part act. Also, it is claimed that the beat of the heart, the processes of digestion and the respiratory activities now in the unconscious mind, were formerly conscious acts.

Consciousness and unconsciousness have been likened to the two parts of an iceberg, the visible and exposed part being the former, whilst the submerged part and nine-tenths of the whole is the unconscious.

Consciousness has also been likened to that part of the surface of the ocean which reflects the shimmering gleams of the setting sun, active and in perpetual motion, whilst the rest of the vast surface of the sea represents the unconscious Mind—also in perpetual motion.

Again, the Mind has been compared to two circles, an inner small one with a central focus (and an indistinct margin) representing consciousness, the fringed margin being the subconscious and the great outer circle the unconscious division.

Lastly, and probably the most appropriate picture of all represents consciousness as a dome resting on a large square structure which is the unconscious Mind, but separated from the conscious part by a permeable territory or diaphragm—the subconscious Mind.

Psycho-Analysis.

(The lecturer then explained in some detail the theories of Freud, with which he was obviously not in agreement, and with which, at the moment, we are not concerned.)

The Memory and the Attention.

We have seen that ideas form the content of the Mind, that the Mind is an ever-flowing, ever-changing stream, and it is a very difficult task to stop this stream, which can only be done by the Attention, and this is and must be a matter of education which helps to keep ideas in the Mind. Ideas in the Mind exist in a perfect jumble, and in the cleverest of us they are in an absolutely chaotic state until properly selected by the Memory and the Attention—which is the first part of the Will. Ideas are not Socialists, there is no equality among them; on the other hand, there is a great rush and a strange medley among them, for there is a constant competition and struggle on the part

of ideas to reach the focus of consciousness on the top of this dome. Some will never be successful in this, they are doomed to remain outside the focus below the dome and on the margin of consciousness because the feelings linked to them are too weak to pull them up into consciousness or to lift them into the dome. Even if they get there, only one can be in the focus at the same time, and when an idea gets there it can only stay four or five seconds, never for more than thirty seconds at most. We can't keep our Attention on a thing in our minds longer than this duration. An idea gets into this focus of consciousness because it has made friends by links of association with other ideas, and was helped there by an Emotion (Feeling), so that the successful ideas have been able by friendship and association to elbow out their unlucky competitors. In this success, the Attention and the Memory have been their best friends to secure a place, and it is through these that any order or tidiness can exist in the field of consciousness.

The Laws of Similarity and Contiguity.

Although ideas in the mind are in a hopeless jumble, nevertheless there is a spontaneous tendency, based upon what are described as the Laws of Association for ideas to come to some decent arrangement amongst themselves. Ideas which are in any way alike do suggest each other and tend to become associated. This is the Law of Similarity. Whilst another law, the Law of Contiguity, suggests to me time and place, but not necessarily similar events.

The actor's cue is based on the Law of Contiguity, and if the first of several ideas recurs, the others tend to come up with it—witness the child repeating its prayers.

In addition to Feeling and Intellect there is further a third and last unanalyzable element of the Mind, viz., the Will, which we have not yet considered, although we have referred to its first beginning of it, which is the Attention.

The Will is the most important division of the Mind, and the power to say "No" differentiates man from the lower animals. The Will is the power of choice—its existence is denied by the Freudians because they assert that all acts are pre-determined by the unconscious mind. The Will may be said to be at the root of our inhibition and self-control. It is by the exercise of this faculty that man can claim to rise to a higher sphere of action and conduct. "He who is firm in Will moulds this world to himself" (Goethe). It is the Will that suppresses the passions, that governs the instincts and controls the emotions. Let me quote a passage from your syllabus: "No profession can hope to occupy a dignified position in the body politic which does not combine to maintain a high ethical standard, and which is not prepared to give conscientious work to consolidate it for the benefit of the public and its own members." It is the Will that prevents the emotions from exercising an undue influence over our conduct, and it is the Will (through the Attention) that collects the momentary impressions and the fleeting ideas that pass along upon the flowing stream of thought and helps to bring them into the focus of consciousness from the margin. In the whole mental field, it is the will alone that directs the motives for our actions. The insane are unable to concentrate their attention and their ideas fail to become focal, they remain on the margin with many others, so that their ideas are confused, their conversation becomes inconsequent, and their conduct unreliable.

To the Nurse a knowledge of how the Mind works will save a vast amount of time which is now wasted, because she does not know how to use it, and any help or device that makes for mental efficiency should be welcomed. Let me therefore say something about examinations and preparations for them based upon our present knowledge of how the Mind works.

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