

this same fear. Bonds of any kind are so hateful to some people that they refuse to live in the marriage estate, for no other reason; and most of us can sympathize with the wee maiden who said, stamping her tiny foot: "Papa, don't say must to me; it makes me feel wot all over."

The fear of water, in some unreasonable form, is almost universal at some stage of childhood. "To be washed," writes one young lady, "always made me stiffen out, my eyes bulge, and I was almost convulsed with fear." Mothers with few exceptions can tell of how one or perhaps all of their children fought against the bath tub; and the absurd fears that may be witnessed at any bathing resort are quite as characteristic as they are amusing.

So also of winds and cyclones. "To be out in a violent wind," writes a young woman of 22, not only makes me cross and very irritable, but its howling, especially at night, has always been extremely depressing; I have no definite fear, but it brings to my mind many possible and impossible disasters, and makes me sad and blue." Most of the wind-fears are expressed by women.

"Noise has wonderful power over the emotions of childhood, especially during all the plastic inceptive stages of language, and creates all kinds of scenes and imagery, on the principle illustrated in descriptive program music. The wind starts up rattling, roaring, sighing, all kinds of sounds suggesting animals, monsters, machinery, battles, the sea in all its moods, pathetic scenes, and universal dissolution. It is the band-master of nature's many-membered orchestra and can play upon almost the whole gamut of our emotional life. . . . Yet with all its power it is invisible. More perhaps than anything else, it created in primitive consciousness, the unseen spiritual world."

What child has not passed through a period of awe when first led to contemplate the clouds and other moving forces of nature—the sun the moon, the stars, to say nothing of thunder and lightning? And such awe is the most refined form of fear. Connected therewith we find many falling fears ["sky, clouds, sun, moon, rainbow, meteors, comets, balls of fire, the man in the moon, the monsters of the constellation—may drop on us, knock things off the earth or crush it. There may be collisions or explosions, heavenly visitors, guests from other planets, cloud monsters or demons, or beasts of prey may arrive. The future is revealed, the terrors of the judgement or of the next world are foreshown; cyclones are imagined the northern lights strike terror, cold weather or snow suggests the freezing up or snowing under of all things; heat, that all things will dry up or melt; rain, that floods impend, or yet more superstitious terrors, Bible scenes are reproduced in the clouds, the sun, the moon, and in the shadows and bright colors of twilight. . . . Many hymns from the Dies Irae down show how commonly divine wrath, and even the terrors of the judgement are conceived and described as simply awful weather."]

Ever since the fabled fire was stolen from the gods and presented to mortals, fire has been an object of worship, of reverence, or of dread as to what use was made of this fear in the old-time religion, every one is aware; but it is not alone as an after-death terror that fire influences men. "The fear of fire," writes a girl of nineteen, "preys upon my mind waking and in dreams; I always imagine I smell it, and am always expecting to see flames, when I explore the house; black smoke from any chimney, or any crackling noise makes me tremble."

Darkness has always seemed a mysterious thing. Savages stamp upon their shadows and try to run away from them. The prehistoric race terrors which grew out of darkness, still linger in the active fears of children who "see things at night." Little prayers are shortened through dread of a monster standing at the foot of the bed, and health is often interfered with by covering up the head for fear of seeing horrible eyes in the dark. So distressing is darkness, even to many grown up people, that they keep a light burning all night.

Dream fears are extremely common. ["Any class or form of fear may arise in dreams: falling, orientations, animals, thunder, water, fire, etc. To explain dream fears would be to explain all fears. There are frequent tendencies both to specialize and repeat. Any impression grows to illusion more easily in dreams than in darkness, because the repressive influence, not only of sight, but of other senses and centers, is removed. Hence evils only feared in waking become real in sleep, and we actually fight, fall are chased, seized, choked, run till we drop, fly, sob, love, and die."] Some children are so terrorized by their dreams that they lie awake for hours, afraid to enter the dreaded land of shadows.

A good way to avoid the incubus or night mare, is to think, before going to sleep, of the things usually connected with it. The brain cells controlling the dream will thus be discharged, and the sleep be left undisturbed.

Shocks and the fear of shock are peculiarly hurtful to the nervous system. They leave scars upon the soul and often lead to epilepsy. To a sensitive person a shock is the most dreaded of all fears.

Civilization is the outcome of man's desire to avoid shock, and is itself the strongest countercheck against it. Elements and forces that were rough and merciless to our forefathers become comparatively smooth and painless to us. It has become proverbial to speak of those who are able to command the blessings of civilization as having a "smooth, easy time"—that is, they are comparatively free from shocks. Prevision, or the power to anticipate and provide for any contingency, is the best of all science that relates immediately to the welfare of the race.

It is the suddenness and unexpectedness of an event that gives us a shock. It is said, on scientific authority, that a finger can be utterly crushed without pain if the pressure be slow enough; and that a frog can be boiled to death without its exhibiting the least concern, if the water be but heated gradually.

["Dread of shock and surprise. . . . appears to be a very fundamental instinct of physical and especially of psychic preservation. It prompts birds and animals to post sentinels, build shelter, etc., and profoundly modifies their habits. . . . Even attention is an organ of anticipation; and increasing knowledge makes its holograph approximate an ever steadier alignment. As man reduces and organizes the shocks with which his psychic life began, to terms of greatest legibility with given time and energy, the subtlety required to deal with these reducta. . . . increases; and intelligent adults grow less familiar with the ruder forms of shock and less tolerant of them. Children, however, are more exposed. Their world has still wide realms of chance, where the most unexpected things may happen at any moment."]

The report of this lecture has grown to so inordinate a length that I leave out Dr. Hall's discussion of thunder fears, fears of animals, of eyes, of

teeth, of fur, of feathers, of persons, of solitude, of death, of disease, of the end of the world, of ghosts, and of other morbid fancies, and close by a few remarks in relation to fears in general.

Often the strongest fears carry with them a charm or fascination that the subject cannot resist; and there is good reason to believe that many suicides occur from this fatal tendency. This is specially true of water. A young lady writes that once while in bathing, the sudden desire seized her to commit suicide and she urged her companions to go with her into deep water "so we won't know any more." Another cannot look upon water without an imperative impulse to plunge in, though she cannot swim. Several describe the charm of slowly sinking, floating, or lying at the bottom of ponds or seas.

"The physical expressions and symptoms of fear are very often mentioned in our return. . . . The word creepy occurs seventy-three times, and is used mostly by females; words designating weakness, or loss of power to speak, move, etc., seventy times; tremor, shaking of jaw, limbs, etc., fifty-eight times; stiffening or rigidity, fifty times; pallor forty-four times; respiratory changes, as holding the breath, panting, choking, deep breath, forty-three times; heart action, palpitation generally, sometimes arrest of pulsation, forty-two times; chills, thirty-five; sweating or flushing, twenty-eight; convulsive shock, twenty-eight; feeling to fight or fly, twenty-five; nausea, twenty-one; shut eyes, cover face, or double up twenty-one; fascinated or entranced, twelve; transient blindness, deafness, or insensitiveness, eleven; noises in ears or flashes of color in eyes, nine. Three mention tendency to micturition or defecation. Young children scream or cry loudly; three infants, frightened at dog and cat, spit at them."]

["Fears are necessary because they are the roots of so many of the strongest intellectual interests. Never is the child's charm in an object so great as at the moment when he is just getting the better of his fear of it. One of the chief spurs to knowledge and to science is to overcome fear, and many of the things now best known are those that used to be most feared. To feel that a given fear is no longer over but beneath us gives an exquisite joy of growth. Even love may begin in special timidity. . . . Fear is first necessary to focalize attention, and educate in concentration. . . . Complete knowledge often eliminates not only fear but also reverence. Love does not cast out fear, as if there were an amphiboly between them, nor yet as if fear were translocated into love; but a trace of fear toned down to respect lingers not as a mere flavor, but as contributing part of its essential reality to the object loved. . . .

"One of the worst things about excessive fear seems to me to be that it makes people selfish, profoundly and dominantly selfish, as few other things do. . . . But bad and even dangerous as its grosser forms are, there is no possible way of developing the higher without them. Not extermination but education is the need. Every factor of the soul and body is a factor in determining how much and what kind of the baser metal each individual can transmit into the higher."]

N. L. N.

Omaha Stockman, Oct. 22nd: J. O. Duke of Park City, Utah, had ten double deck cars of sheep on sale today.