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一个找到自我的心灵

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XXXII

"My heart's desire" is a true phrase. Since 1900, when my own breakdown occurred, not fewer than one million men and women in the United States alone have for like causes had to seek treatment in institutions, thousands of others have been treated outside of institutions, while other thousands have received no treatment at all. Yet, to use the words of one of our most conservative and best informed psychiatrists, "No less than half of the enormous toll which mental disease takes from the youth of this country can be prevented by the application, largely in childhood, of information and practical resources now available."

Elsewhere is an account of how my plan broadened from reform to cure, from cure to prevention,—how far, with the cooperation of some of this country's ablest specialists and most generous philanthropists, it has been realized, nationally and internationally, through the new form of social mechanism known as societies, committees, leagues or associations for mental hygiene.

More fundamental, however, than any technical reform, cure, or prevention—indeed, a condition precedent to all these —is a changed spiritual attitude toward the insane. They are still human: they love and hate, and have a sense of humor. The worst are usually responsive to kindness. In not a few cases their gratitude is livelier than that of normal men and women.

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"My heart's desire" is a true phrase. Since 1900, when my own breakdown occurred, not fewer than one million men and

"我心所愿"是一个真实的短语。自1900年我自己的崩溃发生以来，仅在美国就有不少于一百万男性和女性因类似原因不得不在机构中寻求治疗，成千上万的其他人在机构外接受治疗，而另外成千上万的人则完全没有接受治疗。然而，用我们最保守、最了解情况的精神病学家之一的话来说，"通过应用现在可用的信息和实际资源，在很大程度上是在儿童时期，可以预防至少一半这种精神疾病从这个国家的青年中夺走的巨大代价。"在其他地方有关于我的计划如何从改革扩展到治愈，从治愈到预防的描述——通过与这个国家一些最有能力的专业人士和最慷慨的慈善家合作，它在全国和国际上通过被称为精神卫生协会、委员会、联盟或协会的新形式社会机制得到了实现。

更基本的，然而，比任何技术改革、治疗或预防——实际上，是所有这些的前提——的是对精神错乱者的精神态度的改变。他们仍然是人：他们爱恨，有幽默感。最糟糕的通常是会对善意做出反应。在不少情况下，他们的感激之情比正常男女更为热烈。

Any person who has worked among the insane, and done his duty by them, can testify to cases in point; and even casual observers have noted the fact that the insane are oftentimes appreciative. Consider the experience of Thackeray, as related by himself in "Vanity Fair" (Chapter LVII). "I recollect," he writes, "seeing, years ago, at the prison for idiots and madmen, at Bicêtre, near Paris, a poor wretch bent down under the bondage of his imprisonment and his personal infirmity, to whom one of our party gave a halfpennyworth of snuff in a cornet or 'screw' of paper. The kindness was too much . . . He cried in an anguish of delight and gratitude; if anybody gave you and me a thousand a year, or saved our lives, we could not be so affected."

A striking exhibition of fine feeling on the part of a patient was brought to my attention by an assistant physician whom I met while visiting a State Hospital in Massachusetts. It seems that the woman in question had, at her worst, caused an endless amount of annoyance by indulging in mischievous acts which seemed to verge on malice. At that time, therefore, no observer would have credited her with the exquisite sensibility she so signally displayed when she had become convalescent and was granted a parole which permitted her to walk at will about the hospital grounds. After one of these walks, taken in the early spring, she rushed up to my informant and, with childlike simplicity, told him of the thrill of delight she had experienced in discovering the first flower of the year in full bloom—a dandelion, which, with characteristic audacity, had risked its life by braving the elements of an uncertain season.

"Did you pick it?" asked the doctor.

"I stooped to do so," said the patient; "then I thought of the pleasure the sight of it had given me—so I left it, hoping that someone else would discover it and enjoy its beauty as I did."

Thus it was that a woman, while still insane, unconsciously exhibited perhaps finer feeling than did Ruskin, Tennyson, and

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Any person who has worked among the insane, and done his
任何在精神病患者中工作并尽到责任的人都可以证明相关案例；即使是偶然的观察者也注意到了这样一个事实，即精神病患者往往很感激。考虑一下萨克雷的经历，正如他在《名利场》（第 LVm 章）中自己讲述的那样：“我记得，”他写道，“多年前，在巴黎附近的比塞特监狱，我看到了一个可怜的家伙，他因被监禁和个人的残疾而弯腰驼背，我们中的一人给了他一便士的鼻烟，用一张彗星或‘螺丝’纸卷起来。这份善意太过分了……他高兴得痛哭流涕，感激不已；如果有人每年给你和我一千英镑，或者救了我们的命，我们也不会如此感动。”

一位患者在情感上的显著表现引起了我的注意，这要归功于我在访问马萨诸塞州的一家州立医院时遇到的一位助理医师。似乎这位女士在最糟糕的时候，通过一些恶作剧的行为，给人们带来了无尽的烦恼，这些行为似乎接近恶意。因此，当她在康复后所展现出的那种显著的细腻情感，当她被准许在医院周围自由行走时。在初春的一次散步后，她冲到我的信息提供者面前，用孩子般的天真 simplicity 告诉他，她在发现第一朵盛开的春花——蒲公英——时的喜悦，这朵蒲公英以其特有的大胆，冒着不确定季节的元素风险。

gift to my attention by an assistant physician whom I
[illegible] in Massachusetts. Because, in her recovery
[illegible] beauty as I did.
您选了它吗？医生问道。
insane, unconsciously
ex[illegible]d Ruskin, Tennyson, and
“我弯下腰这么做，”病人说；“然后我想到了它给我带来的快乐——所以我留了下来，希望有人能发现它，像我一样欣赏它的美丽。”就这样，一位妇女，尽管仍然疯狂，却无意中表现出了可能比罗斯金、丁尼生和

Patmore on an occasion the occurrence of which is vouched for by Mr. Julian Hawthorne. These three masters, out for a walk one chilly afternoon in late autumn, discovered a belated violet bravely putting forth from the shelter of a mossy stone. Not until these worthies had got down on all fours and done ceremonious homage to the flower did they resume their walk. Suddenly Ruskin halted and, planting his cane in the ground, exclaimed, "I don't believe, Alfred—Coventry, I don't believe that there are in all England three men besides ourselves who, after finding a violet at this time of year, would have had forbearance and fine feeling enough to refrain from plucking it."

The reader may judge whether the unconscious display of feeling by the obscure inmate of a hospital for the insane was not finer than the self-conscious raptures of these three men of worldwide reputation.

Is it not, then, an atrocious anomaly that the treatment often meted out to insane persons is the very treatment which would deprive some sane persons of their reason? Miners and shepherds who penetrate the mountain fastnesses sometimes become mentally unbalanced as a result of prolonged loneliness. But they usually know enough to return to civilization when they find themselves beginning to be affected with hallucinations. Delay means death. Contact with sane people, if not too long postponed, means an almost immediate restoration to normality. This is an illuminating fact. Inasmuch as patients cannot usually be set free to absorb, as it were, sanity in the community, it is the duty of those entrusted with their care to treat them with the utmost tenderness and consideration.

"After all," said a psychiatrist who had devoted a long life to work among the insane, both as an assistant physician and later as superintendent at various private and public hospitals, "what the insane most need is a *friend!*"

These words, spoken to me, came with a certain startling freshness. And yet it was the sublime and healing power of this

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Patmore on an occasion the occurrence of which is vouched for
Patmore 在某个场合，这个场合的发生得到了 Julian Hawthorne 先生的证明。这三位大师，在一个寒冷的秋日下午散步时，发现一株迟来的紫罗兰勇敢地从一块长满苔藓的石头下冒出来。直到这些值得尊敬的人四脚着地，对这朵花进行仪式性的敬仰之后，他们才继续他们的散步。突然，罗斯金停了下来，把拐杖插在地上，大声说道："阿尔弗雷德·考文垂，我不相信，在整个英格兰，除了我们之外，还有三个人在发现紫罗兰的时候，会有足够的耐心和美好的情感，不去摘它。"读者可以判断，这个疯人院的隐秘住院者无意识的情感表达，是否比这三个世界闻名的人的自我陶醉更加美好。

is not a startling fact that the treatment of insanity frequently consists in the deprivation of some of the reasons of their reason? Miners and shepherds are liable
这不是一个令人发指的异常现象吗？对精神病患者施行的治疗往往正是那些会剥夺一些正常人理智的治疗？矿工和牧羊人有时会因为长时间的孤独而精神失衡。但当他们发现自己开始出现幻觉时，通常知道足够多的知识回到文明社会，延误意味着死亡。与正常人的接触，如果不过于拖延，几乎可以立即恢复正常。这是一个发人深省的事实。鉴于患者通常不能被释放到社区中吸收所谓的理智，那些受托照顾他们的人有责任以最大的温柔和考虑来对待他们。

"毕竟，"一位将一生奉献给精神病患者的医生说，他曾经是一名助理医师，后来成为几家公立和私立医院的院长，"精神病患者最需要的是一位朋友！"这些话对我来说带着一种惊人的新鲜感。然而，正是这种崇高而治愈的力量……

same love which received its most signal demonstration two thousand years ago at the hand of one who restored to reason and his home that man of Scripture "who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not."

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same love which received its most signal demonstration two
同样的爱，在两千年前的那个恢复理智和家园的人手中得到了最显著的体现，那个人就是《圣经》中“住在坟墓中的人；没有人能捆绑他，不，连锁链也不能：因为他曾被多次用锁链和链条捆绑，链条被他扯断，锁链也被他折断；没有人能驯服他。他总是在山上和坟墓里，日夜哭泣，用石头割伤自己。但当他远远看到耶稣时，他就跑过去敬拜他，大声呼喊，说，耶稣，至高上帝的儿子，我和你有什么相干？我以上帝的名义发誓，你不要折磨我。”