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THE  
HYPNOTIC  
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# THE HYPNOTIC MAGAZINE

DEVOTED TO

An Investigation of the Science of Hypnotism: Its  
Uses and Abuses: and Its Therapeutic  
Possibilities.

"PRACTICE AND PRECEPT."

Edited by  
SYDNEY FLOWER

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# "Hypnotism Up to Date"

. . . . BY . . . .

Sydney Flower and Dr. Herbert A. Parkyn.

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FOR SALE BY

The Psychic Publishing Company,

56 FIFTH AVENUE.

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NOTE.—This book in paper covers will be sent free to every new subscriber to *The Hypnotic Magazine*.

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|| *OPINIONS OF THE PRESS* ||

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Full of information, put in an interesting and readable form.—*Milwaukee Journal*.

Quite contradicts many of the received opinions on the subject.—*New Orleans Picayune*.

An interesting story of studies in Hypnotism under a competent instructor.—*Manchester (N. H.) Union*.

The phenomena are explained on natural principles, psychology being the medium of the operations.—*The Christian Leader*.

"Hypnotism Up to Date" contains much valuable information concerning the use and abuse of this power.—*Detroit Tribune*.

The possibilities and limitations of Hypnotism are clearly set forth in this little book, which points out the therapeutic value of Hypnotism, while it sets at rest the fear that this subtle power can be made use of for evil purposes.—*New York Herald*.

## INTRODUCTION.

The Hypnotic Magazine is published primarily in the interests of the medical profession, and its pages will be open for the discussion of all cases in which suggestion, with or without medicine, has been employed with more or less success as a therapeutic agent.

This magazine is designed to be the connecting link, as it were, between physical and psychical pathological treatment. The medical profession to-day are not, as a whole, in touch with the trend of modern thought with respect to the influence of the mind upon the body in producing or removing disease. Granted that much of the metaphysical vaporings of the present day are mere intellectual bubbles of thought—bright-hued theorizings which fail signally to satisfy—yet there is a truth at the bottom which gives to these visionary assumptions a foundation of granite.

Who will deny, who can deny, that the successful physician is he who makes a point of studying his patient's mental condition as closely as the physical?

The mind and the body are so interdependent that the experienced practitioner is often at a loss to separate the hysterical from the organic disease or functional disturbance. It is advisable that the facts of mental treatment, sometimes alone, sometimes in conjunction with material remedies, be laid before the profession, in order that the doctors themselves may draw their conclusions.

The Hypnotic Magazine will not arrogate to itself the power of settling the vexed questions which the deepest thinkers of the age find unsolvable, but it will invite discussion, suggestion and criticism upon all lines of treatment, giving its personal endorsement to such as seem in practice the most efficient and certain in result.

There is a grand field before us for investigation, especially of the phenomena of hypnotism, that bugbear which has for years terrorized the people.

How to hypnotize, when to hypnotize, and when not to hypnotize, should be a part of the stock in trade of the regular physician.

Why should the whole field of mental therapeutics be left in the hands of pseudo "professors," mental healers and charlatans?

Surely it is the province of the duly qualified M. D. to possess himself of the facts and to allow himself to be guided by them.

In the ranks of Christian Scientists, mental healers, metaphysicians,

and such like, some of the best minds of the country are to be found. The mere fact that the treatment they advocate appeals largely to the intellect is good evidence that they are as a body a little above the ruck of mankind in point of reasoning.

We expect to break a lance with them very shortly, and for the present will content ourselves with stating what to us appears to be the most incomprehensible aspect of the question, namely, that hypnotism should be so little used by the medical profession in the treatment of nervous and functional derangements.

It is little used because it is little known. It is little known because it is not considered respectable. It is not considered respectable because quacks and their kind have monopolized the science, and have sought, and have succeeded in the attempt, to impress upon the world the fact that hypnotic power is an empirical quality; in other words, that some few men are especially endowed with a mysterious force which can be used at will either for or against the happiness of their fellow creatures.

It will be the pleasure of the *Hypnotic Magazine* to take up and dissect as many as possible of those cases of hypnotic influence reported from time to time in the newspapers and accepted without inquiry. In fact, if our readers will furnish us with any experiences of their own which come under this head, we shall be grateful. We want the facts; we intend to investigate; we intend to furnish our readers with the results of investigation.

The business man is not inclined to spend his spare moments in theorizing. The physician is simply unable to attend to his practice and investigate the reliability of subjective phenomena at the same time. We propose to do the latter for him.

In addition to editorial notes, cuttings of interest from contemporary magazines, leading articles by prominent physicians, and special correspondence, the *Hypnotic Magazine* will publish in each issue a report of the proceedings of the daily clinic held at the Chicago School of Psychology on Bowdoin Avenue, of which school Dr. Herbert Parkyn is the medical superintendent.

This feature of the magazine will be of special interest to the medical fraternity. Dr. Parkyn has used suggestion successfully for years in medicine and as an anæsthetic in surgery. His method of procedure is substantially that of the Nancy School of Hypnotism, France, founded by Liebault, the predecessor of Bernheim; but psychology is more than hypnotism. With this brief introduction we commend the magazine to the good will of the profession and the public, believing that though previous opinion may have declared against the employment of other than material remedies in sickness, yet the general voice is in favor of careful investigation of all methods, and judgment by results.

THE  
HYPNOTIC MAGAZINE.

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AUGUST, 1896.

No. 1.

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HYPNOTISM WITH SPECIAL REFERENCE TO HYPNOTIC SUGGESTION.\*

BY CHARLES GILBERT DAVIS, M. D.

(Revised by the Author.)

Currents of human thought, like the tidal waves of the sea, may often be traced, outlined, measured and foretold. As we glance out upon the vista of life to-day, and view the ever-changing panorama of thought and action, it takes but little discernment to discover a manifest inclination on the part of the leading minds of the world to study the psychical side of human existence. Never was there a time in the history of the race when the mind was so restless. Not for two thousand years has the world waited with such breathless expectancy and hope for new light to be given, to enable us to discern our relation to a universe of intelligence. Everywhere is a restless movement of advance. The scenes are shifting rapidly. The evolution of the human mind is progressing at a remarkable rate of speed. The beliefs, theories, and entire educational foundations of our childhood are often overturned in a day. Indeed, so accustomed are we to this rapid transformation, that we are not surprised, at

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\*Read before the Psychical Science Congress of the World's Congress Auxiliary, at the Art Institute, Chicago, August 24, 1893.

any time, to find the heresy of to-day become the orthodoxy of to-morrow.

Amid these changing scenes truth is always found invincible, while superstition, bigotry and ignorance, standing ever in the path of progress, are rapidly giving way. In all branches of science, we find this power "de resistance." It is so in the political world; it is observed in theology, and nowhere is it more manifest than in the science of medicine. But wisdom increases. Light is coming in through the windows. Though we are yet children, playing among the flowers, breathing the balmy air, and listening to the sweet tones of a universe of joyful sounds, yet are we growing more acquainted every day with our environments. Life does not seem so strange and weird as it did one or two thousand years ago. Nature is not so mysterious, and God not so far away. We are being taught—receiving suggestions through the avenues leading to the conscious ego. Light is coming in through the windows, hearing, seeing, smelling, tasting, feeling, and perhaps another window, that is yet but dimly seen through the twilight of our nineteenth century knowledge.

The suggestions made through these various channels are being carried to the receptive centers of the brain, and there recognized and utilized for the purpose of carrying on the progress of evolution, which is slowly, but surely, lifting men from an ignorant past to an intelligent future. Through these avenues, the human mind is receiving nourishment. Through these senses force is entering into the conscious ego; and the result is change—wisdom—growth.

With this knowledge we must then admit that thoughts are entities, or manifestations of force. Intelligence—intellectual growth depends upon the kind of suggestions received, the rapidity with which they are received, and the ability of the recipient to utilize them. Recognizing the necessity for suggestion, we would next inquire as to the best condition in which to place the recipient to make suggestion most effective.

It has always been observed, that when the nervous system is calm and quiet, ideas are most easily transmitted to the seat of consciousness, and when so transmitted, make the most powerful and lasting impressions. Hence, if we desire to make a sud-



den and lasting impress on the mind, we first soothe or tranquilize it, and then with decided and forcible utterance, literally drive the thought in. And this, stripped of all the hyperbole of theory, hypothesis, fiction, sentiment and nonsense, is hypnotism.

Of course, I am viewing this subject with a physician's eyes. I am looking at it from a practical standpoint, being well aware of the many hypotheses that have been advanced. I do not say that these few statements constitute all that there is of hypnotism, but, so far as I know, it includes the limit of present scientific knowledge on the subject. But I shall not pause and attempt to fathom the ocean of the unknown. I shall not enter into the metaphysical question, relating to the duality of the mind, nor discuss the possibility of an astral emanation. Let us rather endeavor to intelligently classify and arrange the facts that we know to be proven, and reasoning from the premises we possess, let us pursue the truth.

Hypnotism was so named by Mr. Braid, the Manchester physician, who studied the subject about the year 1841. The peculiar drowsy or sleep condition, coming on from fixed attention, during his experiments, caused him to refer for a name to the Greek word "Hupnos." This science has had a variable career, and those who have dared to openly study it, have suffered from the malicious slings of the ignorant.

But when we look back over the history of the progress of medical science, and remember that Ambrose Pare, who advocated the use of the ligature, was ostracised, that Harvey, the discoverer of the circulation of the blood, was mobbed, and that Jenner, who bestowed a blessing upon countless generations of humanity, was called a charlatan, we are not surprised that those who enter upon the study of these psychical questions which pertain to the highest elements of man's mentality or spiritual existence, should meet the opprobrium of non-progressive, materialistic, unscientific stupidity. The highway along which has advanced the car of the healing art is ornamented with the shrines of crucified medical martyrs. They were once scourged by the mob, but the world now builds monuments to their memory, and writes their names high on the scroll of immortal fame.

But hypnotism is rapidly assuming its position as a science.

There is no longer any doubt as to the efficacy of hypnosis as a therapeutic agent, and I prophesy that before another decade has passed, it will have become quite fashionable. Every year, every day, we are recognizing more and more, the wonderful power of the mind over the bodily functions. Evolution is doing its work. Physically, man was completed ages ago. The human form has not perceptibly improved in beauty of outline since the days of ancient Greece, but in breadth of intelligence, in spiritual gifts, in mentality, in all the nobler attributes of manhood, the work goes rapidly on. In proof of this, I can only point to the history of humanity for the last two hundred years.

I need not dwell upon the history of hypnotism. The subject has received so much attention in recent years, that its history is now quite familiar to the intelligent public. It is sufficient to say, that there are at the present time two schools, differing somewhat in their teachings. The Salpetriere School of Hypnotists contends that hypnotism is a disease, that it may be studied from a physiological standpoint, and that suggestion plays an unimportant role; while the School of Nancy tells us that it may be best studied on healthy subjects, and that the basis of it all is, suggestion. The controversy between these two centers of investigation has done much to elucidate the subject. No hypothesis thus far advanced has been sufficient to account for all the phenomena, but we are accumulating facts, and in due course of time will be able to methodically arrange and classify them, and so bring hypnotism to occupy a scientific basis. Let us examine carefully some of the facts. In any case of hypnotism, before we make our final suggestions, we usually suggest a quiet or calm condition of the nervous system. This we call, hypnosis. If asked for a definition, I would say that hypnosis is an induced tranquilization of the nervous system, in which the will is, more or less, in abeyance, and the mind open to suggestion.

While the patient or subject is in this state of sleep or hypnosis, we may then through the senses send impressions to the brain, and this is hypnotic suggestion, which differs greatly in degree from simple suggestion.

During the ordinary occurrence of everyday activities, we

are, throughout our normal lives, receiving suggestions from various sources, which leave their impressions. We have words spoken to us, we listen to the sounds of nature, the eye has ever the panorama of life before it, and all of these impressions, carried to the brain, act on the individual in a way which we may term simple suggestion. But when the mind has been tranquilized, and the subject has passed into the condition of sleep, or languor, which we term hypnosis, then we may make suggestions, and find them far more effective than in the waking state. This we term hypnotic suggestion, and it is undoubtedly far more effective, far-reaching and powerful than simple suggestion.

The great motive power that is to-day lifting mankind from the shadows of the past up to the beautiful intellectual heights of the nineteenth century, is suggestion. Every beautiful thought, every flight of poetic fancy, every grand burst of melody, every column, peristyle and spire of architectural splendor that reflects the sunlight—all were born through suggestion. All the world is a constant scintillation of mind, suggesting to mind. The evil thought is impotent, short-lived and dies, while that which is born of good, is powerful, lives and develops. A suggestion, coming from one mind and conveyed to another, carries force. How much force, depends largely upon who made the suggestion. When we know how to measure this force, then we will know how to formulate the suggestion.

If required to formulate the law of suggestion, I should say:

1. All impressions, carried by the senses to the center of conscious or subconscious life, convey power.
2. That the impression is greater and more lasting in proportion to the number of senses simultaneously impressed.
3. That some men possess greater power of projecting thought than others.
4. That the impression made on the mind by the thought of another depends upon the force with which the thought was projected, and the resistance which it meets.
5. That impressions of thought, sent to the brain, are increased many fold if the mind is previously tranquilized, and thrown into a state of hypnosis.

One of the most noticeable facts in life, is the great differ-

ence in the capacity of various individuals to make impressions, and command obedience through suggestion. Men differ widely in their physical capacity; so they do in psychical force. Some men may hurl missiles with greater force than others; so some may project their ideas with greater effect than others. One man may address a jury, and the effect of the speech is only soporific. Another attorney addresses the same jury on the same subject, and immediately every man is alert, wide awake, and fully convinced that he is listening to the truth. Why is this? Because the last speaker knew how to drive his thoughts in like javelins. He knew how to suggest forcibly.

One of the most notable examples among the minds of men in this capacity was Napoleon Bonaparte. Among his associates, in the army, in the councils of the nation, his word was law. A look, a motion, a few quietly uttered words were sufficient to command obedience. All felt the mystic spell of his power.

Note the instance when Marshal Ney had been sent by Louis XVIII to arrest the emperor on his return from Elba. No sooner did the marshal come within the spell of Napoleon's powerful suggestive genius, than he himself surrendered to Napoleon, and the combined forces marched against the king.

In reading the history of France, I have sometimes imagined that Napoleon must have hypnotized the entire French nation, and then died without removing the spell of his genius. A suggestion of his spirit still broods over the land.

The most wonderful phenomena of suggestion the world has ever witnessed are probably those related in connection with the miracles of Christ. That he performed miracles, history, both sacred and profane, admits. Because these works of Christ were apparently a deviation from the known laws of nature, is no evidence whatever that they were entirely beyond the pale of law. There is no such thing as the supernatural; it is only the super-usual that gives us cause to wonder. If we had never seen the sun rise, on witnessing it for the first time, we would look upon it as a miracle. It is unreasonable to presume that these miracles were performed without the operation of the principles of law. The more I have studied them, the more I have become convinced of this. Christ evidently understood every impulse

of the human soul. There was no phase of character that he did not read at a glance. He knew the value—the strength of words. He could play upon the thoughts of men as easily as a musician can bring harmonious sounds from a musical instrument. In a careful study of his various utterances, how easily we detect the thread of faith, hope, expectancy and belief, along which ran the suggestive thought or word to be carried to the consciousness of the recipient, and there produce the desired effect.

In the case of the man born blind, I do not for one moment believe any theologian will contend there was any efficacy in the ointment, made of the clay and applied to his eyes, nor in the water of Siloam, in which he was told to wash. But in the light of modern science, we can readily understand how these acted as powerful conductors of suggestive force.

Faith, hope, expectancy and belief are powerful therapeutic agents, and Christ undoubtedly well understood the law of applying these in a suggestive sense to relieve humanity. To say that Christ worked beyond the pale of natural law is unreasonable. Through all ages of mankind, we have caught occasional glimpses of the manifestation of this force. How often are we able to say to-day, "Thy faith hath made thee whole." Notwithstanding the ignorant, bungling and unscientific manner in which the application has been made, we must admit that much good has been accomplished, and many diseases cured through the "Christian Scientist," "Mind Cure," or "Metaphysician." These should be classified where they belong, as cases of suggestion.

The world to-day is full of illustrations of the workings of this law of suggestion through faith. The physician, who can arouse it, and carry it along the lines of known scientific truth, is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives. Many people have recently been cured at Lourdes in France. Thousands have left their crutches at the shrines of saints and gone away, rejoicing. Multitudes have touched, what they supposed was a piece of the true cross, and were healed. Shall we not learn a lesson from this? Shall we not grasp this suggestive force and utilize it for

the good of man? Shall we not chain these potential energies and harness them to the car of progress?

Under no circumstances do we see this law of mental influence so powerful as when associated with religious ideas. Among the great multitude of mankind, it is observed that a life, lived in harmony with religious belief, is essential to good health, or recovery from disease. I have seen many a Catholic woman restored from years of suffering, by sending her back to the folds of her church, from which she had wandered, but in whose tenets she still believed. I have seen the rose return to the faded cheek of many a girl, who had been reared and educated under strict religious discipline, on persuading her to return to the path of Christian duty. I verily believe that an outraged conscience plays an important part in nine-tenths of all chronic ailments.

This wonderful influence of the mind over the body, and our ability to regulate it through suggestion, is just beginning to be thoroughly recognized. How it may be utilized in many ways for the happiness and advancement of mankind, I will not stop here to enumerate. Although I might dwell at length upon its legal and educational aspect, I shall leave this for future consideration, and speak briefly of its medical application.

Possibly no therapeutic agent has played such an important role in the healing art as suggestion, and I might also add, that no other has received so little credit for what it has accomplished. To prove that suggestion has been the chief agent in healing the sick, we have only to point to the various schools of medicine, whose teachings are often diametrically opposite, and yet their success is not materially different.

In looking over the field of work from the infinitesimal doses to the most heroic of medication, the public are unable to detect any marked difference. The distinction is only noticeable when we observe individuals. The remedies enumerated in the healing art are numerous—their name is legion. Medicines that are useful in a practical sense are rare. I do not mean to decry the use of medicine. It is useful—as much so, when required, as food. In many instances, it is food, and yet, how very much

of it is like the clay applied to the blind man's eyes—only the thread, along which runs the current of faith, to suggest the cure.

Our doctors have been too materialistic, our so-called metaphysicians, Christian scientists and mental healers too ignorant of medicine and the law of suggestion. The work should be combined. We cannot ignore the body. We cannot do without either food or medicine. Hunger and thirst may well be classified as disease. What are the remedies? Bread and butter, beefsteak, potatoes and pure water. Show us how to do without these, and then we can think of dispensing with medicine of all kinds.

The power of suggestion should be taught in our medical colleges. It will be some day. In the near future, we doctors will gather up all of these psychical ideas, embody them in a code, showing profound erudition, stamp them with a name of "learned length and thundering sound," call them ours, and defy any other man to use them on pain of instant excommunication. We have opposed hypnotism for many years, and now we are thinking of getting a copyright on it.

The enormous accumulation of facts, relating to the psychical side of human life, are constantly demanding a closer study of these questions. There can no longer be a shadow of doubt as to the wealth of these unexplored fields. The legal and educational aspect of the subject is enormous. When we more thoroughly understand the laws of suggestion, we will be better able to unfold the minds of the young. The present effort that is being made in the way of teaching by symbols is a splendid illustration of the workings of the law of suggestion, by appealing simultaneously to several of the senses. Under all ordinary circumstances, simple suggestion may be used, but when through hereditary transmissions, or the accidents of disease, severe mental abnormalities or perversions are present, we may resort to hypnotic suggestion. I have seen a few illustrations of this, sufficient to warrant my belief in its practical use.

But the medical uses to which hypnotism may be applied are to-day attracting much attention. I might illustrate this by citing the history of numerous cases, that have come under

my own professional observation, but it would not fall properly within the province of this paper. I believe, however, we are scarcely within the suburbs of this great subject. I am convinced there is no rational being, suffering from functional disease, but what may be benefited by this treatment, and I have seen sufficient evidence of marked improvement in organic disease to warrant me in redoubling my efforts and researches in this direction in the future.

I feel that within the narrow limits of this paper, I have scarcely touched upon the boundaries of the great subject of hypnotism. The more we study it, the greater are the number of avenues, which we find opening up and leading to new chains of thought. We have scarcely spoken of the sixth sense. Are there no means of communicating with consciousness, excepting through the five senses, hearing, seeing, smelling, tasting and feeling? I must confess that some of my experiments have led me to believe in the existence of this psychical sense. I have time and again communicated with a hypnotized subject, apparently without the aid of the five physical senses, but I have not repeated these experiments sufficiently often to announce them as scientific facts, and hence refrain from dwelling upon this branch of the subject. I shall probably allude to these experiments in another paper. I have seen sufficient to convince me that thought-transference is one of the possible coming facts, and while dwelling on this subject, what thoughts come to us! If telepathy can be used to transmit messages around the world, why not also to the other planets of our solar system, and even to the uttermost limits of intelligence, wherever it may be manifest within the confines of space? Who can set a limit to the powers of heaven-born spirit? Are we not justified in believing that man will never rest till he has explored the universe?

The human brain is a microcosm of boundless forces. As far as thought extends, so far reaches the power of man. It is well that we pause and study for a while our own latent capacities. It is possible that we contain within ourselves energies, whereby we may yet be able to manifest Godlike power, gain greater control over physical life, and cure what has heretofore been considered incurable disease.



For does not history tell us, that by the same means even the dead were raised?

Humanity is yet in its childhood. We do not yet comprehend our growing strength. There is hope for the human race. Let us turn for light to the God within us. When we more thoroughly know ourselves, and know how to apply this force of suggestion, then will the education of the young no longer be a task, but a pleasant pastime.

Through the suggestive power of symbols or object lessons, the light will come to the young mind through several windows, and the child be led, step by step, easily through the labyrinths of thought. The development of the young life will be like the unfolding of the petals of a beautiful flower, without effort, and full of the joy of existence.

Much is being done to-day in the way of treating diseases by hypnotic suggestion. My own opinion is that this method will rapidly increase. The nineteenth century has brought to light no therapeutic agent more powerful or more capable of usefulness than hypnotic suggestion, and I verily believe the twentieth century will find none so generally applied. Surgery and hypnotic suggestion will largely constitute the healing art of the future. It may not be in our day, it may be centuries hence. But it will come. Man contains within himself fountains of health and youthful vigor, waiting to be unlocked.

Let us reverently and hopefully explore this new field of knowledge. Let us turn a while from war, the greed of gain, the strife of life, and the sorrow of pain, to look for a greater happiness. The night around us is dark, the storm rages, the billows are high. Let us look and listen; for comes there not a new light, a new voice, and a new hope, to which humanity may cling?

## REPORT OF WORK DONE AT THE DAILY CLINIC OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

BY HERBERT A. PARKYN, M. D.

Before presenting a detailed statement of the work accomplished at my clinic from June 15 to July 15 inclusive, for the benefit of readers of the *Hypnotic Magazine*, I wish to refer briefly to the science itself, and its mode of application at the Chicago school.

It will advance recognition of the methods employed if I lay down here a definition of the state of hypnosis.

Hypnosis is a state of mental quiescence in which the suggestion of the operator has an exaggerated effect upon the mind of the subject.

It will be seen at a glance that this definition does not include sleep, either light or profound, as a necessary condition of hypnosis. On the contrary, although sleep may be present, some of the best remedial effects are obtained in patients who merely reach the drowsy state.

It is like repeating a well-worn formula to say that concentration of the mind upon an object or line of thought for any length of time will produce a physiological change in the individual; an anemia of the brain due to the lessening of the flow of blood thereto; but it is necessary to call especial attention to this point at the outset, inasmuch as upon this basic fact depend all states, conditions and phenomena of subjectivity by whatever name they may be known. Before proceeding to the employment of remedial suggestion in the case of a patient then, I endeavor by verbal suggestion to induce a relaxation of the muscles, and a concentration of the mind upon some simple external object. I seat the patient in a chair, and devote five minutes to a soothing talk regarding the symptoms of which he complains. I desire to first secure his co-operation in the treatment I propose for his relief. The greater the intelligence of the patient, the more

readily he responds to the treatment; or, in other words, the less difficulty he experiences in concentrating his attention. To this rule there are a few, but very few, exceptions. When the patient is tranquil, and comfortable, I ask him to concentrate his attention, and fix his eyes upon one of his fingers, and not to allow his mind to be diverted therefrom for an instant. Or, another method is to close the eyes of the patient, and suggest sleep to him soothingly, but insistently, in a monotonous tone of voice. When I perceive by his drowsy appearance that the suggestions of sleep are being, partially at least, responded to, I put the first and only test necessary before proceeding to employ the remedial suggestions which his case demands.

This test consists in requesting the patient to try to open the eyes, at the same time affirming in a positive tone that it is useless for him to try, because he cannot do it; that his eyes are fastened tight together. If the eyes remain closed I assume that a sufficient degree of hypnosis is present to allow me to proceed with the case, and waste no further time in experimental tests. At subsequent sittings I endeavor, generally with success, to deepen or intensify this drowsy state, but, at first, its presence is alone necessary to encourage me to proceed. Almost invariably the patients, on being roused, and questioned, report the same sensation; namely, that when told to open the eyes, they knew they could have done so by making an effort, but they were unwilling to make that effort. This is evidence of the state of exalted receptivity to suggestion, upon which I desire to work for the patient's benefit. This is, in fact, hypnosis, although consciousness and memory may remain unaffected.

There are so many shades and degrees of subjectivity in addition to the few clearly defined hypnotic states, and these latter so merge into, and embrace one another, that a graduated scale or terminology of the different states becomes a matter of some difficulty. For the purpose of this work, however, I have prepared the following table, which will bear scrutiny as regards the successive stages induced in a new "subject." In the case of a person who has been frequently hypnotized it is possible by suggestion to throw him immediately into any one

of the states named; and I have no evidence of the fact that it is more difficult for him to be at a word a somnambulist, or a trance sleeper, than to be a cataleptic.

Classification of states induced in psycho-therapeutic work:

1. Drowsiness.
2. Somnolence.
3. Catalepsy.
4. Sleep.
5. Passive somnambulism.
6. Active somnambulism.
7. Somnambulism with amnesia.
8. Profound lethargy.

It is possible to produce anæsthesia in any of these states.

It is not necessary to discuss in this article any of the theories debated as to what constitutes this healing power in man; why the suggestion of one person embodies a remedial force which acts upon another, or, why one is benefited, while another is unaffected. I will proceed as quickly as may be to the result of the application of suggestive therapeutics.

The school opened June 15, and by the end of the month twenty-eight cases had been treated. Among these were several which, attracted by the novelty of the method reported to be in use at the school, came chiefly out of curiosity to see what might be seen, and, after listening to an explanatory talk, or receiving one treatment, did not return. It is impossible therefore to say what effect that single treatment may have had. It is significant that not one unfavorable case is to be found in the list of those who came for continued treatment. Among several progress was at first slow, while others were instantly benefited. In three cases no result followed a first treatment. It seemed as if in these particular instances voluntary attention was out of the patient's control.

The June report is in summary as follows:

Complete cures, 8 cases.

Relief, or cure of one or more symptoms, 10 cases.

Good progress, 4 cases.

Unknown, 5 cases.

No result, 1 case.

Total, 28.

A very satisfactory showing when the novelty of the institution is taken into account. Among the progress and relief cases, 11 are carried over into July.

The diagnoses of cases for June show that the following

diseases were treated: Insomnia; rheumatism; kidney disorder; neuralgia; short-sightedness; headache; stomach troubles; indigestion; general nervousness; hystero-epilepsy; loss of appetite; deafness; dysmenorrhea; neurasthenia; asthma; muscular contractions; paralysis agitans; catarrh; constipation; palpitation of the heart; convulsions; bronchitis; cutaneous disease; nervous irritability; hallucinations; sores; pruritus vulva; stammering; loss of memory; gastralgia. In two cases tonics, pot. iodide and Easton's Syrup, were prescribed, together with mental treatment. In two others material remedies, a lotion and a salve, were applied with suggestion.

The remainder were treated by suggestion alone.

Although I should prefer to leave the facts to speak for themselves, I cannot forbear directing attention to the numerous cases of seemingly chronic constipation, which accompanied other symptoms of nervous derangement, and which yielded readily to suggestive treatment.

It has not been deemed advisable in publishing this record to do more than give the initials, age and sex of the patient. The secretary is prepared at any time to furnish full name and address to any qualified physicians applying for the same with a view to more thorough investigation.

#### RECORD OF CASES.

1. Mr. D., age 34. Pains in the back and in the lumbar region; tenesmus after micturition; bronchitis; poor appetite; loss of memory; constant irritation of the throat.

##### TREATMENT.

June 20—Sleep induced readily; muscular inhibitory and equilibrating suggestions obeyed. Special suggestion given to remove desire to frequent micturition.

June 22—Reports less inclination to frequent micturition; profound sleep induced, with amnesia. Special suggestion to control sphincter, remove general nervousness and relieve pains in the back.

June 23—Reports improvement in all lines; general health greatly benefited; profound sleep induced, with anæsthesia. A pin run through his arm unnoticed. Special suggestion in improvement of memory and general health.

June 24—Reports great improvement; micturition reduced to four times per half day. Passive somnambulism induced; posthypnotic suggestion obeyed; suggestions directed to case generally.

June 25, 26, 27, 29—Steady improvement each day. Reports urinary trouble with occasional tenesmus removed; memory restored; throat trouble disappeared; pains removed.

June 30—Reports himself a healthy man. Sleep induced by auto-hypnosis. Suggestion given to perpetuate good results. Case dismissed.

2. Miss M. B. C., aged 12. Gastralgia; super-orbital neuralgia; headache; complained that any bright light hurt her eyes and for past year had worn colored glasses.

TREATMENT.

June 20—Lucid lethargy induced; equilibrial suggestions obeyed; pain removed from stomach and eyes by suggestion and light massage. Special suggestion directed to case and ordered not to wear spectacles.

June 23—Reports doing without spectacles; no return of gastralgia or headache; lethargy induced; equilibrial suggestions obeyed; suggestions directed to case.

June 30—Mother of child reports eyesight restored and all pains removed. Case dismissed.

3. Mrs. McA., aged 40. Complained of constipation and pains in the neck and side of the head, consequent upon a fall occurring two years ago.

TREATMENT.

Drowsiness induced with difficulty; equilibrial suggestions obeyed; pain in the side of the head removed by suggestion. Did not return.

4. \*Miss M. D., aged 62. Complained of great difficulty in hearing, of eight years' standing.

TREATMENT.

June 26—Extracted bolus of wax from right ear; instant relief; suggestion given without inducing hypnosis that hearing was restored.

June 30—Reports hearing markedly improved; patient unable to fix her attention during treatment; suggestion largely explanatory, directed to obedience.

\*See No. 11, July.

5. Mrs. M., aged 45. Complained of general nervousness.

TREATMENT.

June 17—Drowsiness marked; violent palpitation of heart readily controlled by passes and suggestion; reported improvement in condition of health after treatment. Suggestion directed to case. Did not return.

6. \*Miss C. H., aged 18. Diagnosis: Dysmenorrhœa; had hysterical spasms repeatedly during period; general nervousness. Complained of weakness in left ankle.

TREATMENT.

June 16—Lucid lethargy induced; numbness of hands obtained by suggestion; suggested that general health improve.

June 17—Reports nervousness lessened; somnolence induced, with fixation of the eyelids; special suggestion with reference to periodic disturbances.

June 18, 19—Progress good.

June 20—Reports nervousness at the thought of coming for treatment; sleep induced; nervousness removed; suggestion to self-reliance and self-treatment.

June 22, 25 27—Reports improvement; special suggestion to weak ankle treatment.

June 30—Reports menstruation without pain or any hysterical attack; general health improved. Suggestion that next period should be July 22. To fix that date in mind.

\*See No. 10, July.

7. \*Mrs. D., aged 48. Has had asthma for over twenty years; arrived at menopause two years ago; patient extremely emaciated; heart very weak.

TREATMENT.

June 16—Catalepsy induced; somnolence; muscular suggestions obeyed; suggestion to sound sleep at night; controlling asthma.

June 17—Reports sleeping well; no paroxysm; catalepsy induced with momentary sleep; suggestion to auto-hypnosis.

June 18—Reports no asthma during night; threatened with attack controlled it; suggestion as before.

June 20, 22, 23, 24—Reports controlling asthma satisfactorily; suggestion directed to breathing exercises.

June 27—Prescribed Easton's syrup, tonic, teaspoonful t. i. d. Special suggestion to general improvement in health.

June 30—Reports waking with slight attack of asthma at 3 a. m., which she controlled with some difficulty. Treatment as usual.

\*See No. 2, July.

8. Mrs. E. H., aged 45. Complained of nervousness; flatulent dyspepsia; insomnia; unconscious muscular contractions of hands and feet which were persisted in till great pain and inconvenience ensued.

TREATMENT.

June 17—Lucid lethargy induced; oppression of stomach removed; suggestion directed to case.

June 18, 20—Reports freedom from convulsive contraction of hands; insomnia removed. Suggestion as before.

June 23, 24, 26—Reports steady improvement; sleep induced.

June 27—Reports insomnia cured; during sleep last night one foot resting on the other caused lameness and swelling; sleep induced and foot, although previously very painful, requiring use of stick as crutch in coming to clinic, handled during sleep with impunity. All pain removed and patient left with cane under her arm, walking naturally.

June 30—Report satisfactory; all unpleasant symptoms removed; sleeps at will. Case dismissed.

9. \*Miss E. D. General nervousness; insomnia; irritable heart.

TREATMENT.

June 17—Marked catalepsy with sleep; muscular suggestions readily obeyed; suggestions directed to self-control.

June 18—Sleep induced; suggestion to remove headache by auto-suggestion.

June 19, 20—Reports less nervousness; sleep induced in three minutes; aroused and told to put herself to sleep again; did so; slept for five minutes; suggestion given, auto-hypnosis and self-control.

June 22, 25—Reports improvement; suggestion, take exercise; control rapid action of the heart.

June 27—Reports insomnia cured; feels in good health. Case dismissed for the present.

10. Mrs. C., aged 40. Catarrh.

TREATMENT.

June 26—Explanatory talk. Did not return.

11. Miss B., aged 25. Catarrh; constipation.

TREATMENT.

June 26—Explanatory talk. Did not return.

12. Mrs. B., aged 36. Dysmenorrhœa; obstinate constipation (constantly used purgatives); chronic nasal catarrh; also complained of pain over kidneys and ovaries.

TREATMENT.

June 23—Sleep induced without amnesia; muscular equilibrial and sensory suggestions obeyed; soreness over right thigh removed. Suggestion explanatory; relief of constipation.

June 24—Reports natural evacuation; less nervousness; suggestion directed to case.

June 25—Reports disuse of laxatives; bowels acting naturally; pains all removed; sleep induced; suggestion to freeing the nasal cavities of mucus; relief of catarrh.

June 26—Reports great benefit derived; sleep induced; suggestion to control of sensation and relief of catarrh.

June 30—Reports relief from catarrh; no return of pains; health much improved; suggestion to continued improvement and auto-hypnosis. Case dismissed for the present.

13. \*Miss F., aged 22. Disordered digestion; inability to eat solid foods; obstinate constipation; daily use of enema for two years; general nervousness; epilepsy.

TREATMENT.

June 17—Somnolence; fixation of the eyelids; headache removed; suggestion to self-control; exercise.



June 18—Reports sound sleep; less nervousness; sleep induced. Suggestion as before.

June 19, 20, 22—Reports appetite improved; sleep induced; suggestions directed to removal of constipation.

June 23—Reports first natural movement of bowels in two years; suggestion to continued improvement.

June 24, 25—Reports good health; appetite and stomach in harmony.

June 26—Natural evacuation; treatment as usual.

June 27, 29—Reports eating solid food regularly without inconvenience; health good; suggestion to sound sleep; good appetite.

June 30—While waiting for treatment patient had epileptic attack with froth at mouth; unconscious for ten minutes. Suggestions given; no ill effects to follow attack.

See No. 1, July.

14. Miss McN., aged 25. Complained of chronic constipation; pain in right side and hip since attack of pleurisy four years ago; ulcer on left arm.

TREATMENT.

June 23—Passive somnambulism; pain removed from sore on her arm and side; suggestion to inhibit return of pain by auto-hypnosis; self-control. Did not return.

15. Miss B., aged 45. Chronic muscular rheumatism of right thigh and knee.

TREATMENT.

June 26—Explanatory talk.

June 27—Profound sleep induced; muscular suggestions obeyed; massage of painful knee; pain removed absolutely. Suggestion to rivet attention upon knee during day and induce circulation of blood there. Did not return.

16. Mrs. J., aged 42. Bronchitis; piles; nasal catarrh; rheumatism of left arm and shoulder; constipation.

TREATMENT.

June 26—Explanatory talk.

June 27—Catalepsy, with amnesia succeeding hypnotic sleep; suggestion to relieving weight in chest; relief of constipation, cough and rheumatism. Patient reported ease after treatment. Did not return.

17. \*Mr. J. G., aged 50. Paralysis agitans.

TREATMENT.

June 30—Explanatory talk.

See No. 7, July.

18. Mrs. R., aged 44. Uterine disorder; general nervousness.

TREATMENT.

June 18—Explanatory talk. No suggestions obeyed; patient unable to fix her attention; suggestions directed to self-control. Did not return.

19. \*Miss G. H., aged 19. General nervousness; rheumatism (muscular) in knee and shoulder; headache.

## TREATMENT.

June 29—Light sleep induced; pain in knee benefited; suggestions obeyed; suggestion directed to removal of pain.

June 30—Reports no pain in the knee; general nervousness improved; sleep induced; post-hypnotic suggestions obeyed; special suggestion to strengthening back.

See No. 8, July.

20. Mr. C. W., aged 28. Insomnia; indigestion.

## TREATMENT.

June 28—Catalepsy induced; pain in stomach relieved by suggestion; suggestion to relief of insomnia. Did not return.

21. \*Mrs. McC., aged 33. Intense nervous irritability caused by mental trouble; insomnia; obstinate constipation; indigestion; poor appetite; palpitation of the heart.

## TREATMENT.

June 18—No response to treatment; suggestion to compel self-control.

June 19—Reports drowsiness after first treatment; headache and pains in the body removed by suggestion; fixation of eyelids obtained; suggestion to develop self-control.

June 20—Reports less nervousness; better condition of mind. Suggestion given to more deliberation of thought, speech, action.

June 22—Lethargy induced; prescription given, potassium iodide for skin affection. Suggestion to removal of constipation.

June 23, 24, 26, 29—Progress gradual, but satisfactory.

June 30—Marked lethargy. Suggestion to control her tongue as first step in controlling her thoughts.

See No. 3, July.

22. \*Miss A. T., aged 27. Hallucinations; believed herself controlled by persons at a distance against her will.

## TREATMENT.

June 18—Fixation of the eyelids; lethargy; muscular suggestions obeyed. Explanatory talk.

June 22, 23—Reports feeling brighter; self-reliant; sleep induced; suggestion to auto-hypnosis.

June 24, 25, 26, 29—Gradual improvement; sleep induced; suggestion to auto-hypnosis.

June 30—Good progress; suggestion to case.

See No. 5, July.

23. Mr. N. C., aged 40. Caries of bone of index finger.

June 30—Treatment confined to surgical measures; told to report.

24. \*Mrs. E. B., aged 49. Chronic muscular rheumatism; pain over right ovary; pruritus vulva; intense itching of external genitals, for which no relief was obtainable.

TREATMENT.

June 30—Drowsiness induced; suggestion to removal of irritation. Salve to use locally; also lotion. Pains in side relieved by suggestion.

\*See No. 4, July.

25. \*Mr. E. L. V., aged 30. Complained of catarrh of nose and throat; nervousness; great irritation of the throat.

TREATMENT.

June 30—Explanatory talk.

See No. 12, July.

26. Mrs. E., aged 42. Complained of frontal headache of four days' standing.

TREATMENT.

June 23—Sleep induced; muscular suggestions obeyed; headache removed by suggestion, and feeling of numbness in that part of the head allowed to remain in place of pain; post-hypnotic suggestion to that effect obeyed. Case dismissed. Cured.

27. Mrs. H., aged 44. Complained of headache; depression and indigestion.

TREATMENT.

June 30—Fixation of the eyelids; muscular and equilibrial suggestions obeyed; pains entirely removed by treatment; reported feeling quite well. Case dismissed cured.

28. Mr. T., aged 26. Stammerer.

Before he came to clinic he had been treated by me a year ago, but change of residence interrupted the treatment. As he was going to be married on 17th of July he desired to be permanently cured, and although after previous treatment but little of the impediment remained, he was anxious to continue the course. Came to clinic occasionally for a month and left July 15 for home perfectly cured. Auto suggestion was developed to a high degree in this case, the patient being capable of putting himself to sleep instantaneously for either one second or any time he wished. In first breaking up the paroxysm the second's sleep was used to cause relaxation, after which the patient would speak normally. Besides hypnotic treatment he was given exercise in articulation and respiration.

An explanation of the meaning of the term "suggestion" is unnecessary, but the following brief glossary may prove of service:

A Muscular Suggestion is, for example: "You can raise your arm." "You can move your foot."

A Muscular Inhibitory Suggestion: "You cannot bend your arm." "You cannot open your eyes."

A Sense Suggestion: "You can feel that your hand is cold." "You can feel a pain in your side." "Your throat is dry."

An Equilibrical Suggestion: "You are falling backward." "You are coming quickly."

An Illusion is the false interpretation of an external object, as when a newspaper is taken for a dog.

A Hallucination is evidenced when an external object is seen where there is nothing, as when the image of a relative or friend appears and fades away, seemingly in bodily form; hallucinations of hearing, smell, etc., are frequent. Belief that one person is adversely influencing another against the will of the latter is a frequent hallucination.

Summary of cases July 1 to July 15:

Complete cures, 8.

Relief or cure of one or more symptoms, 8.

Improvement, 2.

Unkown, 4.

No result, 2.

Total, 24.

The last case reported in detail has not been added to this list.

REPORT IN DETAIL FROM JULY 1ST TO JULY 15TH.

1. Miss F., July 1. Reports feeling in good health; suggestions directed to controlling her subjective expectation of convulsive attack.

July 2, 3, 4, 5, 7—Progress satisfactory; reports eating veal, ham, eggs, etc., with no ill effects.

July 8, 9, 10, 11, 13, 14, 15—Reports good health; suggestion given to change from habitual use of hot baths to cold. Result of month's treatment: Every apparent functional disorder removed; health excellent. Treatment now directed to removing subjective expectation of return of convulsion.

2. Mrs. D., July 1. Reports asthma relieved. Suggestion directed to case.

July 2. Reports return of asthma at 3 o'clock in the afternoon. All unpleasant symptoms removed during treatment.

Result of treatment: Relief obtained. On account of anæmic con-

dition of patient, rest advised and tonics; syrup of triple phosphates, car-nogen and penopeptones prescribed.

3. Mrs. McC. July 1, 2. Reports constipation removed.

July 3, 4, 7, 8, 9, 10, 11, 13, 14, 15—Treatment as usual.

Result of month's treatment: Constipation relieved; slight improve-ment in mental condition; cutaneous disorder unrelieved.

4. Mrs. B. July 2—Reports good night's sleep for the first time in six months; no itching during night; sleep induced; pain in ovary, rheu-matism in knee, and pain in stomach entirely removed by suggestion during treatment. Suggestion, continued relief from pain; sound sleep to-night.

July 3—Reports no pain in head, side or any place, but neglected to paint vulva with solution last night and itching returned; somnolence induced. Suggestion to relieve all irritation and produce anæsthesia of parts.

July 4. Reports sound night's sleep; no itching; profound sleep induced for five minutes. Suggestion to anæsthesia of parts affected, chiefly of nerve supplying vulva, with diversion of attention from parts.

July 6—Reports all irritation entirely removed; sleep induced. Case dismissed. Cured.

5. Miss T. July 2, 3, 5, 8, 10, 13—Usual treatment; slight advance; reports good health.

Result: Hallucinations removed. Case dismissed.

6. Mrs. H. July 3—Reports no return of disorder. Case dismissed.

7. J. G. July 1—Treatment had very slight effect; difficult to secure his attention; naturally stupid.

July 2—Reports poor night's rest; relaxed well during treatment; drowsiness induced. Did not return.

July 8. Miss G. H. July 2—Reports pain in knee entirely disap-peared; passive somnambulism induced; suggestion directed to strength-ening the back.

Note.—Unable to return for continued treatment. Result: Tempo-rary relief.

9. Mrs. B. July 7—Reports now for the first time that she has been a sufferer from dysmenorrhœa for years; sleep induced; sense sug-gestions obeyed; line of suggestion directed to general health and con-trolling dysmenorrhœa.

July 8, 9, 13—Reports perfect health; sound sleep induced.

Result of month's treatment: Last report of patient was that all functional derangements and pains had disappeared. Case not dismissed.

10. Miss C. H. July 2, 4, 9, 15—Reports no nervousness; health excellent.

Result of treatment: Health restored; treatment directed to continued removal of dysmenorrhœa. Case not dismissed.

11. Miss M. D. Reported hearing to be satisfactory.

12. E. L. V. July 2, 3—Somnolence induced; suggestion to relieve distress of chest and throat.

July 6—Reports irritable cough much lessened; sleep induced.

July 7—Reports ease of chest; sleep induced.

July 8—Reports hawking decreased; suggestion to cease expectorating.

July 9—Prescription for throat. Mixed treatment.

July 11—Reports congestion of throat relieved.

Result of treatment: Improvement in general health; removal of nervousness. Case not dismissed.

13. D. R. (ship's steward). Post-hemiplegic paralysis; complains of severe headaches.

July 3—Catalepsy induced; complete muscular control; suggestions readily accepted; suggestion to relax muscles and regain control of limbs.

July 5—Reports muscles freer; slept soundly during treatment; muscular exercises given. Did not return.

Result: Scarcely noticeable improvement.

14. Mrs. S., aged 75. Complains of rheumatism affecting muscles of side, thigh and back; slight deafness.

TREATMENT.

July 3—Profound sleep induced; muscular suggestions readily obeyed; suggestion to disappearance of pain, soreness and stiffness accompanied by gentle manipulation of the parts. After treatment patient reported complete relief; could not feel pain in any muscle on movement or pressure of the part.

July 5—Reports no pain since treatment. Yesterday walked three miles without any ill effects. Profound sleep induced; suggestion directed to continued removal of pain. Case dismissed. Cured.

15. Mrs. B., aged 45. General weakness; constipation; uses injection of water constantly to relieve bowels; pains in the left side.

TREATMENT.

July 3, 4, 6, 7—Patient progressed from somnolence to profound sleep; constipation relieved; tonic prescribed; Easton's syrup.

July 8—Reports natural evacuation of bowels yesterday.

July 9—Reports natural evacuation; sleep induced.

July 15—Reports good health. Case dismissed. Cured. All functional disorders disappeared; tonic prescribed as a placebo.

16. Miss E. D. July 9—Reports insomnia cured; heart's action markedly improved; nervousness removed. Case dismissed. Cured.

17. Miss J., aged 47. Fibroid tumor on neck; has consulted thirty-five physicians concerning it. Desired to try the effect lastly of mental treatment.

July 7—Explanatory talk. Measurement of tumor 15 1-2, 16 1-2 and 16.

July 8—No result; patient unable to concentrate her attention for even half a minute.

July 9—No result; not even slight drowsiness.

July 10—Slight drowsiness induced.

July 11—No result. Did not return.

Result: Case did not respond to treatment; not dismissed.

18. Miss G. F. (colored), aged 25. Edema of feet; swelling of legs and ankles; general nervousness; apex of right lung affected.

TREATMENT.

July 7—Passive somnambulism induced; sleep without amnesia; line of suggestion directed to controlling nervousness; pulse reduced from 130 to 85 by suggestion.

July 8—Swelling of legs almost entirely removed; profound sleep induced.

July 9—Swelling disappeared; appetite and general health improved.

July 10, 13—Reports good health.

July 14—Reports good health and appetite; cod liver oil and creosote prescribed for tuberculosis. Case not dismissed.

19. Miss L. S., aged 16. Convulsive spasms every night for five years; amenorrhœa for six months; constipation. Case was treated for two years in hospital without result and has been attended by numerous physicians of note. Diagnoses have varied.

TREATMENT.

July 6—Passive somnambulism induced; active post-hypnotic suggestions obeyed; suggestion directed to breaking up of habitual return of spasms and to menstruation.

July 7—Reports convulsion as before on night preceding, but slept through it; somnambulism induced; suggestion directed to profound sleep to-night, and to menstruation.

July 13—Reports convulsion last night, first to occur for five days; reports menstruation succeeding last treatment lasting till 12th; suggestion to profound sleep to-night.

July 14—Reports no spasm last night; slept soundly; constipation relieved; profound lethargy induced; suggestion to removal of spasms.

July 15—Reports sound sleep of eleven hours' duration last night; no spasm; profound lethargy induced.

Result of treatment: Very favorable and hopeful of permanent cure; amenorrhœa removed on second treatment.

20. M. B. C., aged 12. Reports frontal headache.

TREATMENT.

July 7—Somnolence; headache removed; case dismissed.

21. Mrs. M. F., aged 38. General nervousness; pain in left side; chronic constipation; insomnia; intense headaches.

TREATMENT.

July 8—Somnolence; pain removed from head and side by treatment; suggestion to removal of constipation.

July 9—Reports general health improved; no return of pains; sound sleep last night.

July 10—Reports health good; natural evacuation of bowels; sound sleep last night.

July 11, 13—Good progress; sleep induced; suggestion to create an appetite for meat.

July 14—Reports enjoying beefsteak yesterday; health excellent; all derangements disappeared.

Result of treatment: Complete cure.

22. Rev. W. J. C., aged 63. Constipation.

TREATMENT.

July 9—Explanatory talk. Water treatment suggested to remove constipation. Told to report if no improvement.

23. Miss I. P., aged 30. Chronic headache; excessive nervousness.

TREATMENT.

July 10—Somnolence induced; fixation of eyelids; headache entirely removed and told to report if it returned.

24. Miss O. H., aged 23. General nervousness, culminating in muscular paroxysms; chronic constipation.

TREATMENT.

July 10—Somnolence induced; nervousness removed; suggestion directed to case. Did not return.

25. Miss C. S., aged 16. Constant headache of six years' standing; constipation.

TREATMENT.

July 10—Slight response to suggestion of drowsiness; headache partially removed with difficulty. Did not return.

26. Mrs. J. Came to submit to experiment. Desired to have dental operation performed later and wished to be tested for anæsthesia.

July 15—Result: Somnolence; no amnesia; anæsthesia produced in arm; pin run through flesh without pain.

There are one or two points which require a little further elucidation than that given in the preceding summary. The first is that as this school has been established for the purpose



of experimentation in mental treatment, that is, to discover, if possible, to what lengths the mind cure may be extended in its application even to organic lesions, I am not disposed to throw away even such a case as a fibroid tumor, providing that the patient makes it clearly understood that he or she will not submit to surgical or any other line of treatment. I do not say that mental treatment is the proper course to pursue in dealing with a tumor, fibroid or not, but if the patient is bent upon trying the effect of mental treatment only, I am willing to take the case.

The next point is that the school is not established for the purpose of testing for hypnotic phenomena. I do not test for anæsthesia, for instance, unless it is desirable to produce anæsthesia for the purpose of performing a surgical operation, or to demonstrate to the patient how profoundly he is influenced. I do not cultivate sense delusions in my somnambulant patients, believing that time so spent is not likely to achieve the end in view, namely, the securing of the quickest beneficial results from therapeutic treatment. Therefore, those who scan this report in the hope of finding recorded here some curious examples of subjective phenomena will be disappointed. Suggestions that are not in line with the treatment of the case are not employed, and the whole method of procedure is directed to the speedy removal of diseased conditions, and the establishment of permanent cure.

The third point bears directly upon this question of permanency in the cures effected. It has been stated, often with proof positive to back the statement at hand, that the cure of nervous diseases by faith or mind treatment is not permanent, and that the disease may return again with seemingly redoubled force. The statement is true to this extent, that a person who has been healed by suggestion may as readily become diseased again by suggestion emanating either from the person himself or his friends, unless, and I wish to emphasize this remark, because the permanence of the cures wrought by psychology is based thereon, unless he has been taught that he has cured himself. If, by a logical process of reasoning, he is shown exactly the effect of suggestion upon his subjective nature, its

power to harm, as well as its ability to heal, then the process of cure is built upon a solid foundation, and a threatened return of the ailment is held in check by the newly-developed, or properly directed, auto-suggestion. On the other hand, if the patient's emotions have been appealed to, and the cure is to depend upon a religious faith, or an intensity of religious feeling, then it seems evident that a relapse may quite easily occur because of the ignorance of the patient with regard to the means employed for his relief.

In every case I have directed my suggestions first to the removal of pain; then to the development of the individuality of the patient, to the assertion of self-power, self-reliance; and finally to the prevention of illness or a return of the ailment by means of the exercise of the will; by the use of the all-potent auto-suggestion. In this respect psychological treatment may be said to be the essence of education, since it aims to restore mind and body to a normal condition of health and independence.

The fourth point is that although no experimental work is carried on during clinic hours, yet it is advisable that a line of experiments should be conducted for the purpose of testing the limitations, possibilities and eccentricities of the various states of subjectivity. To meet this side of the case, certain hours are set apart for experimental work alone, and an endeavor will be made, safeguarded by scientific precautions, to develop some examples of the higher phenomena.

## HYPNOTISM; ITS RELATION TO THE DOMESTIC AND MEDICAL SCIENCES.\*

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Exceedingly interesting, as far as it can be understood, is the manner in which certain psychical suggestions advance vital processes, and so aid nature in the cure of disease. In examining the subject, let us consider the earliest hypnotic phenomena, its more recent therapeutic applications, and its future possibilities.

To believe that hypnotism is a new or modern science is to commit a great error. Forty centuries ago it was known to the ancients, and for countless ages it has been the stock in trade of charlatans, to whom it offers such a broad field for quackery that reputable scientific men have hesitated to adopt it hitherto in their practice. To Dr. Mesmer, a Swiss physician, is due the honor of being the first to introduce hypnotism in a scientific manner. The weird art which he practised was called mesmerism after himself. In our own day mesmerism has been developed and christened hypnotism.

It is not worthy of scientific students to deny the various manifestations of hypnotism because they have never witnessed them. If the published records of experiments are not convincing, they are at least worthy of deep thought and investigation before the skeptic can prove a negation. I am sure that there is not one who doubts that certain individuals can be peculiarly influenced by others, and led to believe certain things and commit certain acts.

The time for denying the reality of hypnotism is past, and it only remains to prove to-day by further research whether or not the art is of real value to our present therapeutical resources, to the surgeon, to the psychologist, and to the educator.

Hypnotism is not the result of any force exerted by indi-

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\*Abstract of lectures delivered at the Tulane Medical College, and elsewhere. Subjects for experiments, chickens, rabbits, cats and human beings.

viduals peculiarly or pre-eminently endowed with magnetic power, as is commonly supposed, but is a phenomenon of life growing out of a suggestion or the concentration of the powers of a special sense. I enter a sick chamber, to be greeted with the exclamation, "Doctor, you are too late, I am dying!" I satisfy myself that the patient is not seriously ill, and in a positive tone I announce my news. Instantly, the dying man grasps a spark of hope. Assured by my absolute manner, new vitality thrills through his veins. He has been saved by the suggestion of the possibility of relief. I suggest to a subject that he is sleepy, that his pupils are dilated, that his brain is fatigued. I repeat the suggestion, and rapidly he begins to think himself that he is sleepy. Continuing, I make him believe that he is asleep, and in reality he is. Anyone can, therefore, by the exercise of sufficient determination and patience perform ordinary hypnotic experiments.

No subtle fluid passes from the operator to the subject, as the laity believe. Some people by working for themselves apparatus of a suitable sort, by gazing at the plates of a rapidly revolving mirror, or by concentrating the attention on a light, will bring on an abnormal or cataleptic condition of their nerves, which will in its turn superinduce anæsthesia.

Hypnotism has since the earliest ages attracted the attention of people from all parts of the world, and history reveals many curious customs enacted in far away lands.

The Egyptian diviners were enabled to make divinations by looking into crystals. The Persian Magi did likewise and at the present day the Indian yogis and fakirs throw themselves into a mesmeric state by fixing the gaze. In the convents of the Greek Church, in the eleventh century, the Hesychasts hypnotized themselves by gazing at the umbilicus. Francis I and other French kings, up to Charles X, healed by the imposition of hands.

It is questionable whether cradle-rocking, used to put children to sleep, is productive of mesmeric effects, but it is certain that these effects are produced among uncivilized people by violent whirling, or dancing movements accompanied by music,

or other mental excitation. On the authority of trustworthy observers, the Aissaouas of Algeria are enabled, by means of dancing and singing, to throw themselves into a state of ecstasy, difficult to describe, in which their bodies are insensible to pain. They run knives and pointed instruments into their heads, eyes and hearts without injury to themselves. The same phenomena are witnessed in the Buddhist convents in Thibet. In Switzerland, milkmaids get better wages if they are gifted with a good voice, because it has been discovered that a cow will give one-fifth more milk if soothed during the process of milking by a pleasant melody.

Sleep is a psychological condition resulting from an auto-suggestion; hypnotism is a like condition resulting from a hetero-suggestion, or suggestion created by another. The difference between natural sleep, dreams and hypnotism is one of degree only, and according to Brémand, with certain persons natural sleep can be transformed into hypnotic sleep, and vice versa. Sleep produced by chloroform and morphine can likewise be converted into mesmeric sleep. Memory is remarkably developed and the faculty of clearly seeing a possible or imaginary event is wonderfully sharpened in dreams. These facts are well known, and it suffices to allude to them to establish the connection between dreams and the somnambulistic stage of hypnotism, where there is a quickening of the senses to a high degree.

I will anticipate my experiments on the human subject by hypnotizing a few animals. I take a chicken and repeat upon it the experiment known as the "experimentum mirabile." I place it upon its back and with a piece of chalk I trace a straight line which parts from the eyes. Instantly it remains immobile, fascinated, hypnotized. I thrust a pointed instrument through the body without occasioning the least pain. I place a rabbit upon its back and look into its eyes; a hypnotic state rapidly supervenes. Patient experimenters have succeeded in hypnotizing a large number of animals, as the cat, hog, serpent, alligator, etc. An Austrian law prescribes hypnotism in the army for the shoeing of the horses. (Moll.) It is customary in certain countries to make hens sit on a new nest by means of hypnotism. The head

is placed under the wing and the fowl shaken violently for an instant. When transferred to the new nest it is unconscious of the change.

There are three stages of hypnotism, to wit: the cataleptic, the lethargic and the somnambulistic. In the first, or cataleptic stage, the body is immobile and apparently dead, but muscular sense, vision, and especially hearing, retain their powers. In the lethargic stage there is complete immobility of the tissues. In the somnambulistic stage there is a quickening of the senses to a high degree, and a remarkable sharpening of the powers of the mind. In practice these states verge insensibly into each other and cannot be readily differentiated.

The surest way to affect the imagination, impose a strong will, consists in acting with lightning rapidity, without giving the person time to reflect or recover his *sang froid*. To hypnotize quickly, I follow the method of Prof. Donato. I make the subject press his hands firmly upon my own; suddenly I thrust him backward and plunge my glance into his eyes. I make him move and walk backward; I arrest his arm if he wishes to strike, his limbs if he wishes to walk. I obtain these effects by producing various paralyzes. The subject is conscious of his acts, and brought back to the natural state by a word, he can relate the experiences which he has submitted to. By degrees sleep deepens, and I can force upon him the falsest ideas and the most unnatural desires.

It is wrong to consider that an ignorant, insane or hysterical subject is better adapted for hypnotic experiments than the educated. Intellectual people can concentrate their attention and otherwise aid the operator more than people of unsound judgment. Under three years children cannot be hypnotized, and up to eight years only with difficulty. Old age is not refractory to hypnotism, and, contrary to popular belief, sex exerts very little influence. It is often impossible to hypnotize the insane.

How is it possible to differentiate between simulation and true hypnotism? We must remember the symptoms of hypnosis. These refer to neuro-muscular excitability, or the con-

traction of muscles through excitement of the nerves; to cataleptic plasticity, or the maintenance of attitudes given to the limbs in the cataleptic state; to disturbance of the circulation and respiration and to subjective symptoms, as the development of the memory and the sharpening of the intellect. Remark the experiments: Pressure is made upon the ulnar nerve in the region of the elbow; flexion of the last two fingers results. The arm or leg is raised and slightly rubbed; the attitudes are rigidly maintained. The limbs do not tremble, as shown by tambour tracings, but fall gradually from fatigue.

The record of Esdailes' and Elliston's works shows numerous cases in which operations of the most excruciating order, as the amputation of limbs and the removal of tumors, have been performed on the hypnotic subject, and the author has hypnotized a male subject who was operated upon by Prof. Rudolph Matas at the New Orleans Charity Hospital for a cancerous growth. The operation was eminently satisfactory during the first twenty minutes, when the patient began to evince pain, and it was continued under the administration of a minimum amount of chloroform. This case is also interesting because the stage of chloroform excitation was abolished and the hypnotic sleep promptly converted into the chloroform narcotism. Dr. Berrillon has recorded a case of dipsomania cured by suggestion, and Dr. Woods, of this city, has effected a cure of disease of the ear.

Can crimes be committed by hypnotism? I believe with the followers of the Nancy school that a few persons can be commanded to kill another or commit rape; but most subjects refuse to obey. Observe the experiment in this instance: I place a paper knife in the hands of a hypnotized subject and command him to strike a bystander with all his might. (He does so.) Continuing, I can make him believe that he has committed murder, and he is seized with fright and implores me to shield him from justice.

How are cures effected by hypnotism? The general view is that suggestion is the healing agent. Most miraculous cures are referred to purely empirical suggestions in the treatment of disease. But it is not always possible for a physician to im-

plant the suggestion of relief. Hypnotism is a means of attaining this end in spite of opposition. No patient can resist the suggestion, if only the hypnosis is deep enough.\*

Are the results of hypnotic experiments of a positive character? Rust has remarked that "What never does positive harm can never do positive good." You must take the testimony of hundreds of careful observers that hypnotism does positive good. You can readily satisfy yourself that it does positive harm. Place a frog upon its back and plunge your glance into its eyes. A hypnotic state is rapidly induced, and the poor animal, left to itself, will die in the original position after the lapse of five or six hours. Place the frog in a glass jar and hypnotize it with the eyes, as before. At the end of a few seconds it becomes quiet and fixes its gaze upon the operator. Soon the mouth opens, the limbs radiate, and the animal expires. La Fontaine has performed these experiments on frogs and lizards and induced death in thirteen minutes. It is within the power of every novice to experiment on cats and fowls. After several trials of continued hypnotism the animals lose energy and expire. Fortunately these terrible consequences of the power of fascination are not observed in man. No record which will bear investigation has yet been made of unpleasant results, unless it has been the will of the operator to intentionally produce them, and the possibility of an operator willing an injury is doubtful. Therefore, do not hesitate to experiment, and the results may be most gratifying.

A word of caution: The faculty of magnetizing, or that of influencing our fellow creatures by a stronger will, being the most beautiful and the most precious which has ever been given to man, it is necessary to regard the exercise of magnetism as an act which demands the greatest purity of intention.

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\*Although we differ in many details, and even in fundamental principles, from Dr. Stevenson in his conception of hypnotism as set forth here, we gladly publish his opinion because it embodies in condensed form many of the popular, but, as we think, erroneous beliefs regarding this science.—Ed.



## WANTED—A COMPETENT JUDGE.

BY SYDNEY FLOWER.

Professor Elmer Gates, Director of the Laboratory of Psychology and Psychurgy Washington, D. C., is responsible for the following remarkable declaration:\*

"My researches in brain building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character."

Before Professor Gates can be accepted as an authority upon the effects of hypnotism it will be advisable for him to give at least a hint of the nature of the experiments which he has personally conducted. I gather from the above extract from his paper that his researches have been chiefly in the line of experimentation for the purpose of localizing mental functions. In other words (although he would probably scout this definition of his labors) he has devoted many years to an examination of the effects of suggestion upon cerebral development.

The report of his experiments is most interesting, and conclusive of a fact which, so far as I know, has never been questioned, namely, that "more brains can be given to an animal, or a human being, in consequence of a better use of the mental faculties."

The faculty of accurate observation which Professor Gates has cultivated with respect to the effects of brain building is not discernible in his reference to the subject of hypnotism. Had he devoted half the time to the study of this science which he has expended upon a classification of the effects of a certain method of suggestion he would have understood, and appreciated, the fact that hypnotic suggestion is the most powerful brain building agency known to man. I use the term brain

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\*The Art of Mind Building—Metaphysical Magazine.

building to fit into Professor Gates' line of experiments, but "thought directing" is the more exact definition.

Professor Gates points out that he has succeeded in eliminating vicious propensities in children by substituting gradually new ideas, and keeping them (the ideas) constantly in their minds.

"It is possible in three months' time to develop brain structures which will cause a patient to feel disgust for what he had previously relished and desired."

I would say to that: it is possible in one day to produce this entire change of thought in a patient, and there shall be no relapse consequent thereon, whether the development of brain structure does or does not keep pace with the change of thought.

It is curious that Professor Gates should have overlooked the fact that by the employment of hypnotic suggestion he could have materially shortened his process of character building. He has made use of the mails, when he might have sent his message by wire.

If suggestion is powerful, hypnotic suggestion is doubly so. Suggestion is a gradual education; hypnotic suggestion prepares the mind for the reception of an idea; then, drives this idea in, and clinches it.

The "species of congestion of the brain" which Professor Gates (apparently) produced in his patients can only be attributed to a want of knowledge upon his part as to the proper method of inducing hypnosis, and giving suggestions; and as this is something which requires only patience and a share of natural aptitude I must suppose either that Professor Gates was too wedded to his hobby to take note of a broader line of work, or that he was prejudiced against the use of hypnotism itself. This is too common an attitude of mind on the part of scientific men at the present day to provoke the ridicule it merits.

I have no theory to put forward as to the rapidity with which the brain can reconstruct its cells, nor does this seem to me to be a vital point for discussion. Professor Gates' argument leads to this: Mind is a brain product, and the development of certain cerebral cells causes a certain line of thought to take

shape in the mind of the patient. Of course this is nonsense. It is not the multiplication of brain-cells which reforms the child or man, but it is the suggestion which works the reformation, which may be followed by a development or reconstruction of brain-cells.

Even assuming the theory of Professor Gates, which is certainly plausible, to be correct regarding the cellular changes which suggestion (education) produces in the physical structure of the brain, it is evident that his position is far from being impregnable.

It is not reasonable to suppose that a single idea driven by suggestion into the mind of the patient, and which restores, we will say, a nervous invalid to a normal condition of health, necessitates a demolition of a certain number of brain-cells and the almost instantaneous reproduction of a great many more to take their places. Yet this is the inference to be drawn from the professor's discovery of the art of mind building.

Before it is possible for a person to be hypnotized, the blood must leave the brain. Before sleep, hypnotic or natural, can occur, the supply of blood to the brain must be greatly diminished. The approved and scientific method of relieving insomnia now practiced is to reduce by suggestion or other means the flow of blood to the brain, and so diminish the cerebral activity which is in every case the cause of the absence of sleep. We know that insomnia is a species of congestion of the brain, and Professor Gates declares that hypnotism is a species of congestion of the brain; therefore hypnotism and insomnia are practically one and the same. This, I think, is the *reductio ad absurdum*.

The concluding statement that "hypnotism tends to vitiate the moral character," is a lamentable instance of generalizing from insufficient data, into which men of usually exact habit are sometimes betrayed.

Upon what grounds does Professor Gates base a statement which finds credence only among the ignorant, the superstitious and the prejudiced?

## "SUGGESTION AS AN IDEO-DYNAMIC FORCE."

BY W. XAVIER SUDDUTH, M. A., M. D., F. R. M. S.\*

It is an undoubted fact that many of the chronic ails of the body are the direct results of the misuse of drugs, mostly self-administered, be it said in defense of the medical profession. All drug stores, many dry goods stores and even groceries sell drugs and patent nostrums to anyone who desires them without let or hindrance. It is true that attempts have been made by legislative enactment to control the sale of a few poisons, but these measures have been made almost wholly inoperative by the lack of restriction on the sale of patent medicines which may and do contain any or all the prescribed poisons. The question is becoming a serious one and must be met by legislation in the near future. Medicine is largely to blame, however, for the strong hold that dosing has gotten upon the people by reason of the fact that she has pinned her faith too greatly in the past to material remedies, thus inculcating a similar belief in the laity. My own first arrest of thought was had early in my career by reading a little book by Prof. L. Lewin on the "Untoward Effect of Drugs." Up to its publication no systematic treatise on the subject had made its appearance and there is need even now for more extended enlightenment in this direction by reason of the numerous additions that have been made to our pharmacopeias since its advent. \* \* \* \*

As we have before seen all function has its inception in the sensorium, and any derangement in this center, either functional or organic, is liable to find expression in disordered functional activity. Diseased mental states, however, are much more common than we are wont to think, because they do not show as such directly, but are oftentimes reflected in different parts of the system. The emotions, fear, grief, anger and hate, have long been known as having a marked effect upon the human barometer and should receive careful consideration at the hand

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\*From a paper read before the Chicago Academy of Medicine.

of the general practitioner. Fear is especially most subtle and lasting in its influence. Many cases might be cited where fatal results have been produced through fright, and on the other hand, joy is also said at times to kill. The quickest way to effect cures in bodily ailments arising from emotional causes is to go directly to the seat of the disease, the mind, and disabuse it of its hallucinations by appealing to its understanding rather than to the organs, which only reflect the central disease. It is generally well to treat urgent symptoms from the standpoint of general therapeutics because most patients have been brought up with the material idea of the potency of drugs, consequently the strongest suggestion that can be made under such circumstances is the administration of some medicament with the action of which they are more or less familiar, the idea being to create the quickest and firmest mental impression possible. But every physical suggestion, even if it is only in the nature of a placebo, should be accompanied by verbal suggestions. Many a case has been relieved by similar lines of treatment and a permanent cure established by continued suggestion directed toward the restoration of healthy function. There is hardly a diseased functional condition to which the human body is prone that may not be directly benefited, if not permanently cured, by the aid of suggestive therapeutics; not only this but many organic lesions are improved, indirectly, by controlling the vascular supply and inhibiting destructive metabolism until vital processes may be restored.

Pain may be thus inhibited, a fever lowered and the pulse controlled. Nervous dyspepsia is often permanently cured. Also neuropathic affections, including hysteria, insomnia and paralysis, have been cured. The various forms of nervous prostration are specially amenable to treatment by suggestion. Chorea is easily handled; epilepsy controlled as by nothing else, and dysmenorrhea cured. Organic diseases of the nervous system are improved indirectly by relieving the reflex symptoms and thus doing away with the strain upon the organism as a whole. Stammering, in cases where there are no physical lesions, which are seldom found, readily succumbs to suggestion. The extended

field of reflex neuroses are benefited by suggestion and nearly all the disagreeable symptoms of rheumatic affections relieved. Alcoholic and other forms of inebriety, including tobacco and other vicious bodily habits in general, are successfully treated in almost all cases. Perversions of the sexual instinct are most happily handled by suggestion. Melancholia and paranoia in general form a fruitful field for its application.

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Suggestion may be administered in the waking state, but the happiest manner of presenting it is in the hypnotic state, because in that state there exists the special form of passivity which is most conducive to the highest receptivity of suggestion. After a patient has been hypnotized several times this method is dispensed with and suggestions made in the waking state. By reason of the fact that the subjective mind is incapable of inductive reasoning, it is necessary that the successive steps to be pursued in the treatment of any given case should be specifically outlined at the beginning of each sitting in order that the best results may be attained. This rule is equally applicable to suggestive treatment in the waking state, as such methods are based on pure psychologic grounds and tend to secure the greatest degree of confidence in the line of treatment adopted and best operate to secure the establishment of ido-motor and ideo-dynamic impulses in the restoration of healthy function.

For convenience I have divided these reasons into five stages, which will be seen to be logically progressive steps in the education of the patient in the science of mental healing. They are as follows:

Willingness, faith, desire, necessity, and acceptance.

1. Willingness.—In order that the patient may receive any benefits at all from suggestive treatment he must be willing to experience the sensations incidental to the process. The same conditions that tend to produce the mental state known as subjectivity may be brought about in the waking state by a line of logical reasoning looking to the desired end. When, however, there is no special objection to hypnosis it should be induced for the first few sittings, at least, as the speediest and

most efficient means of obtaining control of the will which forms the condition known as willingness. Control of the will does not, however, mean its subjugation, as is proven by subsequent treatment, in which the freest action of the will is required to obtain the results desired. What is meant by control of the will is the putting aside, for the time being, of all antagonizing ideas, and the fixation of the attention upon the thought suggested. A condition of monoideism is thus established in which the vital force of the entire nervous system may be settled upon the accomplishment of the suggested idea. This is essentially aided by the setting aside by suggestion of the influence, generally inhibitory in character, of previous personal experiences.

2. Faith.—In order that the patient may successfully proceed with the treatment he must have faith. He may be ever so willing, but if he lacks faith his desire will fall short of actual accomplishment. Begin therefore by inspiring faith. Faith in himself and in the means to be employed in the treatment of his case. Get the acquiescence of the patient, if only by the simplest act, as faith grows by that it feeds upon.

3. Desire.—Desire is the well-spring of ideo-motor impulses, and success in life is always in direct ratio with the intensity of the desire. Accompanying the desire for any object or result must be the belief in its attainability in order that the end may be successfully accomplished; otherwise desire simply becomes a wish without intrinsic value as a curative agent.

4. Necessity.—Not only must desire be based upon faith in attainability, but the inhibitory action of the will must be set aside as before indicated and a mental state established which is best indicated by the words "I must" or "I will." The object or result sought becomes a necessity to the individual and the attention is firmly set upon it, with the result that the most favorable conditions are established for its attainment. Sometimes the results are hastened by appealing to the patient's combativeness by assuring him that the object is his by right and that some evil-disposed person is trying to prevent him from obtaining his rights.

5. Acceptance.—Not the least important step is yet to be

considered. With the first step looking toward the fruition of our hopes faith is strengthened and desire and will power become intense. Assumption, however, is half the battle of life. Many fail because they refuse to cross over and possess the land. That which the objective continually asserts as true, the ego comes finally to accept as truth. "As a man thinketh in his heart so is he." Belief forms the basis of fruition, "therefore I say unto you all things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." Therefore, "I say unto you, arise and walk," and they did arise and were healed every whit of their infirmity. Man differs not an iota from what he was in the olden time and may be influenced now even as then had he but the faith of the fathers.

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The phenomena of perverted functional activity have long been before us, the fullest application of the cure is yet to be made, for as yet we have only caught a glimpse of the boundless possibilities of suggestive therapeutics coupled with a judicious use of specific drugs.



### EDITORIAL NOTES.

The therapeutic value of hypnotism lies in the intelligent suggestions of the operator. The mere induction of the hypnotic state is in itself of no benefit to the subject, and may even prove in unskilful hands a source of danger.

An operator who makes absurd suggestions to his subject to amuse himself and satisfy his curiosity, without a scientific aim, need hardly be astonished if he produces ailments.—Moll.

In the insufficient technical knowledge of the operator danger lies—not in hypnotism itself.

It is curious that such an authority upon the science as Dr. Albert Moll of Berlin should have given utterance to the following:

“An objection to the therapeutic use of hypnotism is that it cannot be generally applied because everybody is not hypnotizable. I should like to add that in many cases, even when hypnosis is induced, it is not deep enough to be used therapeutically.”

As a matter of fact, however, the therapeutic possibilities of suggestion do not depend upon the depth of the hypnosis; and, secondly, certain forms of insanity apart, every human being is to some extent hypnotizable.

### MENS SANA.

Forel thinks “that a sound brain is above all things necessary for hypnosis, and the sounder it is, the sooner we may look for results.” It has been long contended by the Nancy School that the perfectly healthy man makes the best subject, because he is most able to concentrate his thought, and induce self-passivity. The general opinion is that hysterical patients are the most easily influenced; an entirely wrong supposition, based either upon imperfect observation, or a narrow field of experimentation.

## HYPNOTISM AND EDUCATION.

The favorite objection of persons who are not conversant with the details of the work is that the use of hypnotic suggestion is to be dreaded because the will of the subject is weakened by its employment. Such a contention is ridiculous on its face. Hypnotic suggestion and education are one and the same thing. They have the same end in view, namely, to determine the subject's will in a certain direction. The point of difference between the two is merely comparative, i. e., hypnotic suggestion attains a result which education has failed to accomplish. The one acts quickly, the other gradually, or not at all. Education is suggestion; hypnotic suggestion is suggestion intensified.

## THE BREATH OF CRITICISM.

A member of the staff of a San Francisco paper, in passing his opinion, as reviewer, upon the merits or otherwise of a recent work on hypnotism, expressed himself oracularly thus: "The book that is written to a fad cannot last."(!) One wonders upon what grounds the young man, for he is evidently young, bases his decision, seeing that he attacks not the workmanship of the author; not the arrangement of facts; but the science of hypnotism itself. It is the habit of youth nowadays to be positive and aggressive. Experience begets less confidence than caution, and even in the case of this young man may lead to wisdom through a healthy distrust of his infallibility of judgment.

## ETHICS OF MESMERISM.

It has become the fashion to laugh at the old school of magnetizers, of whom J. P. F. Deleuze, born in 1753, was one of the most notable, and to decry their deductions and observations as unscientific. There is certainly small disposition at the present day to credit the theories regarding favorable or adverse "fluids," "animal magnetism," "zoo-magnetism," and the rest, with the influence ascribed to them by those early investigators who were ignorant of the law of suggestion; but it is impossible to read the convictions of Deleuze as set forth in his work entitled "Animal Magnetism," without feeling irresis-

tibly drawn in sympathy toward the author. His translator has neatly voiced this sentiment in the following paragraph.

"Whatever may be our opinion of mesmerism, which Deleuze has practiced gratuitously for more than half a century, we cannot refuse to accord to him sincerity of mind and uprightness of intention. His various works indicate a careful and scrutinizing spirit, dictated by a single-mindedness which rarely leads into mischievous error. We trust in him as a guide because we see his caution; if he does not bring conviction to his theory, he drives suspicion from his motive. And he is little to be envied who suffers a vulgar prejudice to influence his judgment when a subject of the first importance claims from him, as a professional man, a serious and careful investigation."

The concluding sentence seems to me to be worthy of italics, and is not without its significance in the year of enlightenment, 1896.

The Marquis de Puységur, the most illustrious of the followers of Mesmer, practiced his art with success upon his peasantry, and he, it may be noted, proclaimed the principles essential to a successful employment of mesmerism to be: "An active will to do good; a firm belief in our power; and an entire confidence in employing it." Deleuze lays down his pen with the apostrophe:

"Let us thank heaven that the exercise of a faculty so useful, so sublime, as that of magnetism, demands only singleness of faith, purity of intention, and the development of a natural sentiment which connects us with the sufferings of our fellow-men and inspires us with the desire and the hope of relieving them."

This is not far removed, I take it, from the teachings of the highest code of ethics extant.

#### A MODERN HEALER.

It seems incredible that at the present day, the close of the nineteenth century, there should still be abroad in the land a woful ignorance regarding the commonest forms of subjective phenomena; but that this lack of knowledge does exist is evidenced by the amazement with which such a story as the following is received on all sides.

The story is clipped from a daily newspaper, and its details are without question accurate. It is reproduced here without alteration or abridgment.

## NEWELL HEALS AND GROWS RICH.

Bradley Newell, the Vermont "healer," has become famous and is fast becoming rich. At the beginning of this year he was a poor, ignorant blacksmith working in the little hamlet of Jacksonville. He had previously gained a reputation in a few towns as a person who healed disease by the laying on of hands, but beyond a radius of twenty miles he was unknown. Jacksonville is in the town of Whittingham, and to-day Newell is the most noted personage that town ever produced, with one exception—Brigham Young. He has visited thirty or more New England cities as a healer, and his fame is such that hundreds of letters are received by him every day. Not only is his fame spreading, but a golden stream is running into his coffers. Since he went to Brattleboro, in January last, he has received \$25,000 from persons he treated. His income this year will be many thousands of dollars larger than the salary of President Cleveland.

## HIS CURATIVE POWERS.

The story of how whispering voices told Newell that he could cure his wife's headache, and, later, that it was his mission to heal, has been told before, but his real power was not revealed for publication until a few evenings ago, when he gave an exhibition before six well-known business men of Brattleboro.

The company sat around a table, upon which all placed their hands. In a short time one of the party was visibly affected by some strange power. His arms trembled violently. Two or three of the others said they experienced a prickling sensation, which was more marked when all the hands were clasped, forming a complete circle around the table. One other person besides myself could feel no effect whatever, even though holding Newell's hand.

Hands were placed on the table again, and in a short time that of a prominent banker was cramped and rigid. A pencil placed in his hand wrote out a short message and several disconnected words.

## A PATIENT IN A TRANCE.

One of the persons was put into a trance by Newell. The healer fixed his eyes intently upon his subject and moved about him with sinuous motions, all the time using his forefinger after the style of an orchestra leader wielding a baton. He talked continuously, repeating, "You've got to do it! You've got to do it! You've got to do it! So sleepy, so sleepy, so sleepy." The subject soon began to exhibit symptoms of drowsiness, then closed his eyes, breathed heavily, and in a few minutes was completely unconscious. Then his appearance changed completely, and it appeared almost as if another spirit had taken possession of the body. The subject reached out his hand, patted a young man on the head and made a great effort to speak to him, but, although the lips

moved, the sound was not audible. So great were the efforts to speak that the young man who held the hand of the subject feared some harm might result, and asked Newell to bring the trance to an end, which he did by clapping his hands once.

The subject opened his eyes and appeared perfectly natural. He said his only sensation was that of sweet, peaceful sleep; that he had resisted the healer's will as long as possible, but the drowsiness which came upon him was irresistible.

#### NEWELL'S STORY OF HIS WORK.

In conversation the healer told the story of how the call came to him to heal, of his success in curing his wife of headache, of his treatment of many neighbors for various ills, often with great success, especially in cases of nervousness and rheumatism. Then a local newspaper described his work. Within two weeks Newell was heralded as "The Vermont Schlatter." He closed his little blacksmith shop and entered entirely on the work of healing. He had treated more than three thousand cases before he began to receive a regular fee. Now he has a regular business manager, a gentleman formerly connected with several colleges.

He said that last year, before he began to heal, he one day heard something say to his inner consciousness: "Go to Lake Pleasant; go to Lake Pleasant." He went to the lake, which is the leading New England resort for spiritualists, and had scarcely entered the grounds when a medium stepped up to him and said: "There is a big brave walking by your side, and he has something to say to you." Newell treated it humorously, but it was repeated. He was accompanied by his wife and sister, and the latter said: "Bradley, don't you remember your talk with Uncle George? Perhaps he has something to say to you." At this moment a young girl who was walking past the group threw up her hands and shouted, "Right, right!" "That girl is unconsciously a medium," said the first medium who had saluted Bradley.

His sister's words revealed a conversation years before, when he and his uncle had said to each other, jokingly, that whichever died first should appear to the other, directly, if possible, and, if not possible, through some medium. Newell had long forgotten this compact. The medium said a big brave stood by his side; the dead uncle weighed 330 pounds.

During his stay at Lake Pleasant Newell says he visited a medium, who told all his past history and predicted nearly all that has since come true. Other mediums made similar predictions. All spoke about a black, heavy box, which was to be of great importance to him; but it has not been found yet. The man's sincerity and evident honesty in telling us these things impressed everybody.

He denies that he is a spiritualist and says that he knows nothing

about hypnotism. The impression gained of him was that of a man of strong will and great hypnotic power, although he seems wholly ignorant as to what his power really is. Many persons declare that their pains vanished when Newell touched them, but many others felt no effect whatever. Probably one-half think they are benefited at the time, but the percentage of persons who profess to have been permanently benefited is small.

The result of Newell's success has been to bring out a horde of healers. Newell is taking all the social honors that come his way, and on June 28 will sail for Europe with the Ancient and Honorable Artillery of Boston, of which he has been elected an honorary member. He hopes to shake hands with the Prince of Wales and to swap points on investments with Barney Barnato.

Passing by, as unworthy of comment, the inference that Mr. Newell derives his power from his departed uncle, there are one or two points in connection with the man himself which are worthy of notice.

In the first place he is ignorant, honest and strong-willed. The possession of these three qualities fits him admirably to perform his work. His ignorance, or want of education, fosters the general belief that his power is in some wise supernatural; his honesty precludes the idea of imposture, and increases the public confidence; and his strong will gives him poise, and self-confidence sufficient to meet and overthrow doubt and opposition on the part of others. It should be added that his faith in himself is probably strengthened by the fact that he is himself unacquainted with the rudiments of subjective science, and is therefore led to accept as true the statement which he hears upon all sides, that his power of healing is of miraculous origin.

So much for the type of the man, which, it may be remarked, differs in no degree from the average.

Concerning his method, it will be observed that, though himself unaware of the similitude, he has adopted the verbal suggestion of Bernheim, and the Nancy School, in inducing the hypnotic sleep. "So sleepy, so sleepy so sleepy!" is, in effect, a repetition of the suggestion to sleep, coupled with the command that sleep must ensue.

The efforts to speak on the part of the person entranced, or, as I should prefer to say, hypnotized, will be recognized at once as leading symptoms of artificial somnambulism. The

reason that the sleeper was unable to communicate with the person he desired to speak with, was simply that he had not been taught to speak when in that state. Had the operator, Newell, understood the process of suggestion, he would have removed this difficulty by suggesting a way the doubt in the sleeper's mind of his ability to make himself heard.

The doubt is not always present, but in some cases it is necessary to teach a subject to talk, by awaking his confidence in his power to speak.

I call your attention, in conclusion, to the significant passage, "the percentage of persons who profess to have been permanently benefited is small." When the operator has acquired a mastery of the details of the science, he will probably find little difficulty in increasing this percentage: i. e., in developing the subjectivity of his patients.

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#### PSYCHOLOGY AND COMMON SENSE.

A correspondent inquires whether "The Chicago School of Psychology is intended to antagonize the Christian Scientists and schools of mental healing at present existing." Far from it. As the pamphlet issued by the Chicago School and which will be published in our next issue clearly sets forth, all schools of mental healing are fundamentally in accord. The principle which underlies the treatment practiced by them all is simply the potency of mind. Instead of antagonizing Christian Scientists we hope to carry them with us. If it gives them any greater confidence in their ability to remove disease, to deny the existence of matter itself, why let them do so. Such a denial may impress a patient, and may develop the individuality and natural strength of will which is only awaiting such development. Psychological treatment goes further than any method at present known, and obtains its effects more speedily; chiefly, I think, because the weakness of the flesh is taken into account, and because a knowledge of the symptoms of disease, of medicine, of anatomy, and of physiology, all conduce to the employment of the right suggestion at the right time. In other words, a little common sense is found to be of inestimable value in thera-

peutics as well as in ordinary life. There is enough bitterness and strife in the world without our seeking to stir up more. If we can find on investigation that a certain creed, belief or school of healing is soundly based, we do not propose to waste time in unprofitable criticism of detail. But a tolerant attitude toward others does not imply that the truth should be trifled with, or that we shall sit calmly by with folded hands when our own methods are made the subject for attack. We are prepared to defend the principles and the details of psychological treatment as sound and scientific, and our attitude is summed up in the motto which we have adopted—

“PRACTICE AND PRECEPT.”

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INCURABLE.

James R Cocke, M. D., gives the following details of a case of neurasthenia:

“My patient was a lady, 36 years of age. She was married and the mother of one child. She was above medium height, fairly well nourished, had a rather dark complexion and brown hair and eyes. She had been abroad a great deal and had consulted for her various ailments a number of eminent practitioners and specialists. She talked volubly, was fairly well educated, and appeared well. I was called to her in the evening and found her so much depressed I feared melancholia. She complained of tinnitus aurium (ringing in the ears). She had pain in the upper part of the back of the neck and the head (cervico-occipital neuralgia). She complained of pain in the lumbo-sacral region (the lower part of the back). She did not sleep well, for which she had taken at different times the following list of drugs, all of which she said ‘disagreed’ with her, which is not surprising. First, bromide of soda and chloral, morphine in combination with atropine, phenacitine with and without bromides, antipyrine, chlorodyne, whisky, brandy, cannabis Indica, sulphonal, several of the valerianates, a number of the homœopathic potencies of coffea. She had tried massage and warm baths, all for insomnia, in a period of four years.

“For her other symptoms she had attended most of the mineral springs of Europe. Was treated with the water cure by a pupil of Dr. Winternitz in Vienna. She had been douched with cold water and with warm water. She had tried the Scotch douche. She had tried shower baths. She had tried electricity with and without baths. She had had glasses prescribed by no less than six eminent oculists. In justice to these gentlemen, let me say, however, that their prescriptions were all



practically alike. She had consulted a number of specialists and was treated by them for uterine and ovarian difficulties. She had tried lavage (washing out of the stomach). She had taken no less than eighteen of the salts of iron, in combination with phosphorus, quinine, cinchonidine and cinchona. The salts of zinc had also tried their hand upon her. Specialists of the throat and nose had done their best for her. As she had had an occasional attack of hives (urticaria) the dermatologists had also done what they could for her. Her friends prayed for her and she prayed for herself. All in vain. The Christian Scientists argued with her that her disease did not exist, which was partly true. Magnetic physicians tried their hands upon her, but alas! with no success. In fact, strange as it may seem, this lady had tried all of the methods related, and while benefited for a time by each, was cured by none.

"Now, readers, must I relate it? She was hypnotized once, twice, thrice, and the number steadily increased until the limit of seventy-five was reached. She got better after each one of them, but, shame to all of the healing methods, she did not get well. I suggested everything that my brain could invent. I had her take every sort of mental exercise—of diversion and amusement she had long since had enough. She studied painting and music to no avail. This sweet, complacent, refined, professional, expert invalid set at naught regular medicine, religion, occultism, in fact, all of the methods for the cure of the ills of man, and the last I heard of her she was in California, trying the grape cure, but was receiving no benefit.

"This description is not overdrawn, and I have no doubt it is almost the daily experience of every physician who is thrown in contact with so-called nervous invalids. This form of disease is chiefly found among the wealthy. Its causes are, first, the want of a purpose in life, and a lack of mental capacity, inordinate vanity, and, above all, profound, narrow selfishness."

As Dr. Cocke very justly points out, a lack of mental capacity is one of the chief causes of hysteria, coupled with inordinate vanity. It is a moot point, however, whether the excessive vanity and the profound selfishness may not be the effect or the symptom of the disease, and not the cause. Even the lack of mental capacity itself is not really a cause but an effect, seeing that it is a negative characteristic which may be amended by training, and that it is itself consequent upon the one grand cause of half the suffering and disease in the world, namely, "want of a purpose in life." It is a law of humanity which none can break that there shall be a purpose in everything we do. It rests with ourselves whether we seek the high or are content

with the low. Idleness breeds selfishness; selfishness magnifies personal suffering, both physical and mental. The purpose in life of the hypochondriac is to concentrate his thought and energy upon the variety and intensely interesting nature of his ailments. It is not a healthy purpose, and before he can be expected to recover his balance he must be taught that his point of view is all wrong. When, as in the case of this patient of Dr. Cocke's, even hypnotic suggestion fails to bring relief, we must suppose a state of mind in which the whole force and will of the patient is saturated with the idea of disease. The habit of pain has been formed, and actually brings forth that which is a necessity of being—a purpose in life. It is not strange that pain yields a more absorbing interest than pleasure to those who have made pleasure their purpose in life, and found it wanting. This lady patient may be conveniently divided objectively and subjectively. Her objective mind sought measures for the relief of her sufferings; her subjective refused to admit that relief was or could be obtained; hugged itself in its joyous affliction, and busily invented new forms and symptoms of disease for the body to experiment with. Small wonder that she was not cured. The doctor's suggestions could not convince her that her purpose in life, that of fancying herself ill, could be profitably exchanged for something higher. She had exhausted all forms of amusement; she did not wish to be useful; hence she clung strenuously to her purpose in life, such as it was, and is probably still deriving satisfaction from it.

It is something of a corroboration of the above to note that the unselfish man or woman is generally the most healthful. Pick out from your list of acquaintances, friends, or relations, half a dozen of the class known as self-denying, and you will find that their physical condition is uniformly good, despite the fact that they seem to carry the cares and troubles of half the neighborhood upon their shoulders. The explanation, of course, is not far to seek. They have not time to be ill.

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A local paper recently described a young man reported to be a professor of hypnotism, as having "the deepset eyes pecu-

liar to hypnotists." I was not aware that an overhanging brow, like a beetling cliff, was a characteristic of the tribe. True, I have seen many "professors" who drew their eyebrows into a fearful frown, compressed their lips, and glared with steely eyes at the persons to be hypnotized, but I thought everyone knew that this was merely a "trick o' the stage." Perhaps the time is approaching when the mysterious will power popularly ascribed to the professional Svengali will be shown to be no more formidable than that exercised by the humble shopman in requesting a continuance of past patronage.

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#### DISCRIMINATION A NECESSITY.

The Detroit Journal asks for an explanation of certain hypnotic phenomena of the kind generally described as clairvoyant or telepathic.

If the person vouchsafing the information happens to be a telepathist he will explain the phenomena on the theory that mind has the power to read mind, and that everything told by the subject was known to some person in the room, from whose mind the speaker drew his inspiration.

If, on the other hand, the informant is a psychic, a spiritist, or a medium, his theory will be either clairvoyance of the subjective mind acting independently, or spiritual interference and assistance.

There is a third possibility, namely, that the informant has found the greater part of these phenomena or prophecies and visions to be nothing more than speculation on the part of the person hypnotized, a speculation which is greatly assisted by the quickened intelligence and perception of the somnambulist, and the carelessness of the spectators in furnishing hints or suggestions. The case in point is that of a boy of fifteen years of age, who was put to sleep in a private house in presence of a party of well-known doctors, lawyers and other professional men, and was told to go (mentally) to a certain house in a certain street and describe the exterior and the interior decorations of the rooms. The account of the boy's journey and his observations is not sufficiently interesting to reproduce, and is not

in the least convincing (except apparently to the party of well-known doctors, lawyers, and other professional men) that even telepathy was necessary to account for the intelligence displayed. It is the habit of persons, even the most conscientious, to be inaccurate in recounting an experience; and, especially in matters occult, where skepticism is to be encountered, to color details sufficiently to make their evidence unimpeachable. In the present instance the story passed through the brains of several persons before it reached, in perfected form, the reporter of the *Detroit Journal*, and the latter may safely be trusted not to have permitted it to suffer in the telling. I do not wish to be understood as saying that there is no such thing as telepathy. In the light of our present knowledge such a statement would be little short of idiotic. I do say, however, that fully three-fourths of what is commonly accepted as being of telepathic origin can be quite easily accounted for on the practical everyday theory of suggestion. It would be well for investigators to bear in mind that they have no right to assume telepathic influence in any case in which the phenomena can be explained on more simple grounds. By neglecting this caution they bring telepathy itself into disrepute.

#### HYPNOTISM AS AN ANÆSTHETIC.

Under date July 1, the *Chicago Daily News* contains the following interview with a Boston dentist:

"Dr. Thomas Fillebrown of Boston, Mass., an authority on dental science, says: 'I prophesy that in a very few years every man who practices dentistry scientifically will have his patients controlled by the principle of hypnotic suggestion.' It has been urged as an insuperable objection to the success of hypnotism in dental operations that the constant cutting in the most sensitive portion of our anatomy, the dentine, would rouse the patient, no matter how thoroughly hypnotized.

"This, it seems, is not the case when Dr. Fillebrown's method is pursued. He counteracts the constant pain by constant suggestion that there is no suffering. Dr. Fillebrown does not consider passes necessary to induce hypnosis. He says: 'I myself use my eyes more for a fixed point for the patient's gaze. Laying my hand on the forehead and over the eyes to close them and exclude the light is very successful with me and much preferred by many. In these cases audible suggestion is used, the same as in others. Continuous suggestion makes it pos-

sible to keep a patient hypnotized and the dentine wholly or partially anæsthetized for a full preparation of the cavity during the light sleep of the first and second degree. I maintain the hypnosis and the anæsthesia by a constant repetition of "Sleep, sleep; you are resting, you are not suffering; you are not dreading it; you do not care for it; sleep, sleep," and so on continuously so long as the condition is desired. It is practically a re-hypnotizing to offset the continual awaking caused by the cutting of the instrument. In most patients the suggestion "Wake up" is sufficient. Occasionally it may be needed to be repeated a little more emphatically.'

"The implantation of teeth is an exquisitely painful operation, yet this was done the other day by the aid of hypnosis. At a recent meeting of the First District Dental Society of the State of New York, held at the Academy of Medicine, 17 West Forty-third street, this city, hypnosis was the subject of a lengthy discussion and was heartily endorsed by several prominent dentists. The journals devoted to dentistry are giving room to reports of its successful use."

Some three weeks ago a firm of publishers sent a prospectus of a new book on hypnosis to a country practitioner. In the course of a few days a reply, per postal card, was received, couched in these terms:

"Knew all of hypnosis when I graduated. I don't think it done me any good, and since I put them in the fire.

"Yours,

——, M. D."

Exceptionally fortunate was "——, M. D.," to have attained so soon to a complete knowledge of a science the boundaries to which have not hitherto been set by any writer, but I am forced to the conclusion that his pursuit of the laws of subjectivity was accompanied by a correspondingly intense neglect of syntax.

#### AN INDORSEMENT.

It gives me much pleasure to reproduce here a letter from Dr. Charles Gilbert Davis of Chicago, whose staunch adherence to the practice of psychology as a therapeutic agent found greater favor among his patients than in the eyes of his brother practitioners. Let the doctor's letter tell its own story:

240 Wabash Ave., Chicago, Ill., July 2, 1896.

Secretary of the Chicago School of Psychology, City.

Dear Sir:—The healing art rests upon a tripod, the three supports of which may be designated as medical, surgical and psychical. In the evolution of human thought these, one by one, have gradually been

established on a scientific basis. First comes medicine, including drugs, foods and hygiene. Then surgery, with its brilliant triumphs, demanded recognition, and now last and greatest of all comes psychology. Those who think the deepest and watch with interest the currents of human thought, prophesy through this branch of medicine many victories over disease and death.

For twenty years, under the storm of ignorant criticism, I have advocated the study of this science, whether under the name of faith, suggestion or hypnotism. I believe some of the greatest triumphs of human thought will be achieved through this channel. It has a wide application in the practice of medicine. I hope for the School of Psychology success.

CHAS. GILBERT DAVIS.

#### A DOUBTFUL STORY.

An old number of the *Christian Science Journal* came into my hands lately, with the following paragraph marked:

Willie is a little boy of nine years, living in the city of R—. He has been instructed in Christian science by his mamma, and has a firm faith as well as a fair understanding of the truth. A few weeks ago Willie, in disobedience to his mamma's commands, visited a house in course of construction near his home. He climbed to the top of a ladder, that terminated a little above the attic floor. Missing his footing he fell down to the cellar bottom. The carpenter hesitatingly descended, and remarked, "The child is dead! It cannot be otherwise! But I must carry him home." Finding his fears without foundation, he took him in his arms and took him home, then left him. Willie hastened to his mamma's room, but not finding her he went to bed. A neighbor coming in with remedies wished to apply them, and insisted that his legs were broken. He would not allow her to examine him or apply a single remedy. She went to the city, and meeting his mamma, told her of the accident; but no fear came to her. She went home, and going to Willie said, "Why, what have you been doing?" He replied, "Mamma, I was disobedient, but I am sorry. I am not hurt, for I thought of science when I fell, and knew I could not be hurt;" and getting up, was ready to answer for himself the numerous inquiries from neighbors and friends. He went to school as usual, and no appearance, except the skin being grazed on one side of his face, attested to an accident, and in four days even the broken skin was smooth and fair.—E. T.

I am amazed at the forgetfulness of Willie. Surely if he could prevent his legs from breaking, he could, with a little extra effort of will, have also prevented an abrasion of the skin. But the grazed skin required four days to heal, in spite of Willie's expressed assurance that "he knew he could not be

hurt." I am afraid that Christian Science will come poorly off if it seeks to make capital out of such anecdotes as the above. The occurrence is one that happens every day: A child had a fall; rolled down some cellar steps, grazed his face, and was not otherwise hurt. Is there anything remarkable about this? It is positively the lamest, the weakest, attempt to fashion a simple tale into an argument in support of a theory that it has ever been my pleasure to read. It seems to me, too, that the local color in the picture is overdone. Willie, not finding his mamma, "went to bed." I submit that this is just the one thing which a boy of nine, active and undamaged in his legs, would never think of doing. The anecdote bears the marks of inaccuracy upon its face.

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The splendor of a disciplined character, which has learned to bear with grace; which meets everything as it comes, and without flinching, without fretting, without crying for sympathy, lifts the weight and carries it where it must go, and does this serenely and cheerfully for half a life because, during the foregoing half, it has battled with wild waters to reach that shore of solemn strength—this splendor is very great.—James Vila Blake.

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To the extent that man is ignorant of the laws which govern force, just in that ratio is he a menial, abject slave to its power. To the extent that he understands the laws of force and utilizes them, he becomes a ruler, a being or god, having absolute power over that domain of creation. Man being the embodiment of every force and element of the universe—the solar system in miniature, and as all the passions—thoughts and feelings that find expression in him are expressed in all things, it reveals to him, that, in order to reach the highest goal of human attainment, and to get control of the forces and elements of nature, he must first subdue and control them within himself.—The Esoteric.

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The June number of the *Arena* contained a thoughtful treatise upon the curative influence of mind by Horatio W. Dresser, from which the following excerpts are taken:

Disease is not a mere belief, nor is it a purely physical condition

any more than the facts of everyday experience. It is very often a state of the entire individual, and in order to effect its permanent cure the entire mental attitude must be changed so that every obstacle to nature's restorative power shall be removed. If the person is impetuous, excitable, nervous, opinionated, hard to influence, easily aroused, or whatever the disposition may be, this most prominent characteristic is sure to modify both the disease and its cure. Oftentimes this is the disease; the disposition is at fault, the person is always creating trouble and is bound to continue in disease until the person undertakes the task of overcoming self with a will. The soul is restricted, undeveloped, or imprisoned in false beliefs about disease and religion. Something must touch the soul, explain the effect upon it of narrowing beliefs and fears, and aid it to come into a freer and healthier atmosphere. This the mental practitioner can do, and oftentimes the treatment consists largely of audible explanations, showing how all these subtle mental influences, inherited beliefs, fears, and temperamental effects have injured the health. Such treatment strikes directly at the root of the difficulty, and may of course be adapted to the particular case. It has been the means of transforming a vast number of lives, of reaching cases where all other methods have failed, and of performing cures both of chronic and of organic diseases which were almost miraculous. It makes people think and investigate who never thought seriously before. It shows that there is a natural law of cure in every case which one may take advantage of by maintaining a firm, hopeful, happy attitude of mind in the right direction, away from physical sensation, belief in disease as an entity, fears, doubts, and all that tends to keep one in ill-health. It teaches one to open out, to aspire, to turn away from all that is transiently belittling and painful to that higher self whose abode is eternity, from whence one may draw new life and power.

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As an aid to modern medical science, then, the mental cure may be of inestimable service, and no line of investigation would better repay the progressive doctor to-day than a scientific inquiry into the facts and phenomena of mental healing. The regular physician would not only learn much about the real nature of disease, but would get new light in regard to its cure; for the new movement, proceeding on a different basis, and relying on an intuitive rather than a physical diagnosis of disease, has already disproved many of the prevailing theories of disease and shown that there is a power which is capable of assisting nature in a far more direct way than by the use of medicine. It is a suggestive fact, also, that a large proportion of the cases which come under the care of the mental practitioner are those which have been given up by the best physicians of the regular school. The practice of hypnotism has already demonstrated that the human mind is wonderfully susceptible to



suggestion, and if the direction of mind, permanent or transient, is really fundamental, if the effect produced on us by medicine, by any method of cure we may employ, largely depends on the opinion we put into it, then medical science must strike at the root of the matter, it must deal more directly with the mind instead of giving remedies and performing operations in order to remove physical effects. When doctors shall display genuine understanding of the human mind in its relation to health and disease, instead of giving one opinion one day and another the next, based on physical diagnosis, then the more intelligent portion of the community will have far more confidence in them than they display to-day.

As an aid to psychology and psychic science the new movement could also be of great service, for it throws much light on the nature of mind in its relation to body.

The advertisements of nerve medicines alone speak loudly to one who studies in the least degree the physical tendencies of the nation. Nothing proves better the artificial state of man than the artificial means that he employs to assist him, a little longer, to keep up the appearance of natural life; for anything not natural must, soon or late, lead to nothingness. Even the "rest cure," the most simple and harmless of the so-called nerve restoratives, serves a mistaken end. Through rest, nature restores the worn body to a somewhat normal state, but its owner has not learned any more self-control. Poor, deluded mortals! if they could only realize that peace of mind is what they need in order to gain perfect health. A thoughtful study of the faces around us, and a better understanding of their lives, brings to light many who are living in a chronic state of nervous prostration, which sometimes lasts for years before they break down. —Grace Putnam Neergaard in *Universal Truth*.

## BOOK REVIEWS.

In this department of the magazine recent works which are in touch with the line of thought to which expression has been given in this number will receive due notice. An acknowledgment of the receipt of a book from a publisher is not a guarantee that further recognition will be given it. The truths of hypnotism, and its therapeutic possibilities, afford material enough for much valuable fiction; and this special line will merit more than a passing notice.

Books marked with an asterisk, thus, \* are for sale by The Psychic Publishing Company, 56 Fifth Avenue, Chicago, postpaid, at the price published.

\*A SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE.  
By Thomson J. Hudson, LL.D. 326 pp. Cloth, \$1.50. A. C. McClurg & Co., Publishers, Chicago.

There will be found in this volume the same careful investigation of phenomena; the same logical deduction from reasonable premises; the same forceful argument in carrying principles to their legitimate conclusion; and, finally, the same literary excellence which combined to make of the author's first work, "The Law of Psychic Phenomena," a revelation of truth.

The duality of mind theory did not originate as the cerebral or intuitive perception of Dr. Hudson; nor has he claimed originality for the concept; but his "working hypothesis" is distinctly his own, and until it was promulgated by him three years ago psychic phenomena were as sheep having no shepherd. Dr. Hudson condenses his argument as follows:

"Fundamental axiom: There is no faculty, emotion or organism of the human mind that has not its use, function, or object."

"Syllogism: Some faculties of the human mind perform no normal functions in this life;

"Therefore, some faculties of the human mind are destined to perform their functions in a future life."

"Query: What possible use is there for two minds if both are to perish with the body?"

Although it may be objected that the author has not proven his case, yet if the presumptive evidence be admitted it will carry conviction by its own weight. It is a matter of impossibility that one man shall demonstrate to another that there is a future life. A firm belief in immortality, which, happily, is inherent in most of us, does not rest upon scientific proof.

The book teems with information, and its admonitions are worthy of attention. The pungency of the following passage will commend

itself to those who are not in accord with the spiritistic theory of manifestations:

"Is it not probable and in keeping with the whole character and the career—the mission—of Christ, which was to teach spiritual truth to mankind, that, if communication with spirits of the dead had been possible, and if it had been that beneficent practice which modern spiritists would have us believe it to be, he would have in some way indicated to us his approval of such practices? \* \* \* It is simply a monstrous absurdity to suppose that if it was possible to communicate with departed souls, he deliberately neglected so grand an opportunity to demonstrate the truth of the essential doctrine which it was his mission to bring to light; and that it was left for hysterical women of the nineteenth century, aided and abetted by convulsive furniture, to teach us 'the way, the truth, and the life.'"

The note of warning sounded by the author in the succeeding passage demands the attention of all would-be experimenters, who are given to occasionally "hypnotizing for amusement."

"(Hypnotism) should never be tampered with by the ignorant; nor should it ever be employed except as a remedial agent, physical or moral, and then only by those who are familiar with its laws."

This concluding utterance is prophetic:

"It is in the highest degree probable that hypnotism will, in some of its myriad forms, and when its laws are better understood, be largely employed, not only for therapeutic purposes, but for molding human character, especially in the young."

Higher praise can scarcely be bestowed upon this last work of Dr. Hudson's than to say that it is a worthy sequel to "The Law of Psychic Phenomena."

\*MENTICULTURE; Or the A B C of True Living. By Horace Fletcher. 145 pp. Cloth, \$1. A. C. McClurg & Co., Publishers, Chicago.

This is an admirable little work, sound in its logic, healthful in its teaching, and reflecting from every page a sunshine which the author has made his own. The theory that all of the evil passions are traceable to one of two roots, Anger or Worry, is new in the sense that it has never before been so simply elaborated as in this unpretentious volume. An excerpt will give an idea of the common-sense or wisdom, call it which you will, with which its pages are replete:

"As far as I am individually concerned I am not bothering myself at present as to what the result of this emancipated condition may be. \* \* \* Neither am I wasting any of this precious time formulating an idea of a future existence, or a future heaven. The heaven that I have found within myself is as attractive as any that has been promised, or that I can imagine; and I am willing to let the growth lead where it will, as long as anger and worry and their brood have no part in misguiding it; but I feel the value of mental emancipation to be so great that I long to spread the news of the discovery of an easy and immediate means of attaining it."

The following is a concise, though severe, summing-up of what

predisposes to hypnosis, or militates against the induction of that state:

"The best subjects in scientific hypnotism are the strongest minded (who believe through knowledge) and the weakest minded (who believe through credulity); while the creatures of vacillating impulses are hopeless dolts in the hands of the hypnotist."

Yet the vacillating impulse may become the fixed purpose if intelligently treated. The book is lacking in one essential particular. It is certain that very few people will quarrel with the author's logical deduction that universal happiness would succeed upon the blotting out of anger and fear from the minds of men. Unfortunately, however, it is not enough to counsel a man to put away anger and the passions; it is not enough even to show him the foolishness and the uselessness of worry; it is not enough to prove to him that he can, if he will, control himself. He has been told all these things before; he has heard them from the pulpit and the platform; he has read them in books and newspapers ad nauseam. They have made no impression upon him whatever. The average man has been carefully educated down to a fine disregard of ethical culture. He looks upon a scheme for his moral benefit as he looks upon a dose of medicine. Mr. Fletcher goes on the supposition that men are ready to listen. He should remember that few will dance to his piping. His scheme of emancipation will commend itself to the thinking class, because their minds are already as soil prepared for the seed. He has not found a practical solution of the difficulty. He has not solved the problem of unhappiness. It is not hard to find the cause; it is not hard to propose a remedy; but who shall "compel them to come in?"

#### BOOKS RECEIVED.

HYPNOTISM. By Jules Claretie. F. Tennyson Neely, Publisher, New York. Paper. 248 pp.

NEELY'S HISTORY OF THE PARLIAMENT OF RELIGIONS AND RELIGIOUS CONGRESSES AT THE WORLD'S COLUMBIAN EXPOSITION. F. Tennyson Neely, Publisher, New York. 5. vols. Paper cover.

THE BIOCHEMIC SYSTEM OF MEDICINE. By George W. Carey. Published by F. August Luyties, St. Louis. Cloth. 444 pp.

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# THE HYPNOTIC MAGAZINE



DEVOTED TO

An Investigation of the Science of Hypnotism: Its  
Uses and Abuses: and Its Therapeutic  
Possibilities.

"PRACTICE AND PRECEPT."

Edited by

SYDNEY FLOWER

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. . . . BY . . . .

Sydney Flower and Dr. Herbert A. Parkyn.

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| :: *OPINIONS OF THE PRESS* :: |  
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Milwaukee Journal.

Quite contradicts many of the received opinions on the subject.—  
New Orleans Picayune.

An interesting story of studies in Hypnotism under a competent  
instructor.—Manchester (N. H.) Union.

The phenomena are explained on natural principles, psychology  
being the medium of the operations.—The Christian Leader.

"Hypnotism Up to Date" contains much valuable information  
concerning the use and abuse of this power.—Detroit Tribune.

The possibilities and limitations of Hypnotism are clearly set  
forth in this little book, which points out the therapeutic value of  
Hypnotism, while it sets at rest the fear that this subtle power can be  
made use of for evil purposes.—New York Herald.

### BUSINESS ANNOUNCEMENT.

The Hypnotic Magazine is published on the first of every month by the Psychic Publishing Company, 56 Fifth Avenue, Chicago.

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In view of the favor with which the first number of the Magazine was received by the public, as well as by the medical profession, the management decided to reduce the subscription price to one dollar a year, or ten cents a single copy, without altering in any way the style, workmanship or size of the Magazine itself.

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THE  
HYPNOTIC MAGAZINE.

VOL. I.

SEPTEMBER, 1896.

No. 2.

REPORT OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

BY HERBERT A. PARKYN, M. D.

Owing to the great increase in the number of cases treated at the school during the past month it is impossible to carry out the original idea of reporting each case in detail for this magazine. Moreover, this was thoroughly done in the last number, and the method of procedure explained, so that it would necessitate much needless repetition, and fill the magazine from cover to cover, if each case treated from July 15 to August 15 was given in full. I have therefore selected some of the most interesting of the successes and the failures, giving each in the form of an anecdote, and may repeat here the statement made in the last issue's report, viz., that the secretary is prepared at any time to furnish the name and address of any case mentioned to any duly qualified physician applying for the same for the purpose of further investigation.

The special feature of this month's clinic has been the application of suggestion to children. Although I have previously met with marked success in treating occasional cases of disease in the young, some of the results attained at this month's clinic

have been in the nature of a surprise. Full details will be found further on in this report.

The chief difficulty which is to be encountered in this work lies in the auto-suggestion or previous belief of the patient with respect to hypnotism and the state of hypnosis. I believe that the work tells quickly with children, chiefly because they have nothing to unlearn. The popular opinion regarding the curative effects of hypnotic suggestion seems to be that unless the patient loses consciousness or passes into what spiritists call "the trance state," no benefit will result. It takes a whole week sometimes to get this foolish notion out of a patient's brain, and to implant in its stead the simple fact that a state of drowsiness is all that is necessary to effect a cure of any nervous disease or functional disorder by suggestion. If the patient is moderately intelligent, he will see the force of the argument that he must assist the operator by cultivating a state of passivity, and encouraging the drowsy feeling, but too often the patient returns to her friends after the treatment with the observation, "Well, I didn't sleep. He thought I did, but I didn't. He couldn't send me to sleep!"

Here is the old stupid notion expressed that hypnotism is the exercise of a peculiar power bestowed upon one man to benefit or harm his fellow-creatures. If I were to tell them that I merely direct the power that is in themselves, they would not understand. If I said that they come to me and are cured because my suggestion has more weight than their own auto-suggestion in their present lack of self-knowledge, they would see the point, but would still invest me with a gift of healing. Because they are ignorant of their own power they lean upon me, and because it will be many thousand years before self-knowledge is universal, therefore the gross stupidity of our present educational system will not dawn upon the world for a generation or two. It is this system of education which fosters a belief in the supernatural and the marvelous, and tends to make a man the slave instead of the master of the phenomena of natural law.

It is perhaps logical that a patient who has been led to believe that hypnotism is the exercise of an empirical power should take some pride in the thought that the operator was

unable to influence him, i. e., to produce the hypnotic state. This is especially noticeable among those persons who believe themselves to be guided by spirit influence. I can give a case in point to illustrate my meaning. A lady who had suffered for some years from indigestion came to the clinic to be cured. She was what is known in "circles," I believe, as a developing medium. When she was told to go quietly to sleep she began to wring her hands and gesticulate wildly, her body writhing at the same time under the so-called "spirit control." She was informed promptly that nothing of that kind would be tolerated at the clinic; that there was no influence other than a sleep-inducing one that had any business in the room, and that she had better control herself instantly or go home. The suggestions were effective enough, apparently, to impress the patient with the necessity for keeping still, since she lay passive and seemingly receptive for the remainder of the treatment. Before her departure, however, she informed a friend in an audible whisper that "he hadn't been able to send her to sleep," and seemed to think the result scored a point in favor of her spiritual guide or control. If my readers understand the position I have been endeavoring to make plain, that it is useless for an operator to endeavor to benefit a patient who deliberately sets herself the task of opposing the treatment, then it will not be necessary to further point out the foolishness of this patient's attitude of mind. It is absolutely necessary that the patient shall cooperate with the hypnotist to achieve a beneficial result. It is necessary that there be absolute obedience on the part of the patient. The fundamental principle of the whole system of mental therapeutics, is that, if there is no obedience to the suggestion there can be no relief for the patient. It is a beautifully simple law, but it works without any exception.

I do not wish to hurt the feelings of any enthusiastic spiritist who may read these lines, when I say that we have no room for "controls," "guides," or "spirit-influence" at our clinic. Patients who come to the school for treatment may believe or not in spiritism, but they must conform to the same regulations as the unbeliever. I have certainly found so far that the "controls" were open to reason, and did not insist upon making nuisances

of themselves, and I intend that they shall never be allowed to do so. Believe what you please; think as you like; be an atheist; be an agnostic; be a Christian; be a Jew; be a spiritist; be a sinner; be a saint; be anything at all; your faith is nothing to me. I ask you merely to be obedient. The power that heals your body is a part of yourself; I merely guide and assist, I do not create it.

It appears to strike some patients as strange that they do not lose consciousness. They have been told that the hypnotic sleep is a state of insensibility, and they have to be educated out of a slight feeling of disappointment because they do not float away in a sort of "Romance-of-Two-Worlds" vision of light. It is depressing to them at first to find that simplicity and common sense are the most noticeable features of hypnotic treatment, and that from the beginning of the treatment to the close they never lose touch with the operator. It may be laid down as a fact susceptible of proof, that although a patient may upon waking forget what has taken place, he is never unconscious or insensible, and that every suggestion of the operator or incident that occurred during the sitting is implanted in the subjective memory and can be recalled. This amnesia, however, or loss of memory upon waking, is rare, except in the case of old hypnotic subjects or active somnambulists, and as it is not a necessary condition by any means, I do not test for it in my patients. At the morning clinic I treat some twenty to twenty-five patients daily. I have not the time to send each individual case to sleep, even if that were necessary; all that I wish is that in each case there shall be a feeling of drowsiness, with unwillingness to open the eyes; a state of somnolence, in fact. Most of the cures here recorded were performed in cases which advanced no further than this state.

Occasionally I come across a case which parallels the experience of Dr. Cocke, as detailed in the last number of this magazine. Some weeks ago a lady patient, aged about 45, handed me the following list of symptoms carefully written out, which she declared she had suffered from for years:

Headache; affection of the eyes; catarrh of the nose and ear; indigestion; constipation; neuralgic pains in face, head and neck; rheumatism of the shoulders; prolapsus; hæmorrhoids; lame foot; loss of mem-

ory; weakness of mind; nervousness; weakness of heart; inaction of liver; hot flushes; chills; sleeplessness; throat trouble; heaviness.

The patient was given two weeks' treatment at the clinic, but received scarcely any benefit. The only obstacle to her entire recovery lay in her weakness of mind, which was so aided and abetted by her daily habit of pouring forth her tale of sufferings to every person whom she could prevail upon to listen, that I could not change her line of thought by hypnotic processes. Perhaps if I had been able to spend half an hour instead of ten minutes upon her case every morning, and had continued this treatment for a month, there might have been a noticeable improvement at the end; but there were too many cases of real suffering requiring immediate attention to allow of extra time for a hypochondriac. In these cases of imaginary ailments there must be something to build upon before a cure can be effected. There must be some earnest desire to aid the treatment; some effort toward self-control; some anxiety, at least, to be obedient to the suggestion of the operator. But in the majority of these cases obstinacy and egotism are marked characteristics, and an exaggerated sense of their own importance leads naturally to an exaggerated sense of the importance of a trifling symptom of nervous disorder. The case was dismissed without noticeable benefit from two weeks' treatment. The patient responded very slowly to the influence; was unable to fix her mind upon one subject for even a very short time, and lamented every morning that she was a very different woman twenty years ago. The suggestion that if she would try and control her feelings there was a very good hope that her health would be permanently restored fell upon unheeding ears.

Another case which derived no benefit from a week's treatment was that of a man in easy circumstances, who had paid out a great deal of money, and had tried many systems of medicine for the relief of a numbness in the lower part of the abdomen and thighs. He had tried hot baths, cold baths, mud baths and sulphur baths; internal medicines and external applications; all for the relief of a pain that was purely subjective; called into existence by his imagination, and rooted in his brain. After six treatments I was unable to get even an attempt at self-control and dismissed the case.

The number of cases treated from July 15 to August 15 runs over the hundreds, the exact figures being 137; but owing to the fact that only a certain number of patients can receive the treatment every morning, a great many were compelled to drop out owing to inability to give up the time required to wait their turn. It is not like writing a prescription and sending a patient away to get it filled. On the contrary, every case must be taken separately; must have its own line of suggestions given to it, and must return daily, or tri-weekly, until cured, or be dismissed as incurable by this mode of treatment.

There are now upon the books some hundred and fifty cases wait-

ing for the opportunity to come to the morning clinic for treatment. The clinic runs from 9 a. m. to 12 a. m., and sometimes to 1 p. m. The evening hour from 7 to 8 has been thus transferred to the morning's free treatment, and the evening is given up to private work. I make this explanation because it may save a physician who desires to watch this work a useless journey if he understands that there is no admittance except in the morning hours.

From July 15 to July 17 about sixteen cases were being treated daily. On July 19 a rush began, and the books were filled up in two days until the end of the month. About fifty per cent. of the applicants could have afforded to pay for treatment, or were not very pressing cases. As I said before, they gradually dropped out, and only those really in need of relief remained. One hundred and ten cases were treated from July 19 to the end of the month, and of these about sixty became regular patients, and were divided into two batches coming for treatment three times a week. This arrangement, together with the regular new cases, kept the clinic always full, and at the same time secured the best results for the patients.

Of the old cases carried over from July, Miss F. (see magazine for June) is in perfect health, but on July 31 had a convulsion. She reported afterward that she had been fighting the feeling off all the afternoon, and her mother, who is her devoted companion and attendant, reported that she had had a presentiment for two days that this attack was coming upon her daughter. I think that those who have studied the influence of suggestion will agree with me that a certain look in the mother's eye of apprehension and fear may have been sufficient in itself to induce the convulsion in the daughter. When it is remembered that for eight years the mother has been her constant companion and nurse; that she has always had these presentiments of attacks about to come upon her daughter; and that in almost every case the attacks did follow the presentiment of the mother, it will be seen that the daughter had a dead weight of suggestive influence to fight against. She was told to come to me directly at any hour of the day when in future she thought that she was going to have a convulsion.

Miss L. S. (see No. 19, July) might have been dismissed cured if she had not grown careless about the treatment. In her case profound lethargy was invariably induced, and the suggestions to inhibit the return of the convulsive spasms at night were so efficacious that she sometimes went for a week without a convulsion before returning for another treatment. Previously these convulsions had been of nightly occurrence for a period extending over five years. The patient is sixteen years of age. At her last report she stated that she had had no spasm for eight days and nights. She may be cured even now, but I may state with confidence that she certainly can be cured by hypnotic treatment.

Miss C. H. (dysmenorrhœa) has been dismissed cured. Her last period was painless, although previously it had been thought necessary to employ a doctor and a trained nurse during its continuance.

Mrs. McC. (cutaneous disease) has not responded to the treatment. Case dismissed.

Mrs. M. F. (No. 21, July) who came with pain in the left side; chronic constipation, with daily use of enema for two years; insomnia; intense headaches, and general nervousness, has been cured in ten treatments, and her case dismissed.

Among the new cases Mr. S., aged 58, who complained, July 19, of indigestion, constipation, muscular rheumatism and hæmorrhoids, showed a very rapid recovery. He took in all three treatments. After the first he reported that his rheumatic pains had been removed from his shoulder and hips, and that his constipation had been relieved. After the third he pronounced himself well and free from pain, and though suggestion had not been directed to the hæmorrhoids, patient declared that he was almost cured in that respect also. There has been no relapse.

Mrs. T., aged 50, took four treatments for chronic bronchitis with a tendency to asthma, pains in the head, and nervousness. She was a very grateful patient, and with this disposition it is generally easier to get quick results. She reported herself greatly benefited in health; bronchitis almost entirely removed; nervousness relieved, and no pains in the head.

R. S., aged 29, colored, was treated for stammering and for the cigarette habit. First treatment, July 19; patient passed into a state of profound sleep. Suggestion that he should not smoke any cigarettes that day. Next morning he reported having tried only two cigarettes, but threw them away unsmoked. "Didn't taste right," he said. Given suggestion that if he tried to smoke a cigarette that day it would nauseate him. Reported the following morning that he was unable to smoke a cigarette during preceding afternoon. Patient then remarked that he would come back in an hour; got upon his bicycle, and has not since returned. I should not pronounce his case cured. Probably when he was surrounded with his old companions the desire to smoke a cigarette and return to his previous plan of life seemed to him so desirable that he regretted his determination to amend his ways. Certainly if he had come for a week's treatment I believe his distaste for cigarettes would have become so strong that there would have been no relapse at the end of that time.

Florence, aged 7, had suffered for several years from pains in the forehead and back of head. A very intelligent child; she was not affected by nervousness when her mother brought her to me for treatment. She was carefully prepared for the treatment before I saw her by being told that a big fair man upstairs would talk to her and touch her fore-

head and all the pain would go away and never come back again. It would greatly simplify the treatment of children if they were always prepared for the effect to follow. In this case the child went into a light sleep, during which all pain was removed by suggestion, and has not since returned.

Miss E. E. P., aged 64. Complained of numbness of left arm existing for several years; dyspnoea and pain in the back. Removed in seven treatments absolutely.

D. McK., aged 22. Complained of dyspepsia and chronic constipation. Had been treated for more than a year by several physicians with the usual remedies. Dismissed cured after ten treatments. Bowels acting naturally and patient able to eat whatever he chooses without distress.

Mrs. F. R., aged 53. Complained of neuralgia of the face for six years, sometimes coming in spasms, sometimes a continuous ache. She had taken cocaine under the direction of physicians with no result. Began to improve immediately at the school and after four treatments pronounced herself cured. For more than a year has not been free from daily pain until the present release. Final treatment given July 30 to ward off a possible return. Patient invariably slept during treatment.

Mrs. C. Complained of excessive nervousness. Relieved in three treatments. Case not dismissed.

Mrs. B., aged 40. Had had the frontal sinus trephined for the removal of pus, since which time she had been a sufferer from insomnia, sleeping scarcely more than an hour each night for the past year; headaches and nervous sickness followed these periods of wakefulness. When she came to me for treatment she was barely averaging two hours' sleep a night. In this case I found it impossible to produce any symptoms of drowsiness. Although the patient was entirely obedient, and relaxed perfectly, yet there never was apparent the least sign of fixation of the eyelids. Believing thoroughly, however, in the truth of my hypothesis that hypnosis is not sleep, but a condition of receptivity of the brain, which may or may not be accompanied by sleep, I proceeded with the suggestions to increase the period of sleep to four hours; then to five; then to six; and to the disappearance of the headaches and sickness. After two treatments the patient reported an improvement, and after five she reported that she slept five hours on the night preceding. After eight treatments she did not return for two weeks, when she called to report that in spite of the intense heat of the weather she was sleeping normally, had had no return of the headaches, and was so well that she had not felt it necessary to return. Case dismissed.

W. S., aged 60. Had been a victim of chronic muscular rheumatism for six years, during which time he had tried, according to a list he made out, and which is still in my possession, physician's prescriptions: one month's electric treatment; 5 bottles of one kind of rheumatism



cure; 7 bottles of another; 6 bottles of another, together with 2 bottles of blood cure; iodide of potash; 3 quart bottles of whisky; 1 quart bottle of bitter apple gin. Medicines and massage, however, did him no good. Hypnotic suggestion cured him in ten treatments. The patient went into a condition of somnolence, and after the first treatment declared that the pain was removed from his knee. He walked up and down the room, averring that that was the best walk he had had for five years. He came regularly for treatment after that until dismissed.

Mrs. L. W., aged 53. Complained of ovarian pains and indigestion, constipation and insomnia. This patient used auto-suggestion largely to cure herself, and assisted the treatment very much. Her power of suggesting away pain in herself, which was quite undeveloped when she first came for treatment, was strengthened into a force of some consequence. She reported herself completely cured on August 11. Came for treatment July 23.

The case of J. S.\* is one of special interest, because he is not only freed from a tobacco habit of twenty years' standing, but he has had eight teeth removed lately, hypnosis being used as an anæsthetic during the operation. The following account of the operation is taken from the Chicago Tribune:

A practical test of the value of hypnotism as an aid in dentistry was made yesterday morning in the clinic of the Chicago School of Psychology, No. 255 Bowen avenue.

A patient at the hypnotic clinic there was suffering from the disease called technically "exostosis," which is an enlargement of the roots of the teeth at the apex. It was found necessary to have several of the affected teeth removed, and hypnosis was tried to lessen the pain instead of the usual anæsthetics.

The patient was a man 45 years old. He was placed in the operating chair and put to sleep by Dr. Herbert A. Parkyn. Dr. J. C. Barclay did the dental work, removing eight teeth. When the patient was restored to consciousness he said he had felt no pain, although he was fully aware throughout of what was going on.

Dr. Barclay was much pleased with the operation. Owing to the bony growth at the roots of the teeth, he said, the extractions were the hardest he had ever encountered, and the pain felt by the patient was no more than that experienced under the influence of any anæsthetic. Besides this, the patient would sit up, hold open his mouth, and do anything he was told to help the operator.

The special points of interest here are that hypnosis as an anæsthetic shows its superiority to chloroform, ether, or any other anæsthetic, in that its use admits of the intelligent co-operation of the patient at any time during the operation; and also that there are absolutely no bad effects resulting from its employment. Suggestion does not stupify

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\*This patient a few days later had three back teeth removed under hypnosis, and declared that he had felt no pain whatever during this second operation.

the brain, disarrange the digestion and sicken the stomach, as so many other anæsthetics do. On the contrary, not only is the operation itself rendered painless, but the shock to the system is abolished altogether, and the process of healing is subsequently much hastened.

The second feature of note in connection with this operation was that the patient never passed beyond the drowsy condition of somnolence. According to the old time theory that hypnotic suggestion was valueless unless the patient was plunged in a sleep so deep that it was almost a stupor, this patient could not have been operated upon at all. But he was operated upon, and he was anæsthetized without difficulty, and upon awaking after the teeth had been pulled, he reported that he slightly felt the first tooth, but after that was unconscious of any pain, although he was perfectly conscious of his surroundings.

The third point, and one which will especially strike the surgeon who has made use of chloroform, etc., is that the operation could have been indefinitely prolonged. Only a surgeon can rightly gauge all that this statement conveys.

H. J., aged 12. Had had hay fever for the past four years, lasting two months regularly. He came for treatment every day for a week, and after the first two or three visits reported that his sneezing had ceased. He was dismissed cured, having during the latter part of the treatment come thrice a week to the clinic. The general health, appetite, digestion, etc., was markedly improved by the treatment. This patient went sometimes into a condition of somnolence, sometimes into passive somnambulism with amnesia. The special point of interest here is that the hay fever had proceeded for two weeks before the patient came for treatment.

Mrs. W. Complained of rushing of blood to the head, which more than a year ago culminated, in her opinion, in an attack which confined her for six weeks in an asylum. The patient is a strong, healthy-looking woman of 50 years. Just before coming for treatment she had felt the same piercing pain in her temple which she had experienced previous to the first attack. On coming for treatment the pain was removed entirely. She had suffered from insomnia, which also disappeared in the course of the treatment, and the patient was dismissed August 14.

The case of I. L., a child of six years, is also a very gratifying one. Her mother's words define the result as follows:

"My little daughter has improved wonderfully since taking the hypnotic treatment. She has been afflicted with a peculiar inflammation of the eyes and eyelids, accompanied with a discharge of pus. She has had the trouble for a number of years, but none of the physicians to whom I have taken her have been able to do anything to relieve her. I have had her at several hospitals, and excruciatingly painful operations have been performed upon her without the least beneficial results. I have brought her here to the hypnotic clinic a number of times and

her improvement has been simply marvelous. It now looks as if her eyes would be completely well before long."

Unfortunately for the mother's social quietude, in a weak moment she furnished the reporter of a Sunday paper, to whom she had made this statement with her name and address, and as a consequence has been besieged with inquiries ever since. The child was suffering from interstitial blepharitis, and was quickly cured by simple suggestion. The effect of the operation upon the eye, to which the mother has made reference, has been to injure it noticeably, but I am in hopes that it will gradually be restored to as perfect a use as the other. Although of a lively, restless disposition, the child behaved very well in the operating chair, and sometimes slept through the treatment.

Mrs. S. M. W., age 63. Chronic constipation, insomnia and indigestion. Constipation cured in two treatments; other derangements removed entirely in the course of three weeks.

Olive, aged 7. Has a convergent strabismus and suffered from a constant pain in her forehead in consequence. The pain was removed in two or three treatments, and the eyes are gradually strengthening under suggestion and manipulation, and will, I think, in time become normal. This child is most intelligent; enters into the spirit of the treatment, and relaxes perfectly in the big chair.

Mrs. J. L. C., aged 28, is another of those cases of dysmenorrhoea which, it seems, can be successfully handled only by suggestion. This patient suffered agonies at her menstruating periods, and I am able to report a very interesting result of suggestion in her case. She came for treatment July 27 and the whole trend of the suggestions was toward relaxation of the uterus at the next period. This has been safely and almost painlessly passed within the last few days, the patient reporting this interesting fact that although she could actually feel the cramping of the uterus, yet she could not feel any pain. She slept well each night, and experienced drowsiness throughout the period, showing the effect of the treatment clearly. It seems to me that the ignorance of the physician who wilfully neglects to make use of suggestion to alleviate this intense suffering is little short of criminal.

For more than six years this patient had taken morphine and uterine sedatives to deaden the pains at these periods, the after effects of these drugs being almost as bad as the complaint itself. Upon this occasion, instead of keeping her bed as she had previously been compelled to do, she reported having filled her customary social engagements, and had suffered only a slight inconvenience. I hope to be able to report next month a complete cure in this case, which is similar to Miss C. H.'s in its protractedness, in its length of treatment by physicians without relief, and in the rapidity with which it yielded to suggestive treatment.

Miss H., aged 30. Has had hay fever for the last six years, commencing sometimes the first week in August, sometimes about the middle.

She has come regularly for treatment, and although such hot weather as was experienced in Chicago about August 7 might have been expected to bring on the attack, she reported being entirely free from the usual symptoms. It is too soon, yet, perhaps, to write down this case cured, although if by the time this magazine goes to press this patient has not begun to sneeze, we may safely add hay fever to the list of hitherto incurable afflictions which must yield to the power of suggestion.

Dr. S., aged 43. Came to the clinic to be treated for atrophy of the optic nerve. It was a case of long standing and a six months' trial of suggestive treatment would have been necessary before any marked improvement could have been looked for. The patient was unable to spare the necessary time, and after six treatments did not return.

Miss B. H., aged 26. Had stammered since she was a child. She came to the clinic daily for two weeks, and was then so much improved that she was made a tri-weekly patient. In her case fixation of the eyelids was obtained, and drowsiness or somnolence. The treatment was directed to the breaking up of the habit, with breathing exercises and manipulations. Case not dismissed.

It is not an easy matter to keep track of patients who have attended a free clinic, and on account of the large number who have not reported it has been impossible to draw up an exact report this month of the number of cases cured, benefited or dismissed. There is no compulsion in this matter of reporting, neither has it been considered advisable to waste time in communicating by letter with patients who have not been heard from. The experiment was tried, but without result. The cases above mentioned are selected from the records to cover some of the forms of nervous derangements and diseases which are being treated daily at the clinic.



## HYPNOTISM IN EVERY-DAY LIFE.

BY C. T. HOOD, M. D.

In order that we may the better understand the subject under consideration at this time, viz., "Hypnotism in every-day life," let us look somewhat at what part hypnotism has played in the every-day life of the past, then consider what part it is now playing in every-day life as well as what part it might play in the every-day life of each of us.

To understand this we must first have a fair idea of what hypnotism is; the methods employed to produce the hypnotic condition; the forms of hypnotism; the influence of hypnotism on the lives of the past; the influence of hypnotism on our every-day life; the possibilities of the influence of hypnotism on the every-day life of each of us.

### WHAT IS HYPNOTISM?

Many answers have been made to this question, and much speculation has been indulged in by many in the past.

Mesmer thought and taught that the body contained fluids, the equilibrium of which was disturbed by his own personal magnetism. But later Braid, an English physician, found that the hypnotic state could be induced by means that made Mesmer's theories of the disturbed equilibrium untenable.

Without going into the subject to such an extent as to run the risk of being wearisome, I will state briefly some facts which are demonstrable and scientific: Man has a double mind.

The ego, the self, that which we call the personality of the man, is called his conscious mind, or what is a better term, to follow the nomenclature of one of the best and latest writers on the subject, Thos. J. Hudson, of Washington, D. C., the objective mind of man.

This mind, when man is in his normal state, controls his acts, thinks his thoughts, appreciates by means of his five senses all

that falls to his lot to acquire; while man's other mind, his unconscious mind, or as Hudson terms it, his subjective mind, presides over the vegetative part of our lives. It is this subjective or unconscious mind that looks after what we call the automatic functions of the human body. It is this subjective or unconscious mind that, while we sleep, carries on life's work.

This subjective or unconscious mind has a memory as well as the objective or conscious mind. The memory of the subjective mind differs from the memory of the objective mind in that it is perfect. This memory of the subjective or unconscious mind remembers everything that has ever taken place within the life of that person.

It is this wonderful subjective memory that plays all kinds of pranks with us while we sleep. It is this perfect memory of the subjective mind that conjures up the memories of the past like a panorama before us, so that in our sleep we dream, and if that sleep be not too profound the imprint of that dream is impressed upon the objective mind and we remember the dream when we awake. But by far the greater number of one's dreams occur while we, that is, ourself or our objective mind, are in deep sleep, and no impression is made upon the objective mind by the recalled memory of the subjective or unconscious mind. For this reason we do not remember the greater number of our dreams.

It is during this profound sleep while the ego of ourselves is at perfect rest that the subjective mind unwinds the records of the past and conjures up from its perfect memory pictures of many, many kinds; and many times some picture or part of a picture becomes so impressive that a part of it is impressed upon the objective mind, and we remember a portion of the dream.

How many of you can recall having put some articles away, not being able to remember where, and during sleep the place in which you had put the articles was revealed to you?

How many of you can remember having worked out some problem in mathematics, social or every-day life in your sleep, or gone to bed with some unsolved problem in your mind, only to wake up in the morning with it solved?

These results were brought about by the workings of the subjective or unconscious mind which never sleeps, and the re-

sults were so impressed upon the objective mind that you remembered them when awake.

As a rule, however, the workings of the subjective or unconscious mind are unknown to the objective mind, while on the contrary, the workings of the objective mind are always known to the subjective mind.

The subjective mind is the seat of the emotions. It has long been known that the will, or the objective mind, has nothing to do with the emotions, and now they are known to belong to the subjective mind alone.

This subjective mind is under the control of the objective mind, but when from any cause the objective mind is put in abeyance, or ceases to exercise its normal control over the subjective or unconscious mind, insanity is the result, so that any method, or anything which will for a time bring the objective mind in a condition so that it no longer inhibits or controls the subjective mind, leaves that person in what is known as the hypnotic state.\*

In other words, we can define hypnotism as a condition produced by the temporary suspension of the objective mind or the will.

How may this condition be produced? In two ways.

First, it is induced by the person himself. The individual who desires to induce this state begins by fixing his mind upon an object or upon one thought, keeping the mind upon that one object or thought to the exclusion of all other objects or thoughts until the will or, as we now term it, the objective mind, loses itself, and for the time fails to exercise control over the acts and thoughts of that person.

It seems that it is not possible for all persons to bring about this condition because they are not able to fix their attention long enough upon one thought or object.

This is the method that was employed by the early physicians. This is the method employed by the Hindoo adepts. These Hindoo adepts put themselves in a fixed position; then, by concentrating their entire attention upon an object or thought become self-

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\*The form of this argument implies, does it not, that hypnotism leads to insanity?—Ed.

hypnotized. This is the state in which the emotions of the subjective or unconscious mind vent themselves.

This is what is known as self-hypnotism, or auto-hypnotism. Any suggestion made by the objective mind to the subjective or unconscious mind, before the state is induced and during the induction of the state, will, if possible, be carried out by the subjective mind while in the hypnotic state.

Perhaps the best way to illustrate this is by what you all know to be a fact, namely: If you go to bed and make up your mind to awaken at, say 6 a. m., you will awaken at that hour. Why? Because on retiring the will, or the objective mind, makes the suggestion to the subjective, or unconscious mind that never sleeps; that remembers everything; has a perfect record of time, and awakes the objective mind at the desired time.

And so it is with any suggestion. If it be made in the proper way by a will that has control of the subjective mind, the work, if it be possible, will be accomplished.

This law of suggestion is the key to all hypnotic work. It is a scientific, demonstrable law which must be borne distinctly in mind, namely:

That the subjective, or unconscious mind, acts upon suggestion and upon suggestion alone, whether the suggestion be made by the objective mind of that individual, by any abnormal surroundings at the time of the suggestion, or is taken from the objective mind of another person.

The discovery of this law of suggestion robbed hypnotism of its mystery. The second method of inducing the hypnotic state is by suggestion by any other will, or an operator as he is called. But it was left for Liebault to discover the law of suggestion. His method and that of his followers is suggestion alone. The patient is told to fix his mind upon sleep and the operator makes verbal suggestions to him, as, "Now you are beginning to grow sleepy; your eyelids are getting heavy; your eyes are going to sleep; your eyes are asleep; your entire body is asleep; you are asleep," in this way, by verbal suggestion, inducing the hypnotic state.

Nowadays various methods are used, but they depend upon one thing, namely, suggestion. Whether the suggestion be



brought about or helped along by gazing at a bright object or not matters little, if the suggestion which accompanies the gaze is of the right character to arrest the objective mind, or the will, and hold its attention, causing it for the time to lose its control of the subjective mind. When a person is in this condition he is as easily influenced by suggestion as the self-hypnotized person, but no more.

Of the forms of hypnotism I shall have but little to say. Self-hypnotism may exist from the slight losing of one's self, as when for a moment or a few moments we lose ourselves, and the subjective mind for the time is in control, as when the musician with his fingers on the keys touches chords that his objective mind knows nothing of.

This state may also be as that of the Hindoo adept who can hypnotize himself to such a degree as to be buried alive for many days.

As to the hypnotic state induced by suggestion by an outside objective mind, or the mind of another, it may be so slight that to all appearances the individual is conscious and in full control of his faculties, yet he obeys any suggestion made to him by the will of the operator. From this slight state to the complete lethargy state there are many grades.

What influence has hypnotism had upon the lives of the men and women of the past? Or to put it with our present knowledge, what influence has suggestion had upon the every-day lives of the past?

The present so-called tidal wave of hypnotism had its beginning in the far east as the result of the visit of European men to India. It became quite popular on the continent and in time found its way to England, and hence to America. The American wave began in classic Boston on the Atlantic and has spread to San Francisco on the west, and from the north to the south.

But hypnotism is nothing new. It is as old as the recorded history of man. For are we not told that Adam was made to pass into a deep sleep, or a hypnotic state, and had a rib removed, from which woman was made?

Self-hypnotism has had to do with the evolution of every religion that the world has ever known. It was self-suggestion or

self-hypnotism which enabled Confucius to give China her religion. It was suggestion that enabled Buddha to give to India her, in many ways, beautiful religion.

It was after a long period of hypnotic state that Mohammed gave to the world the precepts and principles that make up the system of religion that bears his name.

Suggestion has had much, very much to do with the evolution of the Christian religion. Many of the prophets and seers of the past have depended to a large extent upon the self-induced hypnotic state for much that is recorded of them.

Suggestion has had to do with the artist life of man. It was suggestion, or the product of suggestion, that enabled Michael Angelo to produce with his brush his immortal painting. It was suggestion which brought out the beauties of Raphael's brain. It was suggestion that brought forth from Liszt, Wagner, Beethoven and many, many others the melodies both sublime and sweet.

It was suggestion that enabled Shakespeare to write his immortal plays. It was suggestion which enabled Dickens to lay his plots and delineate his characters and to become so fully acquainted with them as to weep at their death and lament when the book was done. It was suggestion that made Robert Louis Stevenson fall in love with several of his characters.

It was the result of suggestion that Virgil sang; that Homer weaved his songs; that Tennyson, Whittier and a host of others wrote.

It was suggestion that brought forth from our much loved Longfellow, Evangeline and the beautiful Hiawatha.

It was suggestion that made the heroes of the past. It was suggestion that made Joan d' Arc. It was suggestion that made the heroes of the Revolution, of whose lives and deeds of heroism and self-sacrifice we all love to read.

It was suggestion that made fathers leave their homes and all that they loved in life; that made mothers yield up their sons and tender maidens give up their loved ones in order that Grant and Lee might fight their battles.

If suggestion has played so great a part in the lives of the past, what part is it playing in our lives to-day? Or to state the proposition somewhat differently: What has suggestion to do with our

physical, moral, religious, social and financial lives? The effect of suggestion upon our physical life, or our bodily health, is familiar to us all.

It is upon this law of suggestion that the results of the so-called Christian Science, Mind Cure, Faith Cure, and all kindred methods depend, whether they are verbal suggestions or the so-called absent treatments.

Miss Young is one of the members of society who thinks that enjoyment in this life consists in the whirl and maze of the ball-room, eating late dinners and spending the brief intervals between the goings in reading trashy novels. She begins to have the headache and pain in her back, and loses her appetite and cannot sleep. No wonder; but she don't know why. So she sends for a physician.

The physician is a young but ambitious man who is practicing medicine wholly and purely for the good of humanity and the love he has for his profession, but incidentally he remembers to send his bill and rather enjoys collecting his fees.

This young but ambitious M. D. asks her a great many questions and ascertains the fact that her father's grandfather died of paralysis at the age of 87, and her mother's sister-in-law's uncle had a cancer.

The young but ambitious M. D. carefully examines her and pronounces her malady "irritation of the spine" from an over-stimulated condition of the vaso-motor nervous system, and proceeds to treat her.

Each time he calls he carefully makes notes of her condition—how much pain she has had; how much of this and how much of that trouble, until poor Miss Young becomes Miss Old with almost symptoms enough to make a book, most of them the result of suggestion on the part of the young but ambitious M. D., who, by constant inquiry as to pain here and pain there, suggests to her such troubles.

The case progresses and the young but ambitious M. D. considers it best to have counsel.

A celebrated specialist is called in who can see from \$100 to \$500 in the case for him, and diagnoses the case as reflex trouble

from abdominal irritation, and they cart her away to a hospital to come back a corpse or a premature old woman.

Not every case that results in such procedure is the result of suggestion, but many are.

Brown gets up in the morning and he is not right. His head is dull, his back aches, he don't want any breakfast, and he cannot think. He forgets that he has been working extra at the store, and that he has not had his meals regularly, and was up nights with the baby, and had the toothache two nights and could not sleep. Yes, he forgets all this, but he goes into a drug store on the corner and asks the druggist what is good for that tired feeling. The druggist suggests the Great Nerve Tonic and Brown secures a bottle, draws the cork and takes the first dose on the spot. That is the last of Brown's peace of mind. He takes every patent medicine he can hear of. He reads all the advertisements in the papers in order to find new kinds until he becomes a hypochondriac.

And what part does suggestion play in our religious life?

Fully fifty per cent. of the people who profess to have a religious belief have none. They will, when they are pinned down, say they are Presbyterians because they were brought up Presbyterians. They are Episcopalians because they like the service. They are Catholics because they were so educated. They are Congregationalists because their friends all go to that church. They belong to the Baptist church because their preacher is such a fine speaker and a perfectly lovely man. They are Methodists because they were caught in the whirl of a revival and united with that church.

But when you pin them down they have no good, valid, scientific, methodical reasons for any faith that they may think they have in them. In other words, their religious belief is mainly the result of suggestion.

I do not wish to be misunderstood. I am not in any way casting any slurs upon a religious life. On the contrary, I wish to be understood as believing in and endeavoring to lead a religious life; but the religious life of the greater part of the people is mostly the result of suggestion.

Just how much or how far suggestion may go in assisting na-

ture to maintain our bodies in perfect health, it is at this time impossible to say, but enough is known to be able to say that by self-suggestion we may very materially assist nature in keeping life's machinery in perfect order. But more, we may, by self-suggestion, do a wonderful work for ourselves by overcoming the adverse suggestions made to us by the sick and suffering about us, and by the chronic grumbler.

Who can say what the possibilities are of our suggestion upon the physical life of others. How, by suggestion, we may make the invalid smile; the one in pain, forget his pain; the mother, worn out by watching and care by the side of her dying child, forget life's burden for a time.

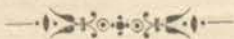
How much good results from much of the medicine and surgery, and especially the surgery, I cannot say, but to my mind many of the wonderful results obtained by some physicians are due to the suggestions made before the medicine was given or the operation performed.

That the power to make a suitable suggestion is one of the most important gifts of a physician, I know. That much good, as well as much harm, can be done by suggestion is apparent to all.

In our moral and religious life it is possible for suggestion to reclaim the wayward boy, to even reform the drunkard, to stop the girl in her dangerous course and bring man to a realization of a future life.

The possibilities of suggestion in our social life are great. It will assist us to make and maintain for ourselves a position in society, and by our suggestion we can assist others to reach and hold the social position for which they are fitted.

In our financial life it is possible for suggestion to assist, if not maintain, the reputation of a lifetime; to assist in maintaining the standing of a bank, or the stability of the national credit. Our lives are but the reflections of the suggestions about us.



## BALDNESS VS. MENTAL TREATMENT.

BY CUTHBERT WOLF, M. D.

Will someone kindly vouchsafe an explanation of this enigma:

If matter is but a manifestation of mind; if mind forms the body; if mind is only thought with purpose; if thought changes matter at will; why do some of our most advanced metaphysicians permit themselves to be afflicted with baldness?

I ask in all seriousness; choosing the physical example "baldness" in preference to any other, partly on account of its universality, and partly because a head of hair is the one thing which I cannot believe any human being would desire to be without.

We take it for granted then that baldness is neither sought after as a pleasing condition, nor enjoyed when present; but that it is endured.

According to Christian Science and all Metaphysical teaching, disease is not a physical condition to be removed by material remedies, but an expression or manifestation of a wrong mental state; further, that all disease is produced by wrong thought, and all disease can as certainly be removed by right thought; the power of thought, or mind, being absolute.

Few who have studied the results of mental treatment, and noted the astounding influence of mind in producing certain ailments, and its equally remarkable power in effecting a removal of pains and nervous derangements, will doubt that there is a grand principle of truth underlying the above assumption.

But why, if the metaphysical proposition is true, is it not applied instantly to remedy the physical peculiarity I have alluded to?

Baldness is a symptom of disease, just as truly as cancer, and I have been told that the latter affliction has been completely removed by mental treatment.

The Christian Scientist may be provoked to retort: "But you do not cure baldness with your drugs and lotions!"

To which I reply: "True, but we admit that some things are incurable, while you do not. We admit the imperfection of all modes of treatment; you claim infallibility for yours. We admit a doubt; you do not. We have left the way clear for retreat; you have burnt your ships." The Christian Scientist here exclaims: "Ours is the nobler attitude. We know that mind is supreme; matter the slave of mind."

To which again I answer: "Less noble than rash, your attitude. The scientific inquirer looks for proof, and if it is not forthcoming, if the results do not justify your assumption, what then?"

Then the Christian Scientist, triumphantly but irrelevantly: "Because you doubt, you accomplish nothing. Mind is supreme, etc., etc."

I have never been able to get a satisfactory answer to my enigma, but I have been favored with two general, and often repeated, explanations:

1. The metaphysician did not desire to be relieved of his baldness.
2. He had the desire, but insufficient faith to accomplish the end sought.

The first is unsupposable; the second explains nothing.

An enthusiastic Christian Scientist informed me once that, though over fifty years of age, he had grown a new tooth in a vacant space in his gum, merely by the force of his strenuous desire that the molar should appear. He even pointed out the particular tooth, smaller than the rest, as if shrinking from the older and more experienced "set" to whom it had been introduced. His word is beyond suspicion, and he firmly believed in the truth of his assertion. A more reasonable explanation of the result, however, is that teeth do frequently grow at irregular periods of men's lives, and that a slight swelling or uneasiness of the particular point of the gum from which this tooth was destined to spring in a little while conjured up the thought that a new tooth would be a desirable thing to have. Thus, the suggestion followed the tooth, and not the tooth the suggestion. So many of these phenomena may be explained on simple grounds, that one becomes wary of accepting any man's theory

of a manifestation as the true one if that theory points to abnormal causation.

To return, however: I cannot understand, if the lower animals have the power of recreating diseased limbs, why man, the superior animal, should be without it. And the following extract from the *New York Medical Times* may give point to this discussion:

"Spiders throw off injured legs and regenerate them. So do crabs. Fishes likewise regenerate their fins, lizards their tails. The asterias reproduce their rays. So do snails and beetles their injured and lost antennæ and tentacles. Pigeons, according to Voit, have been known to regenerate their destroyed cerebrum, together with its function. Birds renew lost feathers, fishes their injured scales, and frogs their broken legs. Spallanzani saw among salamanders the four legs with their ninety-eight bones, beside the tail, with its vertebræ, reproduced six times within three months. In others, the lower jaw, with all its muscles, vessels and teeth, was regenerated. The eye in this species, according to Blumenbach, has been known to reproduce itself when the optic nerve escaped injury and a part of the membranes of the eye remained intact. Would anyone dare to deny that these marvels of conservation and repair are due to psychic power?"

Psychic or subjective is the same thing. Lower animals are chiefly subjectively developed, and their reasoning powers are very limited. Man, on the other hand, is chiefly objective, and his subjective powers decrease in proportion to his objective education. Therefore, the condition of doubt, or lack of faith, which is the objection of the reason, is largely evident in man, while it is altogether absent from animals. There may lurk in the inference to be drawn from this an explanation of the fact that the lower animal is possessed of powers of self-healing at present denied to man. Will the removal of doubt and the establishment in its stead of a condition of utter faith and confidence restore lost tissue, and produce organic changes? Possibly. I do not know. Meanwhile, I commend my enigma to the attention of all mental healers, and assure them, with apologies to the author of a famous saying, that

"He who causes one hair to grow where none grew before may be counted a benefactor of his kind."



HYPNOTISM, WITH SPECIAL REFERENCE TO HYPNOTIC  
SUGGESTION AS AN AID TO THE ANÆSTHESIA OF  
CHLOROFORM AND ETHER.\*

BY CHARLES GILBERT DAVIS, M. D.

Time is the great sieve in which is sifted the accumulated thoughts of men. In it the debris is removed and only pure, sparkling truth remains. It is strange, but nevertheless true, that every great scientific advance in every department of human life is met by the most determined, and I might say, brutal opposition. And yet, as the years flow on, there is ever but one result for all these conflicts, for truth is and ever will be triumphant. Gradually the ignorant, stupid and cowardly attack ceases, the smoke of battle passes away, the clouds are lifted, the din of contending voices is hushed, and, lo! some fair, new form is ushered upon the scene, a living, breathing reality. A new star is added to the galaxy of the scientific heavens.

What can exceed the bitterness of the controversy that for many years has been carried on over the subject of hypnotism, or hypnotic suggestion? It is not my intention, in this article, to review the arguments, pro and con. The salient points are constantly brought before the minds of the intelligent members of the profession, through the medical journals of the day. Neither do I wish to enter, at the present time, upon an elaborate expose of my views of hypnotism, as to what it is, how it acts, or its application to the cure of disease. All of this will be reversed for another article, which I hope to produce in the course of time. Suffice it to say, that for many years I have carried on my experiments with an idea of determining its merits, and now I am able to say that I thoroughly believe the nineteenth century has evolved

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\*Journal of the American Medical Association.

no therapeutic agent or remedial measure, all things considered, more potent or more capable of beneficent results than hypnosis.

In my address on this subject before the Psychological Science Congress of the World's Congress Auxiliary, in 1893, I said: "Surgery and hypnotic suggestion will largely constitute the healing art of the future. It may not be in our day, it may be centuries hence, but it will come." I am not at all convinced that this was extravagant language.\*

But without wishing to compass the entire scope of the subject relating to hypnosis in its application to disease, I wish now to call attention to its efficiency as an anæsthetic, and most particularly as an aid to the anæsthesia of chloroform and ether.

Ever since I became a student of medicine I have recoiled from what I call the barbarous method of forced anæsthesia. I remember some of my first experiences in witnessing surgery twenty years ago in a Cincinnati hospital. Here, the patient was brought in before the class and told to breathe the chloroform, and if he did not do it willingly he was compelled to do so by being held on either side by two stout porters, while the assistant placed a handkerchief over his face, held it there and poured on the chloroform. Convulsed with terror, screaming, struggling and pleading, his whole nervous system in a furore of fright he was finally overcome. My observations at the time, and I have never had reason to change them, were that this method itself was almost as much of a shock as an ordinary operation. Only a few days after I began my studies there, under just such circumstances as those I have described, I witnessed a death from chloroform. Suddenly, in the midst of all this contest between the patient and assistants, she ceased to struggle, became quiet and the porters released their hold. She was dead. The post-mortem, as usual, said, "fatty degeneration." The scene impressed me, and I am sure has been a life lesson to my profit. Since then I have administered anæsthetics a great deal, and had it administered under my directions by assistants thousands of times. I have never had a death. I do not boast of this; I am only glad. But I have always advised gentleness—the calm, quiet, soothing method. A

\*This address was published in the August number of *The Hypnotic Magazine*.

few years ago the old custom was to fortify the patient previous to the operation with a glass of brandy. I believe a few soothing, assuring words, spoken into the ear of most patients at the time, will, as a rule, do more good than all the drugs of the Pharmacopœia.

Ever since my boyhood I have studied with interest the subject of hypnotism under its various names, phases and aspects. It has had to me a peculiar fascination. Soon after beginning my medical studies and noting the anæsthesia of many hypnotic subjects, the idea naturally presented itself of applying hypnosis to produce anæsthesia. Frequently I was successful, but not sufficiently often to indicate that I could rely upon this method in all cases. I have performed a number of minor surgical operations in which I used hypnotic suggestion, with entire success, to produce anæsthesia.

For several years the idea has seemed to me feasible of combining in all cases, hypnotic suggestion with the chemic anæsthetic. I have been led to this from observing a number of cases during the last few years where such a combination was entirely satisfactory.

In 1888 I was operating on a case of fistula-in-ano. The subject was a man about 32 years of age, very nervous, pale and weak. He got upon the operating table with fear and trembling, begged of me not to give him the chloroform, and was inclined to abandon the operation. I went to his head, closed his eyes, passed my hand quietly over his brow and then made suggestions as to what I wanted him to do, and commanded him to go to sleep. In three minutes he was quiet. Dr. J. B. S. King stood ready with the anæsthetic and I motioned him to proceed while I turned to arrange my instruments. Dr. King immediately ejaculated, "Why, he is already asleep!" He had only that instant placed the inhaler to his face. Sure enough, he was sleeping soundly. I proceeded with the operation, which occupied, perhaps, ten minutes. He suffered no pain, did not resist, and was easily aroused after I had finished.

Again, about six months later, I had occasion to give an anæsthetic to remove a number of wire stitches from the uterus of a patient on whom I had performed trachelorrhaphy. The lady

was in a very weak, nervous and exhausted state. She dreaded the anæsthetic from recollections of its previous unpleasant effects. I immediately resorted to suggestion till I thought she was quieted and then asked my friend, Dr. M. S. Leech, who was present, to proceed with the chloroform. But as he placed the inhaler to her face he exclaimed: "The conjunctiva is already insensible!" No more than a single whiff of the chemic anæsthetic was given. She did not resist during the removal of the stitches, was easily aroused, expressing herself as having felt no pain. Soon numerous other cases followed, in some of which a few whiffs only of the chemic anæsthetic were necessary, and others required a continuance of from five or ten minutes.

In July, 1894, I delivered before the Chicago Baptist Hospital Training School for Nurses, a lecture on anæsthesia, and presented before the class at that time two young men whom I knew from previous experiments to be slightly susceptible to suggestion. The first, Y. M., a young man of slender build, was placed on the operating table and told he was to be put to sleep. The proper suggestions were made, the dry cone was placed over his face, and he was told to breathe deeply. He soon slept soundly and the conjunctiva was insensible. No chemic agent was employed. The second, V. P., of strong, vigorous constitution, mounted the table with an incredulous smile. I produced a bottle of water from my pocket, saying I would give him a newly-discovered and more powerful anæsthetic. With strong suggestions he soon yielded and slept. The conjunctiva was insensible, and he showed every evidence of thorough anæsthesia.

Recently, I have made careful note of a number of cases, both with and without suggestion. The following, taken consecutively from recent clinical work, are sufficient for illustration:

CASES WITH SUGGESTION AND ETHER.

	Time.		Time.
Mrs. N.....	12 minutes	Miss M. M.....	12 minutes
Mrs. C.....	8 minutes	Mrs. G. L. L.....	8 minutes
Mrs. J.....	15 minutes	Mrs. J. B. B.....	7 minutes
Miss S.....	7 minutes	Mr. J. G.....	13 minutes
Mrs. H. M. L.....	9 minutes	Mrs. G. D. B.....	9 minutes
Average time from beginning of ether to complete anesthesia, ten minutes.			

CASE WHERE ETHER WAS EMPLOYED WITHOUT SUGGESTION.

	Time.		Time.
Mrs. W. B.....	24 minutes	Miss D. C.....	18 minutes
Mrs. G. H.....	20 minutes	Mrs. G. H. B.....	18 minutes
Mrs. E.....	16 minutes	Mrs. W. A. D.....	17 minutes
Mrs. F. D.....	21 minutes	Miss S. B.....	18 minutes
Mrs. T. K.....	18 minutes	Mrs. W. C. B.....	20 minutes

Average time from beginning of ether to complete anæsthesia, nineteen minutes.

There is no doubt but that any one of these patients in either of the lists might have been anæsthetized more quickly than they were. But in no instance was there any effort at haste, and in each individual case all due precautions were used to insure safety. I am sure that the patients are often overcome, asphyxiated, as it were, by shutting off the air and crowding the anæsthetic in three, four, five and six minutes, but in all the above cases the correct gradual method was employed. And so far as possible, exactly the same method was used in each individual case.

It will be seen from these two tables that the time necessary for complete anæsthesia is reduced nearly one-half by the use of hypnotic suggestion. I have no doubt that with more care a much greater reduction might be obtained.

The beneficial results from using hypnotic suggestion as an aid to anæsthesia are obvious:

1. It calms the nervous system, and fortifies the patient to withstand the surgical operation.
2. It lessens the danger of shock.
3. It lessens the time, and consequently the amount of anæsthetic.
4. The patient awakens as if from a natural sleep.
5. I believe recovery in these cases is more rapid and satisfactory.

There is a wide difference between individuals as to their susceptibility to suggestion. On some it has but little effect; on others it enables us to reduce the chemic anæsthetic more than half, and occasionally we meet cases where it is within itself quite sufficient.

It can never, when properly used, cause harm. Then why

not always employ it? I cannot conceive of a case where it cannot be applied. The more intelligent the patient, the more readily we may speak to the nerve centers and have them obey. Still, to the insane, to the idiotic and the unconscious babe, we may make suggestions to the sleep centers by gentle motions and soothing tones.

I believe that hypnotic suggestion will, in many ways, but most particularly as an aid to the anæsthesia of chemic agents, prove a blessing to mankind.



MR. STEAD'S OPINION.

BY SYDNEY FLOWER.

Four years ago Mr. W. T. Stead, the well-known English editor of the *Review of Reviews*, gave expression to his opinion of hypnotism in the following words:

"Society will lynch a man who places an infernal machine in a ship's cargo, leaving it to explode in mid-ocean, but a hypnotist can by suggestion lay an infernal machine in the mind of his subject, timing it to explode at a period so distant as to render it impossible for him to be associated with the crime. There is hardly any crime which the hypnotist cannot suggest to his subject to commit, and the unfortunate victim is powerless to resist. He is, so far as that suggestion is concerned, a being devoid of all moral responsibility. He is a human automaton, wound up and controlled by the will of another. He becomes, to all intents and purposes, what our ancestors would have called bewitched, and when under the spell he is no longer a free agent."

I do not know whether Mr. Stead's opinions have changed since he wrote this paragraph upon the relation existing between hypnotism and crime. It is, to say the least, unfortunate, that one who has the ear of the public, and who is recognized as a man of principle, should have so committed himself on the strength of hearsay evidence. When will men understand that neither invective nor assertion constitute proof, and that the burden of proof rests, and must rest, with the attacking party! Within the last few years I have heard Mr. Stead's assertions so frequently repeated in exactly similar language, respecting this evil influence, that I am compelled to think that the majority of people in the Old World and the New have followed a blind leader into the ditch. If Mr. Stead publicly denounced a political adventurer, he would scarcely expect an attentive hearing unless he could produce some tangible evidence of his victim's un-

worthiness. It is this very evidence of the evil effects of hypnotic influence that we are now anxiously awaiting. It does not seem to be in any hurry to appear, although surely ample time has been afforded for its presentation. It is generally admitted, I think, that the prosecution is required to prove its case. The line of defense may be recorded briefly as follows:

1. The subject, or hypnotized person, is never irresponsible for his actions.

2. The subject's moral resistance is as strong in the hypnotic as in the waking state.

3. The subject will not accept a post-hypnotic suggestion which conflicts with his principles, or his all-potent instinct of self-preservation.

4. The subject submits to be hypnotized; he cannot be influenced against his will.

5. The subject can break the hypnotic sleep at will, and return to his normal state of consciousness.

6. The subject is never unconscious; the subjective mind is always on the alert.

7. The only suggestions which can be made to take root in the subjective mind are those which are to the therapeutic advantage of the subject.

8. Suggested sense delusions are accepted by the subject with the subconscious understanding that they are produced merely for the purpose of experiment.

9. A subject of good moral character cannot be induced by hypnotic suggestion even to perform an act which he would consider foolish in his waking state.

10. A subject of loose morals will exhibit the same characteristics in the hypnotic state, but will refuse to commit a crime which endangers his person (see "instinct of self-preservation," No. 3).

11. A crime committed through post-hypnotic suggestion by a subject (if such a thing were possible) would be assuredly bungled, since the carrying out of a complicated post-hypnotic suggestion entails a return to the state of active somnambulism, in which state inductive reasoning is impossible.



12. The assent of the subject is always necessary to the carrying out of every suggestion.

13. Auto-suggestion is more powerful than the suggestions of another.

14. The only harm that can result to a subject lies in the ignorance of the hypnotist in proposing foolish tests which the subject is willing to carry out.

I submit that each and every one of these statements is susceptible of the clearest proof, which is more than can be said for Mr. Stead's theory. Take the case.



L. of C.

## PSYCHOLOGY AND MEDICINE.

The following is the text of the pamphlet issued by the Chicago School of Psychology:—

"The purpose of this little pamphlet is to explain as simply as possible the meaning of the word 'Psychology,' and to point out the scientific application of the knowledge we have gained from the study of the science to all kinds and classes of diseases.

"Psychology means briefly the science of mind; a knowledge of the power within; and the application of this science to the physical ills of the body is known as hypnotic treatment, suggestive therapeutics, mental healing, Christ science, Christian science, faith cure, osteopathy and the like.

"The value of psychology to the world at large lies in its power to ameliorate conditions of disease. It is well to recognize that there are powers in the mind of man which will make the healthy man more healthy, but the point which will appeal most forcibly to a sufferer and an invalid, is, that by the use of psychology we bring into play an active, positive force which will make the sick body well, by restoring the normal or natural conditions.

"Now, the natural condition of man is health, and without touching here upon the vexed question of heredity and hereditary influences, it may be broadly stated that the old saying: 'As a man thinketh in his heart, so is he!' is being constantly proven true. If a man believes himself to be sick, he will, by his own thought, produce in himself physical changes corresponding to the nature of the disease he believes himself to be suffering from.

"The treatment of disease by psychological processes may be summarized thus:

"Thoughts are things; change the thought, and benefit will ensue.

"Let us begin at the beginning and show what scientific war-

rant we have for our declaration that the mind of man is powerful enough, when properly directed, to control certain forms of disease. We can follow out our argument without diverging from the question as it applies to the healing art.

"It is now many years since the first pilgrim in search of health made his journey to Lourdes, France, in the hope that by the healing grace of the saint he worshipped he might be healed of his bodily infirmity. Wonderful indeed, to witness or to read of, is the now yearly pilgrimage to that shrine of the halt, the blind and the sick, and still more wonderful, to those who are ignorant of the principles at work, are the remarkable cures which result from that journey. It has been estimated that ten per cent. of the so-called incurable cases have yielded to the healing power of the shrine. Is this, then, an evidence of a miracle? By no means.

"Among all nations and peoples there are certain localities, or certain persons, credited with the possession of this healing power of supernatural origin.

"At the shrine of Ste. Anne de Beaupre near Quebec, Canada, miraculous cures have been in order since the year 1661, when Louis Guimont, a farmer of Petit-Cap, being afflicted with a most painful rheumatism, went, through devotion, to place three stones in the foundation of the new church, the construction of which was just commencing. The record adds, 'He found himself, by the blessing of Heaven, suddenly cured.'

"Through the efforts of Monseigneur de Laval, in the year 1670, a precious relic was obtained from Carcassone, a town in France, nothing less, in fact, than a notable fragment of a finger bone of Saint Anne herself. This relic was conveyed to the church and has not ceased to be the object of fervent devotion. The letters attesting its authenticity can be seen—hanging in frames—upon the walls of the sacristy. Within the past twenty-five years a marvelous efficacy in the curing of disease has been found to exist in the waters of a spring which rises a few steps to the right behind the old chapel of Beaupre.

"It matters very little whether the particular "charm" which works the cure is in the form of a piece of wood, a block of

stone, a finger bone of a saint, a glass of consecrated water, or a living being, the point to note is, that a very large percentage of the so-called miracles are actually wrought, and that, apparently, through personal contact with the 'charm.'

"But we find that when a piece of ordinary wood was substituted, without the knowledge of the supplicants, for a supposed fragment of the true cross in the Geneva Monastery, there was no abatement of the cures or miracles. When a piece of iron was enclosed in a small case, and held aloft to be gazed at by the stricken wretches in search of ease from suffering, the results obtained were precisely the same as when that case did indeed contain a bone from the foot of one of the saints.

"So that from these, and from a dozen other known facts of similar import, we gather this scientific truth:

"The healing virtue does not rest in the relic, but in the attitude of mind of the sufferer. In other words, those who were healed were healed by the power of their own minds, suddenly roused into activity.

"It may be taken for granted that among those unfortunates who made, and still make, their pilgrimage, and who return as sick as when they started, a large proportion could be benefited, and perhaps restored to health, by the judicious employment of specific medicines. Faith worketh marvels truly, but faith alone is not sufficient for all things in this materialistic age.

"In face of the fact that some are healed by faith, and some are not, theory falls to the ground, and we must deal with the facts as we find them.

"In these cures by faith there is no evidence of the transmission of divine power from the relic or agent to the sufferer. There is no evidence of a miracle. A miracle is something supernatural, something beyond the pale of natural law. Do we know of any example in which the laws of nature were arbitrarily thrust aside? Are not the miracles which Christ performed being repeated daily before our eyes? Nay, most convincing of all, did not the great Healer himself demand that in those he healed, the condition of faith, or expectancy of relief should be present? How often do we find that quality 'faith' the condi-

tion, the essential condition, upon which the wonder depended! Thus we read, to quote a few examples, 'Thy faith hath saved thee.' 'According to thy faith be it unto thee.' 'O thou of little faith.' 'I have not found so great faith.' 'Greater works than these shall ye do.' 'And he did not many miracles there because of their unbelief.'

"It would seem then that the condition of mind of the sufferer is a very potent factor in establishing or removing a disease. In carefully diagnosing the cases treated by miracle workers, metaphysicians and mental healers of all kinds, we come upon two important facts. Firstly, they can and do cure similar ailments in different people by entirely different modes of treatment, and in using the word 'ailments' we do not mean thereby merely hysterical diseases. Secondly, they do not perform a cure until the mind of the patient is brought by prayer, communion, thought, or reading, into a condition of hope and expectancy. There are no benefits derived until a feeling of hope, merging into the conviction of faith, has been established.

"We know that certain cases which have baffled the skill of the duly qualified physician, yield to the mental treatment of the metaphysician.

"The line of thought has been changed, and Thoughts are Things. We know, also, that many of these cases which derive no benefit from the metaphysical line of treatment are quickly and permanently cured by the medicines of a practising physician. Is there a reason for this, too? Is the virtue in the drug? Sometimes, yes; or here, again, as in the case of the worshipper at the shrine, the virtue may be in the patient. He cured himself by the agency of drugs, because drugs were in his case the strongest suggestion that his mind could grasp of benefit to follow. It must be remembered that medicine will often prop up a wavering faith, and support a weak belief through a trying ordeal, and it is in this sense that it is spoken of as "a strong suggestion."

But there are certain medicines which are a help to the sick, and in their physiological action upon all temperaments are uniform and salutary. The effect of their application is

known beforehand, and can be gauged with absolute certainty. To refuse to employ medicine of any kind is the height of folly, and is the weak spot in the armor of the mental healer. To refuse to acknowledge the power of the mind when properly directed, by scientific methods, is the weakness of the duly qualified practitioner, and not all his knowledge of medicine, anatomy, surgery and physiology, can compensate for his ignorance of psychology. Although the medical profession discountenance the simple remedies in the main, it must not be supposed that they do not in some instances make use of the power of suggestion. Let us take a case in point.

In treating one who has been a victim to the morphine habit, the physician is sometimes implored by his patient for just enough morphine to make him sleep. "For God's sake," he cries, "just one injection to send me to sleep!" What course does the physician pursue here? To argue would be useless; to tell this tortured creature that his mind was all powerful, and could control the suffering of his body, would seem like a jest, a mockery. The physician assents, and gives his patient a hypodermic injection into his arm, an injection of pure water, which the patient believes to be morphine. Now observe the force of suggestion. With his mind and body racked and tortured by pain, the patient, on receiving the injection of water is convinced that his suffering will cease, and that he will be compelled to sleep. And when this conviction is present, the result will generally follow. His mind then, fortified by suggestion, asserts its power over the body. It is his mind that calms his nerves, and soothes his brain; it is his mind that sends him to sleep.

Thus far, then, we have proceeded in our argument. We have proved that in certain cases of abnormal conditions of the body, which is disease, the mind is supreme in effecting a cure.

Now, without detracting, or seeking to detract, from the credit which is due to all schools of healing, by whatever name they may be called, for the great work they are doing toward the relief of suffering, let us bear in mind that their successes are all due to one fundamental principle in human nature; i. e.,

the power of the mind to help itself, and so to help the body. These different schools do not create that power, it is there already; it is in the mind; a part of it; a part of the divine nature which is every man's birthright; which is his own to use when he sees fit, and when his condition demands it. It does not depend, this power, upon a profession of Christianity, or any other faith. It is as perfect in the atheist as in the religious fanatic; in the agnostic as in the devotee; in the woman as in the man. It demands merely an understanding of the laws which govern it, that it may be developed, directed and brought into play. It is chiefly a latent force; it must be made an active one.

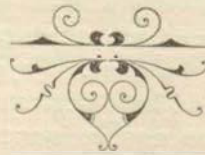
And as the successes of these schools of healing are traceable to one cause, so their failures also can be accounted for. Either the patient's mind is not properly attuned to the treatment he is undergoing; either he has no confidence in the remedies employed, and therefore he receives no benefit; or his disease demanded the use of material medicines. Is there no remedy for this state of affairs? Yes, there is a remedy, and it is found in the Chicago School of Psychology. Even at the present time there is no school of healing which is not based upon the truths of psychology: not one which psychology does not embrace and envelop.

It is the Aaron's rod of medical science, and, coupled with the judicious employment of medicines, is more effective in the treatment of disease than any other method known to man.

Psychology deals directly with the mind. There is no muscle or nerve in the human body which cannot be brought under the absolute control of the mind. Physicians have given their attention to the body, and have neglected to cultivate the natural force of recuperation and resistance which is inherent in every man. Metaphysicians have gone to the other extreme, and have despised the weakness of the body, refusing to sanction the use of necessary medicines. The wise man is he who bends all things to his service in the evolution of good.

At the Chicago School of Psychology the patient is taught the true meaning of the power of his mind. To most men it is a meaningless phrase; but to the sufferer who has been healed

through its agency it seems a miraculous gift. Yet it is common to every man, and needs only to be developed to be of service. In this school the patient is taught, practically and swiftly, how to heal himself. He is shown, and it is not necessary for him to study in order to get the benefit of the lesson, how he must let nature do the work of healing. The normal condition of man, as stated above, is one of health. In a vast majority of cases it is only necessary to put the patient into the right way of regaining his health, and nature will perfect the recovery. But the power of the mind is not relied on for all cases which come for treatment. Where drugs are a necessary method, drugs are used. If a man's hand were dirty, all the faith in the world would not cleanse it. He must wash it with a material medicine, water. There are few cases so hopeless that benefit cannot be derived from a treatment which combines all methods of healing at once. Psychology and medicine together are well nigh invincible, and the one acts as a support and a stay to the other.





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EDITORIAL NOTES.

AT LILY DALE.

The spooks are holding revel (August 5) at Lily Dale. Thither mediums in various shades of development gather annually to enjoy the scenery, to increase their concentrative powers, and, incidentally, to despoil the stranger and the wonder-seeker of his spare silver. Here are materializing, trance, inspirational, business, test, trumpet, magnetic, healing, and beautifying mediums. Mediums young; mediums old; mediums grave; mediums gay. Here also is a gentleman who gives lessons in "soul culture." His name may be omitted, but that he is at least of political importance in the country of the Dons, is clearly shown by the following biographical advertisement:

SOUL CULTURE.

"The senor has studied the different branches of refined magic or Hindoo philosophy. Among other things he teaches how to become electrified. He also explains how it is possible to obtain hypnotic influence over another that can take effect at any time the experimenter may desire, and this with or without the knowledge of the subject. He also teaches concentration. The senor is a psychometrist, and gives lessons in palmistry. The picture of a large, uncanny hand that has the appearance of a shadow is flattened out against the window pane. The senor is a Spanish count, who was banished from his country a year ago on

account of sympathy manifested by him for the weaker political party. He has patrician features, Chesterfieldian manners and takes an active part in scientific investigations here."

With the electrifying process we have nothing to do. I do not know what it means unless it be that the senor greatly astonishes his customers now and then. But if he can teach hypnotic control as explained in the above paragraph—a control which can be exercised at any time the experimenter may desire—and this with or without the knowledge of the subject, then indeed the senor is possessed of remarkable powers, and his country's loss is America's gain. The world is waiting for just such an exhibition as the senor promises; exhibition, not explanation. If the senor can explain this control, I presume he can exercise it; and if he can exercise it, he will not be averse to doing so in a test case, surrounded by simple, scientific safeguards.

#### SIMPLE SUGGESTION.

A correspondent, a clergyman, quotes the following as an illustration of his power to hypnotize at a distance:

The first time I hypnotized this lady, a Mrs. S., I saw her in the morning and told her I would put her into the hypnotic sleep at her own house that afternoon at 2:15 and she could not wake till 4:45 p. m. I saw her next day and she tried to make me believe I failed utterly; that she had not slept till 3 p. m. and awoke at 4 p. m. I told her it was not correct, and five days after she at last acknowledged I had indeed succeeded; that she had gone to sleep, though she fought hard against it, and though her maid came at 4:30 p. m. she could not wake her till the appointed time, a quarter-hour later. This lady had never before been hypnotized, and at the time of this experiment was nearly three blocks away from me.

The fact that the operator informed the subject of the hour at which the attempt to hypnotize her would be made places this experiment among the examples of the effect of simple suggestion. The operator might have saved himself the trouble of any mental effort at the appointed time, if he had sufficiently impressed the lady with his power beforehand, because the effect would certainly have resulted through her auto-suggestion. Furthermore, as the lady deceived the operator once her statements must be accepted with caution at any time, and that she

fought hard against the influence of the sleep that was stealing over her I do not believe. This is not hypnotism at a distance. We are waiting for a single authenticated instance of hypnotic influence exercised upon a subject at a distance, the subject being left in ignorance of the fact that any experiment was to be made. In other words, we are waiting for evidence of a telepathic communion of sufficient force to compel sleep in a subject. Then, if this evidence is forthcoming (and where is the psychometrist, spiritist, telepathist and hypnotist who has not met with a hundred instances of this very thing in his experience?) we shall proceed a step and ask for evidence of hypnotic control exerted telepathically against the will of the subject. You see we are very humble in our attitude. We ask for evidence. There is no reason why it should not be forthcoming if telepathy be a fact. But don't imagine, because you put a person to sleep over the telephone or in the next room at a certain time agreed upon, that you have done anything wonderful. This is not, with your permission, a thing to marvel at. It is not telepathy; it is simple suggestion.

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#### QUITE NATURAL.

The following account of a hypnotic experiment is taken from the Chicago Tribune, and is of interest for several reasons:

##### HYPNOTIC SUBJECT WAKENS IN A GRAVE.

IS BURIED FOUR FEET UNDER GROUND WHERE THE TEMPERATURE IS SHOWN TO BE 125 DEGREES.

Indianapolis, Ind., Aug. 6.—(Special.)—J. J. Wyatt, in a hypnotic sleep, has been buried two days at Fairview Park, and several thousand people have visited the grave to inspect this duplication of the famous East India fakirs' trick.

Several days ago Prof. Boone, a hypnotist, arrived here from nobody knows where, and exhibited his subject to the health department with the request for a burial permit. The department refused to issue the permit for a live man, but the professor went ahead with his undertaking to demonstrate that he could keep a man under ground indefinitely without food or drink. Wyatt was hypnotized and interred with much formality, and a guard has been at the grave ever since.

The subject is under four feet of earth with an air-shaft leading to the coffin. Yesterday the watchers heard a noise in the grave and found that Wyatt had wakened. The hypnotist was called, but the patient

nearly suffocated before the professor arrived. He put Wyatt to sleep again, and the man now continues to sleep soundly.

To-day when the health officers examined the grave a thermometer was lowered, and the temperature was found to be 125 degrees. The man's face has the pallor of death. He will be disinterred to-morrow night, the officers refusing to allow the experiment to continue longer than four days.

There are two ways of treating this experiment. Let us suppose, however, that everything happened as here narrated; that the subject's face "had the pallor of death;" that Wyatt, wakened by the heat of the earth, was "nearly suffocated;" that the professor put him to sleep again, and that he then "continued to sleep soundly." Finally, let us admit that after the fourth day he was disinterred, and beyond a slight feeling of exhaustion was in no wise the worse for the experiment. I have not seen a report of the final result of the experiment, the papers having an odd way of propounding a conundrum and leaving one to guess the answer. But, taking for granted that everything happened as it was intended, is there the smallest room for wonder or surprise?

In the first place, it is not a duplication of the feat performed by the fakirs of India, because in this case an air-shaft communicated with the coffin. The holy men of the East are said to permit themselves to be buried for a week, and have no possible mode of communicating with the outside world. Wyatt was put to sleep by Boone, having agreed that he would sleep as long as possible, in order to demonstrate that man could be kept for an indefinite period of time without food or drink. It is very evident that the experiment, even if it had been successful, would not have demonstrated anything of the kind. If it demonstrated any fact at all, it would be merely that there is a limit to the resistive quality of protoplasm, as a psychologist has expressed it, and that the lengths to which this experiment can be carried depend first upon the self-knowledge or faith of the subject; secondly, upon his training for the experiment; and thirdly, upon his bodily condition.

When Wyatt was hypnotized, he passed into the state of profound lethargy, which is a somewhat rare natural condition,

and may be occasionally induced by hypnotic suggestion. It is a trance-like state which so nearly resembles death that we are justified in assuming that it has sometimes been confounded with death. It is symptomatic of this state that the heart action is apparently so diminished as to seem to be suspended altogether. Very evidently, then, the natural waste of the body must diminish in proportion to the enforced inactivity of the organs, and the desire for food which is called into existence by the needs of the body to repair waste is absent for a prolonged period. The hibernation of bears markedly resembles this condition in its physiological aspect. The bear prepares for its winter sleep by accumulating fat; it emerges from its period of rest gaunt and hungry. Nature has used up its store of sustenance, which, even in the sleep condition has been drawn upon to support the life of the body. If Wyatt's confidence in himself, or in the operator, had been absolute, and if the condition of his physical body permitted it, there is no logical reason why he might not safely have been interred in his coffin with its air-shaft communication, and left for a week. But he had not reckoned upon the physical discomfort produced by the heat. Seeing that the hypnotic subject is never unconscious, that no human being is unconscious until he is dead—it is evident that this disturbing influence would be quite as manifest to Wyatt sleeping, as to Wyatt awake. Therefore, he naturally woke up when his subjective sense told him that his coffin was uncomfortably warm; and, finding himself in such unaccustomed surroundings, a host of blind, foolish fears and fancies crowded upon his imagination, and came nigh to stifling him. The suddenly increased action of the heart was responsible for the quickened circulation, and this in turn for the sense of suffocation. The arrival of the hypnotist, however, restored the confidence of the patient, and so far reassured him that he went tranquilly to sleep again. If the reader will bear in mind that the subject is always a free agent; that he is never compelled to sleep; never compelled to wake; but does these things of his own choice and power, then the reading of this account will have a different and very minor significance. The average person under a hypnotic suggestion of con-

tinued sleep would sleep perhaps for fifteen or sixteen hours if nature allowed the functions to be interrupted for that length of time. It is quite possible that by practice this number of hours could be doubled, or even trebled, with decided risk, however, to the subject's physical well-being. But there is nothing wonderful in this. The wonder would be, if the subject lived when the air supply was shut off completely for a fixed period, say thirty days. This is what the Indian fakirs, some of them, at least, claim to have the power of doing. They call this merely auto-hypnosis, and deny that the power is remarkable or exceptional. It is so exceptional in the West, however, that we should be very skeptical concerning the bona fides of the witnesses were such a feat ever reported to have been accomplished on this side of the Atlantic.

#### CUI BONO?

The following dispatch from Lansing, Mich., August 6, explains itself:

The attempt by Santanelli to keep one of his subjects in hypnosis for twenty-eight days has failed. The young man who was put to sleep at the Lansing Hospital on Monday night awakened this morning. The hypnotist attributes the failure to the excessive heat, which caused the subject to become feverish.

There is a question here as to whether this is not a somewhat foolish risk which Mr. Santanelli is taking upon himself. Supposing that the subject is willing to sleep for twenty-eight days, is it not probable that such an enforced (by auto-hypnosis or by the suggestion of another) inactivity of the functions in some degree menaces his future health? Is there any good end to be gained from the success of the experiment? Is it undertaken merely as an advertisement? And if not, what benefit is likely to accrue to science therefrom? To what extent, in the event of the subsequent death of the subject, is the operator to be held accountable, premising that the subject was always a free agent, with power to break the sleep at will? These are questions which the hypnotist had better solve to his own satisfaction before experimenting too freely in this direction.

## NOT VERY ORIENTAL.

A Mrs. Dr. May Stevenson is organizing a new psychic research society, to be called, I understand, the Improved Oriental Order of Psychic Research. She has already secured six chapters in the United States within the past seven months, and desires to institute branches of the organization in every state in the Union, with the idea of establishing psychical connection between all of them. Mrs. Stevenson explains her scheme thus:

"We will combine these branches into one great mental battery, which, in return, will furnish the motive force.

"Special rules are adopted for governing individual cases, or, as we say, degrees. Thus one form of psychometry, as is well known, enables one to locate gold in the soil. Those possessing such power we recommend to eat meat of all kinds and fats and starchy foods, because the cold, strong atmosphere with which they must deal is likely otherwise to take from their bodies much of the magnetism which thrives on heat."

"The spirit of the dead may hypnotize a subject as effectually as could a living person. In this way mediums are bound in a spell which we do not acknowledge. We claim that while the power may come to us from without, possibly in the guise of a spirit, yet that spirit is not in itself the power. The spirit is as much a subject of the power as we are ourselves. We are moved by the same force that sends us the spirit. We call it intellectual energy. We know also that one can put himself in another's house, for example, hear people converse and tell them long afterward exactly what they said. We call that soul flight. Then thought transfer, mental telegraphy and many other phases of development are questions that must all be considered."

Mrs. Stevenson says she wants to discover the law that governs mind reading, thought transference, magnetic healing, psychometry, hypnotism and soul flight. In its search after psychic truths the new society will try to find how it is that one mind can control another so as to suspend the natural action of its powers; what force it is that can write upon a clean slate when it is hung upon the door where no hand can touch it; what power it is that moves a person who knows nothing of music to play or sing with surpassing skill; what force is employed when a little child who has never been to school suddenly speaks Latin and Greek, and various other things that the world does not know and is somewhat skeptical concerning.

Mrs. Stevenson defines herself as a "negative sensitive," or a person "with a vast portion of mental power, while not wholly dependent upon the will of another—one, in fact, who can divine that other's thoughts and intentions."

We shall all join in wishing this lady every success in her research, although we may expect but little result of any scientific value from an investigation begun under such auspices.

The psychometrical power of locating gold in the soil is one which the average man is very anxious to cultivate, and if the eating of meats, fats, and starchy foods is calculated to hasten the development he will have no objection to becoming a very glutton. There is, however, "a cold, strong atmosphere" of doubt surrounding the whole theory. An inquiry into the properties of the subjective mind might have satisfied Mrs. Stevenson upon many of the points or phenomena of which she desires an explanation, and might have saved her from the foolishness of dragging in the spirits of the dead for the purpose of "binding a medium in a spell." I am not fond of saying waspish things about a woman, but really I think Mrs. Stevenson should have taken thought before defining herself as a person "with a vast portion of mental power."

#### YET ONCE MORE.

The Washington Star has lately inclined its ear favorably to the uncanny, and the good old family horror, the hypnotic eye story, is once again trotted out for inspection. This time it is a "professor" of hypnotism, formerly a jurymen of intelligence (he says so, and he ought to know!), who tells the tale:

#### HYPNOTIZING A JURY.

PSYCHIC FORCE OF A MURDERER THAT COMPELLED A VERDICT IN HIS FAVOR.

"Hypnotism," remarked the professor to a Star reporter, "is a most peculiar power. A dozen years ago I was one of twelve jurymen in a murder trial. It was an intelligent jury, too, but our intelligence was of no great value to us. The case was one of murder, in which the murderer gained a fortune by getting an heir out of the way and taking his place. The trial did not take place until two years after the death of the victim, and the evidence was circumstantial, but it was a remarkably clear case of circumstances. Well, there wasn't anything peculiar



or interesting that wouldn't have happened at any murder trial, but the prisoner was extraordinary, at least as to his eyes, which were of the piercing kind one reads of in stories to chill the blood.

"He did not use them, however, to any extent until all the evidence was in and the attorneys began their talk. Then he turned them upon the jury and fastened them there, as if pleading with us to save him. All the arguments were in by 6 o'clock the first day and the judge began to charge the jury. All the soul of the prisoner seemed to be in his eyes, and I could not get my mind on anything but the prisoner. What the judge was saying seemed to be a far off whisper, vague and indistinct. Whether the other jurymen were affected as I was I did not know, because I hardly realized that there was anyone on the jury except myself, and that the prisoner was looking at me for help.

"I had an indistinct idea that he was unworthy to be saved, but in spite of myself I could not bring myself to condemn him. When the jury was sent out the eyes of the prisoner followed until the door was between us. I was the foreman, and as soon as we had entered the room and sat down I said: 'Gentlemen, the prisoner is not guilty.' My statement was assented to without a dissenting voice, and in five minutes' time we were in the box again, and ten minutes later the prisoner was profusely thanking us for a verdict in his favor.

"Then he left the court room quickly and the jury was discharged. We walked out as if we were dazed, the most peculiar and uncomfortable feeling I ever experienced, and I went to bed that night feeling as if I were smothering. Next morning I was all right again, and I made it a point to question my fellow jurymen. In each case I discovered an experience similar to mine, but we hardly dared to say we had been hypnotized. That winter a traveling hypnotist came to town, and the jury put itself in his hands at a private seance, and every man on it was what is called a 'sensitive.' That settled the business. The prisoner had hypnotized the jury and had received a verdict as he wanted it, but it was not to be retracted and the verdict stood."

It is a very convenient thing for a smart lawyer to be able to hang a spirited defense upon such a serviceable peg as hypnotic influence, but it is carrying things a little too far when the foreman of the twelve good men and true declares that the jury were one and all under the spell of the prisoner's eye. We might be charitable enough to suppose that the narrator was merely an amiable dolt if it were not for the significant word "professor" at the beginning of the anecdote. Evidently we must conclude from this that the jurymen turned hypnotist, and there would seem therefore to be some method in his nonsense. Keep up

the mystery as long as fools exist to heed and to publish, for, verily, it is good for trade.

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#### HYPNOTISM AND CRIME(?)

Joseph Scheinola was taken to Kenosha on August 7, from Fond du Lac, Wisconsin, in the care of a police officer. He was charged with laying hands upon the property of another, and his defense was that a mysterious spell was cast upon him by an affable stranger with a red necktie, sandy hair, a blue vest, and striped trousers.

Mr. Scheinola, whose virtue succumbed to this fascinating combination of colors, tells his story thus:

Last Monday evening a young man, a total stranger, ordered him to go to a livery stable belonging to Nicholas Thomas, four miles from Kenosha, and get a horse and buggy. Although conscious that he was committing a crime, he could not resist the suggestion of the stranger, and accordingly he took from the stable the best horse, harness and carriage he could find. There was no one at the barn at the time. He and the stranger then took the road to Fond du Lac, the stranger committing thefts along the way. In the town of Ashford his companion entered the house of Orson Hull and stole a watch and several other articles and then deserted, leaving the horse, which was by this time exhausted by over-driving and insufficient food, on Scheinola's hands. The latter turned it out in Samuel Miller's pasture, south of the city, and proceeded to town on foot. He describes his partner as a young man not much over 20 years of age, about five feet eight inches tall, with sandy hair and mustache. He wore a blue vest, striped trousers and a red necktie. His coat he left in the carriage.

Naturally we feel some curiosity as to the color of the coat, a curiosity which will not be sated until the victim gives further evidence at his trial.

Mr. Scheinola's version of the affair is not sufficiently probable to be impressive. In the words of Mr. Hudson, "Hypnotism has no legitimate place in criminal jurisprudence."

#### THE DAILY PRESS.

After publishing an interesting account in its Sunday issue of some of the work performed at the Chicago School of Psychology, the Chicago Chronicle on Monday pronounced editorially against the revival of hypnotism, under the caption "A

Dangerous Fad." It is curious to note that in the following article, which is reproduced without abridgment, the writer has fallen into as many blunders and errors as his space permitted. It would seem an almost hopeless thing to set this guardian of the public morals right upon all the points where he betrays crass ignorance, because there are only seven paragraphs in his article, and exactly fourteen misstatements of fact. Just how much of this subjection of the credulous actually occurs at the clinic may be gathered by any person of ordinary intelligence from the report of the school published elsewhere in this issue. If there is any mystery in connection with hypnotism other than that which exists in the stupid brains of persons who should not be trusted with a pen, where in the name of common sense can this mystery be found? Tell us, that we may examine it and be satisfied. The whole article is too foolish to treat seriously.

A DANGEROUS FAD.

Whether or not the latest case of professed hypnotism reported in the Chronicle be genuine or fraudulent is not of so much importance as that the attention of the courts should be called to a fad whose prevalence is certain to increase insanity and to endanger life.

There is absolutely nothing new in hypnotism. Under different names the same phenomenon has been noted at various periods in various countries. Its source lies in well-known neurotic springs. From the beginning of time the strong have had power over the weak.

The magician who lulled to sleep those who submitted to his spells, the wandering dervish who combined jugglery and sleight-of-hand with miraculous cures effected by subjection of the credulous or with connivance of the profligate, the workers of exorcism, the healing frauds, adventurers and conjurers, are all ancestors of the modern hypnotist.

Hypnotism bears the same relation to the profession of medicine that counterfeiting has to the money of the realm. It is essentially spurious. It possesses no curative property. It weakens, it never restores. It impairs, it never builds up.

At Paris, where experiments have been carried on at various hospitals, some of the most plausible practitioners acquired extraordinary skill in an art little removed from charlatanism. They proved that a weak mind under the despotism of a strong one can be so subdued as to induce the commission of crime, even the most atrocious and revolting, without flinching, hesitation or remorse. Destruction of moral sense was shown to be an almost invariable concomitant of suspension of will power.

In the hands of the unscrupulous such a power can be put to the

basest uses. There is not, on the other hand, any case on record in which, after thorough mastery of the subject by the hypnotist, the former ever became totally free of the latter or recovered fully the moral sense, intellectual energy or will freedom that had been surrendered.

Hypnotism has been ejected from medicine as unworthy as well as immoral and useless. The disgusting exhibitions that have once more broken out in various parts of the country, and most recently in the West, call for decided public condemnation.

#### CAUSE AND EFFECT.

This is cut from the *Light of Truth*, a leading organ of spiritism. The teaching hardly seems to me sound. To do right only because the spirit must atone for wrong-doing in the next world, is ethically inferior to the old business-like expectation of a crown of gold in exchange for a pure life. The motto of the first is "Right for Fear's Sake," the latter says simply, "Right for the Sake of Reward;" whereas we know that "Right for Right's Sake" is the only doctrine that will bear scrutiny.

It is unfortunate, perhaps, for the moral which could otherwise be pointed that the circulation of the blood of the selfish man is not retarded by his selfishness, and that the inward glow which succeeds a sharp and profitable business transaction is physically as beneficial as the good action of the self-denying.

"Little kindnesses or considerations done in secret reap their reward from nature as large ones done openly are acknowledged by men; nor can we do wrong under similar conditions without being punished, if but by oppressiveness in summer or chilliness in winter, for a mean or selfish act affects the blood in proportion to the force of will exercised in the effort. Heretofore it was only believed that sensual acts were punished by nature, or through the physical, and that vindictiveness, malice, or envy were matters of conscience simply, and only punishable when caught in the act or proved by witnesses. But recent discoveries have shown that nature settles these matters as effectively as it does intemperance.

Prof. Elmer Gates, at the U. S. Government Laboratory at Washington, is demonstrating that unspiritual emotions or impulses, as anger, hatred, viciousness, etc., poison the blood, and affect the body accordingly. Selfishness is an unspiritual emotion or act of the will just as the former are, and must have the same effect on the blood. Impure blood is more or less stagnant. The latter oppresses in summer and chills in winter, because its natural flow is checked momentarily after little acts

of selfishness, though becoming permanent when man persists in his unspiritual deeds.

Thus secret wrongs, outside of conscience, are met by a judge equally as severe as the former, only that it requires a little longer time to manifest; but its tardiness also enables it to remain longer with the patient, and often until the effect is neutralized by physical pain or a good act that restores the blood to its normal activity, pain being to the blood and flesh what fire is to non-sensitized matter—a purifying process.

Headache is often followed by anger or viciousness, dyspepsia by envy or jealousy, toothache or neuralgia by abnormal agitation—unspiritual or selfish exercise of the will; in fact, all diseases are due to past selfishness, if but inherited, though punishable in spirit by the original creator as well, and often through attachment or sympathy with his loved ones on whom he has imposed the suffering.

Thus morality, which is a combination of temperance and love, can be converted into a science, and will lead to higher results than religion, in that it makes the punishment for crime a direct result of nature; for when man realizes that forgiveness of sins is a myth—a vain hope—he will govern himself accordingly, and especially if, in addition, he knows that nature can get at him more readily in the spirit than in the body, and make his sufferings all the more keenly felt, as modern spiritualism is teaching through its still higher light of human unfoldment and development toward the infinite of nature—the source of all life.”

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#### HEAL THE SICK!

I commend the discourse appended to the consideration, and inward digestion, of all men and women who are seeking truth. Not “The Truth” spelt with capitals, and tricked out in such variety of argument that fifty creeds and sects have as many different interpretations of a fact; but the simple, honest, practical, every-day truth that there is a power in the soul which can heal the body. The average clergyman thinks he fulfils his duty in giving to his hungry congregation stones when they ask for bread; argument and dogma in place of guidance; words instead of deeds. It is the first duty of the clergyman to heal the sick. Should he not, above all other men, follow in the footsteps of his Master? And, above and beyond everything, it is his duty to show the sick that they are cured by the power which is in themselves; by that divine, immortal part which is the soul, the mind, the subjective entity, the ego, and which is the seat of the emotions. Does the church teach the knowledge of this power of self-help? Does it

not rather preach and teach a doctrine of dependence, of apology for living, of hereditary evilness, of fear, supplication, weakness, slavery? Whence comes the teaching of the church? Not from Christ. It is not of, or through, or from Him. It is a growth of men's brains, founded on self-aggrandizement, while preaching self-abasement. Some day, from the ashes of what we now know as "The Church" will be reared that fairer, loftier edifice which shall embrace all people and nations—the Church of the Truth—revealed by Christ, teaching the sacredness, not the sin, of humanity and making self-help, self-knowledge, self-reliance, self-control its chiefest precepts.

THE SOUL AND THE BODY.

Thy faith hath made thee whole.—Matthew ix, 22.

There are two incidents in the life of Christ which have always puzzled me. Their significance has not been noted by the religious world, or, if noted, has been put aside as of secondary importance, whereas it seems to me they should occupy a very prominent position. They refer to our daily lives, to our attitude toward the ills to which flesh is heir, and to the possibility, under given conditions, of maintaining that physical health on which our happiness so much depends.

A woman touched the hem of His garment, believing that thereby she should be healed. He who saw all things saw her heart, and He told her that it was not the touch of His garment, but her own faith, that had acted as a remedial agency. The touch was only the symbol of her faith, but the faith itself had chased the disease out of her system. It was not He who had worked what we are apt to call a miracle, for she had in herself a miracle-working power.

That there is a law underlying this incident must be apparent to all, but that law has very seldom been recognized and still less seldom put to a practical use. That it may be possible to overcome disease by a thought instead of a drug, and that love of God and confidence in Him have much to do with keeping us whole, or, to use the old English equivalent, hale, as in the phrase "hale and hearty," is one of the doctrines of Christianity which has been persistently ignored.

But there is something more. A centurion who also had faith desired to have his servant healed, and sought the Great Physician for that purpose. Christ said to him, "As thou hast believed, so be it done unto thee," and the servant was healed in the self-same hour. Our surprise at that statement knows no bounds. The servant, who may or may not have had faith, was made whole through the agency of a man whose faith was undoubted. A second time it is intimated that faith is the miracle worker, but in this latter case the man who had

the faith and who was interested in the patient actually cured the man who perhaps had no faith at all.

The world has been thinking of this subject for a long time. We put a coin into the hand of one who asks such a favor and are not surprised to see his groans of despair give way to smiles of happiness; but if Christ be true we can put a thought into a sick man's heart as easily as we can put a coin into his palm, and the thought will change the whole current of the recipient's feelings, just as the receipt of the coin did. In other words, it is a literal fact that we can minister to a mind diseased and that a mind diseased can minister to itself.

We cannot restrain our astonishment at such a statement, even though it fall from the lips of Christ Himself. For nearly twenty centuries that statement has been in the air, as electricity has been in the clouds. We have at last caught the lightning and harnessed it to our comforts and conveniences, but the fact that faith can make us whole still wings its flight far above our heads without being captured for use in our daily lives.

At long intervals we become startled at the recital of some cure in answer to prayer, but this practical world receives it with a shrug, and it is quickly sent into the darkness of the background. A physical law is perfectly apprehended, but a spiritual law is ignored as inefficient. We know what drugs will do, but we do not yet know what ideas will do. Scientists tell us that a diseased body will twist the soul out of shape, and we nod assent, for the experiment has been tried again and again. But if one asserts that the converse is true and that a healthy soul will go far toward making a healthy body, we are told that we are wandering about in a region of mystery. Perhaps so, but the truth is that it ought not to be a region of mystery, and that some time, when the race is older, it will not be.

I can see no reason for accepting one portion of Christianity which happens to suit my fancy and rejecting another portion which runs counter to my prejudices. If Christ was mistaken in one thing, He may be in another. So when He says, "Thy faith hath made thee whole," I stoutly assert that faith is the true basis of health. God did not make a diseased world, and if it is diseased it must be contrary to His wishes. A man should be hale to the hour when he starts for heaven, and then fall as the ripe apple drops from the tree. That is the order of nature, without doubt.

When the heart is right, when we love God and have confidence in Him, the soul comes to be stronger than the body, whereas at present the body dominates the soul. The wrong sovereign has been crowned. A faithful spirit, which sees the glory of human life, recognizes its own dignity and keeps the grandeur of eternity in view—to such a spirit the body owes allegiance.

You cannot meditate on God without feeling the delicious results

in your whole physical system, and if men had the faith of the woman in the text the tendency would be toward physical as well as spiritual health. Religion covers the whole man, his body as well as his soul, and the Christ can heal the one as He can bless the other.

GEORGE H. HEPWORTH.

#### A PRACTICAL OPINION.

W. C. Derby, M. D., of White Cloud, Michigan, has very sound ideas upon the subject of hypnotism, as the following extracts from his paper, "Hygiene in Therapeutics," which appeared in the *Alkaloidal Clinic* for July, abundantly prove:

For the removal of nervous disorders there is no doubt in my mind of the value of Hypnotism, this treatment being often of more value than any other, or even all other means combined. Such, chiefly, are benefited who are morbid hypochondriacs. In such cases this science has been able, when applied properly, to convince such patients that they have been laboring under a delusion, and that during years of suffering from supposed ill health, good health has been all the time within easy reach. I, however, totally dissent from the assumption of certain enthusiasts in relation to the science, viz.: that its general application would result in the removal of all diseased conditions. It seems to savor of an imposition purposely practiced on a community, for self-termed or so-called "Christian scientists" to aver this; or that its practice could even benefit every case. However, we are to be "all things to all men" in relation to the removal of mental and physical abnormalities.

If every honest physician realized more the value of hypnotism, and understood better its science and proper application, much more might be accomplished in the easy removal of certain diseased conditions of neurotic origin.

Am I not right when I say that this science is mainly practiced by a class of pretenders, who are so for the reason that they assume a name which implies supernatural powers, which investigation proves to be only a natural force connected with God's law of cause and effect? Would not the world be a gainer if this natural force were better understood, and consequently better applied by honest and earnest men in our profession, instead of leaving it chiefly in the hands of those who appear to care more for the money in it or for notoriety than the good of humanity?

This is rational, practical talk. The editor of the *Clinic*, Dr. Abbott, wisely and succinctly comments as follows:

The author appears to be making rather a wide application of hygiene in therapeutics, but whether hypnotism is inside or out, it is an important subject, and one which we are glad to see taken up. There is



an unquestionable good in it, when properly understood, and we honestly believe that physicians should study rather than poo-hoo it, and hypnotism, in the true sense of the term, has a wide and useful application in rational therapeutics.

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### THE NERVES OF TASTE.

There is not the least doubt that an abnormal condition of the terminal filaments can be corrected and altered to the normal by the employment of hypnotic suggestion. The physiological condition is in this case, if the doctor will permit me, not an all-potent factor; the trouble is purely psychological, or subjective. The nerves of taste are so directly under the control of the mind that it is possible, as everyone familiar with hypnotic experiments knows well, to create a taste, as easily as to remove or alter one. It would not be difficult to substitute a bitter taste by suggestion in place of the sweet one, and then, if the habit did not directly yield to the suggestion, to alternate the sweet and the bitter until the old order was restored. Central degeneration may have caused the abnormality, but the change of taste will not depend upon a restoration to health.

### EVERYTHING TASTES SWEET.

Editor Alkaloidal Clinic:—In the April Clinic, page 138, Dr. Monosmith speaks of a penchant for salt in preference to sugar in a child of four years. I note your remarks also. Now here is a case reported to me with the request that I answer the question. "The peculiar symptom is that she constantly complains that everything she eats tastes sweet, though the article of food or drink has nothing in it to render it sweet. Light bread, crackers, soup, meat, chicken, in fact, everything is attended with a disagreeable sweet taste. Pray, what is it? What is the physiological condition that brings this about? Am I correct in calling it a symptom? The patient referred to has been an invalid since 1889, has had ascites of legs and abdomen; appetite not good and digestion almost gone. Now, doctor, I'm at a loss about this "sweet taste to everything eaten." Can you answer the question?

Brodnax, La.

DR. BEN H. BRODNAX.

It is a well-known physiological fact that the nerves of taste respond to certain stimuli that give the impressions of the different flavors that we call taste, and it seems in this case that, from some abnormal condition of the terminal filaments, every impression stimulates or carries

that of sweetness. This condition is undoubtedly due to central degeneration and will probably never be cured. The only treatment that can be expected to be helpful is a general building up of the whole nervous system.—Ed. Clinic.

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#### THE REASON WHY.

Boston Ideas, the bright little eastern weekly, which combines a high standard of literary merit with an encyclopedic usefulness, shows a discernment of the conditions which govern the law of hypnotic influence rarely met with outside the ranks of the professional investigators. Witness the accurate knowledge condensed into the following paragraphs:

"Most persons know so very little of what hypnotism means that they regard it with curious awe, or with unthinking unbelief. Those who have studied the matter with the view of understanding how far one mind may influence another have trodden but a small way along the path which will be so widely opened up by approaching years of the future. But they have found, certainly, that one mind may influence another to its good, provided the mind to be influenced will so allow.

\* \* \* \* \*

"Hypnotism is a modern study which needs the attention of practical minds bent on the amelioration of human ills; through its ministrations the operator is enabled to lay passive those objective conditions which prevent the subjective mind from making its will felt in outward conditions to the extent desired; and to speak directly to the subjective mind truths regarding its power which it will recognize and with which it will gradually impregnate the objective nature to its advantage.

"We all know how, often when our own repeated and urgent statement to ourself of a truth of which we desire to be convinced will produce no apparent result, the imperative statement of the same truth by a friend in whose intelligence we trust will sometimes produce the desired conviction. Not because he has rendered our subjective mind more sure, but that he has possessed the ability to dissolve the previous apparent impenetrableness of the objective mind. This example shows but one phase of the results accomplishable by true hypnotism.

\* \* \* Rendering passive the objective mind, the operator tells to the subjective or real mind of the individual the truth of its infinite power for good over its objective nature, a power of which it has been hitherto unconscious. This truth will gradually become a conviction in the every-day life of the individual, permeating, little by little, all his deeds."

## LEVITY OR LEVITATION.

From the Theosophist:

"We read of instances where the monk or nun, wrought up to the stage of psychical ecstasy by the vibrations of the organ and the harmonies of blended voices, have developed what Professor Charcot would call a crisis of the "great hypnosis," have fallen into an abnormal psycho-physiological condition, and been levitated (or lifted up into the air) by an up-rush of "psychic force," and floated toward some picture hanging over the altar. Mr. William Crookes, F. R. S., the great English chemist, collected from church records, some years ago, a long list of Catholic saints who were reputed to have accomplished this marvel. In science such persons are called aethrobats, and the familiar name for the phenomena itself is "levitation." All schools of hypnotism will agree in classifying the fact as one of neurosis or hysteria. The body seems to lose almost entirely its weight, and to acquire a new specific gravity. Thus, for example, a patient in this state will not ordinarily sink in water. Dr. Justinus Koerner, the famed and greatly respected physician of Margareta Houffe, the "Seeress of Prevorst," reports that she became sometimes so light that her body had to be forced into the water when a bath had to be given her."

The same forceful procedure may be noticed in the case of the small boy and the nurse—especially if the water be cold! This, however, is mere levity, and we have to do with the phenomenon of "levitation." Although schools of hypnotism may classify this ecstatic state as one of neurosis, we do not find in reliable and published records any late examples thereof. Nor are church records, compiled in a superstitious age, likely to impress the reader as substantial evidence of a fact. It may be that under deep religious excitement the body acquires a new specific pravity, and such a hypothesis seems to find confirmation in the experience of the apostle Peter, who walked upon the waters of the lake, and sank only when his faith deserted him. We cannot dismiss as impossible phenomena which are simply contrary to what we know of the laws of nature.

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"Even the hypnotist, who makes a welcome suggestion of sleep to the tired victim of insomnia, is in this age not an enslaver, but a deliverer."—W. T. Colville.

Most generous admission:—"Even the hypnotist!" For all such crumbs of comfort let us be duly grateful.

## BOOK REVIEWS.

In this department of the magazine recent works which are in touch with the line of thought to which expression has been given in this number will receive due notice. An acknowledgment of the receipt of a book from a publisher is not a guarantee that further recognition will be given it. The truths of hypnotism, and its therapeutic possibilities, afford material enough for much valuable fiction; and this special line will merit more than a passing notice.

Books marked with an asterisk, thus, \* are for sale by The Psychic Publishing Company, 56 Fifth Avenue, Chicago, postpaid, at the price published.

**THE BIOCHEMIC SYSTEM OF MEDICINE.** By George W. Carey, M. D. 444 pp. Cloth, \$2.50. Published by F. August Luyties, St. Louis, Mo.

This is a valuable book to the student of medicine, in that it treats of the composition of the bodies of animals and vegetables, the processes by which the various fluids and tissues are formed, the nature and causes of the abnormal condition called disease, and the restoration of health by supplying to the body the deficient cell salts.

Biochemistry, in short, would eradicate all diseases by supplying to the blood in minute proportions those inorganic substances, or cell-salts, a lack of which produced the symptoms known as disease.

Dr. Schuessler of Oldenburg, Germany, was the father of this new dispensation. His disciple, Dr. Carey, the author of this volume, pays a generous tribute to the founder in these terms:

"Learned in pathology and every branch of science, familiar with the depths of the wonderful system, student of physiology and biology, who traced back through its mysterious wanderings the wonderful stream of life, from cell to physical structure, and proclaimed all disease to be nature's cry for food—he, too, proclaimed the results of biochemistry. The researches of this scholar have cleared away the rubbish of ages; overthrown poisons as remedies for the sick; shown the error of *similia similibus curantur* as a basis of the law of cure; proven that to supply deficiencies in human blood is the true *materia medica*, and laid a broad and solid foundation upon which to rear the fair temple of scientific healing."

The question which strikes me most forcibly in glancing over the clinical cases reported in this excellently prepared volume is how much of the effect, or curative results, which Dr. Carey ascribes to the action of his salt remedies ought to be credited to the power of suggestion? I cannot think that the author should consider his theory convincing,

seeing that exactly similar cures are made in the diseases he mentions when suggestion, hypnotic or otherwise, is the only remedy employed. And if diseases can be cured over and over again by the simple action of the mind, and when no special inorganic substances, or salts, are used as a remedy, is it not too much to suppose that the disease itself was caused by a lack of these salts? Biochemistry has been evolved from, and is, in point of simplicity, much superior to homœopathy. Biochemistry is the nearest approach to the treatment of disease by suggestion that I know of, short of hypnotism itself. A glance at the following table will show the advantage in directness or simplicity accruing to suggestive treatment:

## DISEASE TO BE TREATED, NEURALGIA.

## HYPNOTIC TREATMENT.

Sleep and suggestion.

## BIOCHEMIC TREATMENT.

Mag. phos.; natr. mur.; ferr. phos.

## HOMŒOPATHIC TREATMENT.

Bell., ars., verat. vir., acon., spig., coloc., merc. sol., cham., coff., china, sulph., quinine, chelid, cimicifuga, gelsem., sticta, nit. of strychnia, mag. sulph., nux. vom., staph., verat. alb., ran., bulb., rhod., arn., bell. liniment, phos. ignatia, etc.

## ALLOPATHIC TREATMENT.

Aconitia ointment, acupuncture, alcohol, ammonium chloride, ammo. valerianata, amyloated nitrate, aquapuncture, atropine, belladonna, bebeeru bark, blisters, brom. of potassium, caffeine, cannabis indica, capsicum, carbonic acid, chalmuzara oil, camomile, chelidonium, chloral and camphor, chlorate of potash, chloroform, cimicifuga, cod liver oil, croton, chloral, digitalis, electricity, ergot, gelsemium, ignatia, iodides, iron, iodoform, morphia, mustard poultices, marcein, nux vomica, nitroglycerin, oil of cloves, peppermint, pulsatilla, pyrethrum, quinine, salicylic acid, stavesacre, sumbal, thermocautery, valerian, valerianated tinc.

When I look at this list of poisons and think of the thousands of half-educated medical students annually turned loose to prey upon a defenseless community, I am astonished that so many healthy persons yet remain upon earth.

**HYPNOTISM.** By Jules Claretie. 248 pp. Paper, 50c. Published by F. Tennyson Neely, New York.

Not a new book this by any means, since it was written four years ago, but ever new and ever welcome to a certain section of the public are its glaring perversions of fact.

Romance and science are an ill-matched pair, and, as might have been expected, M. Claretie has given the reins to his imagination, and

allowed hapless science to flounder along as best she could. Therefore the reader who looks for facts in this volume will look in vain, while he who expects to be merely amused need not be balked of his moderate ambition. Such books will constitute the fairy tales for the youth of the next generation, and may be catalogued with Conan Doyle's "Parasite" in the select library of worthless but amusing fiction.

## BOOKS RECEIVED.

DISEASE—ITS NATURE. By F. W. R. Spendlove, M. D. Published by the author, Montreal, Canada.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. 163 pp. Cloth, \$1.25. Published by Lee & Shepard, Boston.

THE PHILOSOPHY OF P. P. QUIMBY. By Annette Gertrude Dresser. 114 pp. Cloth. Published by G. H. Ellis, 141 Franklin Street, Boston.

THE POWER OF SILENCE. By Horatio W. Dresser. 219 pp. Cloth. Published by G. H. Ellis, 141 Franklin Street, Boston.



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"PRACTICE AND PRECEPT."

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. . . . BY . . . .

Sydney Flower and Dr. Herbert A. Parkyn.

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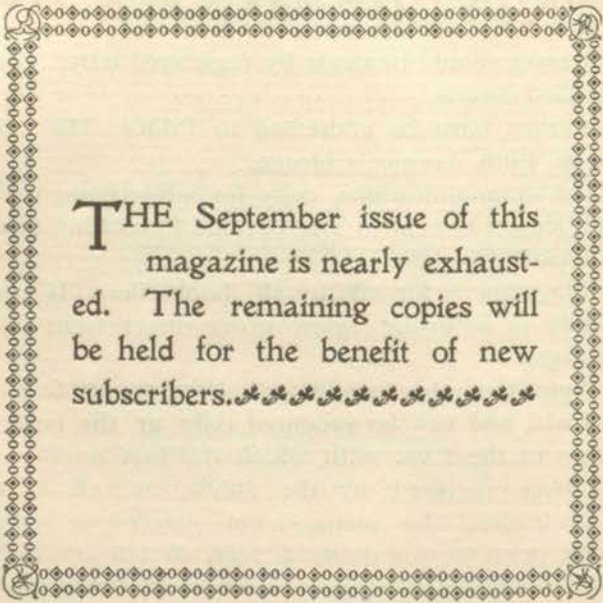
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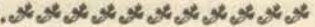
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THE  
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VOL. I.

OCTOBER, 1896.

No. 3.

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THE SCIENCE AND PRACTICE OF SUGGESTIVE  
THERAPEUTICS.

BY M. H. LACKERSTEEN, M. D., M. R. C. S., F. L. S., ETC.

The century that is now rapidly drawing to its close has been distinguished by inventions and discoveries, which have greatly increased our knowledge of the properties of matter and of the correlation of the physical forces, and added considerably to the conveniences of life, and to the dignity and efficiency of the scientific method. Marvelous researches in the lines of the infinitesimally small, on the one hand, and astounding revelations in the realms of infinite space, on the other, have so closely occupied the attention, that the nearer and more pressing questions as to what man is, what is his mind, and how is it related to the universe of things, have been neglected to a degree that seems almost incredible. Events occurring millions and millions of miles away have for him apparently a livelier interest than what takes place within himself. He makes a critical study of the properties of the hypothetical ether that is assumed to pervade the universe beyond the planetary system, beyond the stellar dust, almost invisible even by the most powerful telescope, and

yet the constitution of his own mind, and the conditions of his own knowledge, have received but scant attention and excited but little interest.

Human knowledge is necessarily relative, and man can never know anything absolutely. He can never know what matter is in itself, no more than he can know what mind is in itself; but as far as we can know of the relations of things we have made a fairly good showing in physical science of our knowledge of the relations and conditions of phenomena, and such knowledge has helped considerably toward the elucidation of facts and principles, which had previously been left to the conjectures of ignorance, and the speculations of credulity. We have made so much advancement in physical science as to know what we don't know, and what we cannot know, and hence dogmatism regarding matter is unheard of. The accomplished scientist affirms, after prolonged experimentation, that what matter is we can never tell.

But the ignorant dabbler in mental speculations dogmatizes in the most positive manner that mind is spirit; that is, he predicates of a thing, of which he knows little, in terms of a thing of which he knows nothing at all, and this he considers a very satisfactory explanation.

In this rapidly advancing age of physical discovery in which scientific methods of exact application have produced results far ahead of anything that was ever attained in all the preceding centuries, we must surely have learned something that can be relied upon, and demonstrated as fundamental truths—and if so, what are they? Something, I mean, that we know, not what we merely believe—something that we may characterize as veritable facts, and not as speculative probabilities. A science, in the broadest acceptance of the term—or at least a cognition—is a rationally established system of facts and ideas which, over a given range of objects, confers certainty, assurance, probability, or even a doubt that knows why it doubts. To know that we do not know, and why, is none the less to know; a negative solution is, after its fashion, a solution. To know that a thing is possible, or, better still, that it is probable, by virtue of such and such reasons for it, and such and such reasons against it, is al-

ways to know. Thus it is that belief founded on reason enters the category of science. Science is then each legitimate product of the intelligence, operating freely with the aid of what the theologians call "natural reason." Thus understood, science includes universal philosophy, as well as special sciences. It is belief alone, founded on the authority of others, not regulated and incapable of demonstration, or, on the imagination or feelings to which a supernatural bearing is given, which must be excluded from the domain of knowledge and science in the broadest sense of the word.

Now, the indisputable and veritable facts which this active age of scientific research has established beyond peradventure, and which have formed the bed rock on which we stand to-day with perfect assurance of security, and on which we can build without danger, without fear and without doubt, have taught us that "every phenomenon of every kind consists in, as well as is dependent upon, matter and its motion, and that there is in the whole range of human experience no example of any kind of a phenomenon where matter, ordinary matter, is not the conditioning factor. There is no known case where force or energy is changed in degree, or direction, or kind, but through the agency of matter. Every kind of a change implies matter that has thus acted.

"What is called the 'correlation of forces' means, that one kind is convertible into some other kind of energy, as heat into mechanical energy in the steam engine. But the engine, a material structure, is essential for the change.

"What is called the 'conservation of energy' means that in all the exchanges energy may undergo, as heat into light or work of any kind, the quantity of it never varies. The matter, as such, does not add to it, does not subtract from it, hence only a material body can possess energy, and a second material structure is necessary in order that the energy of the first should be changed into any other form. So it appears there must be at least two bodies before anything can possibly happen. This all means that what we call 'energy' is embodied only in matter, and what we call 'phenomena' is but the exchange of energy between different masses of matter; also that these ex-

changes take place with mathematical precision, else prediction would be impossible and computation a mere waste of time. Further—that as to intellection or dexterity—and all there is implied in both, there could be neither in the absence of those changes which constitute physical phenomena; and that not only life itself, but consciousness, as we know it, would be impossible without the exchanges in the energy embodied in the cellular structure of the brain. In the light of what has been accomplished in the direction of physiological psychology, it is entirely unwarrantable to assume that even thinking can go on in the absence of physical changes of measurable magnitude. Hence it is that the scientific physicist emphasizes the probability that whatever happens has a physical basis and is therefore explained only when these physical relations are known.”

The conclusions of physical science just enumerated as indisputable and external verities, are equally applicable to the chemico-biological changes observable in the living organism—a physical basis, a living body, is essentially necessary for their performance. Life, the peculiar form of energy in its potential and dynamic aspects, being associated with the material body to sustain the constant manifestations of change from birth through growth and decay, to death, when the decompositions and recombinations of the elements of its marvelous chemistry follow the regular metamorphoses of ordinary physical laws, unimpeded, unmodified by vital influences.

And what report has physiological psychology to make in regard to these indisputable verities so confidently asserted by physical science? Modern experimental psychology unhesitatingly indorses every word, every law, established by physics. It has insisted upon the indisputable fact that not a single intellectual or emotional movement can occur in the mind without a corresponding physical change. No act of volition, of memory, of attention, or of reasoning; no feeling of shame, of pride, of anger, or of joy; no hope, no fear, no belief, no doubt, no thought, can pass through the mind without being accompanied by an appreciable material change—in the brain, in the circulation, in the respiration, nay, in the very secretions of the living organism. Dr. Elmer Gates, who was formerly connected

with the Bureau of Ethnology of the Smithsonian Institution, has found by experimenting that each definite emotion produces chemical products in the secretions and excretions which are characteristic of those emotions. The evil emotions produce, for example, a poisonous product, while happy emotions produce life-promoting compounds. In other words, every emotional experience creates brain structure, the refunctioning of which reproduces its characteristic good and bad chemical products. He found the perspiration to contain different volatile organic compounds, under the influence of different emotions. Of the chemical products which Dr. Gates has found, that of guilt is the worst. If a small quantity of this perspiration of a person suffering from conscious guilt be placed in a test tube and exposed to contact with selenic acid it will turn pink, and no other poison similarly generated exhibits the same phenomenon.

Now, what are we to infer from these facts? Do they lead us to the suspicion that all scientists are necessarily materialists—and that the study of physics, chemistry, physiology, psychology, inevitably lead to materialism?

No such thing.

The grand lesson taught us by the comparative study of all sciences, is that all phenomena, physical or mental—natural, moral or spiritual—are sympathetically adjusted and intimately associated throughout the whole of the created universe. But association does not imply causation. The identification of association with causation is the logical mistake made by materialists.

Certain thoughts and feelings are associated with certain processes and motions in the brain substance. Particular kinds of thought and feeling have been "localized" in the brain—that is, it has been shown that such and such thoughts and feelings are associated with special parts of the brain. The cerebral hemispheres are especially connected with the manifestations of conscious intelligence, as distinguished from involuntary or reflex actions. They are the seat of memory, reason and judgment. The power of motion, the power of feeling, and the power of speech, are connected with other parts of the cerebrum. But while the association of certain thoughts and feel-

ings with special parts of the brain is a fact, there is no reason whatever to believe that the physical processes produce the mental phenomena. They occur together, but we do not know why. They are harmoniously and sympathetically adapted, but we do not know, and never can know, how. We only know that material things cannot produce immaterial things.

Huxley, Tyndall and Spencer, who have been constantly accused of materialism by those who have never taken the trouble to study and understand the teachings of these philosophers, have really done more than any theologian of the day to explode materialism.

There is a large amount of writing about the mind and about the connection of the mind with the body, which is, strictly speaking, nonsense. When I say that the writing is nonsense I do not use this word as a term of vague abuse—it is used in its strict logical meaning to denote language which is not, alas! unfamiliar, but which is not only unintelligible, but meaningless; it is used to connote language which has not, which never had, and which never can have, a meaning, and which is therefore strictly and truly nonsense. Such is the language used by those who speak of an idea producing a movement, or of a sensation passing along the nerves, or of the mind being a force, or of a nerve current being transformed into a feeling, or of an idea being imprinted on the brain or stored up in the nerve cells, or of will producing movements, or of any causal relation whatever between the events of mind and the movements of matter.

Such propositions are neither correct nor erroneous, neither true nor false. They are nonsense; for when we try to bring their terms together we find that we cannot assimilate them. We can think of each term separately, but we cannot bring them together in the causal relation expressed by the proposition, and it is easy to see that they never can be so brought together.

The first, most important and most imperative duty of the student of psychology is to recognize the impassable gulf, the fathomless abyss, that separates the world of consciousness from the world of material things. But, while mind and matter, or mind and body, are separated by a rift more complete than di-



vides any other kinds of phenomena whatever, they are associated and adjusted in a manner so intimate that some of the greatest thinkers consider them different aspects of the same process.

The gist of these apparently paradoxical statements is, that a state of mind never occurs as an isolated fact; when an alteration occurs in consciousness, something else always takes place at the same time. This inevitable accompaniment of mental change is a change in the nervous system; and the change is, speaking broadly, a rearrangement of molecules in the gray matter of the superior regions of the nervous system. A process of change, however, in the nervous system cannot cause a change of consciousness; such an effect is unthinkable. Nor can a change in consciousness cause a change in the arrangement of the molecules of the gray matter; such an effect is equally unthinkable.

When the rearrangement of molecules takes place in the higher regions of the brain, a change of consciousness simultaneously occurs. The two changes are concomitant. The change of consciousness never takes place without the change in the brain; the change in the brain never takes place without the change in consciousness. But why the two occur together or what the link is which connects them, we do not know, and most authorities believe, we never shall and never can know.

The points I have tried so far to establish are: 1. That there is no causal connection between mind and body; and 2, that the events of mind and body are so intimately connected, so sympathetically adjusted, that we can always trace any functional perversion or derangement of the mind to a perversion or derangement of some particular locality in the brain—for the mental phenomenon will never occur unless associated with its proper and concomitant cerebral change—and, vice versa, no cerebral change can take place without its corresponding mental movement.

We now pass on to inquire how the mind comes to function. We all know that the only means by which we acquire any knowledge of things outside of ourselves is by the help of the senses. The five senses receive impressions of the external

world and the mind simultaneously becomes conscious of its existence—each sense impulse being sympathetically adjusted to the particular form of mental recognition. The different kinds of impressions, therefore, experienced by the sense organs, effect corresponding changes in the consciousness—simultaneously. These external impressions or impulses are known in physiology as stimuli—when these stimuli are received from within they are called in psychology, suggestions. The knowledge regarding the external world, which we are all capable of acquiring spontaneously from childhood upward, gives us no definite information beyond this fact: that a thing is to the sense that perceives it what it seems to be. Our consciousness, that is, our mental interpretation of our sense perceptions, thus constitutes our knowledge of the properties of the external world. And if anything or any existence be of concern to us, or in turn if we are concerned or related with anything, this thing is necessarily known by us in a sense which corresponds with the requirements of the relation. Otherwise, no such relation could possibly exist as that of use and user. The knowledge or consciousness of such requirements is necessary for self-preservation, and the information of such relations received by the senses and interpreted by the mind constitutes human experience. When the system of adjustments between the relations of phenomena has once been effected, then the ordinary laws (for the criteria of belief) operate automatically to cause facts and appearances to be accepted as real. But in early childhood, before the period of adjustments has arrived, the mind is very credulous. Experiences then being few, the knowledge of the life of relation in the world of reality is inadequate to the formation of just and accurate deductions. It is precisely the same thing if the mass of the brain in the adult were held in an inactive state, and the area of activity confined only to a very small and narrowed portion, the mind would correspondingly be narrowed in its functioning, for the wide resources of experience and memory being cut off it would naturally be reduced to a state resembling that of childhood in its inability to verify the reality of suggestions, and in its consequent liability to credulity and illusion. This condition, when artificially produced by

paralyzing the functions of the brain mass as a whole, and narrowing down consciousness to a point which is the only receptive point of suggestions, constitutes the so-called hypnotic condition. The facts received by suggestion are accepted as veritable truths because the mind, under the assumed conditions, has no means of comparing them, or correlating them with the ordinary relations of phenomena, which constitute our only method of testing the truth of evidence. When in a dark room, and with eyes closed, we cut off all impressions through sight of the external world, the visual centers of the brain are quiescent and inactive. Progressively, the centers of motion and feeling one by one follow the example of the visual centers. The mind suggests to itself the idea or representation of sleep, and the whole brain ceases its functioning and unconsciousness is the natural result. To restore consciousness, or awaken the mind, we must awaken the molecular activity of the gray matter of the brain, for, as we have seen, they are both intimately associated. Then again, when the mind, with concentrated attention, is fixed in the contemplation of some one idea, the functions of the rest of the mind are in abeyance; which means that only one small point of the brain corresponding to the narrow mental contemplation remains active, while the whole of the remainder of the brain mass is in a state of passive quiescence. Continued strain on this one point so fatigues and exhausts the nerve center that it becomes semi-paralyzed, and drowsiness, followed by complete arrest of mental functioning, that is, a state of perfect unconsciousness, is the result. I hope I have been able to make this part of my subject sufficiently intelligible.

Steady and prolonged gaze at any object gradually produces sleep. A constant and monotonous sound sufficiently prolonged and rhythmically uniform will produce the same effect. The to and fro monotonous stroking of the skin, if sufficiently prolonged, and applied gently and rhythmically, will also induce sleep. These are familiar instances, simple and intelligible, and constitute the physiological process, or the effect of external stimuli operating on the sense organs.

Now let us examine the condition from the psychological

side of mental suggestions. What is suggestion, and how does it operate?

Before answering this question I wish to draw your attention to a matter regarding which it is necessary to speak with emphasis at the very start.

There are two laws of the psychical states of human beings, laws of immense importance to psychology, physiology and medicine, as well as to hypnotism, which I must refer to as our first attempt at an explanation. The first of these laws is, that men have a certain proneness to allow themselves to be influenced by others through their ideas, and in particular, to believe much without making conscious logical deductions; and the second is, that psychological and physiological effect tends to appear in a man if he is expecting it.

There are people who believe that they can escape external psychical influences; but they are wrong, since observation shows us that everyone is more or less influenced by ideas—for life is full of such ideas, and they will work so long as there is activity among men.

In the same way men have a tendency to believe things without logical proof, and we may call this credulity. Those who contend that men are not credulous show that they are themselves incapable of reflection. There is no man who believes only what has been logically proved to him. Our very sense perceptions show us this in the clearest way; we hardly ever consciously reason upon them, and yet the thing which we take for an external object is only, in reality, an act of our own minds which in no way corresponds with the unknown object, "the thing in itself," the *ding auf sich*, as Kant calls it. Most people confuse the subjective idea of an object with the object itself, and this mistake, which we make incessantly with regard to our sense perceptions, proves that we do not use conscious logical thought. When we consider, however, our behavior with regard to dogmatic assertions, and to assertions, often repeated, this credulity is made particularly clear. It leads to dogmatic belief. Children are most influenced by it, but grown up folks are also under its jurisdiction. Everyone knows that the constant repetition of an assertion has a great power. This is shown in the

clearest way in regard to the very subject we are discussing to-night. A few years ago it was believed that there was really no such thing as hypnotism, and that those who believed in it were deceived. But since that time opinion has entirely changed. The representations made by different people in authority as to the reality of the hypnotic phenomena, particularly the repeated observations of numerous investigators, have caused a complete change of view. Doctors and others have changed their minds about hypnotism, not because it has been proved to them, but exclusively because they have been influenced by constantly hearing and reading the same assertion about it, and by their faith in authority.

*(To be continued.)*



REPORT OF CASES TREATED AT THE DAILY CLINIC  
OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

BY HERBERT A. PARKYN, M. D.

There have been many interesting cases at the clinic during the past month, and a good percentage of cures may be reported.

In the case of Miss F., who has come regularly for treatment since the school was opened on June 15, and who had been for many years a sufferer from epileptic fits, a curious problem presents itself. This patient passed safely through five weeks without an attack, but had a slight convulsion at the end of that time, which came upon her in the early morning, about 3 a. m. I called attention in the last report of this case to the intense sympathy existing between the mother and daughter, and implied that the mother's apprehension and expectation was largely responsible for the attacks which came upon the daughter. There is one feature in the case which seems to largely strengthen this view. It appears that shortly before the convulsion seizes the daughter, the mother distinctly hears a low voice saying, "Oh, mamma!" "Oh, mamma!" The voice does not come from the daughter, who may not be near at the time, but its warning invariably precedes the attack, and is never heard by the mother at any other time. This lady, Mrs. F., tells me that the effect of the voice upon herself is to create a feeling of excessive fear and wretchedness, which lasts until her daughter is taken with the convulsion. Of course it is merely a theory, but I should say that if the daughter could be separated from her mother for a year so that this subjective habit would be broken up, a cure might be confidently expected. The patient's health has improved very much under the treatment, and it will now, I think, be only necessary to break up her environment. Bernheim has more than once called atten-

tion to the fact that in treating cases of epilepsy the first essential is that the patient be removed from the home influences which have surrounded him.

Mr. J. C. is a very good example of the curing of a habit by suggestion. He was a tobacco smoker, with a typical tobacco heart. His appetite was poor, and he had smoked as many as twenty cigars a day for some time. He was an intelligent patient, and he desired to be rid of this habit. After the first treatment he reported that he had scarcely any desire to smoke; the third treatment removed all inclination tobaccowards, and at the fourth, the patient said that his appetite was enormous, and I found his heart normal. He has come regularly to the clinic for two weeks, and is in splendid health, with no inclination to return to tobacco. I consider him permanently cured.

Mrs. P. complained of constipation, dyspepsia, neurasthenia and insomnia. She had also a continual soreness in her gums which prevented her from wearing a set of false teeth. She was cured of every ailment in three weeks, coming daily for the first week, and three times a week after that.

Mrs. G. H., aged 47, complained of constipation, rheumatism in left shoulder, and neuralgic pains in back and head. She had consulted many physicians and had taken large quantities of drugs without receiving any benefit. Somnolence was induced, and all pain removed on first treatment. The pain returned between the first and second, and between the second and third treatments, but after about ten sittings all pain disappeared and has not since returned.

Mrs. B., aged 42, complained of constant headaches, insomnia, constipation, and catarrh of the stomach. At the first sitting the patient went into a state of somnolence, and the headache was removed. After six treatments the constipation and stomach trouble were relieved, and the patient did not return to the clinic for some time. When she came again for treatment two weeks later, she reported that the constipation had returned. An inquiry and examination revealed the presence of a rectocele, and an operation was suggested. The patient agreed, on the understanding that she was to be anæsthetized by suggestion. She has therefore been undergoing a week's treatment for the

inducement of anæsthesia, and has developed so well in this direction that I expect the operation, which will be performed at the hospital some day next week, will be entirely painless.

Miss C. H., whose case (dysmenorrhœa) was reported in the August and September numbers of this magazine, passed her last period painlessly and is pronounced cured.

Mrs. C., a case similar to the above in many respects, reported that when her last period came on she was engaged in moving from the south to the north side of the city. Nevertheless she experienced very slight pain, though she was working and assisting in packing up the household goods during this period. She reported, too, the same feeling of drowsiness which was mentioned as a feature of her case last month.

Miss H., the case of hay fever mentioned in the last report, has passed safely through the season without an attack. This is the first exception in nine years, and she appreciates the change.

Mrs. W. S. L., aged 30, has been treated for nervous prostration and general pains and aches all over the body. She had worn belladonna plasters almost continuously between the shoulder blades for four years, and had found the plasters efficacious in removing the pain for a time. The patient went into a state of somnolence during her treatment at the clinic, and has been steadily regaining her health and spirits. She has not worn a belladonna or any other kind of plaster since she came here a month ago. She reports that in place of waking in the morning in great pain, and with the sensation of "aching all over," she now feels refreshed and well. Her case has been considered dismissed, but she still comes for an occasional treatment.

The following is not a clinical case, but it is interesting as showing the power of suggestion to relieve congestions: At two o'clock in the afternoon I was called in to treat a case of congestion of the lungs. I found the patient's temperature to be  $103\frac{1}{2}$ ; pulse 140; respiration 40 to the minute. There was much pain in breathing, and the voice had sunk to a whisper. Headache violent, and this condition, with great pain at the base of the lungs, had prevailed throughout the preceding night. Auscultation and percussion showed there was much congestion



of the lungs. I ordered a hot poultice, and sent out a prescription to be filled. While this was being done I told the patient I should put her to sleep and remove all pain. She declared it to be impossible for her to sleep. However, she became gradually soothed by passes and verbal suggestion, the headache was removed, and in less than five minutes the patient was asleep. The poultice was put on without waking her, and half a teaspoonful of medicine given her. The suggestions were then repeated that all pain should disappear, that the respiration should become easy, and the temperature decrease. In half an hour the pulse had dropped to 100; respiration 20. In one hour from the time I was called in, that is to say, at 3 p. m., pulse was 95, respiration normal, and temperature half a degree above normal. At 4 p. m. the temperature was normal and the pulse 90. The patient slept soundly all night, and was able to get up and dress herself in the morning. She made a very rapid recovery.

The case of Mrs. D. is one of interest. She came to the clinic in the first place to be treated for nervousness and sore eyes. She went, at her first treatment, into a state of active somnambulism, and declared that she saw spirits in the room. By means of suggestion she was made to see various other spirits, which existed in her imagination only, but which were called forth at my suggestion, and was likewise shown that she could not see a spirit at all if it were suggested to her that she could not. When she was waked and talked to she said that she had been annoyed a great deal by the desire of her friends that she should develop into a medium. She had consented to give them "readings," and so forth, and had described to them the appearance of certain spirits which she saw at the sittings. She was very unwilling, however, to experiment with herself on these lines, and had refused to "develop" any further. I proved to her by experiment that she could be made to see any forms suggested to her when she was in the somnambulist state, and told her that the spirit forms she saw were either created by her own suggestion, or were suggested by someone in the room. She has fully grasped the significance of this fact, and her fear of the phenomena has been replaced by the confidence of

understanding. Her nervousness is greatly lessened, and her eyes are steadily improving.

A. J. T., a barber, aged 32, suffered from an unpleasant nervousness, which interfered with the successful practice of his business. He attended to the old patrons of his establishment without difficulty, and shaved them without a qualm, but if a new customer, a stranger, entered the shop, he experienced a feeling of uneasiness amounting to dread, and his hand shook with nervousness. He was a good subject, and passed into a state of sleep in which sense suggestions were obeyed. His condition is so markedly improved that he reported after five treatments viewing the entrance of a strange customer with indifference, and shaving him with an easy confidence with which he had long been unfamiliar. When the lesson that this patient is being taught, namely, that this nervous dread is a property of his imagination, and can be conjured up or dismissed at will—is fully impressed upon his mind, he will be permanently cured.

E. R., a railroad conductor, aged 35, was the victim of a somewhat similar symptom of nervousness. It took the form in his case, however, of startling dreams, which preyed upon his mind during his waking moments. One constantly recurring dream was that of a wreck of his train in which he saw and felt himself being ground to pieces beneath the wheels. The crunching of his bones in this imaginary accident, he described as horribly vivid. He had spent six weeks at a well-known sanitarium, where he had been treated for nervous prostration, and where he had been given what is known as a "test breakfast." This test breakfast had revealed the fact that his digestion was impaired on account of a deficient secretion of hydrochloric acid, and that his constipation was due to this unfortunate state of affairs. He had in his possession when he came to me for treatment exact reports of the result of these tests, and he had pored over these reports until he knew, or thought he knew, how thoroughly and hopelessly out of repair his digestive organs were. He thought that he could only eat a certain kind of food, and that anything else would be fatal in its effects. When he came for his first treatment, however, he said that he be-

lieved that hypnotism would benefit him. The results seem to have more than justified his belief. He has been treated for two weeks; he is eating anything he wants to, and it is not disagreeing with him. His nervousness is all disappearing. He sleeps without dreaming. His bowels are moving regularly, and he is gaining in weight. I told him to keep his "test" reports, as they would be a source of some amusement to him in the future.

Miss E. W., aged 35, was born with curvature of the spine, with paralysis of the left leg, and very little use of the right. She has suffered much pain from her back, and came to the clinic to be treated for insomnia only. She was in a poor state of health, and was not averaging much more than an hour's sleep at night. I could not obtain even fixation of the eyelids, and there was no symptom of drowsiness for several treatments. The patient was of a very intelligent, but at the same time a very skeptical disposition. She had tried so many remedies for her sleeplessness that she doubted if mere verbal suggestion could relieve her. However, after ten treatments her faith began to feed upon the results which were apparent. She was sleeping for five hours in place of one, and the pain in her back was removed. After a month's treatment she reported that she was sleeping soundly for as much as eight hours a night, and that her appetite had markedly improved. It was suggested to her during her treatment for insomnia that sensation should come into her paralyzed limb, and she reported that this sensation was evident to her sometimes for two or three days at a time to a marked degree, and that it would then seem to disappear, to return again the next day. She had previously had no feeling whatever in the limb, and does not know what to make of this new experience. She has returned home to work with herself. I am not able at the clinic to give her the time required for the treatment of her case, but I shall not be surprised if the results obtained seem to be remarkable so far as this paralysis is concerned.

The case of a child, aged 3, has afforded an illustration of the fact that it is a very difficult matter to secure the attention of one so young for a period sufficiently long to be of use. Volun-

tary attention at that age is not developed at all, and the natural attention is all we have to work upon. I was able to interest her sometimes for twenty seconds, sometimes for a minute, but the suggestions given her were almost entirely without effect. Sleep was not induced at any time, although half an hour given up to fixing her attention upon her breathing might have induced sleep. I could not spend very much time upon her case, and the suggestions, which were directed to the breaking up of a habit not uncommon among children, and which she will grow out of, failed to make an impression upon her.

There have been a goodly number of cures made of aches, pains, and digestive disorders during the past month, but the features of the cases were not distinct from those previously reported.

A speedy result was obtained in a case of aphonia, the patient being over seventy years of age. Forty-three years ago he was taken with what local physicians diagnosed as typhoid pneumonia. He had spasms and fainting spells, which culminated in an apoplectic fit, followed by a period of unconsciousness which to him seemed to last for two hours, but was in fact of not more than two minutes' duration. When he recovered consciousness he attempted to ask for a glass of water, but found that he had lost his voice entirely. This was on January 12, 1853, and from that time until he came to the clinic he had not spoken aloud. It was necessary by positive assertion to convince him that his vocal cords were not affected, and that if he would really try to use them he would find it possible. This he did, counting after me the numerals from one to ten in a deep voice. There was a remarkable difference in his intonation when he left. He came for a second and final treatment on the following day, his excursion ticket making it necessary for him to return home at once. I found that he had relapsed into his old way of speaking in the interval, but his progress at the second treatment was a marked improvement upon the first. He left with the assurance that practice would give him the use of his voice once more. It should be added that a very slight degree of hypnosis amounting to a partial fixation of the eyelids was all that was obtained in this case.

The need here was not a tranquilization of the nervous system, because the patient's nerves were in excellent condition; nor was it necessary to impress an idea upon his subjective mind for the removal of a habit; but it was necessary that he should practice making use of his voice, and, in short, the cure lay in the proper exercise of the vocal cords.

In conclusion I wish to impress upon you once more the fact that hypnotic suggestion is an agent of good; it is not, and cannot be, an evil influence. The editor of the *Southern Clinic* was perfectly correct in his supposition that the mother who soothed him to sleep in his childhood made use of hypnotic suggestion to accomplish her purpose. I say, and have always said, that there is a danger to the subject in the induction of the somnambulistic state for purposes of amusement, especially in the continuous suggestion of sense delusions, and hallucinations, by an inexperienced operator. But even this danger is dependent upon the temperament of the subject, and I do not believe that the induction of the state of somnambulism is attended with the smallest risk to the subject if the operator understands the laws which govern the condition. If he does not, if he is a public performer who induces a cataleptic rigidity of the muscles in his subjects for the purpose of seeing how great a weight they can bear upon their bodies without collapsing; or, if he is what is known as a "developing medium," a "trance-seer," or a spiritist, then there is undoubtedly the danger which always goes hand in hand with ignorance.

Recently my attention was called to the expressed opinions of two Chicago physicians that hypnotism was as powerful an agent for evil as for good, and that a subject could be compelled by hypnotic suggestion to commit the blackest crimes in the calendar. I deny this absolutely, and ask them to prove their statements. The editor of this magazine informs me that he will throw open its pages to the full discussion of this question, and we cannot, in my opinion, too soon get to the bottom of it.

To return to the dangers which are supposed to surround the induction of the somnambulistic state. I can assure you that if your knowledge of such dangers is derived from the impressive exhortation of the public "professor," the risks are very

much less than even he would have you suppose. The majority of subjects who earn their livelihood in this manner are known to be merely "horses;" that is to say, they are trained to carry out a certain number of experiments, and may or may not be in the somnambulistic state. An instance of popular credulity in point came to my notice lately, in the effect produced upon several thousand citizens of Chicago by a French gentleman and his daughter, who have been giving exhibitions of "Psychic-Hypnotism" at a south side theater. It will give me much pleasure in the next issue of this magazine to explain the nature of the mind-reading which so impressed audiences of intelligent men and women.



## SUGGESTIVE THERAPEUTICS IN GENERAL PRACTICE.

BY ALVAN C. HALPHIDE, A. B., M. D., PATHOLOGIST TO HAHNEMANN HOSPITAL, CHICAGO.

Many great and startling truths have been discovered, and others have received fresh illumination in the last decade, but none of them are more important than hypnotism, which abounds in unexplored fields full of grand possibilities for the relief of suffering humanity.

The value of hypnotism and hypnotic suggestion to the profession is very great, and it seems to be the duty of every conscientious physician to understand and use this most promising curative agent.

Hypnotism has been and is hampered by a lot of sensational rubbish which has attached itself to it, but this is no good nor sufficient reason for neglecting to use it. The progressive scientific practitioner cannot well afford to disregard any useful therapeutic agent, and this agent towers far above all pharmaceutical products, many of which have been hailed with delight. When we hear a physician say, when asked why he does not use hypnotism in his practice, "O, I know enough of it to know that I do not want anything to do with it; it has a bad name," we set him down as a coward, for no scientist will allow such a reason to hinder his study and his usefulness. The true scientific maxim is, "Prove all things, hold fast that which is good."

A good many objections have been urged against the use of hypnotism but, for the most part, they have been raised by persons who are ignorant of the science, and a careful investigation will satisfy any unprejudiced person that they are groundless. Probably the greatest hindrance to the advancement of suggestive therapeutics has been the senseless utterances of our secular papers. Those who want a correct statement of the phenomena

of hypnotism should study the writings of those who are qualified by experience to speak upon the subject.

Many writers, in their efforts to remove the apprehension from the popular mind, have unduly minimized the power of the hypnotist over his subjects. They declare that it is impossible to make them perform even foolish acts, much less crimes. We cannot agree with them, for experience disproves their statements. Undoubtedly the hypnotized person is far from an automaton—he is a conscious personality—but he is more suggestible and will obey commands and do deeds in hypnosis which he would not do while awake. This is an unsettled point and appears to hinge upon two factors, namely, the moral character of the subject and the manner of giving the suggestion. We speak now of posthypnotic suggestions. If the subject is a vicious person, who would upon small provocation commit crime while awake, undoubtedly he could be made to do so by posthypnotic suggestion. However, the dangers are much less than have been stated by some writers.

The manner of making suggestions is very important. They should be made in an authoritative, urgent manner. Forceful commands are obeyed better than apathetic ones. Highly moral persons will commit crimes if the act is made reasonable by justifying it to their minds. These points are important, for the curative effects of suggestion depend largely upon the influence which these posthypnotic suggestions exert upon the patients thus treated, as will be presently shown by instances.

Leaving the further consideration of the subject, in general, for another time, let us see what the value of suggestive therapeutics is to the general practitioner.

The facility with which hypnotism is used renders it exceedingly useful. It requires no paraphernalia and no preparation; it is soothing and leaves nothing but peace and comfort as after effects, when intelligently used. It is free from indelicacy, as there is no need of the patient removing the clothing or exposing the person, and in all cases the relatives or friends may be present at the treatments.

As a curative agent it should receive the same recognition that is accorded other remedies. It should be tried and allowed



to stand or fall upon its own merits. It is not a last hope, as many seem to think, to be tried when all else has failed. It has as wide an application in acute as in chronic ailments, and should be used with intelligent discrimination.

One of the most frequent and valuable uses of suggestion is the alleviation of pain. We have a considerable number of anodynes, but not one is free from bad after effects, except this. The removal of the pain does not cure the disease, of which it is only a symptom, but it renders a cure of the disease probable by securing a restful, hopeful condition in the patient. I do not say that the use of hypnotism will render other therapeutic agents unnecessary, but it will most decidedly reduce the amount of drugging required in the cure of disease.

Insomnia and restlessness are common to many ailments and anything that will relieve them is a valuable adjunct to therapeutics. These are usually entirely controlled by suggestion, and the most hopeful opportunity furnished for the successful treatment of the diseases to which they are incident. All recognize the value of sleep, and it is worthy of note that the patients easily pass from a state of hypnosis into natural sleep; or by post-hypnotic suggestion natural sleep is secured at any set time; thus the much-needed rest and recuperation is obtained without drugging, and its too frequent evil results.

Many persons are dominated by certain ideas and fears. A lady came to me a few days ago who was possessed by the notion that she was going to have a cancer. Her father died from that cause. The idea was so strong that she assured me that she could see, with her mental eye, the much dreaded tumor forming. Could she be helped? Certainly. After two suggestive treatments she told me that she could hardly think of cancer, much less fear that she would have one. A young man, a medical student, was much annoyed by a faintness which would always come over him when present at an operation requiring the opening of the abdominal cavity; no other operation caused him any distress, be it ever so bloody. Two treatments gave him perfect relief.

Not infrequently I am called in cases of reflex nervous troubles; nausea and vomiting, hiccoughing, spasms and convul-

sions. Here I find suggestion a most potent curative agent. Not long since I received an urgent summons to the home of a young woman, who was suffering from a most distressing fit of vomiting, incident to excitement. In a few moments she was resting quietly, and the nausea and vomiting were gone, nor did they return. Last month I was called to care for a young lady who, while taking a bath, by straining the muscles of the right shoulder set up a very painful spasm of those muscles. She was readily quieted, the muscles relaxed and the spasm relieved by suggestion. No drug treatment could have relieved these persons so quickly and thoroughly as the psychic treatment.

In like manner a case of nausea in pregnancy, which had resisted all forms of medical treatment, yielded a like happy result under hypnotic suggestion, to the great relief of the patient and greater surprise of her family.

Many cases of paralysis will greatly improve under suggestive therapeutics. A case of hemiplegia, following apoplexy, was almost wholly relieved by hypnotic treatment. The paralysis of hysteria and other functional derangements yield most gratifying results. Indeed, all diseases caused by the imagination or in a psychological way, which are often erroneously called imaginary diseases, give way before suggestive treatment.

Moral ailments and habits of all kinds are readily amenable to suggestion. Bed-wetting in children is very common, and in a large majority of cases is due to habit. Laziness in children is generally a habit, as are squinting and stuttering. Now all of these very annoying ailments in children will succumb to a few hypnotic treatments. Alcoholism, morphinism and the tobacco habit, have all been repeatedly and permanently cured in the same manner.

In gynecology and obstetrics I often find opportunity to use suggestive treatments. Nothing will so readily and thoroughly relieve derangements of the menstrual function; the spasmodic paroxysms, which often amount to convulsions, have frequently been relieved. The reflex symptoms, as headache, backache and gastric derangements, and the like, are easily controlled, while the diseases to which they are incident are relieved by local or other treatment. In confinement I am usually able to

greatly lessen the pains if not wholly banish them, and secure a painless labor.

Rheumatism, rheumatic pains, lumbago and other members of this group of affections have furnished most astonishing proofs of the potency of this therapeutic agent. Not only the pain but also the stiffness and contractures have been removed, and helpless cripples have thrown aside their canes and crutches and stood up and walked new men and women.

It would be possible to go on indefinitely giving occasions and instances where hypnotic treatment may be of service, but the above will suffice for my purpose, which is to emphasize the value of suggestive therapeutics in general practice. Those who have used it will need no encouragement from me, and those who have not should need no more than they will find above.

No other single curative agent approaches hypnotism in the scope of its application in the treatment of disease, for either alone or in conjunction with other agents there is hardly a department in the sphere of medicine where it is not of great service.



## FRANCE OR AMERICA—WHICH LEADS?

BY SYDNEY FLOWER.

Dr. A. K. Crawford, a Chicago physician, has returned from Europe, where he visited the clinic of the famous Dr. Bernheim of Nancy. According to an interview which appeared in the Chicago Inter Ocean, Dr. Crawford spent the summer studying hypnotism and hypnotic phenomena at Bernheim's clinic.

The interview with Dr. Crawford is interestingly told, and the major portion of it is given below, but I gather therefrom that either Bernheim's methods and opinions have been incorrectly reported, or the Nancy school is actually behind the times in its application of suggestive therapeutics.

"But Bernheim," said the doctor, "is the great magnet at the school of Nancy which draws students from all over the world. This medical school is a department of the University of France. A course covering six years is demanded. Medical students, being a privileged class, are only required to serve one year in the French army. So with this, every medical student must look forward to the lapse of at least seven years before he can hang out his shingle. Bernheim's clinic is a general medical one. Every morning of the week he is in the 'hospital civil,' at 8:30 o'clock, making the rounds faithfully. He never fails to apply hypnotism and the therapeutics of suggestion many times each day."

"How does Bernheim practice hypnotism?"

"Sometimes he makes the usual passes, sometimes, if the patient has been in the ward awhile, they are not necessary. For instance, new patients are brought in. If they are special patients he never applies hypnotism without their consent or the consent of their friends. He talks to them kindly and gently, asking a history of themselves and their ailments. If they are nervous he sometimes strokes their hands gently. As they talk they become quiet and less timid. At last he says: 'Now you are going to have a good sleep. When you wake you will feel much better; you will have a good appetite and you will be stronger. Dormez-vous profonde.'

"The patient goes to sleep, is rested and placed in a position so that Nature, or Nature and medicine, have an opportunity to do their best.

"I saw a young girl suffering from tuberculosis, who came for

treatment. Bernheim treated her in this way. Within a week she was much improved. She slept well, was able to take nourishing food, and, as Bernheim said, under proper conditions of climate and surroundings she had a fighting chance of recovery where before there had been none."

"How much should you say, doctor, that hypnotism can accomplish? Just what does Professor Bernheim claim?"

"Well, about this: Organic destruction is beyond the power of suggestion to repair. But in all organic diseases there are functional derangements to which this cure may be applied. For example, suggestion will not repair or restore a lost lung. But it will put a patient into a restful or receptive state. Physicians constantly use this hypnotic power, suggestion, or whatever it may be called. They order a dyspeptic patient to eat food which the patient imagines he cannot eat at all. The physician often successfully treats a patient by convincing him that his ills are half imaginary."

"Does Bernheim ever fail to hypnotize the sick?"

"Why, bless you, yes," laughed the doctor, "he fails a great many times. Then he uses regular remedies and doesn't attempt anything else. He finds people suffering from melancholia the hardest to influence. The reason is that they are possessed of a fixed idea. It is so strong that it is impossible to displace it by another idea from without. I met a lady there from Paris who was suffering from a slight mental derangement. She had a fixed idea that she was becoming insane. That was all it amounted to at that time, but of course in brooding over the matter she was quite likely to really develop insanity. While anxious to be treated she could not put herself in a passive state. Bernheim failed in the first attempt at hypnotism. He did not try again, save assuring the patient, as any doctor would, that the disease was slight and merely temporary. He also administered the usual simple remedies."

"Did you notice, doctor, that women were more susceptible to this influence than men?"

"No, I think not. There were more women patients, for the reason that more women suffer from nervous and functional diseases. Of two patients, a brother and a sister, who suffered from fits, the brother was the more susceptible. In my opinion the ability to resist hypnotic influence does not depend upon strength of mind. It depends upon the mental attitude. But as between a pauper who has no resource but to submit, who, while he may have intellect, has not cultivated a critical or skeptical attitude, and a trained thinker, the latter will have the advantage. He immediately places himself on the defensive. A student in a medical college in Paris had formerly been a professional hypnotist. He tried his power on seven trained physicians and failed in every instance. They simply said to themselves: 'You can't hypnotize me. Fool the other fellow.'"

"What is your opinion, doctor, as to the influence on the mental faculties of a patient treated hypnotically? Is there any danger?"

"Well," replied the doctor, slowly, "I should not like for anyone in whom I might be interested to be placed constantly under hypnotic influence. I do not say that it impairs the intellect, but I am afraid it might destroy identity, in a measure."

"Do you think it can be employed generally in the practice of medicine, and that it would be a benefit?"

"No, I don't see how it can be generally employed at present," replied the doctor, thoughtfully, "because, you see, it is a gift which cannot be imparted by Bernheim or anybody else. I certainly think, though, that it can be used to great advantage. I saw many patients improve under Bernheim's treatment and I never saw one injured. I found that I could often hypnotize patients, as readily as Bernheim, but many of the 'internes' and visiting physicians made the attempt daily and failed. The practice of hypnotism by unskillful operators is wrong, in my opinion, and should be prohibited."

"How about this theory that people are led to commit murder sometimes by hypnotic suggestion?"

"Bernheim ridicules the idea. He declares that a man's moral sense would revolt. And then a crime like that would usually have to be committed at some distance from the hypnotist suggesting it, and out of his sight; and yet, in spite of this assertion, Bernheim performed some experiments for me which seem to prove the contrary. He ordered a patient under his influence to slip up to the bedside of another patient and steal something. The man placed himself in a crouching attitude and slipped up stealthily to the cot indicated. Nothing else was obtainable, so the man took the small vase of flowers, hid it in his coat, and slunk away, looking about him cautiously. All at once Bernheim called out:

"'Stop!' The man paused and he said:

"'What have you in your coat?"

"'Nothing,' the man answered.

"'Yes, you have,' said Bernheim. 'Take those flowers and restore them instantly or I'll have you arrested.' The man did as he was told. Now, there was a theft, pure and simple. In another instance the professor put a patient to sleep and told her to wake up in twenty minutes. She waked up in just twenty minutes, although Bernheim had gone from the room. I noticed they always slept just about the length of time he ordered.

"In order to show how far suggestion could be carried, Bernheim said to a patient one morning:

"'You are very thirsty?"

"'Yes.'

"'Well, there is a bottle of champagne on the table near you. Help

yourself.' Now, as a matter of fact, there was a bottle of ordinary mineral water on the table. The woman poured out a glass of what she supposed to be champagne and drank it. She immediately asked for another and another. Presently the woman's face became flushed; she walked unsteadily, and her speech was thick. She exhibited all the signs of drunkenness, even to the appearance of her face and eyes. Bernheim told her that she had a wonderful voice and that she must sing the 'Marseillaise.' She sang, not as Trilby did, but in very bad voice and tune. However, she gesticulated and behaved as if she was on a concert stage before thousands. Bernheim told a man his face had no feeling in it. To prove it he thrust a pin smartly into the man's cheek. It was not felt at all.

"Now, you try it," said Bernheim to a visiting physician, in the meantime telling the man that his feeling had been restored. The physician imitated Bernheim, but when he thrust his pin into the cheek the man howled with pain.

"Bernheim often and often asserts that there is nothing mysterious about his power, and that anybody can exercise it, but I sometimes notice he is 'laughing in his beard,' as they say."

"Is hypnotism ever employed in surgical operations in place of an anæsthetic?"

"No, it is not considered safe. The subject is liable to be restored to consciousness in the midst of an operation. As long as we have such perfect and comparatively harmless agents it is best to use them."

"Doctor, one final question—do you think Americans could be as readily hypnotized as Frenchmen?"

"No. We are more independent. And then the opportunities are not offered. Even in our county hospitals the patients are not paupers. There, the poor in an institution of that kind are absolutely under the control of the physicians. Oh, the opportunities for study of some diseases over there are fine—better than anywhere else in the world. In the Salpetriere in Paris, for example, there are 6,000 patients who have nervous disorders. Every sort of malady which can affect the nerves may be observed."

"What is hypnotism, doctor?" was the next question, fired as a parting shot, after the genial doctor had donated an hour of his time.

"A mental state," he answered laughing; "purely a mental state."

Dr. Crawford's account of Bernheim's treatment of the lady suffering from a slight mental derangement leaves room for some speculation. "Bernheim failed in the first attempt at hypnotism. He did not try again." Does this mean that Bernheim, the master of suggestive therapeutics, does not believe that his patients are hypnotized unless they sleep? Or that persistent suggestion given to a patient who is in a drowsy condition is not a power-

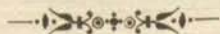
ful therapeutic agent? It would seem so. If the reader will refer to the September number of this magazine he will find in Dr. Parkyn's report of the cases treated at the clinic of the Chicago School of Psychology the case of a lady who was cured of insomnia by suggestion, but in whom not even fixation of the eyelids, the first symptom of inhibition of muscular action, was obtained. Again it must be repeated and insisted upon that hypnotism is not a condition of sleep, but that sleep may accompany hypnotization. Dr. Crawford speaks further on of resisting the hypnotic influence, and cites the case of failure on the part of a hypnotist to influence seven trained physicians, as something from which a valuable lesson can be drawn. The only lesson to be deduced therefrom is the simple and often repeated statement that no one can be hypnotized against his will, and that without the consent and assistance of the patient, or subject, the operator's efforts will be fruitless. The co-operation of the patient is an absolute necessity in this work. Dr. Crawford's statement, however, that in his opinion "the power to hypnotize is a gift," explains many of the erroneous conclusions he has arrived at regarding this science. What is this power to hypnotize? It is simply and solely the power to tranquilize the nervous system of another by forcible statements confidently made. Is this a gift? It is so common an endowment that fifty persons out of a hundred have it, and know they have it, and the remaining fifty have it, but do not know they have it.

The reported theft of the vase of flowers seems to have impressed Dr. Crawford. Yet it is one of the commonest experiments of the traveling hypnotist, and has long been known to be absolutely without any bearing upon the question as to whether a crime can be committed under hypnotic influence. Is it necessary to explain to one who has been an interested spectator at Bernheim's clinic, that the somnambulist is not an automaton, but a responsible individual, with all his senses in a preternaturally acute condition, and who therefore knows (1) that he is performing an experimental crime to interest an investigator, (2) that the more naturally he performs the deed required of him, the more wonder and applause will he receive (and very dear to the subjective mind is the applause bestowed);



and (3) that if any accident should happen, the operator, at whose instigation the experiment was made, and not the subject who did his bidding, would be held responsible? So clearly are these statements shown to be true, that, although any somnambulist of intelligence will not hesitate to carry through a "laboratory crime" with every detail vividly presented, and rendered charmingly thrilling in its stage effect by the accompanying homily of the professor regarding the evil power of suggestion upon "these irresponsible beings," yet in no instance has an operator been able to influence a subject to commit a crime for which the latter could be held accountable. The reason for this is not far to seek. The instinct of self-preservation is entirely subjective, and is therefore most in evidence when the person is in the somnambulistic or subjective condition. He will therefore refuse to accept a suggestion which may bring disagreeable consequences upon himself.

Dr. Crawford is of opinion also that hypnotism destroys the identity of the patient. He is referring, of course, to experiments in somnambulism. Foolish experiments with this phase of subjectivity are undoubtedly liable to lead to injury, such injury as results from an overtaxed nervous system, and for this reason I strongly denounce the induction of this state for the purpose of amusement. I doubt very much, however, whether there are any instances on record in which the constant employment of hypnotic suggestion intelligently applied has had any ill effect upon the patient. Bernheim denies the possibility, and in this matter his experience may be taken as an authority. I must give Dr. Crawford credit for knowing more of his subject than appears in the published interview.



## HYPNOTISM: ITS APPLICATION IN SURGERY.

BY C. G. DAVIS, M. D., CHICAGO.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof."

MOSES.

So far as history and legend may be depended upon as accurate witnesses we are led to believe that humanity, in all its essentials, from the earliest dawn of human reason to the splendid wisdom of the nineteenth century, has experienced but little if any change. Man has opened his eyes and beheld the beautiful pictures of life; he has listened to the sweet tones of nature's music; he has reached out his hands and cultivated the sense of touch; he has tasted the fruits of the field; he has delighted himself with the fragrance of the flowers. And through all these senses he has accumulated facts, and then through the higher convolutions of the brain he has sifted these and evolved new ideas. Still, on close inspection, we find his mechanism the same.

The digestive process carried on in the alimentary canal of a modern peasant, we have no reason to believe is different from what it was in the patriarchs of old. It may be adapted to different articles of food, and yet it is governed by the same physiological laws. The reflex action of the spinal cord, the base of the brain, and the gray matter have not changed. The purple stream of life still ebbs and flows through the arteries and veins, propelled by the pulsations of the heart. Neither have we reason to think that the psychic laws governing man act differently than they did thousands of years ago. We have many legends and myths sent down from the misty past telling us of the operation of this mysterious psychic law. These are not without their value. Behind all mysteries, all superstitions, and all fantastic fads and freaks of human imagination, there lurks

ever the sparkling germ of truth. The great currents of human impulse and superstition that move the multitudes, are the rivers which, if followed, lead us to the open sea of revealed truth. Throughout all ancient writ, both sacred and profane, we find innumerable legends teaching us that man in his physical and psychical mechanism is so constituted that, through the operation of a certain law, not yet fully explained, he is capable of closing or shutting off his sensory nerve centers from the surrounding universe, and thus, for the time being, shielding himself from physical pain. Not only do we find these incidents of psychical anæsthesia recorded in the literature of the past, but modern writers have also mentioned numerous instances of the same nature. In fact, we meet with them frequently in our every-day experiences of life. There is probably not a surgeon of any note to-day who cannot relate a number of cases where he has been astonished at the ability of the patient to endure what is considered a very painful operation without experiencing the least suffering. There is no doubt that under certain conditions the sensory centers of the brain that regulate sensations of a painful nature, may be temporarily closed. This may be done through the impressions made on the seat of consciousness through the spoken word of another, which we term suggestion, or it may be accomplished by the mental action of the patient himself, which is auto-suggestion. When accompanied by the suggestion of sleep we call it hypnotic suggestion. Any powerful concentration of the whole being upon any one idea, coming from the subject himself, or emanating from another, or originating from startling surrounding circumstances, is often sufficient to produce anæsthesia. We have numerous illustrations of this in every avenue of life. History records that many of the Christian martyrs sang joyful songs while they were being consumed by the scorching flames. Filled with religious zeal and with their eyes fixed on eternity, they were wonderful examples of the effects of suggestion in producing anæsthesia.

In the heat of battle, during the cavalry charge, under the awful suspense and soul-stirring thrill that envelopes the human soul, the soldier may be wounded even in the most sensitive region of his body, and yet no pain is recognized till the smoke of

battle has cleared away, and the charge is over. Then the door is unlocked and consciousness looks out and discovers the wound.

One of our greatest lawyers told me that one day in the court-room, when he was expected to make a long and able argument for his client, he was seized with a very painful attack of an ailment from which he occasionally suffered. The pain was excruciating, and he was fearful that he could not stand upon his feet. At that moment came his time to speak. In the first effort it was almost impossible for him to concentrate his mind, but after continuing for three minutes the pain left him and he spoke with great ease and eloquence for two hours, entirely oblivious of any bodily discomfort. But within an hour after he had finished, the pain returned.

Miss L. G., age 22 years, came under my care in the wards of the hospital. She suffered severely from a general disturbance of the nervous system, as a result of congenital ante flexion of the womb and stenosis. Menstruation was very painful, and she scarcely recovered from one attack until the renewal of the next. I advised a dilatation, but on farther examination the condition of the heart was discovered to be such as to prohibit the administration of either chloroform or ether. I told her, however, that the operation must be done, and that if she would obey me implicitly she should have no pain. She promised. I commanded her to close her eyes and make a mental effort to sleep. I then made strong suggestions that she should sleep deeply and not open her eyes, but remain quiet, and there should be no pain. She obeyed willingly. I thoroughly dilated the narrow vagina, and then, with graduated sounds, introduced one after another, dilated and straightened the uterus till the operation was completed. The parts were then thoroughly douched to cleanse away the clots of blood and the patient placed in bed. There was not the slightest resistance, and not a muscle was tense. She awakened in about an hour and made no mention of having experienced any pain.

Several years ago I was called to a distant city to operate on a young girl, 14 years of age, afflicted with hare lip. I found her in a most deplorable condition, with the fissure in the upper lip widely separated, extending high up into the nostril, and

the ala of the nose spread far out and adherent to the cheek-bone. I saw at a glance that an extensive operation was necessary. We made all due preparations. The patient was placed on the table and the administration of the anæsthetic was begun. But suddenly such heart symptoms were developed as to demand its withdrawal. The patient with difficulty was revived. Again a second and third time the attempt was made, when the symptoms became so alarming that the physician in charge of the anæsthetic, and the parents of the child, who were present, refused to continue what appeared to be fraught with so much danger to life. The little patient having arrived at that period of life where she began to recognize the hideousness of her deformity, was anxious to be healed. So I said to her: "Nellie, if you will obey me, be a brave girl, and do everything that I tell you, I will perform this operation for you, and not give you any pain. I want you to close your eyes and make a strong effort to forget where you are, what is being done, and go into a deep sleep. Now try, try hard, try with all your might, for you know what this operation means to you in future years. Go to sleep, sleep deeply and let me make you beautiful like other girls." Placing my hand on her brow I said, "Now sleep." The little eyes were closed, the head fell back, the muscles of the countenance relaxed, the face became deathly pale, and her breathing was deep and regular. Rapidly with scalpel I made the incision on each side of the fissure, removing large strips of redundant tissue. Then, raising the upper lip I swiftly detached the muscles from the superior maxillary, brought the distorted nostril down to the septum, introduced several hare-lip pins through the flaps, confining them with figure-of-eight ligatures, applied the dressings, and the operation was completed.

During the whole process there was not the slightest manifestation of pain, not a word was spoken, not a muscle quivered. She was placed in bed, still remaining in this condition of lethargy. In the afternoon on the same day I called upon her again and found her resting quietly. On asking her if I had hurt her much she languidly opened her eyes and said, "no." The operation was a perfect success and she completely recovered.

The whole realm of psychic law needs thorough, practical, scientific and continued study. This is a field liable to be fruitful in the future with wonderful discoveries, powerful in their application toward the uplifting of the human race. Recent years have seen great progress in this direction, and I have no doubt but that the twentieth century will yield us great results in the study of man, and his latent powers. These great triumphs are extended to the medical profession. Will they accept them?



THE  
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EDITORIAL NOTES.

The paper by Dr. Lackersteen of Chicago, the first part of which is given in this issue, is the expression of opinion of a student of psychology, who, for more than forty years, has made successful use of suggestive therapeutics in his practice. The scientific exactitude which pervades his article will commend it to the analytical mind. I do not think he is convincing in one of his propositions, but until he is proven wrong he has a right to claim credit for it as a theory of some interest. I refer here to the proposition that the action of mind and matter is simultaneous. Some of the doctor's experiences with hypnotic subjects will appear later in the pages of this magazine, and are highly important in their teaching.

In the November number of this magazine will appear an article from the pen of the author of "The Law of Psychic Phenomena," entitled, "How I Became Convinced of the Truth of Telepathy." This contribution will be read with great interest by all classes, because telepathy (or, the power of mind to communicate with mind, without the agency of word or sign) is a possibility of stupendous importance; and a report of the evidence which forced conviction upon the mind of an acute counselor at law will be eagerly awaited. If I were ever called

upon to give a metaphorical sketch of the author of "The Law of Psychic Phenomena," I should say he was an American who, in the latter part of the nineteenth century, picked up the scattered straws of these phenomena, battered and cast aside, straightened them out swiftly, and laying all together, bound them into a shapely sheaf of usefulness and beauty.

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The Hypnotic Magazine is not the organ of any school or institution which teaches hypnotism. The tie which binds it to the Chicago School of Psychology is merely a scientific interest. The editor has resigned his position as secretary of the Chicago School in order that he may have more time at his disposal to promote the interests of the magazine.

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A marvelous paradox are existence and thought; we know more of force than of any other principle in nature, and yet, in reality, we know nothing of it. We see and perceive the force of falling bodies, from the gentle rain to the mighty avalanche, and we satisfy curiosity by talking very wisely about gravitation; yet how little we know what that force is! If there was no other force in nature but that of falling bodies, we might reasonably feel satisfied that the solution of the great problem had been reached, but we find a multitude of varieties of chemical force—the force of confined boiling water, the force in heat, the force in light and the force in electricity. May not all these distinctions be without a difference? Is not all energy electric?—H. E. Butler in the Esoteric.

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A wholesome thought regulation will produce a muscular development well rounded out; a warped or flaccid mentality will tincture the form with similar bias; a vivacious, jocular character of mind imparts to its physical embodiment a brisk, animated movement; a despondent mind robs the flesh of vigor by exhausting the nerve energy upon which salubrious muscular force rests; hope is a tonic well appreciated by medical science; despair is a destroyer, and ambition is a vital energizer. The operations of body and mind are so closely allied that the modern Esculapius is often at a loss to determine cause and effect, and students of



psychology discover problems of so intricate a nature that metaphysics is becoming a feature in medical curriculums.—*Metaphysical Magazine.*

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All that is now known of medical science is but as a child's primer compared with what the world will some time know. Let us be just to all and charitable to those whom we cannot yet understand. Let us give prompt credit to those patient toilers who, carefully searching out the mysteries of disease and remedies, add to the vast, accumulating sum of medical knowledge.—*Medical World, Philadelphia.*

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The consequences of a man's life become the determining factors to his personal condition hereafter.

Suicide is resorted to to escape mental, moral or affectional worries, disgraces or disappointments. Now, unless by the act the individual can destroy those portions of his nature he must necessarily take them with him with all that belongs to them at the time when he so unceremoniously shuffled off the mortal coil.

As a matter of fact, he merely changes his condition of existence but not his state of consciousness. This fact, for fact it is, is the strongest argument against and the greatest condemnation of suicide.—*J. J. Morse in San Francisco Call.*

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#### EMPIRICAL THERAPEUTICS.

In a recent address Dr. Gowers, in speaking of the use of drugs, claimed that the best of our still-used remedies were empirical or chance discoveries:

"We smile at the popular herbal remedies. But it is to these that we owe the majority of our most useful drugs. I cannot conceive a therapist surveying a list of the chief drugs on which we depend in our daily work—and do not depend in vain—without a sense of wonder and perhaps of humiliation. We disinfect our rooms with burning sulphur; and so men did before the time of Homer. We purge sometimes with rhubarb, especially when some subsequent astringent influence is desirable, and so did the old Arabians for the same special reason. The value of castor oil in its chief use was familiar, probably for ages, to the natives of

at the start, The Brotherhood is kept from being "at sixes and sevens" only because there are but three!

There is another Society which started out, not long ago, on the path of Brotherhood. It was to be a standing rebuke to the world, as it shone forth, an example of charity and goodwill. In a seething world, mad with its materialisms and stung with its selfishnesses, it should stand out, calm, self-denying, wise, elevated, spiritual, divine. Its name was "Theosophy." What do we see now? Its great founder's memory under a cloud; the camp broken up amid cries of "forgery," "treachery," "self-assertion," "ambition;" a grand Theosophical "Crusade" descending upon London and ignoring the English head of Theosophy, or openly lowering her, and still phrasing the old messages of charity and love!

A short time ago, little clusters of strong men and women lifted up the Gospel of Socialism. The curse of the world, they said, is competition. The cure is co-operation, or more than co-operation—community of interests and the sinking of Individualism. And now already these clusters are driven apart, not only in isolation but in antagonism, and a Socialist Congress in London presents the spectacle of persons and gangs scarcely held back from flying at one another's throats.

Really, when we turn to the old sects and parties, we feel inclined to say that, after all, we may go farther and fare worse. Time has, at all events, taught them something; trouble has drilled them into, at least, continence; and experience has made them amenable to reason and open to progress. But these green beginners, with their immense programme of universal benevolence, have all to learn; and the world, which is not sad and sorry—laughs.—Light (London, England).

#### A NICE DISTINCTION.

Christian scientists will not see the humor in the following story, which happens to be a true one, by-the-by:

A certain lady, having need of a seamstress for a few days, secured the services of a young girl of sixteen, who was an ardent christian scientist. When, on the second day of her engagement she appeared at the house of her employer with every symptom of

violent influenza, the latter naturally exclaimed: "Why, Mary, where did you get that cold?"

"Oh, I haven't a cold, ma'am," said Mary.

Much astonished, her employer said no more, but when Mary returned on the morrow, apparently no better, she said:

"It's absurd for you to say that you haven't a cold when you know that you have. Why don't you take care of yourself and take the proper remedies?"

"Well, ma'am," said Mary, with much hesitation, "I know I haven't got a cold, but—but I'm threatened with a belief that I have one."

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#### A FOOLISH EXPERIMENT.

An attempt somewhat similar to that subjoined was commented upon in the September issue of this magazine, and denounced as both useless and dangerous. Mr. Hughgill is not sufficiently master of himself to experiment along these lines with impunity:

Providence, R. I., Sept. 11.—John Hughgill, who allowed himself to be buried alive on the theory of hypnotic suggestion induced by Prof. Watson of London, has been unearthed.

Hughgill went to sleep, but he woke up fourteen minutes ahead of schedule time. When Hughgill came to he made it known by pounding upon the coffin, and during his struggles dislocated his kneecap.

When he was brought to he lapsed into a death-like stupor, which the physicians almost mistook for death. He was rubbed with whisky and alcohol and revived.

Hughgill says he will never do it again. When he awoke he imagined he had been buried alive, and this almost crazed him.

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#### THE RECOGNITION.

The August issue of the Clinique (Chicago) contains a very interesting discussion following a paper by Dr. Halphide, which was read before the Clinical Society of the Hahnemann Hospital of Chicago, and which dealt with the subject of "Suggestive Therapeutics." Want of space prevents the insertion of the points made by Dr. Halphide in this paper, but his views on the subject will be found set forth elsewhere in this issue. While I cannot subscribe to them in toto, I realize that they are the

views or convictions of an investigator of some experience, ready and able to defend the position he has taken. This, let me remark, is a very different attitude from that of the physician who "does not know, and does not want to know." Dr. Halphide's paper was published in the July issue of the Clinique, and will repay perusal. The following brief extracts will give some idea of the views of several of the physicians present at the discussion.

Dr. Arnulphy: I hardly feel prepared to discuss the points raised by Dr. Crawford's letter and Dr. Halphide's paper, being to-day fresh from the woods of Michigan, where the only suggestion I received was one of sweet repose and sylvan beauty. Still I am glad to seize the opportunity that offers of saying a few words on the subject of hypnotism, a subject of the greatest importance for the future welfare of humanity and one that is very near my heart. I deem it only just and fair to pay a tribute of respect and gratitude to the memory of Charcot, one of my early teachers, the first among the French savants who had the moral courage to lift the much discredited subject of hypnotism to the rank of scientific investigation.

Dr. Ludlam: I am pleased that the clinical aspect of this subject has been brought to the notice of the society. Charcot's great merit was that he rescued hypnotism from its low position in the hands of the long-haired, paw-paw fellows, who were such uncanny hangers-on about the medical camp. He made it possible to get something of good out of what had been a disreputable fad, and dignified it by explaining away the old idea that a sort of magnetic or mesmeric force was transmitted from the operator to the subject. For this reason, and whether its curative range proves to be wide or narrow, we should give him full credit for what he accomplished. But now that he has left us, and his work is being forgotten already, at least in some particulars, we must see to it that under the alluring title of "suggestive therapeutics" this variety of mind cure, or mind control, does not lapse into its former ways, with its scandalous old tricks and charlatanry.

Dr. H. V. Halbert: I almost regret that I am called upon to discuss the subject of hypnotism from the fact that as yet I feel like one groping in the darkness. It is a question of such immense magnitude that one intellect, seeking the whole truth, is like a pigmy in the sight of a mountain. Then, too, the fact that so many charlatans grasp every new scientific discovery and apply it, superficially, for selfish gain, makes me feel like standing at a respectable distance until I know more about the subject. So much is claimed for every new revelation that I always fear the reaction of investigation and experience. You know that only a short time ago the Roentgen ray was hailed as the true panacea for all physical ills, notwithstanding the fact that it was simply a revelation in photography. I hope I am understood as not opposing

the theory of hypnotism, for I feel that it is a valuable aid in the practice of medicine, if it is only understood and used properly. Some day when I have become convinced of its greater therapeutic value I may energetically offer it as a prescription. At present I can only understand it as a means which aids the application of a remedy, no matter what that remedy may be. The danger I fear is that we claim too much for it and in its general use it may appear for evil as well as for good.

Dr. Chas. Gatchell: Neither do I believe that it is possible for one person, through hypnotic suggestion, to compel another to commit crime. If the suggestion is made, the shock to the subject's moral sense is stronger than the condition of hypnosis, and a reaction occurs that prevents the commission of the suggested act.

#### THE CONQUEROR.

I saw an Angel with majestic mien  
 And radiant brow, and smile divinely sweet;  
 Strong human passions writhed beneath his feet.  
 There too expired those coward faults which screen  
 Themselves behind Inheritance, and lean  
 On dead men for their strength, and think it meet.  
 All, all lay prostrate, owning their defeat.  
 Then to the spirit with the eyes serene  
 I cried aloud, in wonder and in awe:  
 "Oh mighty One, who art thou, that thy glance  
 Can circumvent heredity, cheat chance,  
 And conquer nature? What thine occult law?  
 Art thou incarnate Force—the Over-Soul?"  
 The Angel answered, "I am Self-Control."

Ella Wheeler Wilcox in Harper's Weekly.

#### THE THERAPEUTICS OF SLEEP.

It is unfortunate that the physiology of sleep is not better understood. It is even more unfortunate that what we do know about the phenomena of sleep is not more diffused among the profession. How frequently, indeed, do we observe physicians who mistake unconsciousness for sleep, and who seemingly regard the goal of the application of their therapeutical measures as having been reached when they have succeeded in rendering a tired, worn-out, nervous individual oblivious to his surroundings by placing him in a condition which they call sleep, but which is

simply unconsciousness. An experience of several years in insane hospital practice presented to the writer, in a very strong light, the enormity of this error and its wide prevalence. It was no uncommon sight to see patients brought to the hospital in an unconscious state, due to the administration of narcotics; opium or morphine being the favorite drug used. One case is worthy of mention here, a male, neurasthenic, harmless, but suffering from the exaggerated mental symptoms, so marked in this disease, was accompanied by his physician to the hospital. The physician stated his reason for coming was that he considered it important to keep his patient asleep, so that he would not appreciate the humiliation of entering the hospital, and, further, that inasmuch as he had not been sleeping well for some time, and that he was now sleeping, he considered the opportunity a good one to let him recuperate. To this end, the physician was at intervals giving hypodermic injections of morphine, and the poor, worn-out, narcotized patient, saturated with morphine, and believed to be asleep, was, as best he could, with his worn-out nervous mechanism, fighting for his life, which his respiration, weak pulse and inhibited reflexes, showed was at very low ebb. This case was not an exceptional one; it was, alas, too common an experience. The physician had lost sight of the very essential principle which should govern our therapy in the treatment of sleeplessness, and that is, that sleep has for its object the repair of the wear and tear of vital processes of life, and to insure sleep we must not interfere with these processes, which we do when drugs are given until sedation results.

There is another thing to bear in mind in the consideration of sleeplessness, and that is, that there is a source of irritation somewhere in the economy, which, if relieved, will be followed by sleep. Again, "an axiom" well worth remembering, is that the more gentle the means employed to induce sleep, the more natural will be the sleep induced.—*Medical Fortnightly.*

#### COMES THE DAWN?

Oh, you sweet enthusiasts, do you ever come down to earth, or do you live always in the clouds? Plodding existence is a necessity, and the price of coals is expected to go up this winter.

But sing on, sing on: the world is the better for the song, and now and then someone by the wayside looks up from his labor to listen:

Humanity is undoubtedly on the threshold of a new life. It will find its wings; mental and psychic power will assert their sway. The entire scenery of life will be transformed. Unsuspected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be abounding life; not plodding existence. Life will then be what Emerson says it should always be—an ecstasy. The psychic transformation that is drawing near will give far more wonderful results than any of the splendid conquests of science in the past.

The moment we come into the realm of the spirit all things are possible. What on the natural plane would seem miracle becomes simple as the most everyday occurrence. It seems not impossible that this earth may be the theater of a new life—of newness of life on a plane heretofore undescribed—and which, if conceived at all, has been believed could only wait the experiences of the soul after the change called death. But let humanity once come into the actual realization that the human race is a race of spirits—of spirits dwelling in temporary physical bodies; that the body is the instrument through which the spirit comes in contact with material life and gains its earthly experience; but that the body need not limit the power of spirit, but be used for spiritual power to work through—and life is altered at once. This is the transformation of energy that is drawing near. Its fulfillment is something to contemplate with genuine enthusiasm.—Lilian Whiting.

The one who is cultivating his spiritual nature requires but very little of material things. He is in heaven (because heaven is in him) in the plainest surroundings; his food and clothes are of the simplest. He is far happier thus than is the millionaire in a palace, surrounded by all the luxuries that the mind can conceive of. He has conquered all sensual-vicious desires and lives the life of the emancipated soul, free from hatreds, passions, vices and stinging appetites.

All the greed, gluttony, lusts, miseries, cruelties, robberies and inhumanity of mankind are due to developing the sensual-vicious nature mainly.

All persons have the soul powers within themselves to do all things essential for their welfare, spiritually, mentally and bodily. All that is required is cultivation of the soul powers in each, for them to become more and more manifest. When all individuals cultivate the soul powers with half the assiduity that

they do their physical senses, they will cease to need clergymen, doctors and all the rest of the host of parasites, who now live upon the ignorance, diseases, weaknesses and superstitions of mankind.—Lucy A. Mallory, in *The World's Advance Thought*.

#### IN YE OLDEN TIME.

Nothing is to-day as it was when I was an urchin; but when I was an urchin nothing was much different from what it had always been in this world. Take a single detail, for example—medicine. Galen could have come into my sick-room at any time during my first seven years—I mean any day when it wasn't fishing weather, and there wasn't any choice but school or sickness—and he could have sat down there and stood my doctor's watch without asking a question. He would have smelt around among the wilderness of cups and bottles and phials on the table and the shelves, and missed not a stench that used to glad him two thousand years before, nor discovered one that was of later date. He would have examined me, and run across only one disappointment—I was already salivated; I would have him there; for I was always salivated, calomel was so cheap. He could get out his lancet then; but I would have him again; our family doctor didn't allow blood to accumulate in the system. However, he could take dipper and ladle, and freight me down with old familiar doses that had come down from Adam to his time and mine; and he could go out with a wheelbarrow and gather weeds and offal, and build some more, while those others were getting in their work. And if our revered doctor came and found him there, he would be dumb with awe, and would get down and worship him. Whereas, if Galen should appear among us to-day he could not stand anybody's watch; he would inspire no awe; he would be told he was a back number, and it would surprise him to see that that fact counted against him, instead of in his favor. He wouldn't know our medicines; he wouldn't know our practice; and the first time he tried to introduce his own we would hang him.

This brings me to my literary relic. It is a "Dictionary of Medicine," by Dr. James of London, assisted by Mr. Boswell's Doctor Samuel Johnson, and is a hundred and fifty years old, it having been published at the time of the rebellion of '45. If it had



been sent against the Pretender's troops there probably wouldn't have been a survivor. In 1861 this deadly book was still working the cemeteries—down in Virginia. For three generations and a half it had been going quietly along, enriching the earth with its slain. Up to its last free day it was trusted and believed in, and its devastating advice taken, as was shown by notes inserted between its leaves. But our troops captured it and brought it home, and it has been out of business since. Phlebotomy, Venesection—terms to signify bleeding—are not often heard in our day, because we have ceased to believe that the best way to make a bank or a body healthy is to squander its capital; but in our author's time the physician went around with a hatful of lancets on his person all the time and took a hack at every patient whom he found still alive. He robbed his man of pounds and pounds of blood at a single operation. The details of this sort in this book make terrific reading. Apparently even the healthy did not escape, but were bled twelve times a year, on a particular day in the month, and exhaustively purged besides. Here is a specimen of the vigorous old-time practice; it occurs in our author's adoring biography of a Doctor Aretæus, a licensed assassin of Homer's time, or thereabout: "In a Quinsey he used Venesection, and allowed the Blood to flow till the Patient was ready to faint away." There is no harm in trying to cure a headache—in our day. You can't do it, but you get more or less entertainment out of trying, and that is something; besides, you live to tell about it, and that is more. A century or so ago you could have had the first of these features in rich variety, but you might fail of the other once—and once would do. The celebrated Bonetus' "Observation No. 1" seems to me a sufficient sample, all by itself, of what people used to have to stand any time between the creation of the world and the birth of your father and mine when they had the disastrous luck to get a "Hed-ach":

A certain Merchant, about forty Years of Age, of a Melancholic Habit, and deeply involved in the Cares of the World, was, during the Dog-days, seiz'd with a violent pain of his Head, which some time after oblig'd him to keep his Bed. I being call'd, order'd Venesection in the Arms, the Application of Leeches to the Vessels of his Nostrils, Forehead and Temples, as also to those

behind his Ears; I likewise prescrib'd the Application of Cupping-glasses, with Scarification to his Back. But, notwithstanding these precautions, he dy'd.

I looked for "Arteriotomy" in this same Dictionary, and found this definition: "The opening of an artery with a View of taking away Blood." Here was a person who was being bled in the arms, forehead, nostrils, back, temples and behind the ears, yet the celebrated Bonetus was not satisfied, but wanted to open an artery "with a View" to inserting a pump, probably. "Notwithstanding these Precautions—he dy'd." No art of speech could more quaintly convey this butcher's innocent surprise. Now that we know what the celebrated Bonetus did when he wanted to relieve a "Hed-ach," it is no trouble to infer that if he wanted to comfort a man that had the stomach-ach he disemboweled him.—Mark Twain in Harper's Magazine.

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#### FALLING INTO LINE.

The Southern Clinic (Richmond, Va.) had an editorial in its September issue, entitled "The Status of Hypnotism as a Therapeutic Agent," which was worded as follows:

"While we are an ardent believer in progress, and have always endeavored to keep this journal fully abreast of the times, we have been at the same time fairly conservative and careful as to the advice offered our readers concerning new remedies and methods of treatment. We have no qualms of conscience in the knowledge of the fact that we have never lent our aid or sanction to the spread and propagation of the rectal gas-bag for the cure of consumption, nor have we in any manner advocated the equally unscientific and impractical methods of cure of the same ailments by Koch's tuberculin. Sero-therapy is at this time on an uncertain pedestal, and will not justify its trial at the hands of the general practitioner, for its action has not been such as to produce any change in the results of treatment.

"We have been moving along other lines also, and we could look into the matter of hypnotism with possibly some profit if we could divest ourselves of a reasonable prejudice against it—in consequence of its having been mostly the property of empirics, faith-healers, and quacks. We think we should be able to shake off this repugnance, and see calmly what hypnotism is and what it is worth to the general practitioner. That there is something in it we must all admit, and to the intelligent and observing physician, who has often noted the effect of mental therapeutics, no proof of the efficacy of mental influence

in the cure of many functional and nervous affections is needed. Our readers may possibly take up the subject with more tolerance when we say that they have all been using hypnotism more or less in one way or another under the simple rules of influence of mind over matter, or mental influence, while those who have carried this subject further have designated the same thing as 'suggestive therapeutics,' 'hypnotism,' 'faith cure,' 'mind cure,' and similar terms. It is agreed that charlatans and impostors have abused this peculiar therapeutic agency, and on the other hand the profession has not been sufficiently active in recognizing its full value and in applying it in the cure of disease.

"Hypnotism is claimed to be a very different resultant from ordinary external impressions or suggestions, and is described by a very excellent observer as 'an induced tranquilization of the nervous system, in which the will is, more or less, in abeyance, and the mind open to suggestion.' In other words, the patient is soothed and reassured and tranquilized by the operator, and then, while in this receptive condition, is open to suggestions, which are sent direct to a brain prepared to receive and be acted upon. Such suggestions so sent to the central nervous system produce effects more or less powerful and lasting, and certainly have been known to allay pain, arrest advance of disease, and even to act as anæsthetic agents for minor and even major surgical operations. These reports are coming in from many responsible sources, and we cannot refute these facts. We have always preferred not to accept the new name 'hypnotism,' for the old common sense mental influence, which we all should know something about. We suppose hypnotism is the same agency which our dear mother used with us when we would have a bad headache or be suffering with some sudden hurt, for she would tenderly lift us up into her lap, and, with soothing voice, gentle kiss, and lightly rubbing our head, tell us 'there, there, soon be well—well now,' and we were well. We have never known any agent that could act so powerfully and quickly as this maternal hypnotism. We would suggest that our readers look into this coming therapeutic agency for what it is worth, and it is assuredly worth something, and may in many cases be profitably used."

I regret that I am unable to congratulate the Clinic upon its attitude. It seems to me that its tardy recognition of hypnotic suggestion as a therapeutic agent calls rather for censure than approbation. The Clinic has not offered a rational explanation of its refusal to investigate phenomena which have had a scientific standing for the last fifty years, when it says, "We could look into the matter of hypnotism with possibly some profit if we could divest ourselves of a reasonable prejudice against it—in consequence of its having been mostly the property of empirics, faith healers and quacks."

Was it not directly owing to the unwillingness of the medical profession to tread in the footsteps of Braid, Esdaile, Elliottson, Liebault, and the rest, that the discoveries of these investigators became the property of the charlatans and empirics? There would have been no mystery connected with hypnotism now in the public mind if the doctors had done their duty in the past. Was Esdaile a quack? The government of India placed a hospital at his disposal expressly in order that he might carry on his humane work of using mesmerism as an anæsthetic upon sick natives in major operations. Dr. Esdaile was an English surgeon of high moral character. Dr. Braid was a Manchester physician, who spent his life in the investigation of these phenomena, and who wrote no less than thirty-three books and treatises on the subject. If in his early investigations he was sometimes led into error, it does not become us, who have entered into the fruit of his labors, to plume ourselves upon our superior acumen. Whoever is fortunate enough to procure copies of Braid's later works will find that there are few of the later developments of hypnotism with which the author was, theoretically, at least, unacquainted. The modern physician may surely be proud to follow such a leader. But suppose, for a moment, that the Clinic is correct in its observation that hypnotism and charlatanism have much in common, would even that excuse the reluctance of the profession to touch "the unclean thing?" To whom do the public look for guidance in these matters, if not to the medical profession? Who should know better than the doctors whether a reported cure is genuine or not? But the profession never did its duty in this matter of investigation, and even covered with scorn and contumely those of its braver brethren who looked beyond material medicines, and the pharmacopeia, to the simple therapeutic agency of nature. Naturally enough, the quack and the impostor saw their opportunity, and made the most of it. They have made such good use of their time, indeed, that they have linked the word "hypnotism" inseparably with mystery, fear, quackery and crime, in the public mind. And in this not very difficult task they have been aided and abetted by the medical profession.

But now, now at the close of the nineteenth century, when

men have become accustomed to think for themselves, and when the whole modern science of material medicine has been proven to be largely experimental, largely suggestive, and largely unsatisfactory, now at the eleventh hour, the physician is waking up to the fact that a knowledge of psychology is as necessary in its way as a knowledge of physiology, if the profession would keep abreast of the times. For, it should be remembered, in seeking to account for this reluctant change of front on the part of the profession with regard to hypnotism, that there are several Richmonds in the field, and that the Christian Scientists, mental healers, faith healers, and what not, so glibly denounced by the majority as charlatans, are in possession of the basic truth, which is as old as the creation of man, and which is the fundamental principle of hypnotism, namely, that the subjective mind is the seat of the curative energy; and by their successful application of this knowledge these various schools of healing have diverted, and will divert, millions of dollars from the pockets of the duly qualified practitioners. Possibly, therefore, this late anxiety to investigate is conceived in a perfectly legitimate business spirit, and the "keeping abreast of the times" has its significance in an anticipated cash return.



## INQUIRY DEPARTMENT.

It has been thought advisable to open an Inquiry Department in this magazine, in which the queries, opinions and experiences of our readers will be given attention. In all phases of subjectivity curious and interesting phenomena are continually occurring, and we are anxious that our readers should make a note of these things coming within their own range of observation while they are still fresh in their memories, and send the particulars to the editor of this magazine. We shall also be glad to answer in this department any inquiries having reference to the phenomena of hypnotism.

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From Professor C. B. Lyman, of Rockford, Illinois, comes a very well-timed query, as follows:

Rockford, Ill., Sept. 10, 1896.

Editor The Hypnotic Magazine:—

Will you kindly allow me to ask through the columns of the magazine an explanation of the following hypnotic phenomena? Having hypnotized Mr. V. H., a young man, I gave him the suggestion that he was in a most beautiful garden picking flowers; now, while he is in the very act of picking a flower and in a stooping position, I can without giving any suggestion whatever, and standing fifteen or twenty feet away, and directly behind him, draw the subject to a standing position (simply by making drawing passes with the hands), and by continuing the experiment a few minutes can draw the subject backward until he loses his equilibrium and falls to the floor.

CHAS. B. LYMAN.

That is to say, Dr. Lyman wishes to know how such a result as he obtains in the case of this subject, V. H., can be accounted for on the theory of simple suggestion alone; and whether it is not absolutely necessary that there should be some telepathic rapport between the two, or, at least, a mesmeric influence emanating from the fingers of the operator? I think not; and in answering this question of the doctor's, I do so with a full sense of its importance, because upon the simple interpretation of the cause of these phenomena depends the chief part of the great system of modern suggestive therapeutics. Before giving

an explanation of these particular phenomena, I would call attention to the effect produced by a clever card trick or sleight of hand work upon the imagination of the spectator. Do not some of the feats of the modern magicians seem little short of miraculous? Yet when the card trick is explained, how poor and simple a thing it is! When we see how the magician produces his effects, how flat and tame the marvel appears! Similarly in hypnotic experiments, although many of the phenomena SEEM wonderful, the explanation is really so simple that on account of its very simplicity it has been overlooked. Do not, however, on this account despise the intelligence displayed in producing such phenomena. Muscle reading is almost as wonderful a thing as mind reading, and the sensitiveness of touch which leads a blindfolded person to find a secreted pin by means of the unconscious muscular reflexes of his conductor's hand is in itself a highly cultivated talent.

It is probable that the reader has already anticipated one of the explanations of Professor Lyman's problem. There are, however, two.

1. If V. H., at any time, sleeping or waking, heard Professor Lyman, or any other person, describe this particular experiment; or if V. H. himself, having attended an entertainment at which hypnotic experiments were performed, saw this experiment performed upon someone else, then the details of the experiment would be firmly fixed in the subjective memory of V. H., and would constitute a powerful suggestion of a part which he would play when in a subjective or somnambulistic state. Briefly, V. H. is a somnambulist, and not only are all his faculties on the alert, but his subjective memory is at his command. If he has ever heard Professor Lyman speak of this experiment he knows perfectly what he is expected to do, and does it. I am not reflecting upon the intelligence of Dr. Lyman in saying that perhaps he has not been sufficiently careful to conceal his INTENTION from the subject. The test depends on this.

2. If V. H. has never heard the professor speak of such an experiment, and is ignorant of the fact that such a thing is about to be tried, he will construe the motion of the atmosphere, caused by the professor's passes, according to his con-

ception of what he is intended to do. Do you know that a whisper, inaudible to a person a yard away in a waking or objective condition, may be plainly heard and repeated by a somnambulist five yards away? I should not like to swear to the ratio of these figures as scrupulously exact, but they are approximately correct. Every sense in the somnambulist is on the alert. Every faculty, save one, is drawn to a tension of acuteness. The one faculty which is dormant, and which is not a property of the subjective mind, is that of inductive reasoning. It is just because the somnambulist cannot make use of his inductive reason that he is always open to suggestion. He can reason down from a suggestion to details; he cannot reason back from details to general principles. He can reason deductively; he cannot reason inductively. He can act a part, if you give him the part (suggestion) to act; or if his own auto-suggestion supplies him with the groundwork. He can evolve a system of philosophy if he is in possession of the fundamental principles, and if his education is such as to enable him to give his thoughts expression. But he cannot conduct a controversial argument; he cannot undergo the simplest cross-examination without breaking down; he cannot take the effect and trace it back to the cause; he cannot, in a word, make use of his objective or inductive intellect. He is in a condition of subjectivity, and is open to suggestion. Everything is to him a suggestion. He is guided either by external suggestion or by his auto-suggestion. If he is told to throw himself out of the window, he refuses because his auto-suggestion tells him that such an act would endanger his life. He does not argue about it; he simply refuses; because his auto-suggestion becomes an imperative force. Now when the operator makes these drawing passes with the hands, standing five yards away in the rear of the subject, H. V., the latter distinctly feels the current of air caused by the motion of the hands, and may interpret it in several ways. The current may suggest to him that he is to fall backward; or that he is to gradually rise to his feet; or that he is to become stiff and motionless. The operator is so interested in noting the effect of this experiment upon a subject, tried for the first time, that he forgets just what he intended that subject to do, and accepts



the latter's interpretation of the suggestion as his own. Of course, if the experiment is performed a second time the subject exactly carries out the phenomena exhibited in the first, and so on for any number of times, becoming, in fact, more dexterous and more acute in perception the oftener the experiment is repeated.

Now, if Dr. Lyman would test the truth of this conclusion that the subject, V. H., is guided only by external suggestion in the motion of the atmosphere, or by his previous knowledge of the operator's intention, he must take the same subject, V. H., and devise some experiment which is entirely novel to the latter, and which can only be carried out by the employment of telepathy or thought transference. There must be no previous knowledge on the part of the subject, and there must be no motion on the part of the operator which can serve as a clue or suggestion to the subject. If the professor can produce a phenomenon by a pass, and if the pass is not in itself a suggestion, then his thought must be the suggesting power, and if his thought is the suggesting power, then there is no need of the pass. Therefore, when Professor Lyman, whom I take to be a man of intelligence and a conscientious investigator, produces this phenomenon by his thought alone, we shall be glad to know it, and to examine into the conditions surrounding the test. I have gone at some length into this question, because it is one which will recur a great many times, and I should like to make of this a test case upon the merits of which the theory of external suggestion shall stand or fall. Although one positive result in any direction is evidence of a fact against which a thousand negative proofs may beat in vain, yet I am content at present to expose one of the commonest forms of error into which the student may fall, and will postpone the task of classifying affirmative evidence of mental influence.

---

#### DOUBLE CONSCIOUSNESS.

A correspondent writes:—

"A lady of my acquaintance who was for some years in a delicate state of health, tells me that during that period she had three remarkable subjective experiences. In each instance the

sensations were precisely the same, and the feeling of fatigue which preceded each demonstration was intense. She had thrown herself upon the couch (it was in the daytime) and was endeavoring to rest both mind and body, when for the first time this strange thing happened to her. She was wide awake, but she felt herself being divided into two conscious beings, one of which, having no bodily form, and corresponding to our idea, therefore, of soul or spirit, rose gradually in the air until she looked down from a height of seven or eight feet upon her other self lying on the bed. She was conscious then of two states of consciousness. That is to say, the figure on the bed, sleeping, was recognized by the spirit in the air, and the spirit or soul in the air was recognized by the figure on the bed. The figure on the bed, however, was careless as to whether the spirit returned to her habitation or not; but the spirit was possessed of only one idea, a fear, or feeling of insecurity and a longing to get back to the body. My friend supposes that the time consumed in this experience averaged, in each case, about twenty minutes. What do you make of this?"

It is too interesting to meddle with. Always it seems to me that the application of hard and fast rules for the test of such phenomena is like sticking a pin through a butterfly and displaying it, dead, upon a wall. True, it is still a butterfly, and except that some of the down is brushed off and the coloring is not so fresh, it is still beautiful, but it is lifeless and dead, and it is in all respects a very different insect from what it used to be. So the anecdote that basks in the sunshine of wonderment, flirts with inquiry and flits about in the rare atmosphere of untrammelled fancy is a beautiful thing, and may well be left alone. In two particulars this lady's experience differs from others of the same nature which have been from time to time published. 1. As a general thing the soul or spirit seemed to be tied by a cord to the apparently lifeless body, and was anxious to get away. In one instance, recorded some years ago in *The Review of Reviews*, this anxiety to be free from the body was very marked, and the thought most impressed upon the soul consciousness was, "Oh, if someone would but cut the cord!" 2. The consciousness has always been described as residing in the soul or spirit, the body being clearly seen as clay merely, without thought or mind. This particular

experience is interesting, because there have not hitherto been recorded in such cases desire on the part of the soul to return to the body, a fear for the future, or any care for the friends left behind. In fact, the soul, at this critical time, when absolute separation from the body is imminent, appears to care rather more about itself and its own comfort than in the days when its house of clay was its chief concern.



## BOOK REVIEWS.

In this department of the magazine recent works which are in touch with the line of thought to which expression has been given in this number will receive due notice. An acknowledgment of the receipt of a book from a publisher is not a guarantee that further recognition will be given it. The truths of hypnotism, and its therapeutic possibilities, afford material enough for much valuable fiction; and this special line will merit more than a passing notice.

Books marked with an asterisk, thus, \* are for sale by The Psychic Publishing Company, 56 Fifth Avenue, Chicago, postpaid, at the price published.

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### IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY.

By Henry Wood. 163 pp. Cloth, \$1.25. Published by Lee & Shepard, Boston.

This book has been deservedly popular, and its author has done much to advance the acceptance of his philosophy by a clear presentation of his idealistic thought. There are spots on the sun, however, and the objection to Mr. Wood's process of photographic regeneration is that it appeals only to a limited class of persons. Such suggestions as "God is here," "Divine love fills me," "I am part of a great whole," etc., while indisputably true, do not in themselves appeal to the mass of mankind, especially when each is printed separately in large type upon the page of a book. Too nearly they resemble those melancholy texts which are hung, doubtless with good intent, upon the walls of hospitals and jails. I have sometimes thought that the forcing of the illuminated text upon the attention of the young is directly responsible for much of the irreverence of the age; and the effect of several upon the imagination of the convalescent ward must be to retard recovery. Although this book is in all its parts "a book with a purpose," yet one is content to placidly agree or disagree with the author's theories so long as he clothes them in such graceful language. Whether the ideas set forth are less convincing than interesting to the reader is a question, but the charm of style, polished, flowing and easy, is something which commands admiration. With respect to the cure of disease, the remarkable influence of the mind over the body is more generally admitted now, even by those biased in favor of materialistic thought, than it was in the days when this book was new, but it is impossible for the scientific mind to follow Mr. Wood in his theory of the utterly subordi-

nate part which matter should play in this earth life. It seems to me that as long as the inhabitants of this earth are men and women, with bodies to be fed and clothed, so long will it be necessary to cherish rather than despise the body. If we were spirit only; if hunger and thirst were not real needs of the flesh, then I might say with Mr. Wood that thought is all potent, and that spirit is the only intrinsic reality. With his contention that thought is the great therapeutic agent, it is not necessary to say I heartily agree, and that mental causation is a force of great importance (or more justly, the most important force) in elevating the characters of individuals and uplifting the race is axiomatic. Mr. Wood has curious ideas upon "the projection of will power" in hypnotism, but they are not sufficiently well defined to call for criticism. The book is a charming study, and, I doubt not, has brought comfort to many hearts.

THE NATURE OF DISEASE. By F. M. R. Spendlove, M. D.

The author is a Montreal physician, who has embodied his views on disease in a series of pamphlets, entitled respectively, *The Nature, Cause, Effects, Prevention, and Cure, of Disease*. I have received a copy of the first of the series, and the opening paragraph is not encouraging:

"The population of the earth is estimated at 1,500,000,000, of which eighty-five per cent. are vegetarians and fifteen per cent. eat flesh food. Of the latter, eighty-five per cent. of the females and sixty per cent. of the males are suffering from disease in some form."

The author is an enthusiast upon the subject of vegetarianism; yet it must be apparent to an intelligent schoolboy that his statistics as to the diseased condition of the flesh-eaters of the world are without controversial value in the absence of any positive knowledge of the better showing made by the vegetarians. However, the purpose of the pamphlet is to present and defend the theory, not entirely new, but generally discredited, that health is dependent upon the chemical reaction of the nutrient matter of the cells, the tides of the cells; that the acid or oxygen tide is the tide of cell formation, during which tide the general blood current contains an excess of nutrient material which the cells take up for the manufacture of bioplasm, and the formative process exceeds the degenerative. That there is also the alkaline or carbon tide, the tide of cell degeneration, in which the waste and worn out material of cell dissolution is thrown into the general circulation for elimination from the body; that the degree of resisting power of the organism is high during the acid, and low during the alkaline tide; and that, in short, disease can only be successfully treated by restoring the balance of the tides, and thus removing the foreign matter from the system. During a long voyage from England to the Cape of Good Hope, a Commodore Lancaster, in the year 1600, was able, we are gravely told, to keep his men in good health through maintaining a normal

degree of acidity of the system (acid tide) by the daily administration to each of an ounce and a half of lemon juice. So that a daily dose of an ounce and a half of vinegar, which is just as serviceable an acid as lemon juice, would preserve the health of a seaman during a long voyage! And if a seaman, why not also a landsman? Tut, tut.

## BOOKS RECEIVED.

- CHRISTO-THEOSOPHY, OR SPIRITUAL DYNAMICS. By George Wyld, M. D. 264 pp. Cloth, 3s. 6d. Published by Kegan, Paul & Co., London, England.
- ANIMAL MAGNETISM, OR MESMERISM AND ITS PHENOMENA. By William Gregory, M. D., F. R. S. E. 254 pp. Cloth, 5s. Published by George Redway, London, England.
- ANOMALIES OF REFRACTION AND OF THE MUSCLES OF THE EYE. By Flavel B. Tiffany, M. D. 307 pp. Cloth. Published by Hudson-Kimberley Publishing Co., Kansas City, Mo.



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# THE HYPNOTIC MAGAZINE

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DEVOTED TO

An Investigation of the Science of Hypnotism: Its  
Uses and Abuses: and Its Therapeutic  
Possibilities.

"PRACTICE AND PRECEPT."

Edited by

SYDNEY FLOWER

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## AN AFTER-DINNER SPEECH.

BY THE EDITOR.

I have many things to say to you, my readers, and since the manner of the saying is intended to be as original as the matter, there can be no more appropriate place to unburden myself of that which is on my mind than this first page of the reading matter; for, if I wrote within the advertising portion of the magazine, the speech would be lost in the binding of the numbers at the end of the year, which would be a loss irreparable.

I am your editor, but I am not of those who believe that the province of the editor is solely to edit. On the contrary, it is my firm belief that the editor who suffers himself to be effaced (who fails to stamp with his own personality, good or bad, the journal he conducts) is a failure. The editor should be the power on, not behind, the throne. He should direct, not reflect, the popular voice. If, as occasionally happens, one among his readers differs from him, and lifts his voice in protest, the editor should remember that the unruly one has a right to be heard in proportion to the size of the magazine. Thus, if a reader of the Hypnotic Magazine, which has an issue of 2,000 copies monthly, should object to my expressed views, I should consider that he had the two-thousandth part of a right to be heard, and should incline mine ear accordingly. If the whole two thousand rise in protest, then the editor had better give way, for his world is not prepared to listen. Now although I grant that each one of you has this right to be heard, I must entreat you to confine your correspondence to matters relating to, at least, some form of subjective science, whether you call it hypnotism, psychology, christian science, or spiritism. I cannot privately advise, even when a stamp is enclosed for a

reply, as to the speediest cure for an in-growing toenail; nor do I think my advice would be followed if given. I cannot give passages from Isaiah corroborating the theory of the immortality of the soul, and I do not think that Isaiah's opinion should carry special weight for or against the question. I cannot deal with the silver question, because I know nothing whatever about it, and the words "sixteen to one" are as meaningless babble in my ears. Finally, I am not an authority upon the selection, or arrangement, of baptismal names for children. It is not that I am unwilling; it is simply that my time is otherwise occupied.

I am editor, business manager, proof-reader, publisher and proprietor of this magazine. I am also manager of the Psychic Publishing Company, and although it may be objected that this company publishes very little, I contend that it has an existence, and consequently has a claim upon my attention. So far as I can see I am everything but printer and office boy. Probably there never was an editor who edited so little, or a publisher who published so seldom, as I. The position is unique, and is not without the interest which attaches to the original in any form.

You will understand, therefore, that I am not altogether a man of leisure; and you will oblige me by sticking as closely to business in your communications as possible.

With respect to the business management of this magazine, you will see that the advertisements which appear in this number are attractive and well designed. I expect you to read these advertisements, because they are printed with that end in view. I do not intend to refuse any clean advertisement which may be offered me. I draw the line only at the vulgar and the vile. For instance, I will not give publicity to such announcements as "Bob's the Square Hatter." Not because I have any quarrel with Bob, or doubt his integrity, but solely because he must permit me to clothe his doubtless well founded assumption in language more convincing to the readers of a high-class magazine. But if any amiable magnetic healer wishes to inform the public that he is prepared to do so and so, for such and such a sum, I do not propose to close these columns to him, merely because I do not think he knows what he is talking about. 1

do not believe in magnetism; but others do, and because of that belief, they may receive benefit. If this magazine is designed to teach one thing more than any other, it is that self-reliance, or auto-suggestion, is the only prop worth leaning on, and the sooner my readers learn to rely upon their own judgment, and to discriminate between the true and the false, even in advertisements, the better for them. I wash my hands of the matter. I will not bolster up an advertisement with an echo of its merits in the editorial notes. It seems to me that my responsibility ends when I have selected and printed the advertisement; if the matter it contains is worth reading, it will be read, and remembered. If it is not worth reading, the editorial note is worse than wasted.

You will oblige me by mentioning when you write to advertisers that you saw their advertisements in the *Hypnotic Magazine*. It will be well for you to write in any case whether you intend to purchase or not, and so inform them, in order that advertisers may know that their announcements are read by the public, and that the feeling of confidence engendered thereby may result in the continuity of the advertisement.

Concerning the manner of the teaching in these pages I would say this: Those who write for this magazine may be serious, or gay, as their habit is, but if they are inclined to be gay, I trust that the rôle will be well taken. I know of nothing more painful than the attempt of a usually serious individual to be sportive. I shall look to you to make this magazine a success. You are getting very good value for your money, and, on the other hand, I am very far from complaining. The October issue was out of print in two weeks. The December issue will, if the demand warrants it, be increased to 4,000 copies. I hope to reach 10,000 by March, with your help. With regard to sample copies, it is right that they should be submitted to possible advertisers; it is not right that they should be sent to possible subscribers. If you intended to buy a suit of clothes from a man you would hardly expect him to present you with the waistcoat on approval. If you want a sample copy of this magazine you can buy it from any bookseller. I will not send it you for nothing.

It is a debatable point whether it is advantageous or the reverse that the leaves of a magazine should be cut before it is sent out. This is a matter which subscribers may settle for themselves. The Book and Newsdealer of San Francisco, which is an authority upon matters concerning the book trade, is of opinion that an uncut magazine is a mistake. I have seen a trimmed copy of this magazine, however, and it is my belief that the trimming reduces the width and breadth too much, and destroys the majesty of the cover. I leave the question in your hands. If two-thirds of the annual subscribers notify me by postal card that they would rather have the magazine trimmed, trimmed it shall be.

I am very pleased that we have had this opportunity of coming to an understanding upon various points of mutual interest, and beg you to bear in mind that the success of this magazine is in your hands, and the more subscriptions you send in the better will be the article turned out.



THE  
HYPNOTIC MAGAZINE.

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NOVEMBER, 1896.

No. 4.

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HOW I BECAME CONVINCED OF THE TRUTH OF  
TELEPATHY.

BY THOMSON JAY HUDSON, LL.D.,

AUTHOR OF "THE LAW OF PSYCHIC PHENOMENA," "A SCIENTIFIC DEMONSTRATION  
OF THE FUTURE LIFE," ETC.

I have been asked to tell the readers of the Hypnotic Magazine how I became convinced that man possesses the power to communicate thoughts to his fellow man otherwise than through the recognized channels of the senses. I could answer that question very easily and truthfully by saying that I am credulous enough to accept and believe human testimony. When thousands of otherwise reputable men and women declare that they have experienced the phenomenon and witnessed it in others; and when hundreds of men, whose reputation for probity and scientific attainments is international, aver that they have experimentally reproduced the phenomena of telepathy, I confess that I am very much inclined to believe what they say. When a great society\* is organized for the sole purpose of scientifically investigating such phenomena, and I find that its active workers comprise some of the ablest scientists and most careful and

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\*The London Society for Psychical Research.

conscientious investigators in the civilized world, and when that society publishes two large volumes† containing more than thirteen hundred pages of testimony to the fact that telepathy exists as a power of the human mind, I confess that I am prone to be "convinced of the truth of telepathy." I know that it is unscientific, very, to be so credulous; for I have been so informed by some very able scientists. I know that it is considered to be scientific heresy to believe human testimony on such subjects; and I have been informed by members of the Society for Psychical Research that I have been guilty of such heresy in that I have believed the testimony of that society and have generalized from its published facts, instead of spending a lifetime in finding out whether they told the truth or were engaged in a gigantic conspiracy to impose upon the credulity of mankind.

I do not mention this in any spirit of complaint or fault-finding, for I cannot but realize that in times past it was very unsafe for any scientific investigator of psychic phenomena to accept human testimony on that subject. The tales of devils, demons, ghosts, hobgoblins, witches, visions, dreams and presentiments, with which old women and nurses were in the habit of entertaining the good children, and securing the obedience of the refractory, were fair samples of the material with which, at the threshold of scientific inquiry on the subject, the investigator of psychic science had to deal; and it is obvious that, under those circumstances, the old rule that human testimony should not be received was indispensable.

But when such world-renowned scientists as Professors Coues, James, Gates, Crookes, Wallace, Sidgwick, Myers, Podmore, Hodgson, and hosts of others of equal capacity for accurate observation—when such men declare that they have experimentally demonstrated the existence of that and cognate psychic powers, I am forced to the conviction that the old rule may now be somewhat relaxed. That is a question, however, which each investigator must determine for himself; and I am not disposed to find fault with anyone who chooses to adhere to the old rule and to waste a lifetime in reproducing phenomena which have been witnessed and verified by thousands of ac-

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†Phantasms of the Living.

curate and conscientious observers. But I do say, nevertheless, that as long as every student of experimental psychology adheres to the notion that in order to be considered "scientific" he must personally conduct every experiment from which he deduces a conclusion, there will be little progress made in psychic science. If the physical sciences had been investigated on that principal we would still be riding in stage coaches and nine-tenths of all the appliances of modern civilization would be still unknown. If the science of electricity, for instance, had been so studied, Edison would have commenced his studies by fumbling with lodestones, producing static electricity by rubbing sticks of sealing wax upon the seat of his pants, and possibly by this time he might have reached the kite-flying experiment of Franklin. Certain it is that he would have reached the stage of senile decrepitude before he could have experimentally verified a one-hundredth part of the conclusions of his predecessors; and he would have died of old age and disappointed ambition before he would have dared to make an original experiment or generalization.

If substantial progress in psychic science is ever to be made it must be by adopting the same methods which prevail in the development of the physical sciences. That is to say, some credit must be attached to the declarations of competent observers. We must take something for granted. We must begin where our predecessors left off. We must take advantage of their discoveries and explore new domains, instead of perpetually traveling in their old pathways for fear that they have been lying to us about the topography of the realms they have explored.

I must be understood now as giving fatherly advice to those who are just entering the field of psychic investigation. I confess that I did not dare to follow the advice I now give, for the simple reason that I began before psychic phenomena had been scientifically investigated by competent observers who were known to be trustworthy. I did not, however, waste much time in repeating experiments after becoming satisfied of the verity of any particular class of phenomena; for I investigated for the sole purpose of satisfying my own mind, and not with a view

of converting others. I investigated by classes of phenomena, and, having demonstrated to my own satisfaction that one particular class of phenomena could be produced without fraud or legerdemain, I dropped it and proceeded to another class, and so on till I had practically covered the whole psychic repertoire.

I may be pardoned by some of my readers for remarking, in passing, that when I began my investigations I had no theory of causation or hypothesis to sustain. I simply desired to know the truth as to the verity of the alleged phenomena; and if I know my own mind I was free from prejudice for or against any then existing hypothesis. What followed is tolerably well known, and need not be discussed in this connection. I may remark, however, that, like every other honest investigator, I was hoping to be able to formulate a working hypothesis which would account for all the facts; and I early became conscious, in a vague, general way, that the phenomenon of telepathy, if it could be proven to exist, must be a factor of supreme importance in any theory of causation that could be formulated. To those who are acquainted with my subsequent writings it is superfluous to say that I found my conjectures to be correct; and that telepathy actually marks the border line between the realms of science and superstition.

I therefore applied myself to the task of investigating that phenomenon, with a firm determination to know the fact of the existence of that power if it existed. To my surprise and gratification I found the task to be a comparatively easy one when I came to know something of the conditions necessary to be observed.

I have not space to devote to the recital of the many failures which I encountered, nor of the partial successes which might be relegated to the domain of coincidence, nor of the complete successes where the element of human veracity constituted a factor in the case. I will, therefore, briefly state, not "how I became convinced," but how I came to know, "of the truth of telepathy."

The first conclusive test obtained was through the instrumentality of a lady whose husband is a professional hypnotist—Prof. Carpenter of Boston. Prof. Carpenter is a careful, con-



scientific operator, and had trained his wife's psychic powers to a high state of proficiency. I had frequently seen exhibitions of her powers at private entertainments before I obtained her consent to give me an opportunity to conduct the experiments myself in the absence of her friends. I invited two eminent scientists of the ultra skeptical variety to be present and assist.

Having partially hypnotized the lady I procured from a store near by a pack of common playing cards. One of the gentlemen present opened the pack and thoroughly shuffled the cards and handed them to me. Previous to this, however, I had thoroughly blindfolded the lady by folding a pair of kid gloves into pads of convenient size, placed them over her eyes, and drew a folded silk handkerchief over the pads and around her head, tying it tightly and securely in place. Each of the gentlemen present carefully examined the condition of the pads and handkerchief, and each declared himself perfectly satisfied that it was simply impossible for her to see either through or under the dozen or more thicknesses of material with which her eyes were bound. It was, in fact, a physical impossibility for her to open her eyes. Enjoining strict silence on the part of all present, I then shuffled the cards without looking at them, and, standing partly behind her chair, so as to be out of the range of her vision even if she had not been blindfolded, I drew a card from near the center of the pack, and, after having exhibited it to the gentlemen present, placed it in her hand. She immediately pressed it against her forehead and at once correctly named the card. I then handed her a dozen others in rapid succession, and she made not a single mistake. One of the others then took the pack and repeated the test until he was satisfied that there was no collusion, discoverable at least, between the lady and myself. Half the pack had then been exhausted, and so was the lady by that time, and the seance was closed.

After this I had many seances with the lady, sometimes with only one or two present, and sometimes in the presence of a large party. But I do not remember of more than one or two failures, and they occurred after she had become weary.

I should remark in this connection that when I first began

my experiments with the lady she was credited with possessing "clairvoyant" powers. That is to say, no distinction had then been clearly drawn between clairvoyance and telepathy; and every phenomenon involving the perception of a fact not cognizable by the senses was called "clairvoyance." I soon discovered, however, that there was a clearly marked distinction between clairvoyance, that is, independent clairvoyance, and telepathy. In conversation with Prof. Carpenter I learned that his wife sometimes made a mistake in describing the first card or picture handed to her, and that upon handing her a second card or picture she would accurately describe the first; and on handing her the third she would correctly name the second, and so on through a long series. Having witnessed several such performances I discovered that when she made a mistake it was when no one had seen the card previous to its being handed to her. I also noted that she would sometimes place the face of the card against her forehead, no one having seen it, and would fail to recognize its character; and then she would turn the card over, the back to her head and the face to the audience, when she would immediately name the card with accuracy. I then made a series of tests with this lady and others, and found that in no case could the card be correctly designated when no one in the audience had seen it. If I was alone with the percipient, and handed him or her a card without looking at it, it always resulted in failure; whereas the same percipient would instantly give the correct answer when she could read it in my mind.

It was thus that I learned to doubt the existence of the faculty of clairvoyance, properly so called; and after the lapse of many years of patient observation, I have still to witness the first phenomenon that has a tendency to convince me of the existence of the power of independent clairvoyance. I do not say that it does not exist. I do not know. But I do say that I have seen nothing that could not be referred to telepathy for a full and complete explanation.

Having concluded the series of experiments above mentioned, I determined, if possible, to develop the faculty in my own mind, at least far enough to resolve any lingering doubt

that might be unconsciously entertained. Accordingly I caused myself to be securely blindfolded in presence of my family and two or three trustworthy friends, and instructed them to draw a card from the pack, place it on a table, face up, and in full view of all but myself. I enjoined absolute silence, and requested them to steadily gaze upon the card and patiently await results. I determined not to yield to any mere mental impression, but to watch for a vision of the card itself. I endeavored to become as passive as possible and to shut out all objective thoughts. In fact, I tried to go to sleep. I soon found that the moment I approached a state of somnolency I began to see visions of self-illuminated objects floating in the darkness before me. If, however, one seemed to be taking a definite shape it would instantly rouse me and the vision would vanish. At length I mastered my curiosity sufficiently to enable me to hold the vision long enough to perceive its import. When that was accomplished I saw,—not a card with its spots clearly defined—but a number of objects arranged in rows and resembling real diamonds. I was finally enabled to count them, and finding that there were ten of them I ventured to name the ten of diamonds. The applause that followed told me that I was right and I removed the bandage and found the ten of diamonds lying on the table. The vision was symbolical merely; but no other possible symbol could have conveyed a clearer idea of the fact as it existed.

I then suffered myself to be blindfolded again, and in a very few moments I saw a vision of a single heart spot floating before me. I named the ace of hearts, and I was right. Another card selected was the five of spades, but I named the five of clubs. The mistake arose from my own obtuseness in not being able to interpret the element of symbolism in the vision. I saw five spots arranged as on a card, but I could only see the stem end of each spot; the other end being thrust into the darkness, so to speak, leaving a little less than half of each spot visible. Now, the stem end of the club spot is precisely the same as the corresponding end of the spade spot; and I was stupid enough not to be able to see that the fact that the point of each spot was concealed was obviously a symbolical

representation of spades thrust partly into the earth. This was the only mistake that I made out of five cards selected for my individual benefit. Others of the company tried the same experiment in the same way, and each one scored a sufficient number of successes to demonstrate the truth of telepathy.

Since that time I have seen hundreds of experiments tried neither more nor less wonderful and conclusive than those I have mentioned. I will relate one more tried by myself merely because it is a little outside of the beaten track of experimental telepathy, although the principle involved is exemplified in thousands of instances where it is not generally recognized. Those of my readers who are familiar with my published works will understand the full significance of the remark when I say that I have held, and still hold, that telepathy between relatives and friends is constant; and that a telepathic message can be conveyed from one to another through an indefinite number of persons, just the same as an oral communication can be transmitted from mouth to mouth until the origin of the message is lost sight of. Telepathy, be it remembered, is the means of communication between subjective minds, and hence the content of a telepathic message is rarely elevated above the threshold of normal consciousness. This only happens when the percipient is a psychic or is temporarily in a partially subjective state or condition. Hence it is that a telepathic message may be conveyed from the subjective mind of A to the subjective mind of B, and from B to C, and so on, unconsciously to all concerned, until some one of the number comes in contact with a psychic—a mind reader—when the message will for the first time rise above the threshold of the normal consciousness of the psychic and thus become known to all concerned. In other words, to reduce the proposition to its lowest terms: If A can communicate a telepathic message to B, it follows that B can communicate the same message telepathically to C, and by the same means C can communicate it to D, and so on indefinitely. It was to confirm this proposition that I made the experiment which I am about to relate, although it is all but self-evident that the proposition is true.

Two or three years ago a traveling telepathist visited Wash-

ington, and gave a series of public exhibitions of her powers. I did not attend the performances until after the events happened which I am about to relate, and I had never seen nor heard of the company before their visit to Washington. A friend of mine, a leading lawyer in the city, attended the first performance, and came to me the next morning full of wonder and astonishment, and requested me to go with him the next night. I refused, but proposed a test which would eliminate all possibility of trickery, legerdemain, or collusion. I learned from him that the husband of the telepathist hypnotized and blindfolded her, placed her upon the stage, and then distributed tablets among the audience, requesting them to write questions and sign their names, and then fold the slips of paper, place them in their pockets, and await results. This being done, the lady would call the name of each one in turn, state the question asked, and answer it. The husband would then ask for the slip containing the question and read it to the audience; and in each case the lady was found to be right as to the name and contents of the message. Of course all this might be accounted for on the supposition that the lady was in collusion with the writers of the messages; or that the tablets bore the impression of the writing and that a confederate had some means of conveying the information to her. To eliminate all such possibilities I requested my friend to attend the next performance and write, on a leaf of his own notebook, the following message:

"A friend of mine has given me the name of a playing card. Please tell me what it is." (Signed.)

I then said to him: "I am now going to give you the name of the card by means of telepathy only. I will not state its name to you or to anyone else by any objective means whatever until you obtain the lady's answer."

My instructions were followed to the letter, with the following result: The lady called the name of my friend and stated the question correctly; and then said: "I cannot see the card clearly; but it is red; I feel sure that it is a diamond," or words to that effect. She tried faithfully to ascertain the exact denomination; and finally her husband explained that she was very tired and in that state could not see clearly. He then prom-

ised to again hypnotize her when she was rested and send the answer by mail. He kept his promise and stated in his letter that his wife still had some difficulty in seeing the card clearly; but was under the impression that it was the nine of diamonds.

When the letter was received and before it was opened I divulged to my friend the name of the card I had thought of. It was the ten of diamonds.

I have little to add to the above recital. It is obvious, however, that the evidential value of the lady's answer is fully as great as if she had said that it was the ten of diamonds instead of the nine. When one cannot see a card quite clearly enough (either objectively or subjectively), to distinguish between the nine and the ten spot, the evidential value of the answer is manifestly of the highest order if either one of the two is named.

It seems probable that the difficulty which the lady encountered in seeing clearly was enhanced by the fact that my own psychic training has been limited to the experience herein related, and my friend has had no training or experience in that line whatever. He is a hard-headed lawyer, full of common sense, honest as the sun, strong and vigorous in body and mind, free from nervous symptoms, and altogether about as unpromising an agent as could have been selected for the conveyance of a telepathic message. Whether these facts operated adversely or not is a question which cannot be determined with certainty until we know more than is now known of the underlying principles governing the production of the phenomenon of telepathy.

In conclusion I desire to say that telepathy is, all things considered, the most important factor in psychic science; for it affords a full and complete explanation of the great bulk of all that is mysterious in psychic phenomena. And it is not too much to say that if that factor should ever be eliminated from the science of experimental psychology, the observable phenomena which have puzzled the brains of mankind from time immemorial, will again be relegated to the domain of doubt and superstition.

## HYPNOTISM AND CRIME.\*

BY W. XAVIER SUDDUTH, A. M., M. D., CHICAGO.

The wide difference of opinion regarding the relationship of hypnotism and crime existing in this country and Europe has long been a matter of comment. Prominent authorities on each side of the water, with but few exceptions, reject the idea of the possibility of successful criminal suggestion under ordinary circumstances, while many European writers freely admit and deplore the supposed possible misuse of this new-old force for criminal ends, although they cite no well-authenticated cases to prove their fears. The latest effusion (no other word will express the character of the article) upon the subject is a purported interview with Dr. Luys of Paris, who is made to say:

"The dangers are simply appalling, and I see no way in which they can be mitigated, although I have studied faithfully. Within a year hypnotism has three times appeared in evidence in murder trials in Europe—once in France, once in Germany, and once in Belgium. In all three trials the fact that hypnotism might have been used for the commission of the crime, was well established, whether or not it was proved that it actually was used. In England it has thrice appeared, once in a case of burglary—jewel robbery by a young woman of family and position, and here the case was well established—once in a case of criminal outrage, and once in a case of forgery and misappropriation of funds. In America it has been even more persistent in its determination to show that a new element has been introduced into our social life—a lawless, uncontrollable element, working horror so secretly that to expose is hopeless."

Here the interviewer cited the cases of the murder of Katherine Ging near Minneapolis, the ruin of Mabel Briggs and Alma Leonard at Eau Claire, Wis., the celebrated Kalb case at Columbus, Ohio (I am quoting the reporter's phraseology), the murder of Thomas Patton by Tom. MacDonald, who was at the time under the hypnotic influence of Anderson Gray, at Conway,

\* From the Bulletin of The Psychological Section of the Medico-Legal Society.

Kansas, and who so clearly established this influence that he was acquitted, although he admitted doing the killing, while Gray was convicted and condemned.

It will be observed that the opinion of Dr. Luys regarding the connection of hypnosis to the alleged crime is strengthened in a direct ratio with the increase of distance between the place where the crime was committed and his place of residence. It is a case "where distance lends" positiveness "to the view." In the three cases related as occurring on the continent he is made to say:

"The fact that hypnotism might have been used for the commission of crime was well established, whether or not it was proved that it was used."

Then the scene shifts across the channel and there "the case was well established." It, however, remains for America, proud America, to demonstrate the terrible possibilities of this "lawless, uncontrollable element, working so secretly that to expose is hopeless." Let us see upon what he bases his assertion. Of the "celebrated" Kalb case of Columbus, Ohio, I never heard, and the Briggs-Pickens case has long ago been "Nolled." The self-confessed murderer of Katherine Ging is serving a twelve years' sentence, and the principal in the case, Harry Hayward, failing in an appeal to the Supreme Court to set aside a death sentence, has expiated his crime upon the gallows. The case of Gray-Patton and MacDonald, when run down, was found not to have hypnotism in it.

A detailed report of these cases is as follows: In regard to the Hayward-Blixt-Ging case I am especially prepared to speak, as I resided in Minneapolis at the time of the murder and attended the trial in order to make a psychological study of the principal in the case. Hayward undoubtedly possessed a strong influence over Blixt, but the latter never claimed it was hypnotic. Nor was the plea entered in defense; in fact, he made no defense, but pleaded guilty and threw himself on the mercy of the court. He said that Hayward first induced him to set fire to a barn, paying him therefor a certain sum, then he offered him two thousand five hundred dollars to kill Miss Ging, and finally, when he found that his courage was failing, drugged him with whisky



in order to nerve him up to doing the deed. It is true that a self-constituted attorney for Blixt did give it out that he intended to set up a hypnotic theory in defense, but he never had the chance, as Blixt strenuously held to his first confession, and himself denied any hypnotic influence whatsoever. A traveling hypnotist was, however, called in to see Blixt, and, while he did not try to hypnotize him, he expressed the opinion that he could be hypnotized. So this case falls to the ground.

Dr. H. A. Parkyn, Chicago, was in the town where occurred the famous Briggs-Pickens case, which has now passed into history as one of the greatest farces ever produced in this country. In answer to the question as to how much truth there was in the claim set up by the girl in the case, he said:

"This Eau Claire case was nothing more or less than one of hysteria, unless, as some Eau Claire folks intimate, it is a case of original sin. Edna Mable Briggs, who, in the parlance of the telegraphic bulletins, is a young woman of rare 'culture and beauty,' is a rather ungainly and plain looking girl, subject to hysteria. She was in the habit of playing on the guitar in company with young Assigal Pickens, a fast friend of hers. When she and her girl companion, Alma Leonard, first returned after their two days' absence from town they said nothing about hypnotic influence. But when people began to talk about them, and shun them, the girls found it necessary to hunt up an excuse for their absence from the city and to account for their presence in the place where they were found. The Briggs girl knew something about hypnotism; she is shrewd, sentimental and hysterical. There is no evidence of any hypnotic influence in the case, while there are scores of facts pointing to it as a trumped-up charge. No one in Eau Claire, who is acquainted with the facts, believes that hypnotism had anything to do with the escapade."

The case hung fire in the courts for a considerable time, the prosecuting attorney not being ready to bring suit and also apparently unwilling to dismiss the case. In the meantime an election occurred and he failed of re-election; just how much this fiasco had to do with the case I am unable to state; at any rate one of the first acts of his successor was to Nolle the case, and thus ends number two.

In the third case, that of Gray-MacDonald, which the interviewer says, "went to a decision," the word hypnotism never oc-

curred in the trial or appeared in the brief, except to deny its relation to the case, as will be seen by a perusal of an accompanying letter and abstract of brief.

Wellington Co., Kan., April 25, 1895.

My Déar Sir:—I am in receipt of your letter of the 23d inst. The word hypnotism was not used in the case of the State vs. Anderson Gray. I have issued no manifesto, I have tried to answer all letters (which have been numerous), and have at all times said that the hypnotism story was a fake; also the statement that Gray had been granted a new trial is untrue. His case was argued at Topeka and brief submitted on March 7, and an opinion will probably be handed down about April 1 (the decision has since been given to the public and has no hypnotism in it). I have mailed you under separate cover our brief, which will give you a short statement of the fact by which you will see there is no hypnotism. Yours truly,

[Signed]

H. L. WOODS, County Attorney.

The accompanying brief above referred to, submitted to the Supreme Court by the Attorney General Dawes and County Attorney Woods, makes no pretense of charging Gray with hypnotic influence, but charges him with being principal in the murder, and accessory both before and after the fact. The brief relates how Gray, the defendant, and Patton, the murdered man, were enemies; how Gray employed MacDonald and wife to work upon his farm; how Gray stirred up a quarrel between Patton and MacDonald by lying to both of them, and alleging how each had threatened and libeled the other; how Gray armed MacDonald with a rifle and had him practice at targets to get ready for Patton's threatened visit, secured an ambush for MacDonald, and promised to employ an attorney and provide money for defense and escape. In short, Gray's part throughout was that of accessory and principal, and as such he was convicted by the jury. The only reference to hypnotism in the brief is as follows:

"A sensational newspaper reporter startled the world by reporting that in this case Gray had hypnotized MacDonald, and that hypnotism was the defense pleaded and allowed, and that upon that theory the case was tried by court and jury; an absolutely false report, and purely a product of a most imaginative brain."

It would be interesting to follow up the other cases in the article in order to clinch the argument; it is not, however, neces-

sary, as the writer of the article does not lay particular stress upon them, but depends upon his American cases for his opinion; therefore, we are warranted in the inference that they also are of the same material "as constitute dreams," and are of equal unreliability with the American cases cited.

So much for opinions based upon cases reputed to have happened in real life. The difference of opinion, however, is based upon laboratory experiences, in the main, for no operator has, as yet, published any actual criminal cases as the result of his suggestions, although many laboratory cases have been reported. Let us see whether or not it is possible to ascertain the cause of the discrepancy in belief (for that is all it amounts to) alleged regarding the criminal possibilities to lie in hypnosis.

In order to intelligently discuss the subject, it is essential that we first inquire briefly into the nature of hypnosis. In its simpler manifestation it is a modified form of natural sleep, artificially induced, but in its more complex form it compares to the abnormal condition of natural sleep known as somnambulism. It is also the natural precursor of ordinary sleep.\* This is proven by the fact that subjects after being thoroughly hypnotized, if left to themselves even for a brief space of time, will pass into a natural sleep, from which they awaken as from a nap with all the expressions of drowsiness and temporary loss of memory as to surroundings and events, that is evidenced by persons who have slept under ordinary circumstances.

This fact necessitates that, in order to keep in touch with his subject, the operator must keep up a continual line of suggestion, otherwise he loses control of the subject. Notwithstanding his apparent loss of consciousness a person in the hypnotic state is perfectly conscious of his condition. He is possessed of what is termed a double or dual consciousness. He knows full well that he is doing the bidding of another, but so long as the suggested acts do not shock his sense of propriety, and come within the bounds of physical possibility, he will attempt their performance, because he realizes that he is playing a part in an experiment, and is anxious to add his mite to the sum total of

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\* Hypnosis may precede, succeed, or be coincident with, sleep. There is no fixed law to govern this point.—Ed. Hyp. Mag.

knowledge upon the subject; nevertheless, he is as free a moral agent to follow the dictates of conscience as he is in the waking state. He obeys only in so far as the suggested acts do not antagonize the moral standard he has set up for himself; any suggestions that seriously affront his moral nature, if persisted in, will cause him to awaken. Criminal or immoral suggestions made to a moral subject meet the auto-suggestion arising from his own conscience and confusion is created in his mind. His indecision is only too apparent in the helpless expression on his face, and his incapacity to originate any line of procedure in the premises, and he simply remains passive, that is, does nothing.

While it is true that post-hypnotic suggestions can be given to a susceptible subject in the hypnotic state to be carried out at some future time, yet the suggested acts or act must be in harmony with his own idea at the time they are given, as any suggestion given in the hypnotic state that would be repugnant to the subject in the waking state would invariably fail of consummation.

The question of successful hypnotic criminal suggestion turns therefore on a point of morals, even as it does in the waking state, and with a lessened possibility of success, for the reason that in the hypnotic state a subject seems to lose to a greater or less degree his sense of material relationship, and cupidity and passion are less easily appealed to. The mind is passive, not active, and the operator must supply the motive and the physical incentive as well. Even when the suggested act does not cross the subject's ideas of right it many times fails of consummation by reason of this same law of inertia. The tendency to pass into a condition of natural sleep is ever present, and the close relationship to natural sleep is a point of great interest. Professor James of Harvard says, "that we all probably pass through the hypnotic state in going to sleep every night." To define hypnotism simply as "induced sleep" is, however, to limit the condition; it is that and more. It is a condition in which the individual is oblivious to outward surroundings, in the main, but with quickened power of susceptibility to suggestions from the hypnotizer. It is a concentration of the mind of the individual upon some one line of thought or phenomena to the ex-

clusion of all others. It is not essential that the subject should present all phenomena of sleep; the eyes may remain open and the person be in a complete hypnotic state, obey all direct commands with precision, and yet be wholly unconscious as to what has happened when he is roused to consciousness. The mind may be compared to an automatic, self-registering machine that receives ideas, tabulates and carries out motor-impulses that are suggested to it through the senses. For the sensorium to receive and apply the suggestion, however, the latter must be of a character that is within the understanding of the individual. To give commands in a foreign tongue is to invite failure, and the suggestion of thoughts to a hypnotic subject foreign to his ideas of right and wrong will meet with equally negative results.

Constant repetition may, as in all things, educate the individual in the premises, but, as we have said before, it is very difficult to overcome preconceived ideas. The personality of the individual is not materially altered in hypnosis; it is only modified; partially dominated, if you please, by the will of another for the time being, but only so far as his own ideas are not seriously crossed. Any strong countercurrent of ideas will break the relationship and arouse the individual from the hypnotic state. Faith in the ability and the good intentions of the operator is an essential element in hypnotism, and the sensational stories that go the rounds of cheap literature regarding theft, arson and murder committed in the hypnotic state, by reason of the state, are the creations of diseased or ignorant minds, as we have shown in the beginning of this article. Unless a person is any or all these at heart, he can no more be made so in the hypnotic than he can in the waking state.

In considering this subject it must be remembered that there are people in this world who are negatively honest, virtuous, and generally well-behaved, people who are good because they have never been tempted to be bad. Such persons tempted either in the waking or hypnotic state might or would fall simply because they had no indwelling force of character. Such persons are only safe in a cloister or behind prison bars.

In discussing the possibility of successful criminal sugges-

tion, Mr. Thomson J. Hudson, of Washington, D. C., says in the *New York Medical Journal*, of January 26, 1895:

"It is purely a question of moral character. A criminal hypnotist in control of a criminal subject could undoubtedly procure the commission of a crime under exceptionally favorable circumstances, but a criminal hypnotist would simply waste his energies in hypnotizing a criminal subject; for a man of that character could without doubt be just as easily manipulated in his normal condition. Be that as it may, the fact remains that when a man sets up hypnotism as a defense in a criminal trial he proclaims himself a criminal character."

I would go somewhat farther and say that, given a criminal operator and a criminal subject, or even a subject with no fixed moral principles, and criminal suggestion is possible in the hypnotic state, as also is the post-hypnotic suggestion of criminal acts. But while it is possible it is not feasible, because with such subjects nothing is gained, as suggestions could be better given in the waking state, when the individual is possessed of all his reasoning powers, and by conference can assist in planning the details necessary for the successful carrying out of the crime.

The question of responsibility is purely a hypothetical one, as no cases of criminal hypnotic suggestion have come up for adjudication in this country, nevertheless, having admitted the possibility of successful criminal suggestion it devolves upon us to briefly discuss the question from its medico-legal aspect. In doing so I have taken the liberty of quoting several prominent jurists upon this point. Mr. Hudson, above referred to, says:

"The first legal question that arises is, How far ought hypnotism to be admitted as a defense when it is pleaded? My answer is that it should never, under any circumstances, be admitted as a defense for one who is clearly proved to have committed the crime. Drunkenness cannot be used as a defense, and there is evidently less reason for admitting hypnotism. In the one case a good man may be so far crazed from liquor as to become, in fact, utterly irresponsible, yet the fact is not admitted as a defense on the ground that he voluntarily rendered himself irresponsible by getting intoxicated. The hypnotic subject should be held to the same rule and for the same reason; for no man can be hypnotized against his will. This is practically the universal testimony of all scientific writers on the sub-

ject. He voluntarily places himself in the power of a hypnotist whom he more than probably knows to be a criminal character, and he should be held to the same accountability for the results as if he had voluntarily 'placed an enemy in his mouth to steal away his brains.' Moreover, as I have previously shown, the hypnotized subject will never commit a crime in that state that he would not commit in his normal condition."

Judge Seagrave Smith, Minneapolis, who presided at the Hayward trial, has this to say:

"As regards hypnotism, all I have to say, is that, as I now understand it—from what study I have made—I do not think that hypnotism should ever stand as an excuse for the commission of crime. I have studied the question considerably, and while I do not pretend to call it wholly fraudulent or anything of the kind, yet I do not consider it a proper or a fitting defense in a criminal action."

Hon. C. D. O'Brien, St. Paul, Minn., says:

"So far, the law has not recognized the existence of any such condition; that is, it has not been satisfactorily proven in any court of justice, to my knowledge, that either the operator possesses the alleged power, or that the subject can be entirely subordinated to the will of the operator to the extent that it is claimed that he can—that is, so as to produce an abnormal condition, in which the individuality of the subject is completely wiped out, and he or she become the mere instrument of the desires or wishes of the operator. Now, I say, the law does not recognize the existence of that condition; therefore, up to this time, there is, so far as I know, no adjudicated case which holds that a defense based upon a theory that a criminal act was committed by one because of and while under the power of hypnotic influence can be sustained. I very much doubt whether such a defense ever will be sustained, because I do not think the law will ever recognize the hypnotic condition as a defense to a criminal act committed by one who claims to be in that state when so committing the crime."

Hon. Charles E. Flandrau, St. Paul, Minn., says:

"As to whether the plea of having been under hypnotic influence at the time of the commission of a crime would be received by a court as a defense, all I can say is to quote a very familiar principle in criminal law, which is that intention is the gist of all crime. No one can be guilty of a crime unless he perpetrated it knowingly. Responsibility for crime depends wholly upon intention. A familiar instance of this principle is the plea of insanity. If the party is insane when the act is

committed, he is not himself, is not impelled by his own reason, but by some delusion that clouds his own mind and destroys his will. So he is not held responsible for his act."\*

On the question of admission of testimony obtained under hypnotic influence, Mr. O'Brien, before quoted, has this to say:

"The entire value of a confession rests upon the circumstances under which it is obtained. It must be voluntary, and not induced by undue influence of any kind. The mind of the party confessing must not be overcome by any influence, such as threats, or hope of reward, or of escaping punishment. It therefore follows that a confession obtained from a person who, it is conceded, was at the time unable to control his own faculties, would be worthless, nor would a person under what is called hypnotic influence be permitted to testify in a court of common law while in that condition, if such conditions were known to the court. If a person suffering under temporary or permanent aberration of mind is disqualified as a witness, so would a person be who was under the influence either of narcotics or intoxicants to such an extent as to affect his judgment. If you can assume that a person can be placed under hypnotic influence and the law should recognize it, it would certainly disqualify that person from testifying in that condition."

On this point Mr. Hudson, also previously quoted, says:

"From a legal standpoint this is a most intensely absurd proposition. Not one of the conditions which give value to human testimony would be present. In the first place, he could not be punished for perjury if he swore falsely; and the instinct of self-preservation would cause him to swear falsely if the truth would militate against him. Moreover, being in a hypnotic state, he would be amenable to control by suggestion, and a cross-examination would utterly confuse him. A cross-examination by a competent lawyer consists largely of artful suggestions in the form of leading questions; and a hypnotized witness would necessarily either be controlled by them, or restored to normal consciousness by a conflict of suggestions. Clearly a hypnotized subject can have no legitimate standing as a witness in a court of justice."

Mr. Hudson, continuing, says:

"The next legal question is as to the admissibility of the testimony of the alleged hypnotic subject in a criminal prosecution of the alleged hypnotist as an accessory before the fact. It is difficult to imagine any legal grounds for the admission of

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\* A judicial opinion which avoids the point at issue in a masterly manner  
Ed. Hyp. Mag.



his testimony at all; for if it is true that he was so deeply hypnotized as to be an irresponsible agent in the hands of the hypnotist, he was necessarily in a state that would preclude the possibility of his having any definite recollection of what happened. Indeed, his whole testimony would be open to the suspicion that he was merely reciting the details of a subjective hallucination. In that case his testimony would be literally 'of such stuff as dreams are made of'—the 'baseless fabric of a vision.' Obviously it could have no more standing in a court of justice than an alleged dream. Consequently, if it is clearly proved that he was hypnotized, his own testimony should be excluded as against the other party concerning what happened during the period of his irresponsibility."

As regards the question raised by Mr. Hudson "that a man who sets up hypnotism as a defense in a criminal trial proclaims himself a criminal character," I shall have to demur and hold with Judge Flandrau that in order to determine his guilt it must be shown that he entered into the compact with criminal intent before he can be adjudged a criminal character. He might be simply immoral, belonging to the class cited where the individuals constituting it, while not criminal, yet were not possessed of any fixed moral sentiments, and hence might be influenced either in the waking or hypnotic state.

Many years' experience with use of hypnotism in laboratory and clinic, upon widely differing classes of subjects, makes me feel safe in saying that under all conditions, when the subject is capable of carrying out a criminal suggestion, he is sufficiently conscious, of his own volition, to decide whether he will carry out the suggestion or not. This being the case and he goes ahead and performs the act, then he comes under the law of intent, and becomes "particeps criminis," an "accessory before and after the fact," and should be held equally guilty with the instigator of the crime. A criminal he surely is, but hardly a "criminal character" in the sense in which I have been accustomed to use the term.

Dr. William Lee Howard of Baltimore, says that "in his experiments he has drawn the line at seduction, arson and murder." I have gone one step farther and repeatedly attempted to induce subjects to make felonious attacks on persons, under the most aggravating circumstances, without securing the least

indication of obedience. For instance, while my subjects would stab right and left with paper daggers, yet when a real dagger was placed within their hands they have invariably refused to use it even when suffering the greatest provocation. I account for this on the ground that a person in the active hypnotic state possesses a dual existence and is perfectly conscious of what he is doing. In most cases he will carry out the expressed wish of the operator, provided it does not affront his sense of propriety or seriously cross his ideas of right and wrong. Many a time have I heard a subject, after coming out of the hypnotic state, remark, "Ah! I knew what I was doing all the time and could have resisted had I wanted to." "Well," I have often replied, "why did you do thus and so, then?" "Oh, there was no harm in it, and I did it simply to please you."

These, so-called laboratory tests, however, are not such conclusive examples of the peculiar mental state of the subject as the cases that occur in actual practice. For several years I have made use of hypnotism in surgical practice, and my experience in this direction leads me to the conclusion that hypnosis is a mental state rather than a physical condition, such, for instance, as ether and chloroform narcosis. Time and again have I had patients, who responded to all the tests of hypnotic anæsthesia before the operation, when called upon to face the actual ordeal come out of the hypnotic state; the fear of the operation being a stronger suggestion than that of the operator. So the subject awakened, obedient to that law of self-preservation which is never set aside even in the profoundest hypnotic state.

As to the possibility of seduction in the hypnotic state, I must again differ with Dr. Howard and others, who hold the view of danger in this line and assert, even as I have stated, regarding the possibility of successful criminal suggestion, that it also turns upon a point of morals. I base my views upon the statements that hypnosis is primarily a mental state and not a physical condition, and that the individual being possessed of a dual consciousness in the hypnotic state is therefore cognizant of his environment and is able to defend himself. In a susceptible subject, not adverse to the act, a courtesan, for instance, I fully believe that sexual intercourse could be had in the hyp-

notic state, and complete loss of memory as to the act be secured on awakening, provided amnesia had been suggested during the hypnotic state. Not only this, but I also believe that the deception might be carried further and the subject be made to see, in imagination, a perfectly innocent person in her room and lay the act upon him. Anyone who would set up a claim of seduction under hypnosis, in my mind, would proclaim herself an immoral person, and the claim would have to stand upon the age of consent laws of the particular state in which she resided. In other words, hypnosis would be no plea, because a truly virtuous woman would resent the least approach toward familiarity in the hypnotic state, even as she would in the waking condition, and if the immoral suggestions were persisted in would awaken.

Results, however, depend upon the individual and the conditions under which hypnosis is induced. Perfectly successful cases of surgical operations have been performed upon virtuous women, under hypnosis, that involved exposure of the person, and even operations upon the generative organs themselves. In these cases the operation was for the acknowledged good of the subject and was performed under circumstances calculated to secure her confidence, otherwise it would have been a failure.

The laboratory tests made in this direction in Europe, and on which foreign writers base their belief of the possible immoral use to be made of hypnosis, are not to be relied upon, for the reason that they are made upon the peasant class, which is notorious for its lack of virtue. The wide difference in the social position of the subjects operated upon in this country and Europe will undoubtedly account for the different results obtained and the consequent difference in opinion existing in the two countries.

In conclusion, let me reiterate my basal proposition. Given a criminal or immoral subject and a hypnotist of like character, and criminal or immoral results may be obtained. But shall a natural force of great potency be condemned simply because it may be occasionally misused?

REPORT OF THE WORK DONE AT THE DAILY CLINIC  
OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

BY HERBERT A. PARKYN, M. D.

The feature of the work during the past month at the clinic has been the number of cases of chronic constipation which have been entirely relieved by suggestive treatment. There have also been a larger proportion of purely mental disorders to treat than formerly, and I have on hand five cases of epilepsy, which are doing favorably, but which I am not yet able to definitely report upon. They must stand over until next month. As I usually begin this report with the case of Miss F., who has been a sufferer from epileptic attacks for many years, I may say that in her case a probable cure has now been discovered. She is finding, in the study of short-hand and type-writing, a field of occupation which takes her thoughts away from herself and her condition; which gives her an interest in the present and an interest in the future; and which helps to develop the forces which alone can successfully resist the threatened attacks—the forces of self-control and self-reliance. I find in every case of epilepsy which comes under my notice that the patient is led to believe that he cannot get along without the assistance of some drug, or the guiding influence of some friend or relation. That is to say, the idea of dependence is impressed upon him just at the time when he most needs his utmost strength of self-reliance. It is the mission of suggestion to remove this idea of weakness, and to substitute therefore independence and self-help. In Miss F.'s case a marked change has taken place in her mental condition since she found an interest in life and placed herself voluntarily upon the same footing as her fellow being.

Mrs. H. E. complained of chronic sick headache for twelve years, accompanied by such obstinate constipation that in all

these twelve years she had only ten natural movements. At the menstruating period she suffered from headache and nausea, which lasted three days. She used three quarts of water daily for an enema. Internally she had made use of every kind of medicine that could be thought of, or prescribed. She came to the clinic without knowledge of the work and declared that she had no faith in it. At her second treatment she reported that the bowels moved naturally after the first treatment, and that her headache was gone. She came four times for treatment in seven days, when I dismissed her case as cured, and during a lapse of three weeks she has had no return of the symptoms.

Miss K. N., aged 34, has been a sufferer for the last four years from general nervousness with anemia, chronic headaches, bad memory, indigestion, dizziness, nasal and laryngeal catarrh, with at times a numbness all over her body; she had consulted six different physicians and received no benefit. However, three weeks' treatment at the clinic, coming three times a week, has made a marked change in her condition. Her constipation was relieved at the second treatment; headache and dizziness removed after the first; nervousness has entirely disappeared, and the catarrhal symptoms are greatly ameliorated. I hope to be able to dismiss this case in a week.

Miss G. complained of an intense pain in the left side of her face and lower maxilla; she was unable to stand the slightest motion of the atmosphere, or internal or external pressure. This condition had been present for about three months. Six treatments at the clinic sufficed to remove every symptom, and the case has been dismissed for three weeks, with no return of the pain during that period.

Mrs. E. J. M., aged 80, has had chronic muscular rheumatism for forty years, her health being otherwise good. The trouble was located in her arms, shoulder and hips. After the first treatment she said she could not feel the pain anywhere. Four days later, at her second treatment, she said that she only felt it slightly in the hips, and was able, without effort, to attend to her duties. Since the third treatment, two weeks ago, the pain has not returned.

Miss H. C. complained of very sensitive eyes, the least light

producing severe pain in them. She also suffered from general nervousness, insomnia and constipation, and was possessed with the fixed idea that her trouble was derived from a badly displaced uterus. She had received this idea from her family physician. After ten treatments the nervousness, insomnia and constipation have been entirely removed, and the sensitiveness of the eyes greatly lessened.

Miss S. K., aged 16, has had dysmenorrhœa since she commenced to menstruate; she has had almost continuous pains in head, back and sides. She believed that her digestion was much impaired and constipation was always present. Her first treatment did not make much impression upon her. She was highly amused at the mode of procedure, but on returning for second treatment reported that her headache had disappeared. Thereafter she became a very willing and excellent patient. She reported, at her third treatment, that constipation and indigestion had been removed, and after she had come to the clinic six times the case was dismissed, cured, she having passed through her menstrual period without the slightest pain. Over a month has elapsed since her case was dismissed, and she is still in perfect health.

Miss W. came to the clinic with a severe pain in the right shoulder, which had lasted for a year, and which nothing had been able to permanently relieve, though she had tried change of climate among other prescribed remedies. The pain had been diagnosed as rheumatism, of the order known as "Pianist's Paralysis." The patient is an accomplished musician, and practices for several hours daily. The pain became so intense, however, after playing for a little while, that latterly she had been forced to give it up. When she came to me she was unable to practice more than an hour a day. Besides the above condition she had a nervous twitching of the muscles of the left side of her face, and a continued shrugging of the shoulders, which became very tiring to her. These symptoms were the remains of a chorea of her younger days. All pain disappeared from the arm after her fourth treatment, and has not since returned. She practices now six or seven hours a day without pain, and without fatigue. The twitching of the face is nearly gone, and the shrugging of the shoulders has been greatly

lessened. After a few more treatments I expect all nervous symptoms to be permanently removed.

Miss R., aged 35, complained of chronic constipation, hemorrhoids, persistent sick-headaches and slight insomnia. The headaches recurred every two or three weeks, and would incapacitate her from attending to her duties, by confining her to bed. The hemorrhoids were very troublesome and the bowels required constant relief, either by the assistance of purgative medicines or enema. Three months have elapsed since the patient's first treatment at the clinic, and during that time she has had but one headache, which returned in the early part of her treatment, was very slight and lasted but a day. Since then she has occasionally felt a sensation in the head about the period when her headaches usually occurred, but she has been able to control the feeling herself, and has not lost a day from her business. The constipation and hemorrhoids disappeared after a few treatments, and have not since returned. The insomnia was speedily removed and the headaches are now certainly a thing of the past. I consider this a splendid example of what may be accomplished in the lighter stages of hypnosis. This patient never, during her treatment, showed any sign of drowsiness, although fixation of the eyelids was obtained. By a thorough grasp of the principle of the treatment, however, the patient was able to assist herself a great deal, and to make my work lighter.

Miss G. came to the clinic with her whole family. She was afraid that something would happen to her, and she wished them all to be present when the end came. This curious mental condition had existed for 18 months and she had taken gallons of medicine without receiving the least benefit. The patient was anæmic, and the heart action weak. She had fainted once a year ago, and the dread that this might happen again produced this excessive fear of being alone, or going anywhere by herself. Dysmenorrhœa also was a symptom in her case. She stated that the fear was accompanied by a feeling of oppression in the chest and pains in the shoulders. But the physical pain she declared to be nothing in comparison with the psychical torture she experienced if she attempted to go by herself anywhere. It was not sufficient for her to have one or two members of her family with her; she

must have them all! In every other way the patient was extremely bright and knew that the feeling was utterly silly, but was unable to shake it off.

After her third treatment at the clinic she came alone, but with great reluctance. Twice after this she came alone, and then relapsed and brought a friend. Then she came alone for three treatments, and then felt that she must bring a friend again. After her tenth treatment a marked change was noted in her old condition. She comes alone to the clinic now, has gained in health and avoirdupois; is going to ride her bicycle again and has passed an almost painless period. I shall watch this case with much interest and will report on it next month.

Mr. C., aged 66, had chronic constipation for 28 years. I mention his case merely as a good example of the effect of expectant attention. He came to the clinic, as I say, but, owing to the large number of cases to be treated, it was impossible to attend to him. He returned home therefore, but the visit appeared to have a remarkable effect upon his complaint. He went to the other extreme, and excessive purging occurred which lasted for several days. After this his condition was much improved, but he suffered from lack of appetite. The treatment at the clinic, however, brought back his normal desire for food, and he may be said to have been cured in three treatments. His case has been under observation for over a month.

Mrs. S. has had catarrhal deafness, with a constant roaring in the head, for two and a half years. She is a young woman, married, no children; naturally bright and intelligent. Somnolence was induced at the first treatment and the roaring in her head stopped by suggestion for four hours. After her second treatment she reported that the roaring had stayed away for nine hours. I am confident of a cure in this case. The patient volunteered the information that there had been a marked change in her mental attitude since the beginning of the treatment; that, whereas, she had formerly been used to looking upon the dark side of everything, she was now inclined to take a hopeful view of life.

Mrs. S., aged 50, complained of rheumatism of the knee and thigh lasting for a number of years. She was a very intelligent woman, aged 51, colored; her husband is a minister. The patient



suffered from insomnia as a consequence of the suffering caused by the rheumatism. Lethargy was induced at the first sitting and the knee treated with gentle friction until it was possible to bend it, and all pain had gone. After awakening, patient complained of dizziness in the head, which passed off, however, in a few minutes. She declared that all pain was gone, and believed she was going to be cured, although she expressed great surprise at the result of the treatment. Suggestion was something entirely new to her as a therapeutic agent. She reported, at her second treatment, that she had slept through the previous night; complained of a little stiffness, but no pain. Treatment directed to ease of stiffness. At her third sitting patient remarked: "Can't understand it, but know I be getting helped, I be!" She had progressed so rapidly that at the end of her fifth sitting she wanted to know if she should come any more. Pronounced cured at the close of sixth treatment.

Mrs. B., the patient who, as reported in the last number of this magazine, was to undergo an operation for rectocele at the hospital, on the understanding that she was to be anæsthetized by suggestion, underwent the operation, which was successfully performed by Dr. Charles Gilbert Davis, has left the hospital and is doing well. The conditions were not at all favorable for the induction of anæsthesia. The patient had expected the attendance of her family physician, and the operation was delayed for an hour in the hope of his arrival. The patient became excited and hypersensitive, and it was with difficulty that a condition of partial anæsthesia was induced. Notwithstanding her adverse mental condition, the patient admitted that the pain had not been great, and the surgeon pronounced the operation a success. It was not as satisfactory to me as it would have been if the conditions had been more favorable, the delay and anticipation having unstrung the patient's nerves. Hypnosis, as I have often remarked, is a purely mental state, and distressing excitement renders it very difficult to induce an anæsthesia which shall be proof against the pain inflicted by the surgeon's knife. If this patient had been a good subject and had passed into the condition of somnambulism, there would have been no difficulty in inducing complete anæsthesia of the parts during and after the operation.

H. J., a boy of 13 years of age, affords a good illustration of the educational possibilities of hypnotic suggestion. He is a good somnambulist and accepts post-hypnotic suggestions readily. His mother reported that he would not apply himself at school and that his teacher could do nothing with him. I shall go more at length into this case in the next report, merely stating here that his mother sent me lately a letter from his teacher, written after the boy had been coming to the clinic for treatment for a week, which said that there was a remarkable change in his conduct, and that he was studying diligently. The letter is still in my possession, and is at the service of any physician looking for evidence of the possibilities of suggestion as an agent in the correction of idle habits.



## PSYCHO-HYPNOTISM.

BY SYDNEY FLOWER.

In the last issue of this magazine Dr. Parkyn promised that he would give the explanation of a performance which went by the name of "Psycho-Hypnotism," and which proved to be such an attraction to the habitués of a South Side Chicago theater, that there was scarcely a vacant seat in the building during the engagement of the two performers. The doctor, laboring apparently under the fixed idea that I have very little to keep me busy, has turned the task of writing up this little affair over to me, after supplying the necessary information. The explanation will be very brief; and, to those who witnessed the "mind reading" there exhibited, it is probable that it will be unsatisfactory. There is a very general objection on the part of the public to admit that they can be easily imposed upon, and they would prefer in the main to be deceived, if enlightenment is only to be purchased at the cost of a confession of credulity. If the performers had left hypnotism alone it would not have been worth while to cast a doubt upon the mysterious nature of the powers displayed. But facts are facts, and it annoys me to see that the sorriest juggler with words can throw dust in the eyes of the people if he brings to his assistance the authority which is supposed to be connected with the exercise of hypnotic control.

There were just two performers, a French gentleman and his daughter. The former delivered a little speech, which ran somewhat as follows:

"We shall show you this evening, ladies and gentlemen, an exhibition of the wonderful powers of the human mind. It is the very latest development of the science of hypnotism, and is the essence, as I may say, of all that we have learned from the researches of the great Charcot and his pupils, of the Salpetriere, on the one hand, and of Bernheim, of the school of Nancy, on the other. It is an entirely new departure, and I might be pardoned for calling it even a discovery! I hold, and shall prove to you to-

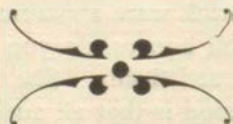
night, that the subject, or hypnotized person, can be made to reflect the thought that is in the mind of the operator; that the subject, being put into communication with you, shall do your bidding, not mine; shall act, write, or think, as you may in your own minds suggest. I shall hypnotize this lady, my daughter. I shall then order her to do your bidding. I shall hold no communication with her whatever. I shall not touch her. I shall not speak to her. She shall be your mouthpiece, and yours only. Lest you should suppose that she can hear what you have to say to me when you are giving me the orders which she is to carry out, I will ask the orchestra to play, and to continue playing loudly while I am among you."

The "professor" then led his daughter forward, seated her in a chair, and, holding his finger over her eyes, sent her to sleep. When her eyes were apparently closed, he left the stage, and, passing rapidly among the audience, asked here and there what they desired the subject to do. One said: "Let her write her name on this piece of paper in my pocket;" another, "I want her to tell me the price of this cigar." "How much did it cost?" inquired the professor. "Twenty-five cents." "Very well, she shall write it upon paper." Another said: "Let her tear up this programme;" a fourth, "To take my handkerchief out of my pocket and give it to me;" a fifth, "Find a match under this piece of paper on the table," and so on. While the "professor" was passing from seat to seat the orchestra played loudly. Certainly, it was quite impossible for the lady to HEAR anything that was said then. When he had received a sufficient number of orders to tax the powers of his subject, the "professor" returned to the stage and with a wave of his hand signified to the lady that she was to arise. As the orchestra immediately changed the air it had been playing, it was not difficult for her to know that her time for action had arrived, even if she had been asleep. She accordingly arose, and moved slowly down the stage to the steps leading into the circle. She descended among the audience, accompanied by the "professor," performed very accurately all that she was required to do, and when she returned to the stage again, the applause was deafening. "One breath of air," said the "professor," "is all that is necessary to restore her to consciousness." He then blew upon her forehead, fanning her cheek with his hand, and with a deep sigh the lady awoke as from a deep trance, to smile appealingly at the

spectators. Really, she looked very charming and ingenuous, and the applause broke forth again with fervor.

In the first place, remember, I do not say that this subject was not hypnotized. There is no reason why she should not have been in a somnambulistic state, because the effect of that state upon her would only have been to intensify her powers of concentration upon the work before her, to brighten her memory, and to render her more quick to interpret the hints and suggestions with which the "professor" assisted her. But I say that the whole performance could have been quite as successfully carried out, and in exactly the same manner, if she had been wide awake. Her eyes were not closed. The lashes were long and artificially blackened, and she could see very clearly exactly what the "professor" was about, when he was taking his "orders." Try it yourselves, without artificially darkened eyelashes, and see how easily you may delude your friends into the belief that your eyes are shut. In the next place, the "professor" received every order with vehement gesticulations. A wave of the hand, a movement of the head, a toss of the hair; these things conveyed nothing to the audience; they meant a great deal to the sleeping lady. Of course her memory was good. If you had been doing nothing else for months, years even, but practice these feats of memory, don't you suppose that yours would develop remarkably in the one direction? If his pupil were unable to correctly interpret his code of signals, if the trick were apparent on the surface, would the "professor" draw full houses, do you think? The lady performed her part very artistically. She memorized well. The next point to bear in mind is that all audiences are pretty much alike, and that there were probably not more than twenty or twenty-five "orders" which she would be required to carry in her head as a stock-in-trade. When the subject was moving from seat to seat, the "professor," under the pretext of removing a chair or obstacle in her way, never failed to brush, for an instant, so near her side that his lips were close to her ear. Just long enough to pronounce a word, or two words, in an undertone, which the wail of the orchestra almost drowned. Almost, but not quite, if one were looking for a clue to a clever trick. I heard him say "Match," and I heard him say, "Cigar—Twenty-five cents," and really it seemed to me that his gesticulations, when the lady was

supposed to be asleep upon the stage, were almost unnecessary, and that his verbal suggestions were a complete guide in themselves. His stage whispers conveyed such ample information that he seemed to lack confidence in his pupil's interpretation of his code of signals. It may be added that the "professor" objected to the doctor's suggestion that he should blindfold his pupil at the beginning of the performance, and that he refused to allow her to "find a match in my pocket, and place it in the keyhole of the piano," on the ground that it was too complicated an experiment. Yet I have such faith in the "professor's" power of verbal suggestion that I am convinced his pupil could have performed the experiment with credit to herself and to her informant. The physical exhaustion of the "professor" toward the close of the performance was a very effective piece of by-play, and was evidence of the great strain of such intellectual exhibitions upon the constitution of the gifted principal. Let us laugh.



## SCIENCE AND PRACTICE OF SUGGESTIVE THERAPEUTICS.

BY M. H. LACKERSTEEN, M. D., M. R. C. S., F. L. S., ETC.

(Continued.)

Now, then, what is suggestion?

From the side of consciousness, suggestion is the tendency of a sensory or an ideal state to be followed by a motor state; it is typified by the abrupt entrance from without into consciousness of an idea, or image, or a vaguely conscious stimulation, which tends to bring about the muscular or volitional effects which ordinarily follow upon its presence. It is, in fact, a motor reaction brought about by language or perception.

The fundamental fact about all suggestion is the removal of inhibitions to movement, produced by a certain condition of consciousness which may be called "suggestibility." A suggestible consciousness is one in which the ordinary criteria of belief are in abeyance; the coefficients of reality are no longer apprehended. Consciousness finds all presentations of equal value in terms of uncritical reality—feeling. It accordingly responds to them all, each in turn, readily and equally. Each presentation streams out in action by suggestion, and stands itself full in the possession of consciousness, with none of the pros and cons of its usual claim to be accepted as real. The question of suggestion then becomes a question of the mechanism of attention in working these results:

First—The narrowing of consciousness upon the suggested idea.

Second—The consequent narrowing of the motor impulses to simpler lines of discharge, and

Third—The consequent inhibition of the discriminating and selective attitude, which constitutes belief in reality.

The truth of these general statements is thoroughly con-

firmed by the observation of children, in whom the general system of adjustments which constitute our "worlds of reality" are not effected.

Little children are credulous in an unreflective sense, even to illusion. Tastes, colors and sensations generally, pains and pleasures, may be suggested to them, as is shown by the instances which occur daily in the nursery. In fact, it is by suggestion often repeated that the developing mind of the child becomes acquainted with the life of relation. It is by suggestion alone that the knowledge of the external world is acquired, that our experiences of life are formed; that opinions are entertained regarding men and things and the interests of life. Observations of reactions clearly due to suggestion, either under natural conditions or by experiment, lead us to distinguish the following kinds of suggestion in what we find to be about the order of their appearance in child life, viz.:

Physiological suggestion.

Sensori-motor suggestion.

Ideo-motor suggestion.

Deliberative suggestion.

Imitative suggestion.

Inhibitory suggestion.

Now, the recital of the facts upon which the current theories of hypnotism are based, will serve to bring this class of phenomena into the general lines of classification which I have just drawn out. When by any cause the attention is held fixed upon an object for a sufficient time without distraction, the subject begins to lose consciousness in a progressive way. Generalizing this simple experiment, we may say that any method or device which serves to secure undivided and prolonged attention to any kind of a suggestion—be it object, idea, or anything that can be thought about—brings on what is called hypnosis in a person normally constituted.

The Paris school finds three stages of progress in the hypnotic sleep:

First—Catalepsy, characterized by rigidity of the muscles, with great suggestibility on the side of consciousness.

Second—Lethargy, in which consciousness seems to dis-



appear entirely, and the body is flabby and pliable as in natural sleep; and

Third—Somnambulism, so called from its analogies to the ordinary sleep-walking condition, to which many persons are subject.

Other scientists very properly deny these distinct stages as such, and yet they may be taken as representing extreme instances of the phenomena.

The general characteristics of hypnotic somnambulism on the mental side are as follows:

First—The impairing of memory in a peculiar way. In the hypnotic condition all affairs of the ordinary life are forgotten; on the other hand, after waking, the events of the hypnotic condition are forgotten. Further, in any subsequent period of hypnosis the events of the former similar periods are remembered. So a person who is habitually hypnotized has two continuous memories: one for the events of his normal life only when he is normal, and one for the events of his hypnotic periods only when he is hypnotized.

Second—A remarkable degree of suggestibility. By this is meant the tendency of the subject to have in reality any mental condition which is suggested to him. He will see, hear, remember or believe, or refuse to see, hear, remember or believe, anything, with some doubtful exceptions, which may be suggested to him by word or deed, or even by the slightest and perhaps unconscious indications of those about him.

On the side of conduct his suggestibility is equally remarkable. Not only will he act in harmony with the illusions suggested to him, but he will carry out, like an automaton, the actions suggested to him. A suggested pain brings vaso-motor and other bodily changes that prove, as similar tests in other cases prove, that simulation is impossible and the phenomena are real. These phenomena are no longer based on the mere reports of the "mesmerists," but are the recognized property of legitimate psychology.

Again, such suggestions may be for a future time, and get themselves performed only when a determined interval has elapsed; they are then called deferred or post-hypnotic sugges-

tions. Such post-hypnotic performances may be deferred by suggestion for many months.

Third—So-called exaltation of the mental faculties, especially of the senses; increased acuteness of vision, hearing, touch, memory, and the mental functions generally.

Fourth—So-called rapport. This term covers all the facts known before the subject was scientifically investigated, by such expressions as "personal magnetism," "will power," "magnetic influence," etc., over the subject. It is true that one particular operator alone may be able to hypnotize a particular subject, and the patient in this case is, when hypnotized, open to suggestion only from this person. He is deaf and blind to everything enjoined by anyone else. It is easy, however, to see from what has already been said that this does not involve any occult nerve influence or mental power.

Rapport, therefore, and all the amazing claims of charlatans to powers of charming, stealing another's personality, controlling his will at a distance—all such claims are explained, as far as they have anything to rest upon, by suggestion under conditions of mental hyperesthesia or exaltation.

In general, then, any method which fixes the attention to a single stimulus long enough is probably sufficient to produce hypnosis, but the result is quick and profound in proportion as the patient has the idea that it is going to succeed.

It is evident, therefore, that hypnotism is nothing miraculous, mysterious or supernatural, but a psychological state, accompanied by its usual physiological counterpart. Abnormal it may be, but still, like every other abnormal condition, entirely explainable by natural causes.

When the organism is disassociated from the life of relation, when the criteria of belief are in abeyance, when the co-efficients of reality are no longer apprehended, when all movements as to memory and experience are inhibited, the mind of the adult is reduced to the condition of the mind of early childhood, full of credulity and illusion, and ready to accept any suggestion as a reality, for isolated or unrelated facts have no significance, and truths out of relation tell nothing but lies.

The claims regarding hypnotism have, therefore, to be

allowed under whatever name the claims may be made. When the founder of so-called Christian Science insisted upon having made the discovery that mind governed the body, she claimed a little too much, for the fact had been known and used by the very earliest denizens of this earth. We have already seen that the phenomena depend on neither Christianity nor science, but are due to a natural attribute of the human mind.

*(To be continued.)*



THE APPLICATION OF A THEORY.

BY CUTHBERT WOLF, M. D.

Once there lived a learned lady,  
And Miranda was her name;  
Christian science was her calling,  
Blazoned far and wide her fame.

All the people heard her gladly,  
Hung enraptured on her speech:  
Betting men forgot to gamble,  
Clergymen forgot to preach:

Questioned her about their ailments,  
Showered queries thick and fast;  
Wondered at her poise and coolness,  
Like a memory of the past.

Never troubled they Miranda,  
Firmly theoried she stood;  
Giving from her stock of knowledge  
Morsels to th' expectant brood.

Came a stranger to the city,  
Of a curious turn of mind,  
Asked an audience of the lady,  
Meekly, with his hands entwined.

Calmly smiled the proud Miranda:--  
"What, sir, can I do for you?"  
"Madam," said he, "you astound me--"  
"--No, you only think I do."

"Pardon, madam, let me finish;  
"I was just about to say,  
"You astound me by your doctrine--"  
"--No, you only think that way."

Granted, madam, let it be so;  
"I have come to learn of thee,  
"For I plainly see the reason—"  
"—No, you only think you see."

Much astonished was the stranger  
At the lady's pet retort;  
"Well," said he, "I rather fancied—"  
"—No, you only thought you thought."

"Hang it, madam, is there nothing?  
"Nothing we can call a fact?  
"Are not you and I performing—?"  
"—No, we only think we act.

"Matter is not; non-existent;  
"Mind is all that can exist;  
"Omnipresent; omnipotent,"  
Said the Christian scientist.

"When we know this—oh, the rapture!  
"Oh, the joy of being free!"  
"Really," said the stranger, rising,  
"I must leave you—what's your fee?"

"What? Five dollars? Let me thank you  
"For the lesson learnt to-day,  
"For, of course, you see directly,  
"I shall never, never pay!

"Money's matter, non-existent;  
"Gross, material, through and through;  
"Why, I do not even owe you;  
"Tut—you only think I do!"



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EDITORIAL NOTES.

QUITE SO.

The Hypnotic Magazine is of special importance to Christian Scientists, Mental Healers, Faith Healers—in fact, to every school teaching and practicing healing by the power of mind, by faith, or by the spirit; for they will find in these experiments demonstrations of laws of which they have but a vague idea. It will, therefore, aid them in rectifying many gross errors in their theories.—The Esoteric.

There is more of the nature of the serpent than of the dove apparent in a modern advertisement. For instance:

LINEN UNDERCLOTHING.

The season of the year is at hand when we are looking for suitable underclothing for our delicate patients. We wish to call the attention of our readers to properly woven linen as a material that combines many advantages. It is a quick absorbent of moisture and dries quickly. Hence it is specially suited to the requirements for underclothing to be worn next to the skin in all changeable or moist climates. As it absorbs the moisture as rapidly as it is given off by the skin and dries almost immediately, the wearer has always a dry, warm atmosphere next to the skin. This is especially favorable to securing immunity from colds, rheumatism and other diseases of diminished

cutaneous activity, and no doubt explains the rarity of such ailments among our flax-wearing ancestors. We regard this subject as one of great importance, having had a beneficial experience in wearing linen underwear. Those of our readers who feel interested in the subject would do well to write to one who has made extensive special investigation in this line,—Dr. So and So.

The rest is pure advertisement, clipped from a prominent medical journal. The idea that the editor of said journal is engaged to select suitable underclothing for a shivering community is very fine.

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The article by Dr. Wyld, published in this issue,\* is taken at the invitation of the author from his book, "Christo-Theosophy," written some three years ago. Comment on the chapter will be deferred for the present, as I purpose reviewing the whole work in the next issue of the magazine somewhat more extensively than space in this number will allow. You will have little difficulty, however, in detecting those errors into which the author's respect for Dr. Gregory's investigations has led him. Much as I dislike to acknowledge the inferiority of my countrymen in any branch of science, it is but too evident that England's acquaintance with the laws which govern hypnotic phenomena is still of the slightest.

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#### HYPNOTISM AS AN ANÆSTHETIC.

Donald Dyrenforth, a nine-year-old-Evanston boy, the son of William H. Dyrenforth, has the distinction of being the youngest patient known in Chicago to be treated with hypnotic anæsthesia. While under the hypnotic influence yesterday his upper tonsil was removed. The patient was treated hypnotically by Prof. J. A. Roach, and when he lost consciousness it was an easy matter for Dr. W. H. Weaver to remove the troublesome tonsil. He was laid prone on a lounge for the operation. He exhibited little nervousness, as he had been put under the influence experimentally twice before. Prof. Roach held an oblong mirror six inches in front of the eyes of the lad and whispered in his ear a command to sleep. The guiding hand moved the mirror backward, and under a steady fire of commands the eyes of the boy followed it till they were rolled back and toward the nose, disclosing the white eyeballs. "Go to sleep," whispered

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\*Held over till next month.—Ed.

the operator, and the boy's limbs were stretched in an easy attitude. Prof. Roach dropped the mirror and looked steadily with his own eyes into those of the boy. Such bright eyes they were. They attracted and held the glance of the eyes of the youngster. The boy's eyes became fixed, his eyelids quivered. "Shut your eyes and you can't open them," said Prof. Roach. The boy closed his lids and they quivered again, as if protesting against the enforced act. "Open your mouth and you can't close it," said Prof. Roach. The boy's mouth fell open and remained open. Prof. Roach lifted the arm of the youngster and let go his hold when the arm was upright. It remained in that position. Then the operator got a needle and stuck it in the boy's hand. "No pain," the Professor whispered. "Tell me if it hurts you." No sound came from the boy and Prof. Roach lifted him in his arms and carried him into another room, where the tonsil was removed. During the time necessary to do this Prof. Roach stroked the lad's forehead. The operation was quickly done and apparently without any pain being suffered by the nine-year-old. Prof. Roach expressed himself as well satisfied with his effort. Dr. Weaver said:

"The operation was fully as satisfactory as it would have been under the ordinary anæsthesia."

The use of the mirror is tiring to the eyes in many cases, and may be followed by a slight headache. Verbal suggestion alone is preferable.

#### THE INGENIOUS AKHOOND.

Much inquiry has convinced me that hypnotism or mesmerism cum trickery, is largely practiced among the Afghans, and is a great source of power among the priesthood. The people being entirely ignorant and very superstitious, lend themselves very readily to suggestion, and have unbounded powers of faith. In connection with this a certain very cynical and skeptical Persian mirza (scribe), who was at one time employed by the Indian foreign office to obtain information about the famous Akhoond of Swat, Abdul Gaffoor, and lived for a considerable time at his shrine, tells me a curious story. He says the Akhoond was a past master in hypnotism and mesmerism, which were the backbone of his power, and that there were no limits to the delusions with which he would impress the ignorant tribesmen who visited him.

The mirza informs me that the Akhoond used to rub the



wooden walls of his house in places with camphor, musk, and such like spices, before an interview with a religious inquirer; and then by putting a closed cashmeeree brazier of hot coals within a hidden recess under the wall, he used to claim the odor gradually worked out of the wall by the heat as a manifestation of the Ruh-ul-Khuddas (the Holy Ghost)—the odor of sanctity due to his very potent prayer! The way for hypnotism, suggestion, etc., being thus generally paved, faith did the rest.—Blackwood's Magazine.

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#### ALLOPATHIC ADVANTAGES OF SUGGESTIVE MEDICINES.

In allopathic practice there are certain advantages over homœopathic practice, bearing in mind the tastes and prejudices of mankind. Their medicines have the advantage of possessing taste and color, which have always been associated with the idea of medicine. And taste and color may often be pleasant to both tongue and eye. Just to give one illustration: Ammon. mur. is a good medicine for bronchitis, influenza, etc. The homœopath gives it alone, and there is nothing either in taste or color to recommend it to the patient. The allopath can combine it with the fluid extract of licorice, and then it possesses both a pleasant taste and an agreeable color, and it is equally if not still more efficacious. Almost every patient would prefer the latter. So the old school man has the preference.

Another advantage is that his medicine is always put in a bottle ready for use. Some people have no faith in medicine left in tumblers; they like to have it corked up in a bottle all ready for use. I believe it would often be better to humor this wish. We might use a two-ounce vial, giving the medicine in teaspoonful doses, with or without water.—G. Hering in Homœopathic Recorder.

You might, in fact, use suggestion in many ways, with decided advantage to the patient, and yourselves.

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#### COME FORWARD, FRIENDS.

I trust that those gentlemen who believe that there is a relation between hypnotism and crime, and who have freely expressed themselves to that effect at odd times, will not hesitate to give publicity to the proof of their contention. These pages are open to the full discussion of the question, and I shall be sorry if Professor Sudduth's able paper has practically applied

the clôture. It would be a thousand pities if it should transpire that the defense has already smothered the attack.

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The study and pursuit of medicine is fast becoming a search for truth, and not merely for triumph, and the claims of the patient are now being considered as they never were before. The consequence is already felt in our literature, which is taking on a clinical stamp, and which is turning the progress of science to good account for the sick and the afflicted. Whether the professional mind will adapt itself to this very practical innovation remains to be seen. With the increased output of clinical material there should be a growing appreciation of the product, and a corresponding disrelish for a great deal that was formerly written in a destructive temper.—The Clinique.

That which is written in a destructive temper has its uses. The tearing down precedes the building up. If to destroy is not exactly to create, it is at least to dig the foundation for a new structure which shall supersede the old and the unsound.

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#### TOO MANY COOKS, AND TOO MANY KITCHENS.

I would suggest that it be made compulsory for every medical college in the United States to have attached to it a missionary department; and that a proportion of not less than fifty per cent. of the students be compelled to take the missionary course of instruction. They would then, at the termination of their studies, be granted a diploma, and be conveyed swiftly at the expense of the government to foreign shores—the more foreign the better—with sufficient medicine to make things interesting for the inhabitants during their stay. Unless the student had a passion for serum therapy, and decimated the population too rapidly by promiscuous inoculation, they (the inhabitants) ought to last him for five years; at the expiration of which period he should be permitted to return to America, and to practice. Anent the multiplication of colleges there seems to be a good deal of common sense in the following remarks from a physician of the old school at St. Louis:

“The doctors who have become professors in medical colleges are given an undue degree of prominence, and they are made to overshadow the plain, old-fashioned ‘bed-side doctor.’ Just now there is no need whatever for medical

colleges. There are in St. Louis about 1,200 doctors, and doctors are found in about the same ratio with respect to population all over the country. Two hundred of our physicians do one-half of the medical practice of the city, and these are not always busy; consequently it may be seen that seven or eight hundred of our medical men could be easily spared, and every other city, town and village in the land could spare a like proportion of this talent without detriment to the public health. If every medical college could be closed and kept closed for the next twenty-five years, the country would not suffer. What explanation can be given, therefore, to show why not a few, but all of the medical colleges should continue to exist?"

Of all professions, medicine offers the most opportunities for the display, and for the distribution, of general information. On the other hand, it offers quite as large a field for the display of ignorance in these matters.—Gaillard's Medical Journal.

#### WHAT DO WE KNOW?

I republish here an editorial from the *Medical World* of Philadelphia. The point to reflect upon is not whether Dr. Damour is correct or incorrect; nor whether the rush of blood theory (Harvey's) is more reasonable than the one here put forward; but is it not amazing that at this day knowledge, positive knowledge, upon such an important function as the circulation of the blood is not forthcoming? If it were, if we knew absolutely that Harvey was correct, there would be no invitation extended to Dr. F. Damour to let us hear further regarding his new doctrine. Have we positive knowledge of the physiological action of any function of the human body?

"It has been truly said that all the laws of the universe are required to explain the circulation of the blood. Occasionally it is well that we call up for re-examination some of the theories that we have regarded as being so long established and see if they are capable of any modification or improvement. The theory of the circulation of the blood has long held the place of a fully established fact. However, not many of us have taken the trouble to inquire very particularly into the details of its circulation. And yet all our ideas of health, disease, and medical treatment, are founded upon or greatly modified by our true and exact knowledge of the circulation of the blood.

The general impression prevails that the blood circulates

as a very rapid current, that the heart shoots it out as rapidly as water from a fire hose. The pulse at the wrist is supposed to be the wave of blood which just left the heart at that same impulse. Thus a "lightning calculator" has figured out and published in the medical and scientific press that the blood current flows (or, rather, rushes) through the body at the rate of seven miles an hour, 168 miles a day, or 5,180,880 miles in a lifetime of eighty-four years. All this in health, while nothing is said of the fearfully rapid torrent it would become in high fever.

It is with pleasure that we observe that Dr. F. Damour, of Bolckow, Mo., in a paper read before the Missouri Valley Medical Association, and published in the *N. A. Med. Review*, has had the courage to seriously question these views and has started a discussion which must ultimately bring out the exact truth and be productive of great good. Against the theory of the rapid circulation throughout its circuitous route, passing through the larger arteries into their minute ramifications, and from there into the network of capillaries, thence by exosmosis to another set of capillaries, and finally back through the venous system, also through the pulmonary and hepatic circulations, the Doctor expresses a very reasonable doubt. He says:

"To me it does not seem at all likely that a complete transfer of blood from the arteries to the veins takes place, but only an exosmosis and endosmosis (an exchange), the same as when two fluids of different densities or constituents exchange properties and become equalized, as by the process called dialysis. If this idea be correct, then the present theory of the circulation is defective. I am inclined to think that the circulation is considerably like a tide motion, of ebb and flow; that during the day and exercise, ordinarily the flow is peripheral, outward to different parts of the body, and that the centripetal, or return motion, is principally during the night or hours of repose, when the body is in a recumbent position. This theory would account, in a measure, for the necessity of sleep in the horizontal position, night sleep being preferable. The lungs, besides acting as an apparatus for airing the blood, may also have much more to do as a motive power in the propulsion and return of the blood than is generally attributed to this organ."

The Doctor states, in conclusion, his belief that "The pulse does not indicate a current motion, but an undulating and tidal motion; this fact may aid the hypothesis of a tidal motion of the blood. I might say, by way of illustration, that as the tide of an inland sea irrigates and fertilizes a delta, so does the blood spread to all parts of the body, to nourish and strengthen its

different parts; but absorption would probably not be sufficient if the motion was that of a swift current."

This idea seems so very reasonable that we hope it will be thoroughly studied and extensively discussed.—Medical World.

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#### THE MIND IN THERAPEUTICS.

It is probable that as physicians we have a keener sense of conception of the effect of the mind over the body than any other class, yet we are all slow to appreciate its full effects and make actual application of its power. Our hypnotic suggestion friends are using it largely; in fact it is their chief stock in trade, and every true physician, whether he knows it or not, is working more or less along the same lines. The point we desire to emphasize is this, that the efficacy of any remedy is increased when the patient is emphatically told what to expect from it. A cathartic taken in the full understanding of the effect desired will act much better than when given in ignorance. In fact, we should not only tell our patients what to expect, but when to expect it. Then the mind not only gets the body cells into a proper condition to be affected by the drug, but actually increases the efficacy thereof.—The Alkaloidal Clinic.

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#### SOME HOMŒOPATHIC LITERATURE.

The following extracts are culled from the Southern Journal of Homœopathy:

"During the Materia Medica Conference we made a few jottings of things that were said which we here submit for our readers:

"During his essay Dr. Wesselhoeft said that the cinchona test was the only one made by Hahnemann to deliberately prove experimentally the law of similars. Examples are of little use unless supported by practical illustrations. It is to be regretted that Hahnemann did not think it necessary to prove his theories by practical tests of their truth. The provings of belladonna and other polychrests were not made for the purpose of proving the truth of similia; they were made for the purpose of supplying material with which to demonstrate what Hahnemann believed to be already proved."

"The suggestion made by Dr. Wesselhoeft that homœopathic treatment should be tried in competition with experimental expectancy in our hospitals was rather offset by the feeling

of neglect of duty (in some cases criminal neglect), were a believer in homœopathy in charge of the expectant treatment. In fact, were death to result during the experimental expectancy we are not sure the law would hold the experimenter guiltless. However, the idea from a logical standpoint is perfectly legitimate; it certainly would be a conclusive way of arriving at the solution of the problem whether or not homœopathy is more effective in the treatment of the sick than 'Christian Science,' 'Faith Cure,' or any other purely psychological method."

The Texas Health Journal comments as follows upon these extracts:

"It would seem from the above that the homœopathic brethren are just a little bit uncertain as to whether there is anything in the law of 'similars,' and also as to whether the minute or high potencies really had any effect at all. No doubt but that suggestion has much to do with patients treated homœopathically."

It is perhaps only fair to add to this that suggestion plays an even more important part in allopathic treatment. A full dose of castor oil, for example, is a remarkably potent suggestion.

#### A VERY PROPER DECISION.

Atlanta, Ga., Oct. 4.—(Special.)—If the ruling of Judge Foute of Atlanta obtains, hypnotists will have to be very careful what they order their subjects to do. The Judge holds that the hypnotist is directly responsible for the acts of his subjects. During the performance at a local theater the subject of hypnotist Lee imagined he was a monkey. He grabbed a hat from a man in the audience and bit a piece out of it. The professor and his business manager declined to make good the cost of the hat, and the hypnotist was prosecuted before Judge Foute upon a charge of malicious mischief. The Judge sustained the charge and bound Lee over to a higher court.

The subject was enjoying himself. He acted the part of the monkey to oblige the hypnotist. He never supposed that he was really a monkey, but he knew that monkeys grabbed hats, and occasionally destroyed things. He therefore did the same. The subject was quite responsible for his acts, but he was helping to make the show a success by his lifelike presentation of the eccentric habits of the common ape, and he was therefore the agent, for the time being, of the hypnotist. He executed the latter's orders, and if damage occurred the man

who issued the order was of course responsible. But not because the subject did not know what he was doing.

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Dr. Wyld, the venerable author of *Christo-Theosophy*, in a letter to the editor of this magazine, thus naively touches upon a weakness which is not peculiar to Chicago:

"The people of Chicago are full of eagerness for news on all subjects, but I understand their love of novelty makes them very changeable."

Further on in the same communication he says:

"I have been a mesmerist since I was twenty years of age, and am now nearly seventy-six. I regret that I retired from practice just before hypnotism came to the front with the profession. Had I been in practice probably I should have occupied the first place in London as a consulter thereon. You have a great field in Chicago."

The doctor is mistaken in one particular. Hypnotism has not yet "come to the front with the profession." He is confusing the respect with which his opinions are listened to with the respect which ought to, but does not, attach to the science of hypnotism, or mesmerism. He is mistaking the personal affection which his own very lovable character inspires in those around him, for a genuine anxiety to learn more of the truths of this science on the part of physicians. However, as the villain remarks in the play, "A time will come!"

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#### THE COUNTRY DOCTOR.

The country doctor is the natural brake upon the profession. To his caution is due the fact that so many meretricious discoveries and inventions, at first exploited as the greatest of advances in medical science, find their true level and often sink into oblivion. He is not controlled by any institution which he must uphold, right or wrong, and has no necessity to advertise himself by the cheap clap-trap used by so many who rise amid the competition of the cities. Where these talk theory he can give them experience; not, it is true, heralded through the lay press as examples of his wonderful skill, but experience that makes him quick to deal with emergencies, skillful in making the most out of the least facilities, and practical in

placing first the good of the individual and not the advertising of a theory.—*Med. and Surg. Reporter.*

To this may be added the fact that his practice lies among a more physically robust class than the city physician is called upon to treat, and his patients therefore more quickly respond to treatment. The country doctor is conservative because he is successful. He employs remedies which he has every reason to know have benefited his patients time and again; why, then, should he change his methods? But is conservatism such an excellent thing? Transplant the country doctor to the crowded city, and bring him in contact with the nervous temperaments to be found there, and it is probable that his most effective prescription would be that time-honored evasiveness "change of air." In other words, the mental conditions would operate against him. In place of physique he would find feebleness; instead of faith, doubt; instead of obedience, combativeness. The city physician is required to do his work, and is expected to do it successfully, in this querulous atmosphere. The patient has little faith in the old-fashioned remedies, wherefore it is necessary to devise something new. So the environment creates the system of medicine, and the whole question is psychic in its nature. Man is not cured by drugs, but by his faith in the efficacy of these drugs, and the country doctor is more successful than his city brother, because (1) he inspires more faith in his patients, (2) he has not so many medicines at his command, and is therefore compelled to leave much to nature; and (3) he has better constitutions (or disease resistiveness) to work upon. Transplant the average city physician to the country, and he becomes the successful country doctor. Let us give the credit where it is due—to the nature of man.

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#### THE ENLIGHTENED DETECTIVE.

From the Chicago Tribune:

Policemen and detectives who have worked on the case of Dr. Winters, who is charged with the murder of Emma Bartels, believe the physician is a hypnotist, and that he uses hypnotic power to influence those around him. Lieut. Beard of the Warren avenue station, who has had charge of the police work on the case, believes that Agnes McMahan, Dr. Winters' servant,



is under hypnotic influence exerted by the physician. In fact, the authorities generally acknowledge the possibility of a criminal trial in which hypnotism will be a feature. The theory that Dr. Winters is a hypnotist and that he exercises his power upon those about him is advanced from various sources. Chief of Police Burgess of Oshkosh, in a letter to Inspector Fitzpatrick, said he believed Agnes McMahan "knew a lot" about Dr. Winters that she would not tell until taken away from his influence. Chief Burgess says there were stormy times in Dr. Winters' home in Oshkosh, in which Agnes McMahan was the disturbing element. She complained of the Doctor's treatment of her but remained in his employ.

The girl in the Industrial School for Girls at Evanston, who has given the police some information concerning Dr. Winters, intimated broadly that he exercised hypnotic influence over her and other girls whom she had known as having lived at his home. In addition to this comes the statement of Lieut. Beard, who says he is certain from the actions of the physician and Agnes McMahan, as observed by himself, that the girl is entirely under the control of the Doctor when in his presence, and nearly so at all other times. "I certainly believe that Agnes McMahan is controlled in action and speech by Dr. Winters," Lieut. Beard said yesterday, "but the thought of hypnotic power exerted by him over her did not enter my mind until I had witnessed their meeting in my office the night he was arrested. The girl had been brought in by our men and Dr. Winters did not know she was under detention when he was brought into my office. She was not expecting to see her employer, and when they came face to face he was the first to speak. He fixed his gaze upon her face and raising his arm slowly passed his hand over her eyes several times, saying: 'Now, Agnes, I want you to go right straight home and say nothing to anyone about this matter.' The effect on the girl was magical; she wilted like a leaf thrown into the hot blast of a furnace. She did not reply to his words, but rose from her chair and moved toward the door, Winters' gaze following her as she went. She was not allowed to leave the station, but no amount of persuasion or urging would cause her to utter a word while he was about. Even after he had been taken away we could get nothing from her. She will say nothing. I would not say Dr. Winters exercises hypnotic power, but I have never handled a case just like this before, and it seems to me that the influence exerted over Agnes McMahan by Dr. Winters is not a natural one."

Dr. Winters appeared to be greatly surprised last night when informed that he was suspected of using hypnotic power upon

Agnes McMahan. "Do I look like a hypnotist?" he asked. "No; I do not believe in such superstitions. I might be accused of possessing a certain personal magnetism—all of us have more or less of that in our make-up—but I am not a hypnotist. The incident spoken of by Lieut. Beard in his office only demonstrated what I have said before—that Agnes is a good, obedient girl, and I expected her to do as she was told. I have attended spiritualistic seances, but I have not studied any of the occult sciences."

Now the interesting part of this story is the ingenuous admission of Lieut. Beard that he would not say Dr. Winters exercised hypnotic power over this girl Agnes, but he would say, and did say, that the influence exerted over her was not a natural one. This is most refreshing. What the detective, or lieutenant, rather, is chiefly in need of is a little light upon his subject—light which may be obtained from a perusal of any sound book upon hypnotism. I shall await with interest the "criminal trial in which hypnotism will be a feature"—presumably for the purpose of fully explaining how unusual a thing it is for a woman to shield a friend by keeping silence as to his misdeeds. Do you suppose that fifty lieutenants could have made this girl speak if she had made up her mind not to; or that all the hypnotic influence in the world could have tied her tongue if she wished to speak the truth? Pooh! Will you never understand?

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The God of the ignorant man is the overbrooding shadow of his own dark thoughts; the God of the wise man is the real Divine substance of his own good thoughts.—Lucy A. Mallory, in *The World's Advance Thought*, Portland, Oregon.

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#### A COUNTRY CASE.

I believe this is clipped from a Wisconsin paper. Herndon is a small country town, but is fortunate in its possession of a progressive physician:

Dr. F. C. Jones, one of the prominent Republicans of Herndon, came up Wednesday to attend the Lambertson meeting. In conversation with a *Souvenir* reporter, Dr. Jones gives us the history of a very interesting case which has but recently come under his care at Yale. A young girl about fifteen years

of age, Rose Morse, living near that place, has been flat on her back for the past six or eight months with insomnia and a species of hysteria. Several physicians in that vicinity had given her up and despaired of her recovery. Dr. Jones was called, examined the case, found her appetite good, and that, in his opinion, she could be cured by hypnotism, something at which many physicians still scoff in doubt. The Doctor at once resorted to his methods in this line and the girl was walking comfortably about the room in a few hours. He has gradually developed the scope of her exercise, until now, after a week's treatment of this kind, she is nearly entirely recovered, and can walk about the house and yard with as much ease and freedom from nervousness as anyone. Dr. Jones is thoroughly convinced of the practical benefits of hypnotism in certain cases.

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### INQUIRY COLUMN.

The following communication comes from Helena, Montana:

"For the past two years I have been interested in things occult, with a preference for telepathy, but I have been unable to get the address of any one who has printed anything in the line of telling how to develop the capacity of mind reading, and would like to, so I write to you. Do you know of such a book, of such a teacher? I have read Coates' How to Thought Read, all the articles in The Metaphysical Magazine, Borderland, and number of works on hypnotism, but they do not answer my question, How can I develop the power, if I have it latent? I am a college man and have been studying the occult at odd times simply because I believe there is mind activity independent of matter. I don't want anything to do with professional tricksters, nor have I any theological theory to support, as the theosophists. If you can give me any assistance in this matter I shall be greatly obliged."

I do not know of such a book as my correspondent is specially in need of, nor of a teacher whom I could recommend. Neither is it desirable that there should be any business transactions in connection with this mind development. There are many excellent persons among the developing mediums, but I think my correspondent had better train himself, and perhaps I can give him a few hints in regard to the lines he had better follow. He has read the Metaphysical Magazine, so he is in possession of knowledge which will be of great benefit to him; for, indeed, that magazine has always seemed to me a mine where pure nuggets of gold lay embedded in rich quartz. It will be well for him, however, to put aside the knowledge he has acquired until the time is ripe for him to make use of it, and in beginning his development he must go back to a mental condition as nearly resembling that of a child as possible. He will get a useful hint, if he reads carefully, from Dr. Hudson's article in this number, because the kernel and pith of that article is that an enforced inactivity of the mind, an absence of striving after results, a passive, uncritical, unquestioning, almost uninterested, mental condition is requisite in the person experimenting. There must be present one of two acquirements, either a self-control, which can successfully inhibit a curi-

osity which is objective, or a trust and faith in his power to obtain the result he is in search of. The former is sufficient for his purpose; the latter includes the former, and goes further; that is, obtains quicker and better results. There is no royal road to development; the word itself implies a course of training. My correspondent cannot do better than model his first experiment upon the lines laid down by Dr. Hudson. The personnel of his audience is of the utmost importance. He must, when undertaking this experiment, be surrounded only by those with whom he is in sympathy, and who are as interested in the subject as he.

It is possible that there may be no result from this attempt. In fact, I infer that he has already tried the usual experiments without success, and hence is led to believe that if he possesses the power at all, it is latent. In this case it will be necessary for him to go back, as I say, to the beginning, and teach himself to sleep at will. This self-induced sleep is not a very hard thing to learn; it requires patience and practice. It is brought about by relaxing the muscles of the body, fixing the attention upon some simple object or idea, and refusing to allow the intrusion of other lines of thought. The mental effort required for such inhibition of ideas will lessen from day to day, and the condition of monoidism, or concentration of the mind upon one thought, will be arrived at. It will then be possible for the experimenter to hold the thought of sleep constantly in his mind for an indefinite period, and he will one day be both surprised and gratified to find that he has lost touch with the external world for a few minutes. This concentrative power will not uniformly increase from day to day, but may seem to act capriciously, being governed both by the environment and the individuality of the experimenter. It will increase, however, by leaps and bounds, so that he will find himself able to induce drowsiness in himself at most unseasonable times, if he chooses, and he must choose, to test his progress constantly during the day. At another time I will point out a few of the great advantages which the possession of this power confers upon the individual. Having reached the stage when he can control his objective mind, and sleep at will, it will be necessary for him to practice putting himself to sleep in the presence of other persons, and to refuse to allow their conversation to exercise a wakening

influence upon him. This will test his newly-acquired self-control, and here, I think, we may leave him for the present, having laid out a line of work that will occupy him for several weeks. I may add, incidentally, that his health will be immensely improved during the progress of his experiments, and that through the beneficial effect upon the nervous system of a self-induced tranquilization. Readers of the Hypnotic Magazine will all be interested in hearing of the effect of this course upon my correspondent, and I shall be obliged if he will inform me thereupon at length for publication in the December issue.

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A Florida correspondent writes:

Although you have not a quiz column as yet, which I hope to see added to the magazine, I will ask this, as a case in point comes to my mind and you may answer it or not. I think you are an anti-spiritualist, so if you ignore all their theories your answer must necessarily be one sided. In the case of a person who has lost valuable property by stealage, I think his worrying about it would cause his astral to seek it during sleep, but not inform his objective mind, hence would not he be as good a person to discover its location if mesmerized as a clairvoyant?

The question is not so difficult as it appears at first view. I am not assuming that there is such a property in the human mind as clairvoyance, in saying that the subjective mind of the person who has lost this property stands just as good a chance of telepathically acquiring the information of its whereabouts as the subjective mind of the trained medium. This narrows the question down to the querie whether, if the person who had lost the property were put into the somnambulistic state he could not give utterance to this information. It would seem reasonable to suppose that if he were possessed of the information, and were not only willing, but anxious, to declare it, he could do so. So far as theory goes, there should be no difficulty about this, but it is, of course, necessary to assume that his subjective mind, or as my correspondent prefers to call it, his astral, is in possession of the information. And I think he could acquire this information and declare it, with as much likelihood of being correct in his supposition as to the resting place of his property, as the professional clairvoyant.

## BOOK REVIEWS.

**FIELD FLOWERS.** By Eugene Field. Cloth. Profusely illustrated. Gilt Edges. Price, \$1.10, postpaid. Published by The Eugene Field Monument Fund, 180 Monroe street, Chicago.

Dear, dead Eugene Field! I have his book before me, "Field Flowers," a monument in itself imperishable. It is pleasant to know that the greatest artists in America thought it an honor to give of their best, without recompense, to the adorning of the text of this book. It is well to know that the rapid sale of the book makes possible the erecting of a lasting tribute to his memory; but the memory of childhood's poet laureate will outlast the marble. He built his own monument from the sweet, pure melody he poured into the heart of the child, and he built it there for all time.

**ANOMALIES OF REFRACTION AND OF THE MUSCLES OF THE EYE.** By Flavel B. Tiffany, M. D. Pp. 307. Cloth. Plates and illustrations. Published by the Hudson-Kimberley Publishing Company, Kansas City, Mo.

The author's second edition of this very valuable work contains additional data and illustrations, and some of the more recent developments in this most important branch of medical study. The subject is so vast that the researches of a lifetime would be insufficient to permit a practitioner to pronounce authoritatively upon the exact treatment most beneficial in each form of disease of the eye with which he might be brought in contact in his practice, and he is fortunate, therefore, to be able to refer for guidance to such carefully compiled volumes as the above. Although I believe that fifty per cent. of the American people who disfigure themselves with spectacles and pince-nez could, after a little suggestive treatment, lay these artificial assistants aside for years, perhaps forever, with great benefit to their powers of sight, yet I most heartily indorse the author's remark that "glasses should not be selected in a haphazard way by the person himself, or by the untutored dealer in spectacles; more especially by dry goods merchants and jewelers." If glasses must be worn, it is imperative that the eyes be carefully tested by a skilled oculist, and the glass to be selected to meet the exigencies of the case. In an exhaustive study of myopia, the most common of ophthalmic derangements among the educated classes, the author says *inter alia*: "No child is born myopic. The trouble usually develops in early life, while yet the eye is comparatively plastic. Close work, viewing small objects for a continued length of time, or with great frequency, is liable to strain the power of accommodation, producing hyperæmia and congestion of the fundus. This may induce a yielding

of the tissues, causing prolongation or staphyloma of the globe. In view of this, thoughtful people will readily see the importance of giving the young child objects of considerable size, of easy sight, for his playthings. Small ones, necessitating an effort of accommodation to see them, should by no means be given, neither should the games be such as to require short vision. Give the child wide range of out-of-door plays, requiring only distant vision, or let the objects be sufficiently large that they may be easily seen." . . . . . "The habit of some teachers, conscientiously ignorant though they may be, of requiring pupils to keep their eyes fixed upon their books through the study hours, under pain of committing a misdemeanor if they once take them off, is pernicious in the extreme. Treat any other member of the body thus—the arm, for instance—hold it out in any one position for a few minutes, a much less time than a study hour, and you will soon realize what it means to violate the great law of nature." This is excellent advice, and I greatly regret that when I was a child my teachers were not fully seized of the facts of the case before they chastised me for inattention. However, I think there is enough of the old Adam in most children to afford them protection in this matter of school discipline.

The book is full of sound teaching and common sense. It contains a remarkable amount of most valuable information to the student, the physician, and the father of a family. But be careful not to suggest to the child whose eyes are tired with exercise, that myopia, astigmatism, and the rest, must necessarily follow. There is a medium in all things. And if you must have advice, see to it that you get the best. A bungling prescriber of spectacles will create a disease where none existed.

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#### BOOKS RECEIVED.

- FIELD FLOWERS. By Eugene Field. Cloth, gilt edges, pp. 80. Original illustrations. Price \$1.10, postpaid. Published by the Eugene Field Monument Committee, 180 Monroe street, Chicago.
- HYPNOTISM. By Albert Moll of Berlin. Cloth, pp. 410. Price \$1.25. Published by Charles Scribner's Sons, New York.
- SUGGESTIVE THERAPEUTICS IN PSYCHOPATHIC SEXUALIS. By Dr. A. von Schrenck-Notzing of Munich. Translated by Charles Gilbert Chaddock, M. D. Cloth, 320 pp. Price \$2.50. Published by the F. A. Davis Company, Philadelphia, Pa.
- THE PHILOSOPHY OF MENTAL HEALING. By Leander Edmund Whipple. Cloth, 234 pp. Price \$2. Published by the Metaphysical Publishing Company, New York City.
- THE TRUE HISTORY OF MENTAL SCIENCE. By Julius A. Dresser. Paper, 20 pp. Published by the author. Boston, Mass.



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# THE HYPNOTIC MAGAZINE

DEVOTED TO

An Investigation of the Science of Hypnotism: Its  
Uses and Abuses: and Its Therapeutic  
Possibilities.

"PRACTICE AND PRECEPT."

Edited by

SYDNEY FLOWER

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REPORT OF THE WORK DONE AT THE DAILY CLINIC  
OF THE CHICAGO SCHOOL OF PSYCHOLOGY.

BY HERBERT A. PARKYN, M. D.

There have been two cases of vomiting in pregnancy successfully treated at the clinic during the past month. The first, Mrs. L. W., aged 35, had taken the drugs usually prescribed for this condition, with scarcely a temporary benefit, until morphine was resorted to. Her allowance of morphine, when she came to me for treatment, was three grains daily; she was very emaciated, and if the drug was withdrawn for half a day even, there was an immediate return of the vomiting. The patient was intelligent and took an interest in her treatment. It was possible to secure her full attention and coöperation. She accepted the suggestions I gave her, that she would feel no inconvenience from the gradual withdrawal of the drug; that she would have no return of the vomiting; that she would sleep well, rest well, eat well, etc., very readily; so that I was enabled to do away with the morphine entirely in the course of a few days, and the patient gave no evidence of any of the conditions or symptoms which appear during and after a rapid withdrawal of the drug. The vomiting ceased entirely, appetite increased at once, and the simple process of putting herself to sleep was sufficient at any time to remove the feeling

of discomfort, or craving, which from time to time, during her abstinence from morphine, beset her. Her method of procedure was exactly the same as that which all my patients are taught. She was told whenever she felt pain or discomfort, hard to bear, fastening its grip upon her, to find a convenient place to go to sleep, and then, either sitting or lying down, to relax her muscles, concentrate her thought upon sleep, and suggest to herself that when she awoke the pain and discomfort would all be gone, and she would feel perfectly well again. Now this seems to those who know nothing of this work, either a very ludicrous form of treatment or a very inefficient one. So far as its neglect or avoidance of drugs goes, it may seem curious, but it should be judged, not by its appearance, but by its results. And the results are so thoroughly satisfactory that I am very willing to allow the unbeliever to scoff as much as he pleases, knowing in my own mind that if he is a person of ordinary intelligence and fair judgment, I can convince him by unimpeachable evidence that the majority of persons who seek medical advice are suffering from nervous disorders in some form or other, which, if not corrected, result in functional disturbances; that these nervous disorders are amenable to suggestion, i. e., to mental treatment, and that the cure is effected when the patient coöperates with the physician and uses his, or her, auto-suggestion to assist the cure. In this particular instance there is no doubt that in the eight weeks yet to elapse before my interest in the case ceases, there will be no return to the old conditions, and all idea has been given up of employing the very undesirable method that has sometimes been found necessary to save the life of the mother at the cost of the life of the child.

The second case of the same nature was equally successful, although I did not see the patient until she had suffered from the constant vomiting for two weeks. The pregnancy, in this case, is not far advanced (fourth month) but I am satisfied that the sickness is permanently removed. The patient went into the somnambulant condition at the first treatment.

Mrs. F., aged 43, complained of an excruciating pain in the region of the stomach, which had lasted for several days but had within the last few days become unbearable. The pain was greatly

aggravated after eating, and the patient was unable to wear any tight clothing about her waist. Twelve months previously she had spent six weeks in bed, and had been restricted for six months to a special diet, her case having been diagnosed as ulceration of the stomach by her physician. Simply as a matter of routine I used suggestion for a few moments in her case, insisting upon the relief and disappearance of the pain, and the ease she experienced was so marked that I was encouraged to give it a thorough trial before proceeding to the usual oral and physical examination which such cases must be put through. Almost immediately upon the suggestion that she was quieting down and going into a sound sleep, this patient went into a condition of somnambulism, and when she was aroused five minutes later, every evidence of pain had disappeared and she was able to fasten up her corsets. I advised her about her diet, and gave her a prescription to be made up, but which she was not to use unless the pain returned. She came regularly for treatment, and on the third day I suggested to her that she should return to an ordinary diet and need have no fear of any ill results. She is now in perfect health. The prescription has been in her possession for six weeks, but she has not had occasion to have it made up. In this case, hypnosis acted as a valuable aid in diagnosing, for while the patient might have had gastric ulcer twelve months ago, as determined by her physician, and though all the symptoms, as she detailed them, of the first attack, were troubling her when she came to me for treatment, the mere fact that these symptoms were removed by suggestion proves conclusively that she was only suffering then from the pain habit brought on by auto-suggestion from her previous experience. And I think it quite probable that her trouble from first to last was nothing more serious than gastralgia.

Three interesting cases of melancholia have come for treatment during the month, and experience has shown me that the most peculiar and obstinate mental conditions are amenable to suggestion, properly applied. It is, above all things, necessary to study the individual eccentricities and habits of each patient, and so put oneself in a position to explain to him just how his present condition was induced, and how it must be removed. With his intelligent assistance this is only a matter of time. One

of the first requisites is attention to the general health. I am aware, of course, that every physician will take this into account, but he will also, I think, be inclined to stop there. It is necessary to do more than this. The mental treatment must be coincident with the physical. They must be taken together and not separately. One of these cases had suicidal mania with melancholia for four months. He passed into a condition of light hypnosis, obeyed no sense-suggestions, was not imaginative, and could only be reached by the force of positive suggestion repeatedly impressed upon his mind, that he was not of a gloomy, miserable, depressed disposition; that he had no more unhappiness in his life than other men, and that to think of committing suicide because he found himself in a dejected frame of mind was quite unreasonable. It was impressed upon him that he, and none other, held the reins of his humor; that if he chose to give in to his forebodings, they would, as they evidently had, acquire a hold over him; but that it was within his power to throw off depressing influences; that the struggle would be less, and the fight easier from day to day; that his auto-suggestion would be his chief assistance; that he was not to look upon himself as a cruelly ill-treated individual, whose sorrows were in excess of other men's, but that the point of difference between his mental attitude and that of his acquaintances was simply that he gave in to his thoughts. He did not try to control them; perhaps because he did not know that he could. I find that the argument which produces the most effect upon the melancholic is that they are not to be placed in a class by themselves, but are as sound and as sane as anyone else, and that their friends and relations are being constantly beset, to a less degree, with the very same depressing ideas which would produce melancholia if given the attention and consideration which the melancholic patient bestows upon them. When my patients understand that the difference between a gloomy and a cheerful individual is a matter of health plus reason, they catch the idea that to be melancholy is a waste of time, and highly ridiculous. The other two cases of melancholia were of six months, and two years duration, respectively. It is interesting to note the almost complete change of character that has taken place in these patients.

Last month I promised to report results obtained in the treatment of epilepsy by suggestion. At the present time I have six cases under constant treatment, some of which have come to me daily for over five months. Before this clinic was started, I had the opportunity of treating a large number of cases, some of them extending over a period of observation of several years, and although I believe that this treatment holds out the only promise of a cure in "true" epilepsy, still I must say that I have not had evidence of one positive cure, and therefore cannot agree with some of the acknowledged authorities in this work, who think otherwise. I have completely relieved a number of cases which belong to the class known as hystero-epileptics, and although sometimes these cases baffle the closest observers in detecting the difference between "true" and hystero-epilepsy, suggestive treatment proves itself an infallible means of diagnosis. I am satisfied that in many instances of "true" epilepsy a large number of the attacks are induced by suggestion, and that there is much hysteria accompanying this disease. By the use of hypnosis, then, the intervals between the attacks can be greatly lengthened, and some of my cases are able to keep the attacks off during the day by exercising the mind constantly, without riveting the attention too intensely upon one thing. I begin treatment by withdrawing any sedative that is being taken; then I look to restoring every function to its normal condition. When the patient learns not to rely upon the drug for relief, but upon himself, a marked improvement in the general health is almost the first thing noticed, and the next result sought is the lengthening of the premonitory symptoms, so that the patient has a better chance to fight off the attack, or is at least able to put himself in a position in which he cannot injure himself. I am speaking of the average result obtained by suggestion alone in a large number of cases treated alike, and without considering the cause, or pathology, in any particular case.

Among the cases cured at the Clinic during the past month were, five of insomnia and eleven of obstinate constipation. There were also the usual number, a large one, of neuralgias, rheumatisms, and chronic headaches, successfully treated. Some very strange mental delusions will be cited in the next report.

## HOW TO HYPNOTIZE.

BY ARTHUR L. WEBB.

My sole object in writing this treatise will be to teach people how to hypnotize. Let those who read these lines study the subject according to the directions given and they will not only know how to hypnotize, but they will know, also, how to teach others to do the same. Taking it for granted that many who read this may be unwilling to trust themselves as pupils to one who is not known or recommended, I ask pardon for taking the liberty of presenting myself to my readers, or my pupils, by making a brief introduction of myself. I am what physicians might call a layman, in the sense that I do not practice the art of healing by the aid of hypnotism as a means of securing a livelihood. Yet I am not a layman, if practical knowledge of the subject, derived from much and long experience, can teach one to be an expert. Since I am in one sense a layman, I will use in this writing no technical terms such as only a professional can understand. The fact is, I do not know the technical terms of the professional hypnotist; but, even if I were acquainted with their use and meaning, I would refuse to use them, because I mean to address myself to beginners. Again, though I am not a professional, I will persuade anyone, by my earnestness in what I say, if in no other way, that I thoroughly know what I am writing about. To more fully assure you that such is the fact, and that you may more easily have confidence in me, your teacher, I will tell you that I have tried to hypnotize fifty-eight persons and have failed of success in only two instances; and, as the sequel will show, my success was in every instance complete.

About a year ago I read an article in a newspaper detailing a plan by which anyone could hypnotize. I tried it at once, and to my delight and wonder I found that it would work to perfection. I had always thought, as others do now, that only one peculiarly endowed, mentally and physically, could successfully



perform the wonderful things which are possible to the mesmerist. I have since proven to my conclusive satisfaction, and to the satisfaction of others whom I have taught, that such is not the case; but that anyone possessing a knowledge of the way can do just as much and as well (provided he practice) as anyone else. Patience and perseverance are absolutely necessary to complete success as an operator; just as they are necessary to success in every other human endeavor.

Of course, there are various means of hypnotizing. I will, however, explain only one, which, I know from experience, will work.

Confidence that you can do what you try is necessary to success. If you haven't absolute confidence, assume as much as you can, when trying your first subject. Get you a person, someone who is willing, and tell him you will, if he does what you tell him, put him to sleep. Impress upon him the idea that you can do what you say you will. Before beginning operations, tell him that you will give him a bright object to look at, and that he will, after looking at it awhile, become drowsy, then more and more drowsy, until finally he will be compelled to close his eyes and to sleep. Be sure you tell him that he will notice nothing unusual about the drowsiness; tell him that it will be just as natural as any natural sleep that he has ever enjoyed. Let him not expect anything unusual to occur; for such will distract his attention and make him to some extent less passive than he should be. If the subject happen to be a friend who knows your purpose, it may be necessary, in order to gain his consent, to say that you will let him sleep only a few minutes, and that you will not make him do anything ridiculous while under your influence. Of course, you intend to make him sleep a long time, and you mean to make him do a great many funny, if not ridiculous, things—excusing yourself by the reflection that you are guilty of the fiction for the sake and benefit of science. You will after awhile become so interested in making experiments, that you will feel no stirring, much less pricking, of conscience for a deception which injures no one. After assuring your subject that no harm can come to him, you will place him in an easy position, bringing his hand about four inches from his eyes, hav-

ing placed in it some bright object. I usually take a bottle-stopper of cork and cover it with tinfoil; though a coin, or even an object not bright, will do as well. Tell him to look right at it; and to never, under any circumstances, look away from it, but to continue, no matter who comes into the room or around him—to look straight at it. Say such words as these: "Keep on now looking right at it, and directly you will become drowsy, your eyelids will get heavy, and then heavier, and heavier; then you will close your eyes and sleep. Now keep on looking, and do everything I tell you to, but nothing else." Pause a moment or two and let him have time; for you will fail if you try to hurry too much at first. He will think it more natural if you give him a moment to get sleepy. No wide-awake person can become sleepy in a single minute. Again repeat: "Now your eyes are getting heavier still—you are getting more and more sleepy—directly you will sleep—but do not close your eyes until I tell you. Now you can scarcely hold them open; but keep looking at it. I will tell you when to close them." Keep making such suggestions, and be deliberate and positive in making them. Make them as if you knew them. Give him no time to think after he really begins to get sleepy. Let him only listen. As soon as you observe his eyelids really growing heavy, say: "Your eyes are almost closed now," making your words long drawn out, and spoken in a tone which will not arouse him, but will, instead, indicate that you are yourself sleepy—and almost gone. Continue as follows: "Directly your eyes will just have to close—you just cannot keep them open—see, they are closing—now they are almost ready to close—now they will close and you will sleep. Close them." Pause a moment, then say: "Sleep." Give the command to sleep in a quiet, yet firm and masterful, way.

You will see that the eyelids may quiver for a few seconds, sometimes for a minute; but very soon the subject will settle back in his chair, frequently with a sigh, and the eyes will become quiet, and his limbs show perfect relaxation. Let him remain so for some minutes, saying nothing to him at all.

When you are ready to operate, it is well for you as a beginner, especially if you have a new subject, to constantly make suggestions. For instance, you say, "Nothing will wake you,

and nothing will hurt you. You can open your eyes, but you will stay asleep. Now I am about to raise your arm, but you won't wake up. Nothing will wake you." Rub the arm a few times and say, "Now you can't take it down—see, you can't. You are sound asleep and you will do everything I tell you to do; but you will not wake up—you can't wake up till I tell you." The arm will remain in the position in which it is placed, and, if you tell him that no one can take it down or bend it, you will find it true that no one can. I almost always begin operations in that way, placing both arms in uplifted position, with both legs outstretched in same manner. When you are ready to take them down, rub them gently but firmly (though in a different manner from the way you stroked them in making them rigid), and say, "Now you can take them down—see, you can—you will do everything I tell you. You will have to do so. No one can wake you except myself."

Some people say that the eyes must be opened or a shock must be given, before the subject will become cataleptic; but they are entirely mistaken. I have, with the subject's eyes tightly closed, asked people to try to bend a rigid arm, and even though they exerted their whole strength in the effort, they have invariably failed. Again, I have had a subject, while in the cataleptic state, tempted by an offer of reward to move his hand or other part of his body; but in every instance the arm has failed to be moved. For example, I have, while amusing my friends by giving a private exhibition, taken a new subject provided by them, and, having hypnotized him, asked in a whisper someone to offer him money if he would only take it. Often the subject's fingers would move very, very slightly at the tips, but never has one succeeded in taking the money. Again, after I have suggested to the subject that he may hear others talk but that he will not understand them, because he will listen to me alone, I have found it always to be the case that he really could not understand others. For instance, I once had a boy hypnotized who was dreadfully afraid of his father. This fact was known to a friend of mine who happened to come into my office at the time; and knowing that I had told the boy he could not wake unless I commanded him, and that I had told him he could not understand anyone

except me, he shook him and told him that his father was right there with us. The boy did not move, even when my friend shook him as hard as he could, nor would he make an effort to take a five-dollar gold coin when placed in his open palm; though he was told that he might have it for his own if he would only take it. Not even his finger-tips twitched. This proved to my friend, who had been prior to that time somewhat skeptical, that there was more in hypnotism than he had believed. I tried an experiment once with this same subject, the result of which has since been verified by numerous other experiments, to see if a person hypnotized at one time can remember, at a subsequent time when he is hypnotized, what he did when he was under the influence at the first time. I once told him that a stick, holding it before him, was a snake; and when I moved the stick toward him, he exhibited signs of alarm. I told him that he would always know, whenever he might see it, that it was a snake. After I had aroused him, in a manner to be related hereafter, he did not remember a single thing which he had done while hypnotized; and when the stick was shown him and he was asked what it was, he at once said it was a stick. Some time afterward, I think about two weeks after, I had another chance at him; and when he was thoroughly hypnotized, I held the stick up before him; he at once jumped quickly back and asked me not to let it bite him. I moved it toward him and he cried aloud, begging me all the while to take it away. When I asked him what it was, he at once said: "It's a snake, it's a snake." Yet, when he was aroused after this trial, he knew the stick only as a stick. This suggests an experiment which I will be glad to try, or have tried. I would like to have some other person hypnotize this boy, and show him a stick. I do not know myself what would be the result, but I take it that if he remembers one thing while hypnotized, that he has done at another time while in the same condition, he will also remember everything. To further prove the fact that one remembers in this way what he has previously done, I will give another illustration. I once told a young lady, while hypnotized, to count after me—thus, "one, two, four, five, six," etc., being careful that I should leave out the number three. Then I told her to count in the same way by herself, and she left out that

number. After arousing her she counted properly, much to my surprise, as will hereafter appear. She was not told that she had counted wrong, or that she had been made to count at all, while asleep. Some weeks afterward I hypnotized her again and, after trying a number of other experiments, said: "Count." She, without the slightest hesitation, counted as follows: "One, two, four, five, six," etc. I had, frequently, before that, told a person under the influence to count, leaving out a certain number—always suggesting to him that he was counting right. For instance, I would say: "Count, one, two, four, five, six," etc. Then I would say: "There is no such thing as three—you will always remember that there is no three, and when you are waked you will count one, two, four, five, six, etc. Now, count again." Invariably, until my experience with the young lady before mentioned, the subjects have counted wrong after being waked. The strange part about it is the fact that they will not remember a single other thing that they have done. I have told them to count off on their fingers; and they will, to the amusement of the spectators, skip one finger of the hand, or will put two fingers together and count them as one. I am not sure why the lady counted properly after being waked, but I have reached the conclusion that I failed to make the suggestion that she would, after being waked, count as she had while hypnotized. My mind is not, however, altogether clear on this point. Somewhat similar to this experiment is another which, when you practice it, will astonish you. For instance, you say to the subject that he will not know you when he wakes, but that he will think you are some other person. Invariably (I have never known it to fail) he will, after being waked, think you are that other person. I have had subjects to ask me where I had gone, even though I was in plain evidence before them. This is true of new subjects as well as old ones. I have told a subject that her sister, who was sitting beside her, was some other person (naming the other), and that when she waked she would know her sister as that other person. Sure enough, she would declare, even insist indignantly, that her own sister was someone else. The effect of this would necessarily wear off after a time; but to avoid any possible harm that might result to the mind of one left in such

confusion, I always re-hypnotize the subject and remove the false impression by proper suggestion. If I happen to be the one who disappeared, I simply say: "I have come back now, and when you wake up you will know me."

To re-hypnotize I do not use any bright object, but simply tell the subject that I am going to put him asleep again. I leave no time for argument, but proceed, often over their objections, to make a few rapid passes with my hand, touching their face, forehead and eyes, always making the proper suggestions, such as "you are getting sleepy—you will sleep very soon—oh, you are so tired—you want to rest—to sleep—to sleep—and you will sleep—you are about to sleep now—you are almost, almost, almost asleep." Pause a moment and then say: "Now you are asleep; sleep till I wake you." If a subject ever becomes hysterical, he can at once be quieted by simply suggesting that he will sleep quietly and without dreaming.

What I have said proves that a certain kind of influence can continue to be exerted upon one by the operator after his subject has been waked; no, not by the operator (for I believe his influence—as a hypnotist—ceases as soon as his subject is aroused), but that the operation itself may exert its influence over subsequent actions. Uninformed persons pretend that a hypnotist can compel a man to commit a crime after being awakened from his trance. I say, emphatically, and I am sure every practical hypnotist will bear me out in the assertion, that a hypnotist cannot make a good man act, after he has been aroused, contrary to what his conscience dictates. Whether or not a good man will do wrong, by suggestion while in the "trance," I regard as still being open for discussion. I have made many subjects steal and hide things away in their pockets, and after being waked and having their pilferings discovered, their confusion and chagrin have been painful to behold. These persons have borne good reputations and are apparently good men; but who can say with absolute certainty that they were as good as they had seemed. From the very nature of the thing, the question will remain always somewhat unsettled.

I do believe, however, that a good subsequent influence can be exerted, and that those morally bad can be made to reform

to some extent. In fact, by making this kind of an experiment several times on the same person, I have been successful in curing a subject of bad habits.

It is true also, that, when you have a person hypnotized, you can make him have a false impression of something that has happened before he was put asleep. For instance, I have made agreements with new subjects who refused to be hypnotized without remuneration, to pay them some certain amount; and while they were asleep I have told them that they would not remember what I had promised to pay them. In such case they would not remember, and I could afterward pay them just whatever I pleased. I have also told them that they would remember what I had promised to give them, and I would then name a much smaller amount, and tell them that, when they waked, they would know that the smaller amount was what I had promised to pay them. Invariably, they would name this smaller amount. I have seen no mention made anywhere of an experiment of this kind, and I know of no better one to try when an operator wants to convince his friends that hypnotism is no fraud. Let your friends make a contract with some person to be used as a subject; and, when he is hypnotized, change the amount by suggestion. If he is a subject with whom you have had no conversation, and whom you have not previously known, there can be no room for doubt in the minds of your audience, when the subject demands, and is contented with, a much smaller amount, than they had agreed to pay him. I always pay such subjects, as have been deceived in this way, enough to raise their remuneration to what I had really agreed to pay; but I always do it as a gratuitous contribution. A person who would take advantage of such a situation and rob a man in this condition would be the very meanest and most degraded in the whole category of mean and degraded thieves.

Once I made the mistake of telling a boy, whom I had frequently deceived in this way, the real reason why I had given him more, as he supposed, than I had agreed. Afterward, whenever I wanted to hypnotize him, he would refuse to allow me to do so until he had written down the amount on a piece of paper and had carried it down the street to some particular friend. He

would always tell this friend to give it to him whenever he should see him again. I sometimes would tell him to write the amount on the paper and put it in his pocket; but he would say that I could make him tear it up and forget having done so, which, of course, I could have done. Another subject, a friend of this one, thought that he would be safe in hiding the paper on which he had written the amount I had agreed to give him; so, before being hypnotized, he carried it down from my office and hid it very safely away. The most of you who honor me by reading this, have at some time put away things which you wanted to keep very, very secure; and sometimes you have succeeded so well in hiding them that you have really hidden them from yourselves. Just so with this boy; he hid the paper so well that he has never found it since—in fact, he has never even thought of finding it. It is needless to say that he was paid even more than I had promised to pay him. I mention the circumstance merely to show the wonderful possibilities of this strange influence. In this connection, I must tell a joke on myself. I once told a subject that he would remember a much larger amount than the one I had really agreed to pay. When he waked he stoutly declared that I owed him the larger amount; and he was honest in his contention. I was sorry the rule worked both ways, though I should have known it would; nevertheless, I paid him the advanced rate, because I knew he would otherwise always believe that I had cheated him.

Such experiments suggest a fruitful field for scientific investigation. Query: Can an event that took place a month or more before be, by hypnotism, so changed that it will appear to be a different thing, or be forgotten altogether? Suppose a man sign a note for \$100 and, afterward, while hypnotized be made to sign one of same date as the first but for a larger amount. Suppose then, the first note is destroyed and the man is made to believe that he gave a note for the increased amount. Will this belief be permanent? I know such false impression of something happening immediately before will be permanent; for I have proven such to be the case in a great many harmless experiments.

A few evenings since, I gave an exhibition for the pleasure of some of my friends, and I expected, in order that I might be



perfectly successful and they might not be disappointed, to use a subject whom I had hypnotized before. As has been often said, a subject works better after having been hypnotized a few times. Thoughtlessly I had told a friend of this subject a few of the pranks we had been playing on him at various times while we had him asleep. Well, the friend let the cat out of the bag. It was the subject's first information upon the real nature of the affair, as I had always told him that I would only make him go to sleep and that I would not make him perform at all. The consequence was, being afraid that I would make him do some tricks to amuse the company, that he did not appear. Someone volunteered to get another person; and one whom I had never seen was brought in. I was entirely successful, and his antics amused those present very much. For instance, I would open his mouth and tell him that he could not close it; nor could he. Then I would tell him that bees were going into it. He would not close his mouth, but he used his hands with rapid and repeated motions at the imaginary bees. I told him his nose was made of india-rubber, and, taking hold of it, made pretence of pulling it out as I would a rubber band. When I told him I would let it go, he begged me not to do so, and cried aloud when I did let go. And it was the same way with his ear; he would feel it and rub it, and his expression showed very clearly his surprise at finding it made of india-rubber. I made him assume the ridiculous positions of a man fishing with a broomstick, which is a very common experiment. I took his hand and forced a needle completely through it, and he did not move a muscle or show any sign whatever of discomfort. After I had told him that he could not feel anything, I rubbed his eyeballs with my finger; yet he did not make a motion. As physicians say, "reflex action of the nerve was not present," and a surgical operation could then have been performed without pain to the patient. To continue: I made his limbs rigid, and no one could bend them. I put a chair somewhat removed from the one on which he was seated and told him he was getting stiff all over; and he did at once become cataleptic and lay stretched out, with his head (not his head and neck—but his head) on one chair and his heels on the other. In this position I placed a heavy piano-

stool on him, and he bore the weight easily, and would have borne much more. I am sure the editor will say that he does not approve of such foolish experiments; and I agree with him.

A much better experiment is to make a subject become cataleptic, by suggestion, while lying full length upon the floor. Then you can take him by his feet and raise them, without his body bending in the least, until he is standing directly upon his head.

To continue, I told the subject that the chair on which he sat was getting hot and that, as soon as I counted three, it would be red-hot. When I said three, he bounced up and rubbed the seat of his trousers in a very natural manner; and no one could force him by main strength to touch the chair again. As soon as I counted two and said, "Now it is cold," he sat down again with evident relief. The company was very much amused by his description of heaven. I asked him if he wanted to go there with me and he declared that he did. Perhaps it may not be sacrilegious for me to say that I was desirous of obtaining the credit of being the means of at least one person reaching heaven; so I touched his shoulders with my hand and told him that I had given him wings. Being unaccustomed to flying, he proceeded to use his pinions in a very ungraceful manner, in the imaginary flight through space. Soon I told him that we had reached the place, and he looked all around him with eyes wider open than any I have ever seen. His delight made his face almost shine. He was, there is no doubt of it, really happy. He saw angels, heard music, joined himself (at my suggestion) in the chorus, danced and shouted. The cows browsed upon grass that was pure gold; the stars also were of pure gold, except, as he expressed it, their "points," which were made of diamonds as large and brilliant as the sun in the sky. It seems to you, doesn't it, a shame to carry a person from so beautiful a place to condemn him to the horrors of the world—or condition—called hell? I think so myself; but wait till you are yourself making these experiments and you will also be, under the excitement and interest of the moment, unnaturally cruel.

I told him we would leave, that we were sinking, falling—falling faster and faster, on and on—that we had passed our own

world and that we would soon be in hell. I then said, "Now, when I count three, open your eyes and you will be there." I then counted three and he was, to judge from his expression and his movements, really there. His expression was one of alarm, accompanied with the utmost horror. I told him the devils were after him, and he struck at them frantically everywhere around him. I myself personated the devil (and some tender-hearted and good person who reads this will think the substitution could easily have been made without loss of character to myself) and told him I would throw fire on him. As soon as I made a movement of doing so, he begged me not to do it, crying aloud and knocking at his clothes as if they were burning. I then took a broom and, telling him it was a fiery serpent, chased him around the room. I told him then that if he was wicked he would come to live in that place forever; and he was very ready to assure me that he would always be good. I tried to atone for my cruelty to him by teaching him in this way a lesson in good, moral conduct. All this occurred at the home of a prominent attorney, all of whose sons are also attorneys. It so happened that one of them, an able practitioner, had defended this particular subject in a case where he had been charged with committing a criminal offense. I was asked to learn if he really committed the offense. Placing my hand on his head, I told him he would tell me the truth about whatever I asked him—that he would have to do so. I then asked him if he had committed the crime, and he told me yes. I made him tell me then in circumstantial detail all about it, omitting nothing at all.

He had been acquitted of the charge, a jury having declared him to be not guilty; yet he made a complete confession, without hesitation or shame, before the whole company. I assured him he would forget telling us about it, and when he was waked he denied that he had committed the offense. He said that people had accused him of it, but that he had not done it; and he persisted, and yet persists, in declaring that he is innocent.

While speaking of compelling subjects to tell things which their good common sense would prompt them to preserve secret, I am reminded of one occurrence that shows how particular a

person should be in pursuing this line of investigation. One day, upon his own suggestion, I hypnotized a young man who defied me to make him tell anything while I had him asleep. He thought he had too much sense to say anything that ought to be kept secret. Having his consent, I made him tell me who was his sweetheart and to tell me their secrets. Had the name he disclosed been that of one whom I knew, or was likely to know, I would have allowed him to go no further. To my astonishment, a man who had accompanied him to my office was about to strike him, and would have done so had I not prevented him. He said it was his cousin that the boy was talking about. As a consequence, though the boy knew nothing at all about it after waking up, they had a quarrel, and now do not speak as they pass.

To continue the recital of the particular case which I have been discussing, I will say that there was absolutely nothing suggested which he did not at once readily do. I told him that a spider was in his coat and he quickly threw it off; then I told him it was in his vest and he threw that off. The spider stopped in the vest—to the great relief of the subject and, doubtless, also, to that of the company. I then made him put his coat under a rug upon the floor, and I told him that when he waked he would remember that he had put it behind the piano, which was in a different part of the room. I took also a quarter of a dollar and told him that it was a five-dollar gold piece (to which he assented), and made him put it, with his eyes open, into the shoe of his left foot. I told him that he would remember when he wakened that he had put a five-dollar gold coin in the right-hand pocket of his pants. I then told him that he would remember absolutely nothing else except these two things. When I aroused him from his slumber he was much mortified to find himself stretched upon the parlor floor without his coat, in the presence of so many ladies. To the amusement of the company, he went at once around behind the piano to find his coat. Not finding it, he thought someone had taken it away. A few moments afterward, when a reward was offered him if he could find the coat, he went again to the piano to search more closely for it. He never did find it, and declares until this day that he put it behind the piano. When asked if anyone had given him anything while he

was asleep, he answered that someone had given him a five-dollar gold piece; but when told that he might have it if he could find it, he at once ran his hand into the right-hand pocket of his pants. Yet this man was made to forget every single thing that he had done and said, except these two things, which he remembered, but in a wrong and different way from that in which they occurred. It is very strange; yet it is true! I have tried the same experiment in as many as twenty-five cases, and the result has always been the same—they may be made to forget some things and to remember others—and those others, if you wish them so, wrong.

I have detailed our work with the foregoing particular subject, because you can, if you try, do the very same things; and what you do with one you can do with all. I have in as many as thirty cases done the very things detailed in the foregoing instance. Many things will suggest themselves to you as interesting experiments, and you will make many wonderful discoveries as you proceed.

I have not yet told my method of arousing the subject, and I will now do so. Whenever you are ready to arouse him, merely tell him that you are going to wake him very soon. This gives his mind preparation for the change—not that he would not at once awake if you should simply command him, but I have decided that it is best to give this notice. I usually say: "Now I am about to wake you; you will feel perfectly well; you will feel even better than you did before you became asleep; you will not have any headache at all. Now, when I count three, you will open your eyes and wake up, and you will be wide-awake. Now pay attention to me. Do you understand me? All right. One, two, three—open your eyes—wake up." The last words should be spoken in a quick, clear, decisive way.

Do not be alarmed if occasionally a subject who has been long in a profound lethargy seems to be drowsy and only half awake. Talk to him and he will very soon be all right. There is absolutely no danger of failing to wake a subject. I have read somewhere that you have to snap your fingers before them, or blow in their face. These methods, accompanied by the proper

suggestion, will certainly work, but I think a gradual transition is always best for the subject. He is not then so bewildered.

Some people have wondered at my uniform success in making my subjects completely forget what they have done while under my influence. I do not know how it happens, unless it be for this reason, viz., I always make them, just before waking, slumber very profoundly. I say, "Now, I am going to let you sleep soundly for awhile, and you will forget every single thing you have done while you were asleep." If I want to make some exceptions I name them again to the subject and tell him to be sure that he will remember those things, but that he will forget every single thing else. I then let him sleep for a few seconds, or a minute, being careful to not make him perform any more afterward. Then, before I proceed to wake him, I tell him he has forgotten those things. Sure enough, when he wakes he has no recollection of them. This has been true of every single case which I have tried. I have never had a case in which the subject was only partially hypnotized.

Again, I have seen it written that a person can wake of his own volition whenever he wishes. This is not so, if you impress the subject with the suggestion that he cannot wake until you tell him to do so; and that no one except you can possibly wake him. I have several times had persons to beg with persuasive pleading that I wake them. Yet these same persons would continue to be responsive to my suggestions, and, after being waked, would have forgotten everything that occurred during the sleep—sometimes contending that they had not been asleep at all, and denying that they had done any of the ridiculous things of which we told them. I once told a subject that no one could wake him except myself; and after I had impressed him with the suggestion I left him lying prostrate upon the floor. Ten or fifteen minutes afterward, at one time an hour after, I sent some men, one after another, to try to wake him; and every single one had failed, even though all had shaken him vigorously.

I was cruel enough once to make a youth, without waking him, walk into a lake of water to the depth of his throat. I wanted for my own benefit to see if it would wake him; so I told him it would not. I did, however, tell him that the water

was a cornfield, and that he would go out into it and gather me some corn. It was at night and I made the experiment in opposition, I am sorry to say, to the wishes of some ladies who were present. The weather was warm and I knew no harm could result. At the suggestion, the subject at once walked out into the water without the slightest hesitation, and did not stop until I told him. I do not know whether or not he would have gone beyond his depth; for I would make no such experiment, and I advise all who read this to make none such. It is always criminal to trifle with human life, even if crime may not result from the trifling.

At another time I made a boy sit down on a hot stove without seeming discomfort, and with no apparent damage beyond the scorching through of two pairs of pants which he was wearing, and which I replaced by two pairs of new ones. It was a very cold day, and he did not wake. Such foolish experiments as these were made only during the first days of my experience, when I was testing the phenomena of hypnotism. I had read no books upon the subject and none were, in fact, available. I was anxious to learn what one could do with hypnotism.

I am almost through, but I must before closing take issue with those who claim that the hypnotist is a person of supernatural power, and for the art of hypnotism claim supernatural possibilities. Anyone who will practice with patience the rules here laid down can successfully hypnotize; but you need not expect, even if you should so desire, to hypnotize a person against his will, at least not in the first instance. I have, after hypnotizing one subject quite a number of times, say fifteen or twenty times, succeeded repeatedly in mesmerizing him in opposition to his will and against his physical resistance; but I believe such cases are rare.

Nor can you possess the mystical and mythical power of Svengali! If a person has not music in her soul, she can neither sing nor play (even though hypnotized) at the dictation of a Svengali—the lamented Du Maurier and many sentimentalists to the contrary notwithstanding! You may have a person hypnotized ever so thoroughly and that person cannot read your mind nor the mind of anyone else; nor can the person hypnotized

foretell events, nor tell what is happening in another part of this or any other country, though spiritualists and charlatans think otherwise.

Hypnotism is not something unreal; it is not something new. It is only a mental phenomenon, long discovered, though not yet understood, being now put to practical use. In the hands of physicians the good to mankind of this force, this phenomenon, this mental condition (or whatever it may be called), is inestimable. I myself have quit practicing it; and to me many of its mysteries will be mysteries forever. I have never studied the philosophy of the subject, and I shall not. I have learned what I know from practical experience, and I want no more knowledge and no more experience. Not that I know all about the subject, for I do not, nor does anyone; but my decision has been made from the firm belief that it is not well for a layman to practice hypnotism. I sincerely believe that it should be used for the benefit of humanity, and not merely to gratify the curiosity of the operator and for the amusement of his friends. I know how to hypnotize, but I do not know how to apply its use to the benefit of mankind; therefore, with this treatise (if it may be dignified by the name) I leave the subject and its practice forever.

Others may work out the problems now unsolved and learn why some of these strange things, only hinted at here, are true; and they may propound new problems, to be solved by those who succeed them. I hope they will; but for myself, so far as this subject is concerned, I am forever done.





## "HOW TO HYPNOTIZE" REVIEWED.

BY THE EDITOR.

One thing strikes me very forcibly in looking over Mr. Webb's article, and that is that the simplicity of the language he uses makes rather than mars the points he seeks to emphasize. It has always been my wish that there should be no needless obscurity of meaning in any paragraph printed in this magazine. If the reader has to cudgel his brains to gather the sense of a phrase, he is very apt to turn to something else for relief. Therefore, "the co-efficients of reality," the "resistive quality of protoplasm," the "conservation of energy," and so forth, while as exact forms of expression they are intellectually pleasing to the few whose thought has been cast in a like mold, carry very little significance to the majority. And it is to the majority that we wish to teach the simplicity of hypnotism. The great truths of suggestion are not to be confined to a cult, to a chosen few. They are the heritage of every human being who has ears to hear and brains to understand. There is no mystery; there is no electrical-biological fluid; there is no magnetism. We will try this question of hypnotic influence at the bar of common sense, and I have little fear of the verdict. Mr. Webb is to be highly commended for the lucidity of his description of his method of inducing hypnosis. It will, of course, be recognized as identical with the verbal suggestion method of the Nancy School, but I have never before seen in print a chapter which will lend as much confidence to the beginner as this. The author has entered into the spirit of the pupil, and has removed the stumbling block which turns so many aside by his emphasis of the fact that the operator must always impress his subject with the belief that what he says is about to happen will happen.

With the author's after-deductions I am, unfortunately, compelled to totally disagree. Yet the very fact that his conclusions are entirely erroneous has a remarkable significance. Here is a

country attorney, sharp, practical, and accustomed by the very nature of his profession to deal with matters requiring close inductive and deductive reasoning; who has read nothing upon the subject, and has consequently no one to blame for his mistakes; who has done more practical work than five out of six of the so-called "professors" of hypnotism, and yet whose judgment is quite at fault in dealing with the mental attributes of the somnambulist.

In the first place catalepsy is a condition of rigidity of the muscles, induced by suggestion. But the consciousness of the subject is not impaired during the cataleptic state, and the offer of a reward to the subject if he could move his arm was made with the full knowledge of that subject that he was being tempted for a purpose. He will not reason it out with himself and try and take the money. He has accepted the suggestion that his arm cannot be bent, and he will faithfully perform his part of the experiment. The mere fact that the subject was open to suggestion; that he was in a cataleptic state because of suggestion, is proof positive that the boy could take his money if he knew the suggestion that he was to take it to be bona fide. Concerning the inability of the boy to hear the voice of his father, of whom he was much afraid, Mr. Webb must remember that the boy was just as well aware in his subjective consciousness that his father was not present, as either Mr. Webb or his friend. There was no reason, therefore, why he should speak. It is equally true, however, that the boy, if he had been told to open his eyes and speak to his father, would have done so, and would have answered such questions as Mr Webb's friend put to him, after the manner of a dutiful son. Had the boy's father really been present, several things might have happened. If he were really afraid of the parental ire he might have come out of his state with rapidity and protested that he was only shamming, or he might have pinned his faith upon Mr. Webb's influence to avert the storm, and calmly ignored his parent. The great fault in Mr. Webb's line of reasoning is that he does not give his subject credit for being anything but an automaton. He forgets that he should multiply the natural acuteness of the boy by two to get the measure of his abilities in the somnambulistic

condition. Lest any reader should fall into the mistake of supposing that I am seeking to belittle the phenomena of this state of hypnosis, I wish to add here that inhibition of sight, inhibition of hearing, of touch, of smell, of any of the senses, is an indisputable fact in suggestive treatment. If it were not so hypnosis would be of no avail in inducing anæsthesia or insensibility to pain. But this inhibition of the sense is merely a temporary mental state. Let us take inhibition of hearing as an example. The boy is told that he will not hear what is being said to him by the operator for five minutes, and on being questioned at the expiration of that time he denies that he has heard anything in the interim, and he is perfectly honest in his statement; but let the operator say impressively, "Now, when I count five you will remember; it will all come back to you," and the boy forthwith repeats the words which he previously thought he had been deaf to. An experiment of Dr. Parkyn's, which I have frequently seen tried, is more curious, and proves that it is not even necessary to re-hypnotize the patient to restore the memory. When the patient is wide awake and is in the midst of his protestations that he cannot recall some sentence which he has been told to forget, the doctor will say rapidly, "Look me in the eyes; when I snap my fingers you will remember. Now you have it. What is it?" And the patient recalls the sentence.

The explanation of the lady's counting, which was right upon awaking, but wrong in the subsequent hypnosis, is, as Mr. Webb surmises, that he failed to suggest to her upon awaking the first time that she would count wrongly, and as to the second experiment, that the memory of the previous hypnotic experiment would lead her to count incorrectly again. This perfect memory of the subjective mind is a curious thing to study.

We are threshing out the question of the relation between hypnosis and crime pretty thoroughly in this magazine, and I have nothing to add to my former declaration on this point, namely, that while a subject may be perfectly willing to carry out an imaginary crime in the office or laboratory, he cannot be induced to perform an action which is against his principles. But a liar will lie, and a thief will steal, as cleverly in the hyp-

notic as in the waking condition. Hypnosis has nothing to do with the matter. You may justly eliminate the element of hypnotism altogether, bearing in mind the fact that the honest man will be honest, and the virtuous woman will be virtuous, in the face of any contrary suggestion. In this connection Mr. Webb's experiments of not paying his hired subjects may be touched upon. They prove absolutely nothing, except that the subjects were very properly conscious of the fact that he would pay them what he had agreed to pay them, and possibly more. He forgets that the subject knows perfectly well that he must earn his money, and that to give the fullest satisfaction he must remember and forget just what he is meant to remember and forget. Mr. Webb's sentiments in the matter of robbing this defenseless creature do him honor, but they are not called for by the facts of the case. As to the boy who hid the paper on which the amount of his wages was written, and has not since THOUGHT of its whereabouts, I venture to say that he would have found the paper if his remuneration had been inadequate. You will not find the instinct of self-interest lessened in the subject.

It is not possible to make a subject sign notes, or transact any responsible business which is prejudicial to his interests. There is but one exception to this, and, strictly speaking, it is not an exception at all. You may, for instance, induce a man who has every confidence in you to sign a note, or pay you money while he is hypnotized, but he does it because he knows it is all in fun. You take these experiments too seriously, Mr. Webb.

We come now to the experiment of the young man who is alleged to have revealed a secret under hypnosis concerning some woman. I would say here that we know nothing of the circumstances of the case. It is possible that this misguided youth was perfectly willing to communicate his secret to anyone who would listen. Men are not generally remarkable for their silence on these matters. He may have thought the relative of his sweetheart, who was present, was much of the same way of thinking as himself. He may not have known that she had a cousin in the world. We cannot possibly judge this young man's motive in imparting information which Mr. Webb rightly thinks he should have kept to himself. The point is that the young

man himself thought otherwise. If he had at all wished to keep his secret he would not have spoken.

There is some misinformation abroad as to the power of the subject to awake from hypnotic sleep. It is not really a question of power, but of inclination. If there is no reason why the subject should wake, he will sleep as long as he is told to; but if he ought to wake, and there is good reason why he should wake, he will do so, in spite of the operator's suggestion.

The experiment with the boy in the water is interesting, but quite inconclusive. The weather was warm and the operator "knew no harm could result." So did the boy.

There is finally to be considered the case of the boy who admitted that he had committed a crime, and afterward denied the admission. Let us take into consideration the circumstances under which the avowal was made. The boy had been tried and liberated. He was free from blame in the eyes of the world. The lawyer who had ably defended him was present, and all the people there assembled were friendly to the boy. They had been much amused at his antics. He had put them all into good humor, and he was pleased with himself and with them. For the time being there was a pleasant sense of companionship between them which leveled class distinctions, and made them, honest and dishonest, comrades all. While in this frame of mind the boy was ordered to speak the truth. He spoke it. Why should he not? Who could touch him? He would have told the truth to the same company in his waking condition. But now mark the effect of suggestion. He was told that he would forget this confession when he awoke. Do you suppose this command conveyed nothing to the boy's mind? He knew then that he was expected to deny it when he awoke. And he did deny it, royally.

In concluding this review I wish to express my intense dislike of the induction of hypnosis for purposes of amusement. There is no good end to be gained by the public exhibition of somnambulistic feats, and I think it highly advisable that the "entertainments" of the "professor" of hypnotism should be checked. It is not possible to restrict the use of hypnotism as a therapeutic agent to the medical profession, but it is possible

to bar the hypnotic "entertainment." The man or woman who can find amusement in such exhibitions has not a discriminating sense of the fitness of things. These entertainments are essentially vulgar. They appeal to a sentiment as low, perhaps, as any of which the human mind is capable; that of finding sport in the perplexities of fellow beings. Certainly, I think if the audience were possessed of the facts, and knew how little the free will of the subject is affected during these exhibitions, they would cease to attract. But the very fact that they are attractive only because the audience sees in them men and women compelled to make fools of themselves, is good evidence that such exhibitions should be stopped. There is a higher side to hypnotism which will never be admitted to full recognition as long as the charlatan is empowered to drag its name in the dirt. It is an agent for good; it is never, in skillful hands, an agency for evil. Its value to the physician and to the psychologist cannot be estimated. It affords a means by which the power of the mind to heal the body may be manifested. Whether you call yourself a christian scientist, a faith healer, a mental healer, an osteopath, a massagist, a bone-setter, or God knows what, the fact remains that the power itself is the power in the person cured to heal himself. Who shall name this power? Let it be the divine spirit, the soul, the subjective mind, anything you will—it is there. I believe that hypnotism, rightly applied, is the most successful, because it can be the most universal, method of calling this power into action. Yet I know, and see, as clearly as I see the daylight, that hypnotism is only a means to an end. The time is coming, though you and I will not live to see it, when men's lives will be something more than the reflection of the suggestions of other men.



## THE SCIENCE AND PRACTICE OF SUGGESTIVE THERAPEUTICS.

BY M. H. LACKERSTEEN, M. D., F. R. C. S., ETC.

(Continued.)

That faith is "efficacious" is incontestable, but its efficaciousness does not constitute its truthfulness. We can move mountains in the name of an error as well as in the name of truth, provided our belief is sincere. If Mrs. Eddy had traveled in countries where Christianity is unknown and science absolutely ignored, she might have seen a variety of priests, mountebanks and medicine men influencing the minds of their patients and votaries (and curing just the very diseases she and her disciples profess to heal) by all kinds of wild grimaces, acrobatics, amulets, charms, incantations and howling prayers made to the most inartistically constructed and hideous looking idols.

The effect does not depend upon the creed or the school, upon the authority that is invoked, or upon the orthodoxy, piety or learning of the operator, but solely upon the expectant mental attitude, the receptivity of the human subject that is influenced. The hypnotizer thus shorn of his pretensions, his mysterious powers, his special gifts, his personal magnetism, his mental influence, and so forth, is nevertheless a very important factor in the production of the hypnotic results. It is true that the subject undergoes all the changes desired, by virtue of the inherent properties of his own mind, but the end or object can be reached only by the guidance which the hypnotizer affords by his judicious suggestion, and the character of this guidance is of some importance in the treatment of disease.

It is only the educated physician, one well acquainted with clinical medicine, with the physiology and pathology of the nervous system of man, and possessing some knowledge of

psychology, who can safely be trusted to make the proper suggestions in any particular case.

It has been found that any mental emotion in the subject will prevent the operation succeeding—and even when the hypnotic state has been induced, the degree of hypnosis will depend upon individual susceptibility; only a slight languor may be felt or a profound trance may be induced.

But although the majority of persons are influenced only in a minor degree, the amount of benefit is by no means always in proportion to the degree of somnolence; and some most satisfactory cures are recorded where the subject was hardly aware of any influence. Indeed, the effects of suggestion alone, without hypnosis, in the treatment of functional derangements of the nervous system are as remarkable as they are common in very susceptible subjects.

Hypnotism is not regarded by the bulk of the medical profession as an agent of much therapeutic value, and is, therefore, rarely employed; but it is very doubtful, in view of the natural prejudice caused by the pretensions of charlatans, whether its merits have as yet been fairly and generally tested. There are, however, men of rare talent and distinguished professional standing in Europe as well as in America, who have successfully employed hypnotism in their practice, and their reports encourage us to expect much good from this method of treatment in a certain class of cases. Its practitioners, however, do not contend that hypnotism renders other forms of treatment unnecessary; they employ it much as they use medical electricity and massage as an auxiliary, where it is indicated.

It is a mistake to suppose that hysterical subjects make the best patients, though the most brilliant cures have been of hysterical paralysis, aphonia and amaurosis.

It is generally agreed to be efficacious in neurasthenia, spinal irritation, brain fag, sleeplessness and the sympathetic and functional troubles attending organic and incurable forms of disease. It has also rendered appreciable service in midwifery, hypochondriasis and melancholia.

In moral diseases, hypnotic suggestion has a very great future. It is claimed to have already effected wonders in dipso-



mania, morphinomania, and other evil habits and vices. In these cases it restores the power of self-control and resistance, and so produces a healthy moral tone.

As a matter of common sense, surgical cases, diphtheria, smallpox, the infectious diseases generally, and organic and structural lesions can hardly be improved or affected by psychic methods; but pains and inconveniences, restlessness and subjective distress arising out of whatever cause, may be alleviated or inhibited by suggestion, without, of course, either reaching or influencing the actual disease.

"I do not hesitate to affirm," says Liebault, the founder of the Nancy school, after 38 years of experience, "that in numerous morbid conditions the results are far more prompt and satisfactory than any obtained by the use of drugs."

The failures are, for the most part, persons who purposely resist the suggestive impulse (for no one can be hypnotized against his will), or whose minds have been disturbed by some preoccupation or emotion; and others have remained uninfluenced because of the ultra sluggishness or ultra excitability of their mental faculties; while the most stubborn cases are those who have been too much wrapped up in their own importance, and who are perfectly helpless to awaken representative ideas of the condition which it is intended to produce.

Hence maniacs, idiots, imbeciles and paranoiacs are very difficult, if not impossible, to influence. The facts of suggestion now given may be generalized under a so-called "law," which current psychology and biology agree in accepting as a well established principle of organic and mental life.

The principle of contractility recognized in biology simply states that all stimulations to living matter, from protoplasm to the highest animal structures, if they take effect at all, tend to bring about movements or contractions in the mass of the organism. This is now also safely established as a phenomenon of consciousness, that every sensation or incoming process tends to bring about action or outgoing process. Many suggestions, however, seem to perform a function which is not exhausted when we say that they issue in movements. They issue in movements, it is true, but not in exactly the movements, and those

alone, which have been associated with these stimuli before. Many of them beget new movements, by a kind of adaptation of the organism, movements which are an evident improvement upon those which the organism has formerly accomplished.

To make this plain, let us take the case of a child learning to write by acting upon the suggestion which the copy set before him affords. How could he control his movements at all if each suggestion called out only the movements which he had already learned?

Then again, the child adapts himself to persons, and differently to different persons from week to week and from month to month. How does he do this?

Persons, of course, suggest action to him, but how does he manage to break up in appropriate ways the fixed organic tendencies to action in which he found his earlier tendencies to consist?

The child learns to estimate distance and his visual experiences become suggestions to him of hand movements remarkably adjusted to his reach and to the dimensions and directions of things. How is this done?

This aspect of suggestion opens up one of the main problems of psychology, the theory of accommodation which consists in some influence in the organism which works directly in the face of habit. In fact, suggestion is the only way to break up habit.

Now some theorists hold that there is no suggestion without consciousness; and others, that consciousness is not a necessary element. The dispute seems to turn upon the predominant recognition in reactions of one of the two tendencies, habit or accommodation.

It is universally known that consciousness tends to disappear from reactions as they are oftener repeated; that is, as they become more habitual. The things we have learned to do best, most definitely, most exactly—in a word, most unalterably—these things require least thought, direction, feeling, consciousness. On the other hand, we find that whenever there is accommodation, the breaking up of habit, the effort to learn, the acquirement of new movements and co-ordinations of movement, there consciousness is present and present in vivid and heightened

form, according as the belief fought against is fixed, and the road to the new acquisition an uphill road.

In summing up the two principles we should say that:

Physiologically habit means readiness for function produced by previous exercise of that function, and psychologically it means loss of oversight, diffusion of attention and subsiding consciousness.

While physiologically accommodation means the breaking up of a habit, the widening of the organic for the reception or accommodation of a new condition, psychologically it means reviving consciousness, concentration of attention and voluntary control. So far, then, as we have gone we have a right to use the principle of suggestion, and its statement in motor terms as a principle of dynamogeny, whenever we mean to say simply that action follows stimulus or suggestion. But when we come to ask what kind of action follows in each case, each special kind of stimulus, we have two possibilities before us. A habit may follow or an accommodation may follow. Which is it? and why is it one rather than the other? These are questions which have reference to the theory of organic development and the foundation of character, and these facts have an especial bearing upon so-called "criminal suggestions" made in the hypnotic state.

You can easily understand how one person may "take suggestion as a cat laps milk," to commit any crime; while another person will require all his attention and consciousness to break up or overcome a well knit character, and so be shocked and roused into his normal state on receiving a similar suggestion. In the former case a mere suggestion without hypnosis, or the simple opportunity alone, without outside suggestion at all, would be enough to cause the crime to be committed. Whereas, in the latter case, it would be absolutely impossible to provoke such an act without awakening the whole brain to take a share in the performance.

A crime, therefore, committed under the pretense that the criminal was helpless and irresponsible, because he acted under the suggestion of hypnotism, is just as inexcusable and just as punishable as if it had been done without the knowledge of another. For, as it is impossible to hypnotize a man against his

will, so is it impossible to induce him to commit an act which is against the ingrained principles of his character.

I have here given you a brief physiological accounting of the hypnotic state, and so much of the psychological side of the phenomena as would be more interesting and recognizable as an explanation—an explanation, that is, which would explain to each one according to his own individual observation and experience. But this attempt is by no means sufficient to give us a complete insight into the nature of all its manifestations.

The subject is very extensive and yet very obscure. The more it is studied, the better is it appreciated; and although its greatest charms are for the experimental psychologist, it is not without its usefulness to the physician in suitable cases.

*(Concluded.)*



## A VEGETABLE "ROAST."

BY GILES GILLETTE.

The Chicago Vegetarian Society held its second annual holiday banquet at the Auditorium Hotel on Thanksgiving Day, and the fleshless feast seems to have been very successful from the society's point of view. As the menu is something of a curiosity in its way, it should be preserved:

### THE MENU.

Canopies à la Dusenberry  
    Cream of celery à la Clubb  
        Olives      Radishes      Celery  
Petite Boacheis à la Voltaire  
    Potatoes à la Parisienne  
Croquettes de Rice à la Plato  
    French Peas  
Timbal of Macaroni à la Aristotle  
    Haricot vert  
        Vegetarian Roast à la Kellogg  
Salad à la Shelley  
    Dessert  
Cream à la Rousseau  
    Nesselrode Pudding  
Fruits      Almond Meal      Nuts      Raisins  
Cereal Coffee      Granose  
    Sterilized Water

I confess this seems to me a highly facetious effort on the part of the vegetarians to convince themselves and their friends of the fact that they can offer a counterfeit presentment of the diet of the flesh eater. Concerning the "Roast à la Kellogg" (defend us!) the Vegetarian has this to say:

"Perhaps the chief feature of this menu of many features will be the 'vegetable roast,' which will be made from 'nuttose,' a nut preparation which, when cooked, is so perfect a substitute for roast beef that in eating it one could readily imagine himself partaking of flesh food. This vegetable roast contains exactly the same proportion of proteids, or nitrogenous matter, as beef-

steak, and, in addition, thirty per cent. of fat, and a rich supply of the nerve-building and bone-building salts. Besides, it is far more digestible and more delicate and toothsome in flavor."

So. But the unfortunate part of it is that the vegetarian should think it necessary to proffer an imitation of anything so abhorrent as roast beef. There is something fine in the picture of a man voluntarily denying himself; resolutely turning his back upon something which attracts him powerfully, whether it be roast beef, alcohol, tobacco, or any lesser form of indulgence; and doing so simply because his reason tells him that it is better for him to have done with it. But admiration of his self-denial would be apt to veer toward amusement if we heard that man explaining that roast nuts were really remarkably similar to roast beef; that the effervescent but non-intoxicating lime juice champagne was fully as comforting as whisky; or that the dried leaf of the humble cabbage possessed the fragrance without the narcotizing properties of Virginia Mixture. We should conclude that his craving after the old order of things was still active, and that his resolution was not strong enough to carry him through the ordeal of abstinence. If this were so, and the conclusion seems just, then it is highly probable that he would return eventually to his "wallowing in the mire." I am not to be taken as ridiculing vegetarianism. On the contrary, I believe that vegetarianism, like the curate's egg, is an excellent thing—in parts. It is unfortunately true that man is inclined to run to excess in most things, and in the matter of eating meat he certainly takes more than is good for him; and an occasional change to a vegetarian diet would, and does, benefit his health materially. But the virtue of this admission is very slight, because the man did not exercise discrimination in the first place in his use of foods. The principle which lies at the bottom of vegetarianism is a very noble one. It appeals, without doubt, to the better instincts of human nature; but in our present state of evolution it is unhappily quite impracticable. That principle is, not that grains and fruits are more wholesome than meats, but that it is not right to take the life of any living creature. With this sentiment, as a sentiment, very few of us will take the pains to quarrel. The man in whom this conviction has taken root is not doing an

unwise thing in refusing to eat of flesh thenceforward and forever. But his conviction is merely his conviction; it does not apply to his friends and acquaintances; and he should be content to eat his "Canopies à la Dusenberry," etc., with satisfaction, leaving his friend to the quiet enjoyment and easy assimilation of the flesh of kine. It has been contended that a vegetarian diet will tend to inspire the man restricting himself thereto with more humane sentiments, with a higher ideal of his purpose in life, than he was conscious of in the days when he ate whatever was put before him. This is, no doubt, partly true. I should consider it, however, to be the consequence, or result, of his adherence to an uplifting principle, and not to the physiological effect upon his system of a certain course of diet. We must not lose sight here of the important part which that diet plays as a suggestive factor. If the vegetarian is convinced that his food is indeed of a spiritualizing quality, it will form a continual reminder to him every time he sits down to eat that he has put away his grosser instincts and trampled his lower nature underfoot. There is no reason, therefore, why he should not in time raise himself to a somewhat higher plane of thought than he was formerly content with. But the result is due to the power of the ideal that is in him, and his diet is merely an assistance to its development. I firmly believe that precisely the same result would be attained in the case of a man whose food was chiefly meats, provided that he was also convinced in his own mind that his particular diet was conducive to meditation and prayer. It has not been satisfactorily proven that vegetarianism is more favorable to longevity than a meat diet, and practically the only argument in favor of its adoption rests in its fundamental principle, i. e., the preservation of animal life.

By way of calling attention to the effect of a supra vegetarian diet upon one individual, I conclude these few remarks with a letter from Citizen George Francis Train, which was sent to the Chicago Vegetarian Society on the eve of the banquet:

"Dear Citizen Members:—Only acknowledgments for Kind Regards and Courtesy. I was only TRAIN not held up at White City when I saved Fair driving Six White Horses with Six Red-Headed Girls (and White Chapel Club) Through MIDWAY on

(Alleged) Forged Pass of Director General Davis! That was my 'Vegetarian Era!' Since then have Evoluted past Vegetables to Coffee, Water and Rolls! (only two meals daily) with Banana or Pear at Night!

SUGGESTION FOR MENU.

"You want a sentiment!

**Corpse Banquet Table.**

LAMB. PIG.	TURKEY. EGGS.	OYSTERS. SALMON.
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(Let these appear on banquet table in coffins! and banqueters would realize they were in MORGUE gorging cadavers.)

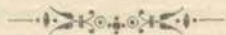
"Banqueter says: 'Please pass me piece of that corpse!'

"Carver removes Coffin Lid, Flowers, and sees 'In Memory of this Dead Pig,' and you would realize you were eating Cadaver!

"Then all will see that Stomach is Cemetery for Dead Creatures—Animals—Birds—Fish and Reptilian Crustaceas!

"Billion Asiatics—Africans—and Peasants of Europe and South America (strongest and healthiest) never saw Meat or Animal Food! They live on roots—Cereals—Fruits! (Dates—Cocoanuts—Bamboo—Bread Fruit—Bananas and Manioc!) Babes are overfed—Half dying before five! 10,000 suicides—10,000 murders yearly—from surplus gorging Flesh and Fish! —67 years old—my Hair is Changing Black again! (22 years on my Madison Square Bench in Sun and Air seeing Nation Mashed on Installment Plan!) \$2 per capita Gold—McKinley! \$3 per capita Silver—Bryan! It required \$80 Greenbacks to sail Union! That is why after New Century I shall be Proclaimed Against my Will DICTATOR! Both parties mashed (National Assignment) Presidency is Ended and Hell to Pay with Plenty of Pitch Red Hot.      GEORGE FRANCIS TRAIN."

If this is the effect of coffee, water and rolls, twice daily, the sooner this inspired wonder returns to the moderation of a meat diet the better chance will be his of recovering his mental soundness.





## HOW I CAME TO BE A HYPNOTIST.

BY C. O. SAHLER, M. D.

(During my first year's practice, I had a patient, a lady, taken very sick with what appeared to be some disease of the stomach.)

She had during her life had similar attacks, and had been treated by eminent physicians; still, when she had such attacks she would remain sick for four or five months before recovering.

Being young in experience, and greatly interested in relieving this suffering patient, I studied the case very carefully, and, as young physicians frequently do, prescribed almost everything in the materia medica which would apply in such cases as hers, but every remedy brought me disappointment. My patient continued to remain in the same condition.

At last, one day I took with me a two drachm vial of sugar of milk, from which I poured a small portion into a tumbler, and adding a given number of teaspoonfuls of water, I left the directions for this medicine to be given every four hours. Next day I called, and my patient informed me that the last remedy was the worst of all I had given her; it gave her great pain and nausea, so she had to discontinue using it. I asked for another tumbler, put in a small portion of sugar of milk, filled the glass half full of water, and administered a teaspoonful myself. In about five minutes' time she had such a burning pain in the stomach that she was in misery. In the meantime, while in conversation with her, I saw her drink a cup of tea, in which she had put two teaspoonfuls of sugar, without any ill effects. (I thereupon laid my remedies aside and gave this patient a piece of my mind, which made her very angry, but it had the effect of bringing her out of bed, in which she had lain for over three months; and I may add that she has never had a similar sickness since that day.)

(This case set me thinking about the control of the mind over the body. Then I began to look into sickness from a common sense standpoint, and before prescribing would study the

mental condition and environment of my patients. I soon became aware of the fact that suggestion played an important role in the cure of my patients, and as I did not know, or had not read up, the subject of psychic phenomena, I could not intelligently account for many things brought to my notice when treating such patients.)

( About three years ago, by accident an article on hypnotism fell into my hands, which I read with great interest. From that day light began to dawn for me upon this subject, which had appeared so obscure. I began searching for such literature as dealt with the phenomena of this science. About that time I became acquainted with a practical hypnotist, who gave me some useful points to work with. Then I began more careful search for literature, and especially that which treated upon the subject from a scientific standpoint. I secured a number of works upon magnetism, mesmerism, hypnotism, clairvoyance, etc. I succeeded in securing a number of good works, but that which I prize above all others is the work of Dr. Thomson J. Hudson, entitled, "The Law of Psychic Phenomena." )

( After thoroughly studying this work, a light like that of the midday sun seemed shed upon this wonderful science. )

( Up to this time I had only practiced hypnotism as a social amusement, with now and then a step for scientific study. After reading Dr. Hudson's work, many things which previously had been mysterious and appeared wonderful became very clear and simple on realizing the fact that mind is man, and the body is one of the greatest and grandest pieces of mechanism made by our Creator. )

( Under hypnotism I found that the body could be so controlled by suggestion that there was complete anæsthesia, so that difficult operations in surgery could be performed without pain to the patient. Then I discovered that all the senses could be de-cluded in their perceptions. By suggestion either one of the five senses could be inhibited for a length of time, and the subject be normal in every other respect. )

Thus we can readily understand that the mind has a great deal to do with us in sickness; that the success of the physician

depends to a great extent upon the faith of the patient in his suggestion, a faith which is encouraged and strengthened by word and look; that many of the discouragements and disappointments in the restoration of the sick are due to adverse suggestions made by skeptical, or alarmed, friends and neighbors.

Every physician, in looking back over past experiences, will remember that he has had many patients who have been great sufferers, and that he seemed baffled to understand the nature of the ailment, or the best method of restoring the patient to health. Yes, I may say, it almost gave him the "blues" when he saw the patient enter his office. Certainly these patients are sick, and if a physician is a broad-minded man he will certainly try to find some way of putting sunshine in their blighted lives. An investigation into the science of mental therapeutics will furnish him with a key to many things. His medical library will not be complete without the works of Dr. Hudson and the *Hypnotic Magazine*. In these he will find a wealth of knowledge ready to his hand.



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EDITORIAL NOTES.

A NEW YEAR'S GIFT.

With this issue the first volume of the Hypnotic Magazine comes to a finish. You should see that your set of numbers is complete, and it wouldn't be a bad idea to have them bound. I am particularly anxious that the book, "Hypnotism Up to Date," a new edition of which will be out in a few weeks, should be in the hands of all our readers. A copy of this book will be sent free to all new and old annual subscribers making application for the same. Some of you have already purchased copies at twenty-five cents, but this fact need not debar you from sending in a request that a copy be sent to the address of some friend as an appropriate New Year's offering. Please note, however, that this book is only given to annual subscribers.

MENTAL THERAPEUTICS.

The wonderful influences of the mind on the complex nutritive processes and on the various diseased conditions of the body are readily acknowledged by every observing physician. The old saw, faith in the medicine and confidence in the doctor, has not only a foundation in fact, but an explanation in science. The more we think on the possibilities of mental therapeutics,

the more we become convinced of its wide range of practical application. So much advantage, however, is taken by quacks and other pretenders of the well-known credulity of their victims, that the truly scientific observer has been loath to investigate the subject in the calmness of a judicial examination or with the unprejudiced aim of a seeker after fundamental truths. That the general subject deserves more earnest attention at our hands must be apparent to every thoughtful man who endeavors to explain certain nervous phenomena of almost daily occurrence, but which on casual examination appear beyond reasonable comprehension. It is probably within the experience of many of our readers that similar cases are to be found in which the method of dosage was more than the dose itself, the placebo more powerful than the real drug, and, best of all, and at the bottom of all, the belief that the doctor understood the case and knew exactly the best remedy to give. It is fair to assume, if the range of psycho-physical ailments is great, there should be an equal power of mental therapeutics to cure them. The highest recommendation for mental therapeutics is that it is not dangerous, that it is susceptible of further profitable cultivation, and that it may serve in many obscure and apparently desperate cases in effecting a cure when all the usual means have failed.—The Medical Record.

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PROFESSIONAL CARDS.

From all parts of the United States I receive letters from patients asking for the name of some physician residing in, or near, their cities, who makes use of suggestive therapeutics in his practice. Unfortunately the information they seek is not in my possession. A medical paper touches upon this point in the following note:

We are pleased to see that specialists and others who devote the larger portion of their time to some branch of medicine are more and more disposed to use the advertising pages of the local medical journals by inserting cards to announce their several lines of practice. This is valuable to the practitioner who uses the space, but it is often of greater value to the newer medical men and women of a region, because they are hurriedly looking for some one especially skilled in a department to which

they have patients to refer. It acts also as a reminder to those longer in the country. In the South this custom is more prevalent than in the North, but northern journals are more and more adopting the custom. In looking over such announcements in our exchanges we note also the manifestly increasing disposition of the practitioner of medicine to go into specialties. All of the journals are carrying the cards of private and public hospitals and sanitariums, or that which is of the same effect, and more and more of them are carrying the individual cards of the respective physicians.—Medical Sentinel.

He who would know first and final truth should not hesitate to break a habit of belief, no matter of how long standing, but rather should he be quick to acknowledge the better way, and walk therein. The necessity of habit breaking will not cease until we know and demonstrate that we are that law which cannot be broken.—Harmony.

#### MORE MAGNETISM.

From a Pennsylvania paper I clip the following:

Mrs. Geist has been an invalid for ten years, having suffered periodical qualms of rheumatism so frequently that life became largely a burden in her otherwise pleasant surroundings. Her larger joints, the elbow, knee and ankles, were subject to relapses of pain which lasted for days at a time. Her family physician was consulted and in turn every local specialist of reputation, but none of them could provide a remedy that proved at all effective. In addition, Mrs. Geist, with her husband, visited the most famous mineral springs of the country, hoping to find medical virtues in them, but she was on every occasion compelled to return home subject to the same bodily ailment without experiencing any improvement in condition. Finally, several months ago, she was taken to the Indiana Mineral Springs to take the magno-mud cure and lithia water baths. Every day she was placed upon an invalid's couch and covered from head to foot with a poultice made of adhesive mud and water found in that vicinity and said to be highly medicated by nature. In this plaster of mother earth she was incrueted for an hour at a time, until every pore opened to a most copious perspiration. The benefit she received from the mud bath was slight, but it was while here that she heard of the wonderful cures being effected by Dr. J. S. Caster, of Burlington, Iowa, and she proceeded thither for treatment. The Doctor's mode of treatment was purely magnetic. He gave no nostrums or medicines of any kind for internal application; in

fact he simply rubbed his hands over the affected part. By a simple touch he could raise a blister. People by the scores who came there halt and lame, leaving their crutches behind, walked away whole and sound in their limbs. Mrs. Geist submitted herself to the laying-on-of-hands once a day for three weeks, and has been so much improved in health that she now hopes for permanent relief from rheumatic ills. In one respect the Doctor's power over disease, which is a mystery to all medical scientists, is allied to hypnotism, in that after he once has a patient under his influence he can at will give him relief from pain, even though removed at long distance. Mrs. Geist, who returned east, and is now visiting at the home of Dr. Keifer, Mt. Carmel, keeps up a correspondence with Dr. Caster, and believes herself to be benefited every time she makes a request.

Possibly this account was an advertisement, but let us take it as an unsolicited testimonial to a remarkable man. We may dismiss as purely fanciful the statement that "by a simple touch he could raise a blister." There is food for reflection also in a comparison of the partial benefit derived by Mrs. Geist after three weeks' course of treatment, and the unattested declaration that "scores of people," halt and lame, threw away their crutches after the one laying-on-of-hands. But there really is no reason why Mrs. Geist should not have been cured of chronic muscular rheumatism by suggestion. Of course she cured herself; but if she prefers to believe that the relief obtained was through the magnetic touch of this gentleman, she is quite at liberty to so believe. The effect is the same; and if she is expecting further relief from an occasional correspondence she will certainly experience it in proportion to the power of her imagination, credulity and auto-suggestion. The only part of the account which is really interesting is the absurd conclusion that this power is "allied to hypnotism" because the Doctor can at will give relief from pain, even when the patient is far away. In this magazine we have taken some pains to point out that you cannot hypnotize a patient at a distance. It has been tried and tried, and tried again, always with negative results. If a patient is told that at a certain time of the day the Doctor will "throw his will" upon her and send her to sleep, she will go to sleep, if she is willing to do so, and if she is a very imaginative person. But unless she is given some inkling of the fact that the experiment is to be tried at a certain

hour there will be no result; or if she knows that the experiment is about to be tried, but is unwilling to submit to it, there will be no result. And this law holds good whether the patient has not previously submitted to hypnotic experiments, or has been hypnotized fifty times by this identical doctor.

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ELECTRICITY AND SUGGESTION.

In the electro-therapeutics of organic disease of the nervous system, applications of electricity through the brain may be entirely discarded as useless. Electricity through the spinal cord is little better. In diseases of the peripheral nerves it probably hastens recovery, and that current is to be chosen which the better causes muscular contraction. In functional nervous disease electricity is of more practical value than in organic affections, but it is almost impossible to determine what proportion of this good effect is due to mental impression—to suggestion.

The galvanic current is chosen for facial neuralgia, costal and sciatica. The faradic for lumbago, hysterical anaesthesia, paralysis and pain. The galvanic for exophthalmic goitre and sometimes for neurasthenic headache and backache. For facial spasms, tic, spasmodic torticollis, tremor and chorea, electricity is useful aside from the mental effect.—*Medical Herald.*

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MAKE-BELIEVE WINE FOR REFORMED DRUNKARDS.

A French writer suggests (*Science News*) that drunkards anxious to reform be encouraged to drink beverages free from alcohol, and which yet remind them of the taste of wine and liquors. One such preparation consists of white sugar, brown sugar, hulled barley, hops, coriander seed, extract of violet, elder flowers, vinegar and water, in the proportion of 2½ pounds of the first to an equal part of the second, half as much of the third, 465 grains troy of the fourth, an equal amount of the fifth, 387½ grains troy of the sixth, 1¾ pints of the seventh, and a trifle under 11 gallons of the eighth. These are all put into a suitable cask, with a square hole at the bung, 4¾ to 5 inches on a side, the ingredients being thoroughly mixed in the cask with a paddle before the water is added, and the sugar being put in first of all. After eight days of infusion the mixture is strained into bottles and strongly corked. Four days thereafter it is ready for use. To the moderate drinker all this suggests nothing very agreeable, but the mixture is said to look like white wine, and taste much like champagne. The man that has sworn off drinks it with



relish, and no harm follows. The cost of the mixture is less than 2 cents a quart.

The French writer is doing an unwise thing: he is talking egregious nonsense. In the name of common sense, why, if the man has had sufficient strength of mind to "swear off," should you wish to suggest alcohol to him once more by inviting him to drink freely of a beverage which tastes "much like champagne!" Was there ever a more absolutely idiotic proposition!

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Fear invites contagion. Medical students not infrequently contract disease from their study of diseased conditions. Sorrow will blanch the hair in a single night. Rage may turn the human saliva to a virulent poison. Horror can convert a mother's milk to a deadly poison. A prolific source of heart disease, digestive troubles, and even insanity, lies in continued anger and worry. In other words, purely mental, nervous, and emotional states, not only alter the actual chemistry of the blood every second, but at last produce a direct structural change.—S. B. Pratt, M. D., in *Alkaloidal Clinic*.

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#### MAN, THE PUPPET.

The Sanitarian makes the following announcement:

The Society for the Prevention of Hereditary Diseases is the newest output in the field of preventive medicine—a worthy purpose and a brave venture. The projector and president of the society is Miss A. Barnard, of No. 65 East Fifty-ninth street, New York. The purpose is set forth in the constitution, of which the following is an abstract:

"We, the members of this association, believe it to be a crime against society and future generations for certain persons to marry. We each solemnly pledge ourselves not to enter into any matrimonial alliance with any person whose family is subject to such hereditary diseases as consumption, insanity, or the appetite for strong drinks, knowing that each individual is responsible for the physical perfection of hundreds yet unborn."

Since when has it been definitely settled that hereditary diseases are solely due to heredity? There is the hereditary tendency to a disease (which is physiological) and there is suggestion (which is psychological), and taken together these two influences are sufficient to produce the disease and foster it in most

cases. But with some exceptions in the cases of consumption and insanity, the tendency to follow in the footsteps of the sire can be corrected. If it were not so, man would indeed be a pitiful creature. With respect to drunkenness, which is an abnormal habit, and is therefore, perhaps, rightly classed among pathological conditions, what shadow of proof have we that the disease is hereditary? It would be interesting to hear. We have plenty of evidence to draw upon which presents the absurdity of the above contention in the thousands and thousands of children and men whose fathers were given to drink, but who themselves do not care for alcohol in any form. Some great authority upon the education of children once said that every child had in him the possibilities of a perfect character. Taking into account the fact that the mind of the child is utterly receptive; that his nature is formed from the suggestions of those about him; that hatred and stupidity are as easily impressed upon him as love, reverence or diligence, we may get a glimmer, possibly, of the illimitable range of suggestion as an educational factor, and of the responsibility which attaches to the position of parent. I have always thought the kindergarten movement to be worthy of all praise, all honor, and all attention. It is the very best method of imparting right knowledge and developing character. A kindergarten instructor will inform you that the man's personality is shaped before he leaves the nursery—and this is truth. But these curious anti-marriage associations, formed for the purpose, apparently, of suggesting to a man that his father is responsible for the son's irregularities, and that, because of his father's conduct, he, the son, must carry a burden to the grave, seem to me a fit subject for mirth.

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THE MEANS TO AN END.

A glance at the long list of remedies recommended for tuberculosis is proof positive that the specific is not found. Cinnamic acid, strychnia, eucalyptol, guaiacol, iodoform, potassium, iodine, pilocarpin, petroleum emulsion, quinine, tannin, creosote, ichthyol, tuberculin, anti-phthisine, and countless others—each has its advocates. Some prefer their administration per oram, while others give them hypodermically, some give them by inhalation, while others apply them externally to the

chest walls. Dr. Paquin, of St. Louis, obtains favorable results from the practice of a serum therapy, for which he says he does not yet claim perfection, but that it is a "step in the right direction." The subcutaneous administration of yeast fungi has been recommended, and a treatment of acetanilid and terebene called "The Antipyretic and Germicidal Treatment," has in some cases brought good results. Much has been claimed for inhalations of the essential oil of peppermint, while Dr. Brower, of Chicago, claims to have cured two patients by inhalations of vinegar and the feeding of peanuts.—Dr. H. G. Lyman, in *Medical Herald*.

Did the peanuts and the vinegar, per se, cure this patient of Dr. Brower's, do you think? Dr. Lyman is right. There is no specific remedy for tuberculosis. But try fresh air, nutritious diet, cold baths, and suggestion. Especially suggestion. Anything that will emphasize the suggestion is good. Vinegar and peanuts if you like; but don't forget that the real force is in the suggestion.

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#### FATALISM.

There are thousands of people who contend that whatever comes to them, affluence or poverty, discord, distortion, health or disease, is the proper thing for the proper moment, and that nothing else could have come, and that precisely the correct thing exists for the individual's good.

I believe this doctrine to be the philosophy of foolishness. It makes man an irresponsible creature and renders his efforts of reform of no avail. If things had to be, there is no possible hope of frustrating objectionable conditions; you must just grin and bear them. Under such a regime man is but a lump of animated putty, molded by some unseen hand. If this unknown and unseen hand molds an Apollo, well and good. If, however, a distorted effigy of man is the result of this mystic manipulation, just grin and bear it; it is the correct thing, and the unknown and unseen manipulator knows more of yourself than you do. In fact, you have nothing to say in the matter whatever. You are an automaton.

I contend that man is independent in this universe, a pensioner upon no one, and manipulated only by his own beliefs. Man is all he can make himself, without the intervention of anything in the universe. Man is not an automaton. He is

an independent being, tributary only to himself, and accountable only to himself. There is no law, human, astrological, or divine, that can have any effect upon him, save as he agrees with these conditions.—Rev. F. E. Mason in the Rostrum.

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THE BATTLE-GROUND.

The use of good, rich river water, neither boiled nor filtered, is the curious advice of Prof. Ray Lankester to people who would avoid cholera and typhoid. Such water, he explains, teems with microbes that prey upon each other, giving the human organism a chance; whereas the disease germs that may be imbibed in spring water flourish unmolested by the harmless bacteria whose duty is to destroy the dangerous species.—Exchange.

I do not quite see why the human organism should be selected as the proper field of encounter between these highly interesting combatants. One would think they could settle their little differences as well in the river water as in the blood,—but the probability is that Professor Lankester never said anything of the kind.

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VERY SIMPLE.

In hysteria, that mysterious complaint that assumes so many and varied forms, the influence of the will against the reflex action of voluntary muscles is constantly seen. Mr. Skey, according to Tuke, records the case of a young lady of 16, who for many months had been suffering from inversion of the left foot, which was twisted at right angles with the other, and was treated by orthopedic surgeons with an elaborate apparatus of splints. Neither they nor Mr. Skey (though he recognized the nature of the affection) succeeded in curing it. Psychological agents, however—in other words mental impressions—effected a cure in a few minutes. She willed to use her foot like other people, and she did. The occurrence is related as follows: "She accompanied her family to a ball, her foot, as she entered the ballroom, being not restored to its normal position. She was invited to dance, and, under this novel excitement, she stood up, and, to the astonishment of her family, she danced the whole evening, having almost suddenly recovered the healthy muscular action of the limb. She came to see me," adds Mr. Skey, "two days after-

ward. She walked perfectly well into my room and paced the room forward and backward with great delight. The actions of the limb were thoroughly restored and traces of the previous malady had disappeared. Fortunately," adds the historian of the event, "no quack medicine or doctor aroused the will in this case; fortunately, not only because they would have had credit of the cure, but because the reality of the disorder would have been denied by those who have still to learn that those recoveries are possible, and that it is one thing to admit the virtue of inert remedies and another thing to recognize the secret of their frequent success."

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A DRAWING-ROOM MARVEL.

The conversation turned on mind reading. Tom, aged 11, had a volume in his hand in which he seemed very much interested, but this, no doubt, was part of the game. He asked what "telepathy" meant. I am sure there was no such word in the book, for it happened to be Grimm's Fairy Tales; besides, he held it upside down, and as further corroborative evidence I saw Preston hand him a quarter of a dollar shortly afterward. Preston is the oldest of the boys. He is 16 years old and is attending college.

Preston's trick was to read the writing of others without having seen it. Incredible as it may seem, the means Preston used to successfully perform this trick are quite as simple and easily commanded as the trick itself is surprising and apparently inexplicable. The whole secret lies in the fact that the squares of pasteboard furnished the audience to write upon are provided with transfer paper, secured, colored side down, on both surfaces. Transfer paper is thin paper, covered on one side with color that can be transferred to any plain surface, upon which the paper is laid, face down, with pressure. Any mark made by a point upon the uncolored side of the paper will be printed upon whatever surface is beneath it. It can be easily made by grating or scraping red chalk or black crayon over the surface of tissue paper, and afterward brushing it over and rubbing it in with a wad of soft cloth or with the naked hand. It can be bought, ready prepared, quite cheaply, at many stationers' and at all art supply shops. To make the pasteboard rests

provide yourself with stiff pieces of pasteboard or bookbinder's board, somewhere about six inches square. Lay upon each a square of white paper the same size, and cover this with transfer paper, face down; paste down with a strip of paper at the edges; turn the pasteboard over and treat the other side in the same manner. It is well to pretend to eke out an insufficient supply of these with a music book or two, or a portfolio and an atlas, which are all neatly covered first with white or light colored paper and then with any sort of thin paper thoroughly gone over on the inner side with red chalk or black crayon.

When the performer is alone in the adjoining room he has only to take off the outside paper from the pasteboard squares or uncover the books which have been brought there after being used by the audience, memorize the transferred writing, or simply cut it out with a knife or scissors, slip it into his pocket and read it in the subdued light that penetrates his enveloping drapery. It must be remembered that it is not necessary to read all the strips; some may be too illegible to make anything of, though the prepared paper, if well made, transfers the slightest mark inscribed upon it. You can at any time excuse yourself, saying you are fatigued, or the power has exhausted itself, or that there is an antagonistic sphere emanating from someone in the audience that prevents the full exercise of your clairvoyant faculty, or something of the kind, and close the seance triumphantly after having read such strips as you care to. The trick, as far as I know, is a brand new one, easily performed, and very effective. Try it.—J. C. Beard.

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#### MESSAGE AND MENTAL EFFECTS.

In the course of an able article upon the effect of mental treatment, published in a New York paper, the writer, a physician, makes the following points:

In the middle ages the gypsies, the traveling quack doctors, or witch doctors, had an immense opportunity among the ignorant, superstitious classes. Every town had some wise old women, whose herbs, charms, and secret remedies, wrought wonderful "cures." Relics and pilgrimages were more highly thought of than any other means of regaining lost health. As diseases of a nervous and hysterical nature were even more prevalent in those

days than they are now, these absurd and grotesque methods of curing disease were probably often efficacious. The amount of human suffering and disease that was unreal and fictitious was matched by an equal amount of bogus quack doctoring. Genuine disease, on the other hand, was doubtless much more frequently and rapidly fatal than it is to-day. In recent times, the discoveries in electricity and hypnotism have raised up a new set of rivals to the regular physicians. For nothing is simpler than to use the mysterious agent "electricity" or "magnetism" to impress the minds as well as the bodies of the ignorant. Every new discovery of possible mental influence has been made the common property of innumerable "mesmerists," and long before the medical profession took it up "hypnotizing" was a common means of entertaining village audiences, and "mind reading" exhibitions became familiar topics of conversation.

But the doctors, after their first years of active medical life, generally shut themselves off from any interest in these subjects that were exciting the public. The medical profession have their own ideas concerning mental action. They are acquainted with hypnotism and the influence of the mind over the body. But the very fact that outsiders were working actively at these subjects developed in medical circles an active, silent hostility to everything that touched on "mental healing," "faith cure," hypnotism and allied practices. To them "professional mesmerism" was vulgar; faith cure a fanaticism or a fad; clairvoyance and spiritualism worse than quackery; miracles, whether ancient or modern, gross superstitions, and all pseudo-medical cures and "pathies" silly and ineffective.

The method of "laying on of hands," as practiced by Shrader and Schlatter, is capable of influencing sick people in two ways—first, as a ready means of affecting the mind; second, as a form of massage.

The Hindoos, the original hypnotists, used to stroke the head and body with the hands to induce the strange condition which was desired for devotional or other purposes, and which was absolutely identical with what is now known as a hypnotic trance. The fakirs, who performed wonderful tricks of magic, and the devotees, who tormented themselves on the banks of the river Ganges, all were well acquainted with the effect of "laying on of hands." In a similar way many so-called "miracles" and many forms of witchcraft in the middle ages and in ancient times were performed by the "laying on of hands."

But this same "laying on of hands" influences the body in another way. This is by means of what we now call massage. For centuries rubbing parts of the body to relieve pain or dis-

ease has been employed in countless ways. It has not been always recognized as a regular and commendable method of medical procedure by physicians until recently. Those, however, who practiced "doctoring" in ways independent of the profession had much to do with it. "Specialists" and quacks made capital out of it, and speedily ran it into ill-repute. For example, there existed for a long time a sect of non-professional "lay" surgeons, known as the "bone setters." These men understood the practice and value of massage in some of its forms. The death of one of the last of these "bone setters" in Rhode Island has recently called attention to their peculiar methods. They professed to have secrets that taught them methods of treating bones which were absolutely unknown to regular physicians. They were entirely uneducated and made no claims to an understanding of medicine in other branches, or even knowing the anatomy of the parts they worked upon. Every kind of lameness brought to them, frequently obstinate cases of many years' standing, which had been treated unsuccessfully by surgeons, they said was caused by the bone being "out of place." A few quick movements, an audible snap within the joint and the patient was declared cured. He thereupon generally found himself fully able to walk off without help.

A writer named Hood, a well-known English surgeon, was taught the secrets of "bone setters" as a reward for having faithfully treated one of them when suffering from a fever. He writes that the "bone setters" understood how to reduce genuine cases of fractures and dislocations better than many "regular" surgeons, because their methods were mechanically more accurate and rapid, and less rough than those in vogue at the time. They used a series of varying twists and manipulations for each joint that were delicate and effective. But a large proportion of their cases had had no fracture or dislocation at all and never had suffered from one. These cases were frequently the result of years of wrong treatment and from lack of use, dread of pain or spasms, or nervous condition, were crippled or suffering. Such cases were frequently helped or cured, partly by the mental influence of the "bone setters" with their prestige, and partly by the delicate massage applied in ways never used by physicians until a hundred years later. The "bone setter" would grasp the stiff joint, always placing his hands on the tenderest point, and by mysterious movements and twists would make it mechanically and mentally possible for the lame man to walk. The forced movements led the way to the belief that he could walk himself if he wanted to, and, with the powerful suggestion that he was cured, the stiff joints and crippled limbs became actually cured of long-standing troubles.



Applied rightly, the "laying on of hands" becomes a science, and worthy of the highest repute in medicine. In Europe, especially in Sweden and Germany, the course of instruction for massage has been thorough, and the work commands good pay. In this country there are more untrustworthy practitioners of massage than there are trained and educated ones. The profession of massage has often fallen into disrepute through its being employed as a cover or excuse for houses of a questionable repute. Taken as a method of treating disease the idea of healing by "laying on of hands" is by no means as impossible as would seem at first. The healer should be allowed a fair chance to influence his "subjects" unless he interferes too much with the physicians and defrauds the ignorant. There are doubtless cases of disease that can be cured in no other way.

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CHICAGO V. NANCY.

From a communication received too late for notice in last month's issue, I gather that the writer considers the article "France or America—Which Leads?" published in the October number, to be unjust in its reference to Dr. Crawford. I should be very sorry to misrepresent the opinions of any physician upon this little-understood science of hypnotism, and I certainly think that Dr. Crawford knows more of his subject than the interview published in a Chicago paper would lead one to suppose. A note to this effect was, if I mistake not, tacked on to the offending criticism. There are two points, however, which will bear further elucidation, and as they were the only things of importance in the magazine article, I shall venture to mention them again. We have always contended that the power to hypnotize was the very commonest of human endowments; but I am forced to conclude from Dr. Crawford's expression of opinion that he thinks otherwise. We say that it is not an empirical quality bestowed upon a few individuals. Dr. Crawford says it is "a gift." In this, I think, he is certainly mistaken, since a power which is inherent in every human being, man, woman, or even child, and which is merely developed by practice, cannot be strictly called "a gift." It is possible, however, that the phrase was put into his mouth by the interviewer, and, if so, I am very sorry to have done the doctor an injustice.

The second point is well brought out by the writer of the communication above referred to, as follows:

"The critic seems to think that either Bernheim's methods and opinions have been incorrectly reported by this able student, Dr. Crawford, or that the Nancy School is actually behind the times. First, we physicians who are a little thick-headed, but, notwithstanding all, try to keep up with the times, cannot see the point of distinction between the Bernheim methods, as reported, and those that the writer of the article referred to brings forth. Second, we as Americans contest strongly for our dear country to stand in the lead and take the foremost rank, not only in this science of hypnosis, but every other science and subject. That is only American loyalty, not selfishness; but in order to lead we must have at least one point higher than our opponent, or so it was 'when we were young;' but times have changed probably."

Well, "the point higher" which has been attained by the Chicago school is, as I supposed I had made clear, that it is possible by suggestion to cure a patient in whom there is not one of the usual symptoms of hypnosis present. I believe that Bernheim, in common with every other well-known operator, living or dead, would devote his energies to inducing passivity in his patient, in the hope that this passivity would lead to drowsiness, and this drowsiness to sleep. But I do not think Bernheim would suppose that he could by daily suggestion benefit a patient in whom he could not obtain even a slight state of drowsiness, and upon whom he seemed to make no visible impression. I venture to state that the spectacle of such a patient returning day after day for treatment to the clinic at Nancy, and reporting that he was being cured of his complaint, has never been seen. But this is by no means an uncommon event at the Chicago school. The point is that the operator, Dr. Parkyn, goes on with his suggestions; repeats them, and repeats them; drives them in and clinches them; and lets the drowsiness take care of itself. If sleep is present, well and good; if there is drowsiness, well and good; but if there is merely intelligent attention, it is sufficient. The methods of Bernheim, as I understand them, are in the direction of producing an effect, unaccompanied by an explanation of how that effect is produced. Probably Dr. Bernheim's patients are not of a class to understand an explanation if he vouchsafed it. Of what future advantage to the patient is it to be told that his insomnia has been removed by

Dr. Bernheim? Unless he knows how the cure was effected he is as helpless as before. I say, therefore, that the Chicago school, despite its simplicity and unpretentious exterior, is head and shoulders above any similar institution or establishment in the world. It has not made a classification of pathological peculiarities observable in subjects under hypnosis, but it has taught the easy and natural method of combating all forms of nervous diseases and functional derangements. It does not base its cures upon the credulity of the patient, but it teaches that patient that he has cured himself, and that he can prevent a recurrence of the ailment by the force of his auto-suggestion. It has taught that it is not well for the patient to rely for assistance upon anyone but himself for the cure of his nervous ailments; and, in a word, it has developed his self-reliance by appealing to his reason. When a patient is told that he can and must control his malady himself, and when he grasps this suggestion, and finds that he can successfully accomplish the end sought, I fail to see where the evidence comes in that hypnotism tends to weaken the will of the individual.

It may not be inappropriate to add a word of a personal nature. Some time ago I received a letter from a subscriber hinting at the fact that a good deal of space was given in this magazine to the advertisement of the Chicago School. I might justly reply that as the majority of the subscribers are themselves physicians, they will be naturally more interested in a report of the practical work done by suggestion than in any quantity of theory. It is unhappily true that the American measures all things by his standard of dollars and cents. If a disinterested approval of a certain institution is given prominence the thought obtrudes itself upon his mind that it is probably paid for, and therefore to be taken with caution. Yet I shall be happy to prove impartiality in this respect to my correspondent by the following offer, which holds good indefinitely: If he can show me that there is another school in America doing the same work in the same simple manner, I shall be very glad to give that institution the same publicity and attention which this magazine intentionally accords to the work of the Chicago school. Habet.

## INQUIRY DEPARTMENT.

It has been thought advisable to open an Inquiry Department in this magazine, in which the queries, opinions and experiences of our readers will be given attention. In all phases of subjectivity curious and interesting phenomena are continually occurring, and we are anxious that our readers should make a note of these things coming within their own range of observation while they are still fresh in their memories, and send the particulars to the editor of this magazine. He will also be glad to answer in this department any inquiries having reference to the phenomena of hypnotism.

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### HYPNOTISM AND CRIME.

A Chicago correspondent writes as follows:

It is to be hoped that the Hypnotic Magazine's discussion of "Hypnotism and Crime" will not begin and end with Professor Sudduth's very able paper. Perhaps a word from an outside observer may help to stir into activity the latent fires of debate. Professor Sudduth begins with the statement that those who fear the use of hypnotism for criminal purposes "cite no well authenticated cases to prove their fears." It would be very difficult for them to do so, as there are only two persons whose testimony in such a case would be at all conclusive—the agent and the percipient. Should the agent cite a case of accomplished crime under his influence he proves himself to be a criminal. The man who would incite a crime would undoubtedly prefer to escape its consequences by maintaining his incognito regardless of the interests of science. Where is the percipient?\* It would seem "to a man up a tree" to be a "suggestive" fact that in all that has been said upon this subject from Mesmer down, this often mentioned "percipient" has never been directly heard from. Can it be possible that Tennyson's picture of him is something more than a poet's dream?

"The man so wrought on ever seemed to lie  
Closed in the four walls of a hollow tower,  
From which was no escape forevermore;  
And none could find that man forevermore,  
Nor could he see but him who wrought the charm  
Coming and going, and he lay as dead,  
And lost to life, and use, and name, and fame."

Professor Sudduth arrives at the conclusion that a man who

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\* There is no percipient.—Ed.

could be made immoral by suggestion must have had an immoral tendency to begin with. In this opinion he is supported by such careful and conscientious observers as Bernheim and Hudson, although these tireless investigators themselves acknowledge that they have not yet reached the bottom of that deep well. Indeed, their works are replete with expressions which it is absolutely impossible for the ordinary reader to reconcile with any other theory than that the subject is entirely under the control of the operator. However, suppose we concede this point, would that dispose of the question whether crime can be practically produced through hypnosis? Do any of us happen to have any acquaintances who have no immoral tendencies and no tendencies which could be developed into immoral ones by a course of suggestion? Let us suppose a man with some "pang of nature, sin of will, defect of doubt, or taint of blood," which he has hitherto held under the control of his own will. In the course of business or social life he is brought into contact with one who is deficient in all things except hypnotic power. There are such. Unexpectedly this force is turned upon him, and he enters into that state in which Bernheim says, "the acts are no longer controlled by the weakened or absent will." Then the hypnotizer's suggestive stimulation runs like liquid fire along the "highly sensitized" nerves of the subject, and—

"The meanest having power upon the highest  
And the high purpose broken by the worm"—

down he goes. To say that he would have fallen without the aid of hypnotism is to abandon the whole field and acknowledge that there is no power in suggestion under hypnosis. To say that he is responsible for entering into the hypnotic condition is equally inconsequent, since we have such excellent authority as Fredrik Björnström† for the truth of the statement that one may be hypnotized against his will or in spite of a strong resistance, or that he may be hypnotized without knowing it and at a distance from the operator (Humboldt Library of Science, Vol. II, p. 79), and we have this opinion confirmed by the demonstrations of Voisin, Ochorowicz, Duponet, Héricourt, Pierre Jarret, and many others, whose powers of correct‡ observation have been well proven. What then? Will you attempt to control such a force by legislation? As well legislate against the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." Will you join the revels in some invisible grove of Daphne and,

† The distinguished Swedish professor is not an authority upon Hypnotism, though generally considered so. Read Moll.

‡ For "correct" write "honest."—Ed.

imagining you have found heaven, leave the sick old world to take care of itself? Or will you climb to some high cave in the Himalayas and, resigning yourselves to sublime self-contemplation, allow us poor mundane mortals to go on sinning and suffering and groping blindly for the light? Will not the very fact that there is a force—subtle, far-reaching, and potent for incalculable harm—stimulate the search for the best means of using it for good? I believe this is true, and that although even brave leaders may falter sometimes when they feel the great central heart of things beating against the exploring hand, they will never give up the search until they have subjugated another great force to the uses of humanity.

“Honor to those who have braved scoffs and sacrificed dress in seeking to extract what is practical in uses, what can be tested by experiment, from those exceptional phenomena on which magic sought to found a philosophy and to which philosophy traces the origin of magic.” Philip Melville.

#### HYPNOTISM AND CRIME.

There is a relation existing between hypnotism and crime. It is not so powerful for evil as a few would like to make us believe; yet this relationship is recognized by courts and juries, as is demonstrated by the Grey-McDonald-Patton and the Hayward-Blixt-Ging cases. In both of those cases the parties who actually did the killing were released, and those who influenced the murderers to commit the crimes were made to suffer the penalty.\* To be sure the term hypnotism is not recognized in criminal jurisprudence as an excuse for the commission of crime, and it never will be admitted; but the facts are considered and always will be. I remember the last case very vividly as I hypnotized Blixt while in his cell and was subpoenaed on the Blixt trial.

The degree of relationship between hypnotism and crime depends upon the same factors as does the relationship of hypnotism to morality and to therapeutics, which are as follows: First, the strength of the suggestion; second, the susceptibility of the subject; third, the strength of the auto-suggestion of the subject.

Suggestion can be employed for good or evil, as is demonstrated in everyday life, yet it is much easier to make persons do those things according to their natural inclinations than to do things contrary to their inclinations. There are a few whose auto-suggestion is so weak that they could be compelled by strong suggestion to commit criminal acts.

\* Answered in the November issue in Professor Sudduth's article on Hypnotism and Crime.—Ed.

There is no law in nature but what can be employed for evil as well as for good; so with hypnotism; while occasionally its use may be perverted, its chances for doing good are 100 to 1.

Those interested in intellectual and moral advancement, and in the relief of suffering humanity should understand the application of hypnotism, but no others.—W. A. Barnes, Denver, Colo.

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TO CLASSIFY.

I am an interested reader of your valuable paper, and a former student of Dr. Parkyn's. Have had some animated discussions with Dr. Parkyn, upon subjects of a psychic nature, such as telepathy, clairvoyance, etc. In your November issue, is an article by T. J. Hudson, on the subject of "Telepathy." Mr. Hudson does not deny, neither does he affirm, the existence of clairvoyance.

He says, "I have seen nothing that could not be referred to telepathy for a full and complete explanation." I recognize Mr. Hudson to be an able and conscientious advocate of psychic phenomena; and while I consider it unwise, perhaps, for a young man to question the intent or motives of those who are older in experience as well as years, therefore I do not write this for any such purpose, but for the sole purpose of giving credit where credit is due. I am going to relate two instances that took place in this city, and if you consider them of sufficient importance to publish them, you may do so.

On the evening of Nov. 5, 1896, I was demonstrating the possibilities of hypnotism to a class of ten students. Finally one of the students requested me to send the subject to Lincoln, Neb., and see what Mr. Bryan was doing. I told the subject I wanted him to go to Mr. Bryan's home, and to come back in four minutes and report what was transpiring there. One of the students looked at his watch, which recorded the time as being 9:20. In four minutes the subject opened his eyes, and said, "I saw Mr. Bryan in his room, with several gentlemen present; he had just received a telegram from Mr. Jones, chairman of the Democratic committee, and Mr. Bryan and the others present were commenting upon the telegram and the result in Michigan and Kentucky, and charged fraud." The following morning, our daily papers gave an account of the receipt of the telegram at 8:20, also, there were about a dozen friends present, and "fraud" was charged. Thus we see the press reports verified what the young man told us was taking place at the time of its occurrence. The difference in time between this city and Nebraska is one hour. He saw the occurrence as it took place at 8:20, and it was 9:20 by our time.

Can this be explained by telepathy? If not, can it be explained by clairvoyance, or by the "astral?" I am inclined to the latter.

In the fall of 1895, my friend, Mr. K—, was sitting in what was termed a "developing circle." A young lady present (who, by the way, is not a professional medium), seemed to take on a peculiar influence, or, as the spiritualists say, was "controlled;" she came to Mr. K— and demonstrated to be his brother. That of itself was nothing peculiar or unusual. After which, the young lady said to Mr. K—, "you have a brother living, who has a little girl, and she is going to fall from a high window and her neck and skull will be broken." This occurred on a Tuesday evening. The following day, Mr. K— told his brother, but they thought but little more of it. On the following Friday afternoon, Mr. K—'s brother came into his place of business and said, "My God, Jack, it has happened, and my poor little girl fell from a second story window and broke her neck and skull." These two instances can be verified by ten or fifteen people in this city. Can Mr. Hudson explain them by telepathy? Can they be called hysterical imaginings, or, as some would say, "coincidence?"

I am investigating the occult, and would like to have the version of those who have had more experience than myself.

Minneapolis, Minn.

Geo. A. Chase.

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#### CRIME BY PROXY.

In regard to the question of crime under hypnosis so positively denied by yourself in "Hypnotism Up to Date," and your associate, Dr. Parkyn, and many other writers and authorities, let us reason together and its possibility will seem very clear.

Suppose I mesmerize a person and tell him to lay his pen down upon the table; he willingly obeys, seeing no good reason why he should not, for his reasoning power is not abolished, all statements to the contrary. Now, I can accelerate his movements and diminish his time for thinking by getting him excited. I tell him it is red-hot; he uses his reason and drops it precipitately. Now, we will mesmerize a criminal who has committed such a crime as shooting, which he does not regret; such acts have shown him his power over man, which he glories in, and threatens to repeat on occasion, knowing no reason why he should not follow his will when excited, just as the first subject knows no good reason why he should not lay his pen down. As the criminal's reasoning power is still active, we can work upon it by a logical course; tell him such a person has deeply wronged him (means to injure him bodily), and get him excited for his own safety and very existence, if he does not promptly



shoot the man we command him to; and the result would doubtless be a death, unless the proper precautions were taken; but trying the same experiment without discrimination, on a woman or timid, conscientious Christian, expecting to prove a popular belief, or base a theory, it would result in failure as surely as it proves the reasoning power of the hypnotized.\*

Arcadia, Florida.

H. Rice.

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MR. W. J. COLVILLE'S POSITION.

As one of your subscribers I request permission through the columns of your extremely interesting and instructive magazine to say just a word concerning a quotation (with editorial comment attached) which you made from an article by myself recently published in the *Metaphysical Magazine* of New York. In the September issue of the *Hypnotic Magazine* I am correctly quoted as commencing a paragraph with the rather unpleasant phrase, "Even the hypnotist who makes a welcome suggestion," etc. As that phrase has not unreasonably appeared to you to imply that I treat hypnotists with something approaching contempt, I desire to explain my position exactly with reference to the subject in general, and this particularly as I have been cordially invited to contribute to your columns. Let me say that I have frequently been thrown among persons, including a number of avowed Theosophists, Christian Scientists, and others, who look upon everything they designate hypnotism as though it were distinctly diabolical. I have often been called upon to answer questions upon this subject at the close of public addresses, and my reply has invariably been that if by hypnotic treatment is meant any sort of attempt to enslave the will of the patient, then the opponents of hypnotism are right in condemning its practice. On the other hand, I have striven to consistently maintain that whenever mental suggestion (call it by whatever name you please) has for its object the deliverance of a patient from bondage to any phase of error, such suggestive action is kindly and often beneficial to an illimitable degree. Now that the word hypnotism is so frequently employed in connection with a dignified system of mental therapeutics, I sincerely trust that public prejudice and misapprehension will rapidly diminish, and so far as lies in my power I shall esteem it both a duty and a privilege to dispel illusory views of this great question, and strive to work in complete accord with the faithful operators on the so-called hypnotic platform, whose good works

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\* But the subject drops his red hot pen because his reason is not active. Try again.—Ed.

abundantly prove that they are animated by sincere love of truth and humanity.

W. J. Colville.

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EDITORIAL CONUNDRUMS.

Another Florida correspondent writes:

"In the November number you say in regard to sitting for development that the sitter's "health will be immensely improved \* \* \* through the beneficial effect upon the nervous system of a self-induced tranquilization." Dr. Parkyn says hypnotism—we suppose both kinds—"is not and cannot be an evil influence," while your quotation on page 170 says: "There is no exception to the rule that the employment of subjective powers is a menace to the health, and sooner or later causes a collapse of the nervous system," and that probably 50 per cent. of mediums become insane, etc. A newspaper correspondent says: "If I can only save one from some of the horrors I went through by trying to become negative" (auto-hypnosis) "and thus got so weak I was affected by every influence; now I am strong, healthy and positive, and by my will protect myself from all influences," etc. How may these statements be reconciled?"

1. Health is greatly benefited by a relaxation of the muscles of the body, and a compulsory resting of the nervous system.
2. Hypnotism cannot be used as a lever in the commission of crime.
3. "The employment of subjective powers is a menace to the health of the person so gifted or developed, when that person is at the same time ignorant of the source whence these powers spring, and of the laws which govern them." Quoted without change.
4. The newspaper correspondent is proverbially inaccurate in his statements regarding this subject. He is heedless of the significance of facts.

