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# SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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# SUGGESTIVE THERAPEUTICS.

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## INEFFECTIVE SUGGESTION.

By E. Perry Rice, M. D., 400 Fisher Building, Chicago.

The majority of the reports in this journal usually wind up with a *curé*, so that one is led to believe that all cases are successful. This, however, is not the true status, as every physician can report cases of failure, although rather loth to do so. I believe we can profit by the failures as well as the successes, hence my object in reporting two cases, representing a type we frequently meet with, i. e., neurasthenics.

F. M., aet. 30, telegraph operator in dispatch office, first applied to me for treatment three years ago. He was very nervous and apprehensive. His mind was full of nonsensical ideas, although he was naturally a very sensible young man. He had sexual weakness, bad dreams, fullness in the stomach, eructations of gas frequently, which seemed to be a nervous habit, as he was able to perform the act at any time, apparently. I advised him to consult one of our leading neurologists, who gave him a very careful examination and pronounced the case as purely functional. He was placed upon appropriate treatment and seemed to improve for a time. I had communications from him occasionally during a period of about twelve months, and finally advised him to take a course of treatment by suggestion. He assented to this and began

the course about the middle of March. He had daily treatments and occasionally two treatments daily, covering a period of about two weeks. The hypnosis was never profound, yet he showed unmistakable signs of being sleepy. We were never able to even approach catalepsy. Frequently he would say, after a treatment, that he did not feel any different—was no better—would complain of his head, saying that he felt numb on one side; had spells of twitching, etc.

We labored faithfully, using all the knowledge in our possession. At times he seemed to be yielding and acknowledged that he was better. He was suddenly called home, and wrote to me that he did not feel the slightest benefit from the treatments. However, I am sure he was benefited. His face and head were better, and the other symptoms were certainly slightly ameliorated.

Wm. E., aet. 55, entered clinic in January; complained of pain in the right side of the face, which had resisted all kinds of treatment for the last two years. At times there is a spasm of the muscle of the right side of the face, which seems to start in the inferior dental nerve. He has had these spasms when the muscles are at rest. The man was apparently endowed with good common sense and earnestly desirous of obtaining relief. Has been under treatment by all the different schools, including electro-therapeutics, but all to no purpose. He had been told of our clinic by a patient and determined to seek relief. He came with his mind fully made up to accept the treatment and endeavored to do so. He was so sensitive to touch that it was impossible to even lay the finger on his face without having him flinch. He did not want to be talked to during the time of becoming drowsy, preferring to fix his eyes on the electric light in the ceiling—about twelve feet distant—and in this way, by taking deep inhalations, he would gradually get into the drowsy state, so that he could receive further suggestions, and become more deeply asleep. This process usually took from ten to fifteen minutes, and the entire treatment frequently lasted from twenty to twenty-five minutes, or nearly five times as long as an ordinary case. We are taught that the harder the problem the harder we must work, so in this case we

doubled our energy, but all without avail. He seemed to be quite relieved at times, and returned to our clinic feeling elated, and saying he had slept well, and had been free from all pain or spasms for three days. But the next time we had the same old story. He frequently would have one of the spasms almost immediately after treatment; the muscles contracted, and he would bury his face in his hands, unable to speak. After a course extending over a period of about six weeks—three times weekly—he concluded to give it up. We have since learned that he has been operated upon at one of the dental colleges, having had the nerve removed, and this operation has given him perfect relief.

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### INSOMNIA.

By C. O. Sahler, M. D., Kingston, Ulster Co., N. Y.

The case which we present this month, is a patient, the wife of a physician, who came to me last November. More than two months previous to her coming to me I received a letter from her husband, asking some questions in regard to Suggestive Therapeutics, and stating that he was interested in this subject, as his wife had been troubled with insomnia for nearly a year, all remedies proving a failure. He also sent her to specialists on nervous diseases, followed up the course of treatment prescribed by them, but still without results. He wished to know what I thought of hypnotic treatment for such a case. My answer to him was as follows: "Send her to my Sanitarium, for three weeks, and I will send her home sleeping all right and happy." Nearly two months passed by without my hearing anything further from the doctor. I had nearly forgotten about the past correspondence when one day I received another letter stating: "Two months ago you promised me if I sent my wife to you, you would cure her of insomnia in three weeks. I shall send her next week." He further wrote, "I again sent her to another specialist on nervous diseases and with the same results—she cannot sleep. She has poor appetite, is very thin, and nervous, inclined to feel melancholy, and I am going to

send her to you." The next week she arrived, and gave me a full history of her case. I found her very thin and nervous, the least little thing would make her feel like crying. She was very despondent and at times melancholy. She felt weak and prostrated, although little more than 30 years of age. She said at times she felt so weak that she was obliged to use stimulants to keep up her strength, that she had taken various remedies to produce sleep, securing one or two hours, and once in a great while three hours, out of the twenty-four, by the use of sulphonal or trional. The first night after entering my Sanitarium, I allowed her to take trional, beginning my treatment the next day by suggestion. After she had explained the history of her case, I gave her the theory of our method of treatment. I told her if she wished to become well quickly she must respond readily to treatment. I placed her in a comfortable position, sitting in a chair, with one hand on the forehead and the other at the back of the head, giving her the suggestions to close the eyes and sleep, following exactly the plan of treatment detailed by me in the June number of this journal. She responded beautifully to the suggestions, and in less than five minutes was in the hypnotic state. I then sat down in front of her, took her by the hands, and continued the suggestions that she was sleepy, and so tired she could scarcely hold up her head. Then her head gradually began to droop. I gave her the suggestion then that each time I treated her, whether it was once or a dozen times a day, each succeeding treatment would induce sleep quicker, more deeply and easily, would do her more and more good. Then I told her to wake up, which she did. This form of suggestion I repeated twice a day. In the evening of the second day I again placed her under hypnosis, with suggestions about the same as those already given, with this additional, that when she woke up she would feel strengthened and invigorated, and in a quiet, happy state; that when she came to prepare herself for bed she would feel soothed; that upon lying down mental activity would leave her and she would drop off into a quiet, natural sleep. She would sleep like a child, so easy, so quiet, and for more hours than she had in a long time. As a result of this first treatment she slept five hours, the second night at my place. The next day I followed

up a similar line of suggestions and that night she slept seven hours. Each night after this, her sleep would run from seven to nine hours. She immediately began to gain in strength, improve in appearance, with an increased appetite, good digestion, regular movements of the bowels, and a feeling of exhilaration induced by returnig health. Each treatment for the balance of the three weeks I continued this line of suggestion.

At the expiration of the three weeks she returned to her home a new woman. Nearly all traces of her old trouble had disappeared. About two months afterwards I received a letter from the doctor expressing his thanks for what had been done for his wife. One expression he used in this letter is as follows: "To say that I was surprised at the change is but a very mild expression; she was a new woman. She has had no return of the insomnia which prior to your treatment resisted everything but strong narcotics; her disposition is entirely changed, being now bright and cheerful. Suggestion is surely a wonderful agent, properly used, though personally I am unable to apply the science, but it is no doubt my own fault, and I hope some time to acquire the art."

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## EDUCATION DURING NATURAL SLEEP.

By The Editor.

Little more than a year ago the attention of psychologists in America was first called to the development of a new agency in education, viz., the extraordinary power of a person in a condition of natural sleep to accept suggestions or ideas impressed upon his mind during that sleep.

The general opinion is that a person asleep is, for the time being, dead to the world, but a knowledge of the extreme wakefulness of the subconscious mind should make us careful of what we say in the presence of the sleeper.

The process of education, and of curing certain diseases, during natural sleep, was first detailed by me in an article published

a year ago in the journal then known as the Hypnotic Magazine, now the Journal of Suggestive Therapeutics. Some comment was created at the time of the appearance of the article, and since then several experiences, bearing out the results claimed, have been published. First, a mother announced that she had cured her child of a minor complaint by talking to the little one during her sleep at night. Then followed accounts of experiments of a similar nature, conducted by parents, by means of which idle and disobedient children were rendered industrious and obedient, without punishment—without censure—simply by suggesting to the children that the old habits were put aside, and that henceforth they would be unattractive.

Quite recently, Dr. Paul Farey has written an article in the *Revue de l'Hypnotisme*, Paris, the great authority upon matters of psychological import, setting forth his opinion that suggestion during natural sleep is superior in efficacy to hypnotic suggestion in the treatment of mental diseases, and giving examples of cures made in some cases of insanity by himself with this method.

Suggestion during natural sleep is thus attaining a world-wide significance. To give all the facts of research is a long story, and difficult to condense, but perhaps I can make plain the salient points of this treatment; the reason why; the results to try for; and how to proceed. When the simplicity of this process is understood there will be no hesitation in adopting it, and it may thus do much good.

1. Why should an idea suggested during sleep have more weight than the same idea impressed upon the waking mind? Surely, because during sleep the consciousness is narrowed down to a point of concentration which is rarely arrived at during the waking state. The sleeping, or subconscious mind, is receptive, because it is fixed upon a single idea. There is not diffusion of attention, as in the waking state. Useful education is simply the engrafting of certain ideas upon the mind, and the evil form is simply the opposite. In the first case an improvement in the form of knowledge is the result; in the latter case there is also knowledge, but scarcely improvement. It is necessary, then, in order to break up the habit, to drive out, not the knowledge itself, for that cannot



be done, but the attractiveness of the knowledge; to make it repellent, and to turn the thoughts of the child or man to something higher. Good and evil are only relative terms, and in this work, without regard to, or molestation of, any one's faith or religious belief, we go upon the principle that evil is by no means the natural heritage of the child. Evil to us is merely absence of good, or ignorance of good. An evil may, therefore, be voluntary or involuntary; its presence indicates absence of right thought.

Children are trained to distinguish between good and evil at an early stage in their careers by persuasion, admonition, or punishment. But our present methods of education of the young result in the serious blunder of impressing upon the child's mind that to do wrong is easy, whereas to do right is very hard. This is both unfortunate and untrue, because by the child both good and evil thoughts are acquired, not inherited. Having learned, however, that it is hard to do right, the child, like all other activities in nature, follows the line of least resistance, and forms bad habits. Evidently it would be wisdom to prevent the formation of bad habits, and thus avoid the after-necessity of correcting them, but, accepting the fact that the habit is formed, let us see how it is generally checked.

For illustration, here is a child, a girl, 7 years old, who bites her finger nails. Her mother rebukes her, perhaps punishes her, and thereafter, while in her mother's presence, she bites her nails no more. But when alone and plunged in abstraction the child will revert to the habit unconsciously; or, when alone, and free from observation, she will bite her nails because she knows she will not be found out. These are the two examples we need of voluntary and involuntary habit. Now, the mother, by her rebuke, has made an impression, but not a very deep one, upon the child's mind. The mother's views have been impressed upon the child, but the child's own powers have not been called into play to break the habit. The mistake lies there. Had the impression been deep enough in the first place, the views of the child would, of course, have been merged in the views of the mother, and the habit would have been broken, but it is well to remember that our greatest ally in this work is the quickness of the child-mind to ap-

propriate to itself, as a part of itself, a love of good and distaste for evil. The mother's suggestion to the child should therefore have been, not a rebuke, but a positive suggestion, which would set up an entirely new train of thought, such as:

"You will not bite your finger nails again because you will not want to. It is not a nice habit, and you do not like to do it. You don't wish to do things like that."

Then is established in the child the thought that she herself dislikes to bite her finger nails, and very naturally she will not do what she dislikes to do. This breaks the habit.

The evident reply of the sceptic to this will be that the child will promptly answer, either to her mother or to herself, that she "does like," and that the suggestion will have no weight on that account. But the sceptic's observation is superficial, because it is evidently merely a matter of driving into the child's mind the idea that "she does not like," in place of the idea that "she does like." In other words, success or failure is determined only by the depth of the impression made, and it is imperative to know how the deep or permanent impression may best be made.

To go back a moment to the first part of our illustration. I said that the child, during a period of abstraction, would perhaps revert to the habit. This means that the mother's rebuke, while powerful enough to influence the waking mind of the child, was not powerful enough to impress the subconscious mind. During a reverie the child is oblivious to surroundings, and is only conscious of the workings of her imagination. She is in a waking dream. She has not quite lost touch with her surroundings, but her mind is busy with its own fancy and memory pictures, and the outer world is forgotten. During this reverie the subconscious mind is active and independent. It is attending to her breathing, to her footsteps, to the processes of digestion and assimilation, and to certain automatic actions, to wit, to the performance of the act of biting the nails. Here, then, is the clue to the cure of the habit. The impression, to be effective, must be deep enough to reach the subconscious mind, in order that the habit may be neither voluntary nor involuntary.

(TO BE CONTINUED.)

## SILENT SUGGESTION.

By Herbert A. Parkyn, M. D., 4020 Drexel Boulevard, Chicago.

The following report will be found of especial interest; inasmuch as it shows clearly that the credited power of magnetism is nothing less than our old friend, suggestion.

The patient was a married German woman, and when she presented herself for treatment could not speak or understand a word of English.

At the first treatment it was necessary to have an interpreter to find out from what the patient suffered. The following history was elicited:

M. T., female, age 35, complaining for past fifteen years of constipation, dyspepsia, insomnia. The dyspepsia was so severe that the patient suffered almost continually with a pain in the region of the stomach. It was impossible for her to eat any meat, and but few articles of diet of any description were digested properly.

The constipation had existed nearly all her life and menstruation had always been painful.

The insomnia, as a general rule, was not very severe, but was influenced by the condition of the stomach and bowels. She suffered also from neuralgic headaches and nasal catarrh. The pulse was about ten beats to the minute below normal and the patient was easily exhausted.

She had been treated during these fifteen years in Germany, without relief, and did not think the work would assist her, but had been urged to give it a trial.

At the first treatment she was given, through the interpreter, some general instructions about her diet, and was told that it would not be necessary for her to bring anyone with her the next time she came; that it was merely requisite for her to come regularly for treatment and that when she came the physician would make some passes over her and carry on some manipulations.

The patient was quite stout and sallow, but the superfluous adipose had an unhealthy appearance.

Having closed the patient's eyes, regular "magnetic" treatment was given her, with massage over the bowels. The hands were passed lightly over the body, resting now and again where there was most pain. This simple treatment was given whenever she came and it was all that was used until the patient was perfectly cured.

Although the patient was totally ignorant of the English language, some of the students present understood German and each day inquiry was made relative to the patient's progress. All verbal suggestions, however, were scrupulously avoided.

The patient reported when she returned for her second treatment that the bowels had moved for two days without assistance and that the pain in the region of the stomach was greatly lessened. She had slept well, enjoyed her food more and felt stronger. At the third treatment she reported that the bowels had continued to move naturally, she had slept well and all her food was agreeing with her.

The improvement went along in this way without interruption and the patient passed an almost painless menstrual period, during which time she attended to her household duties. For the first time in years she had been able to work at this period; previously she had always been confined to her bed for a day or two.

The patient was dismissed cured at the end of a month's treatment. When dismissed she could eat and digest any article of food without any distress, whatever, and although she had felt ten times as strong physically, she had actually lost ten pounds in weight. As the patient was extremely stout, this last result was a source of much gratification to her.

N. T., age 24, married, weight 109 pounds, was suffering from St. Vitus' dance. She had suffered a severe attack, which lasted three years, when 8 years of age. From that time till she came for treatment she was subject at intervals to attacks of nervousness, and during these attacks the St. Vitus dance would return. Careful inquiry showed that the attacks were dependent upon her state of health and were worst when she was run down.

When the patient came here for treatment she was suffering greatly from nervousness. There was a great deal of jerking of the muscles of the face as well as of the hands and feet. In addition to her physical condition, the patient was also in a deplorable mental state, having lost a baby girl a few weeks before coming here. She was extremely irritable, suffered from constipation all her life, had no appetite, and food did not agree with her very well. Her heart beat ninety times to the minute and was irregular. There was also some insomnia, and severe headache came on at least once a week, sometimes lasting three days.

As a rule, St. Vitus' dance is confined to childhood, except when it is congenital.

When the muscular contractions continue into adult life, the contractions are generally caused by a "habit of motion," for unless congenital the causes of the trouble nearly always disappear in young adult life.

In this case this habit seemed to return whenever the patient became run down, and, on careful inquiry, it was discovered that the patient's childhood days were spent next door to an aunt who suffered all her life from St. Vitus' dance. She could remember the muscular contortions of this particular relative very distinctly, and believed her own trouble to be hereditary.

In all, seven treatments were given, and at the end of that time, three weeks, the patient was pronounced in perfect health, for the insomnia had disappeared at once and the weight commenced to increase very rapidly.

As the physical condition commenced to improve, the patient became less subjective, the contractions ceased and have not since returned. In one week the heart had returned to its normal condition, the constipation and dyspepsia disappeared, and inside of three weeks the patient had gained over six pounds.

The suggestions given in this case were directed to the building up of the appetite, the toleration of certain kinds of foods, and the voluntary control of her temper and muscular contractions. The decided improvement in her amiability was one of the first changes noticed by her friends. Her mental condition is all that could be desired; the grief over the loss of her baby having given

way to philosophical resignation. When this patient first entered the school for treatment, her cheeks were pallid, her eyes dull and the sight weak. She was compelled to wear glasses, even when walking in the street. Before the third treatment she was able to discard the glasses, her eyes grew bright and in less than two weeks there was a color in her cheeks that many a society belle might envy. Her stomach now digests all kinds of food and she sleeps soundly every night.

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## HYPNOTISM AND ITS REGULATION BY LAW.

By Dr. Packiewicz (Riga).

(From "Revue de l'Hypnotisme," February, 1898.)

In all countries properly constituted public bodies exercise a supervision over the interests alike of their citizens in good health and of those attacked by disease. In the latter case, this care takes the form of a medical supervision by government over all newly proposed curative means, whose admission to the pharmacopoeia is permitted only on the advice of a committee competent to decide.

Considering hypnotism as a curative means, the governments of sundry countries have thrown obstacles in the way of its application as a means of healing. In France, for example, the practice of hypnotism and all therewith connected, whether closely or remotely, is entirely prohibited to military doctors. In Russia this practice is permitted in the case of doctors, without exception, but on the condition that two medical men are present at every experiment of the operator. Furthermore, the latter must without delay render to the head office of the medical department a detailed account of the methods employed by him, together with the results obtained or sought, and he must report the names of those brother-physicians who assisted him.

That such precautionary measures are identical with complete prohibition is a fact not to be contested. Taking this into consideration, together with the absolute necessity of combating

the psychic elements of disease by the method of hypnotic suggestion, considering also the brilliant results obtained in many cases by this means of cure, I take the liberty of drawing the attention of the eminent assemblage constituting the section of those who deal with nervous and mental diseases to the restrictive measures in question, and specially of asking the opinion of our masters of hypnotherapeutics, such, for example (I name only those present at the Congress), as Berillon, Bernheim, Eulemburg, de Jong, von Krafft-Ebing, Lombroso, Obersteiner, Pitres, Tokarski, Voisin, as to whether these precautionary measures be necessary or otherwise.

The answer to this question is important in two ways: either it will resolve the doubts of those physicians who are hampered in their profession by the aforesaid law, and will thus direct them into paths which shall be of more use to suffering humanity, or it will restore freedom of action to the professors of neuropathology, who are certainly at least as much entitled to it as are those who specialize in other curative methods.

And if I be permitted here to give my own opinion as to the after-effects which have been represented as dangerous to the health, I do affirm that, after having made use of the hypnotic method for eleven years, and having the experience of over thirty thousand hypnotic seances, I am fully convinced that the hypnotherapeutic treatment is of all therapeutic treatments the most harmless, and that in it there is not the slightest danger. Moreover, it must be admitted that opinions contrary to this are no longer maintained; or if such be the case, it is only by physicians who are totally incompetent in matters hypnotic, and who, out of ill-will, constitute themselves the detractors of our study.

As regards the therapeutic value of hypnotism, basing my opinion on my eleven years' practice of hypnotherapeutics, it is a most powerful agent, one which frequently gives excellent and permanent results, and one which in our days cannot and should not be dispensed with by a physician who makes a special study of nervous or mental disease. The competent neurologists whom I have been able to question have without exception expressed an opinion in agreement with my own, to wit, that hypnotism in

the hands of a physician is absolutely harmless. Amongst these neurologists, of whose competency there can be no doubt, I may quote MM. Berillon, Bernheim, Danilewski, Delboeuf, Dumontpallier, Eulemburg, Forel, Janet, de Jong, von Krafft-Ebing, Liebeault, Moebius, Moll, Morselli, Obersteiner, von Schrenk-Notzing, Tokarski, Lloyd Tuckey, Wetterstrand, Vogt, Aug. Voisin. All these masters make constant use of the hypnotic method, and not one has experienced any accident in his practice.

On the other hand, I have met no single neurologist who makes use of hypnotism according to an accepted method who expresses a contrary opinion. Under these circumstances, as everyone is absolutely agreed in recognizing that the practice of hypnotism in its application to the treatment of disease brings in its train no danger whatever to the patients, I consider that the measures adopted by government in Russia, which it may be added have been adopted by no other government, might be rescinded, to the benefit of the patients and to the advantage of the science of hypnotism itself.





## Therapeutic Suggestion.

By Geo. C. Pitzer, M. D., 3955 West Belle Place, St. Louis, Mo.

On March 3d, 1898, a Mr. Max, aged 55, came to me for treatment for what had been called rheumatism. He stated that he had been ailing for about three years; had not seen a perfectly well day in all that time. He had taken many kinds of medicine, from different doctors, and had used a variety of internal and external remedies on his own account, such as had been recommended to him by friends. He was very lame in his right hip and leg, and frequently suffered almost intolerable pain, sometimes in the hip, at other times in the leg just above the knee, and occasionally in other parts of the leg. His appetite was poor, nutrition greatly impaired, bowels constipated, restless at night, despondent and miserable.

Upon examination I found that he was suffering from a complication of sciatica and muscular rheumatism. He had been suffering for so long that he was pretty nearly worn out. He was easily tired by physical exercise, and he felt and expressed himself as though he were a confirmed invalid; and he had nursed the notion that his age was against his recovery. He had taken so much medicine that he had grown sick of it. He had tried electricity also, and it seemed as though everything had been done for him in the way of ordinary means that could be done, and all without any permanent good results. He was greatly disheartened; on the very verge of despair, and he was not much inclined to make any further efforts in the way of medical treatment. He looked the picture of distress. It was very hard for me to keep from expressing sympathy for him, but I did not do this. On the contrary, seeing that he still had some desire to get well, which is always a good foundation to build upon, I ventured to present therapeutic suggestion to him. I knew he was a materialist in the extreme; well read in general literature and orthodox science, but absolutely uninformed upon everything pertaining to mental

relax; make yourself perfectly passive, submissive and quiet, and fix your gaze directly upon the ends of my fingers, which I hold over your face, above your eyes. Look steadily at the ends of my fingers, and as you do so, and as I move them a little closer to your eyes, you will soon feel a peculiar, easy, sleepy feeling coming all over your body. Your eyes will feel tired, the lids heavy, and you will want to close them. Look steadily. Your eyes are already getting tired; the lids are getting heavy, heavy, heavy. Your eyes are closing, closing, closing; the lids are heavy, heavy, heavy, sleepy, sleepy, sleepy, asleep, soundly asleep from head to foot."

As the eyelids appeared heavy I approached his face with my fingers, lowered and raised my hand a little, finally passed my fingers down lightly over his forehead, and he was sound asleep.

I now make these suggestions to him: "You are now sound asleep from head to foot. Every nerve and muscle of your body is perfectly quiet and as still as the chair. Your heart is beating regularly, respiration free and easy, and every function of the body in perfect harmony one with another. All the nervous forces of your body are now perfectly equalized; no concentration anywhere, no excitement, all tranquil, peaceful and quiet. You are now commencing a course of treatment that will relieve you at once, and finally cure you. Your age is no hindrance to a cure. You are already feeling better; the pains are going away, and you feel perfectly easy, comfortable and quiet. You are getting well now; not simply because we say so, but because the forces in your body which, under misdirection, were caused to excite disease and pain, are now properly engaged to remove all obstructions, relieve all pain, and bring every function of your body into perfect harmony, one with another. You will now sleep well at night. When you retire to-night you will say to yourself, I will sleep well to-night, and you will have a good night, sleep well, and rise in the morning feeling refreshed and invigorated. You will eat breakfast with a relish, digest what you eat, the stomach will appreciate it, and the food you take will go to make good blood and good flesh; this will invigorate the heart; it will beat vigorously, circulate the blood to all parts of the body, and build

up your strength in every way. Your liver will act well and secrete bile plentifully; this will stimulate the bowels and they will move regularly without medicine; this will relieve all abdominal congestion, make your stomach and head feel better, and clear your system of all effete material. Your kidneys will act well, your stomach will act well, the liver will act well, the skin will act well, all the secretions and excretions are free, the blood is cleansed of all uric and lactic acid, rheumatic pains cannot continue, they cannot continue, they are already going away, going away, gone, no pain in the hip, no pain in the leg, perfectly easy, warm and quiet; comfortable and warm; perfectly comfortable, easy and quiet from head to foot."

I go on with this kind of a talk for ten minutes, repeating, in substance, the above formula. Now I say to him, "Mr. Max, you are sound asleep. Do you feel easy and quiet?" "Perfectly," he replies. "Well, sir, you hear all I say, do you not?" "I do." "Well, now I want you to listen to me. You have heard all I have said and you will remember it. You cannot forget it. I now want to say to you that you are getting well, and will continue to improve every minute till you make a complete recovery. You have commenced living on a new plane of life. You have started upward in the scale of health, and every day you come here you will take a fresh start. The forces within your body, which, under perverted conditions caused you disease, are now engaged to remove all obstructions, equalize all the nervous forces, relieve all pain and restore every function of your body to healthy conditions. This is the way it is done: You have two minds, an objective mind and a subjective mind. With your objective mind you know you can control all the voluntary functions of your body. You can say to your hand open and it opens. You say to your eyes close and they close. You say to your feet walk and you go on; but you cannot say, with your objective mind, to your heart, beat slower or beat faster, and realize that it obeys you. You cannot say to your stomach digest better, liver act more vigorously, bowels move every day, and hope to realize the wished for results. No; but let me tell you that your subjective mind has full and absolute control over all these silent forces and functions of your body. It

beats your heart, makes your stomach digest, makes your liver act and your bowels move. Furthermore, this subjective mind is amenable to suggestion, and when we say to it, while you are in a receptive condition, make the heart beat faster, it actually beats faster. When we suggest to the subjective mind to make the stomach digest well, make the liver more active, make the bowels move regularly, increase the functional activity of the kidneys, and relieve pain anywhere in the body, all while you are in a receptive condition, it absolutely does our bidding. Now, to illustrate this, listen to me. You had pain in your hip and leg. It is now all gone, gone, perfectly easy, easy and quiet, is it not?" "Yes, it is perfectly easy now," he replied. "Certainly! Every function of your body, and all your sensations are under the absolute control of your subjective mind. Listen again. Your eyes are now closed, closed, stuck fast, under the absolute control of your subjective mind while you are in a receptive condition. You can't open them, because we suggest to your subjective mind that you cannot open them. Try it, but you cannot open them; you cannot open them; closed, closed, under the complete control of your subjective mind, because we suggest that it is so. Can you open them? Try it." He tries with all his might; stretches the lids, wrinkles his forehead, but utterly fails to open them, and says, "No, I cannot open them, Doctor; cannot open them." "Now, you see the subjective mind has control. That is just the way it controls all your unconscious functions, and, under its influence, all the forces of your body are engaged to relieve and cure your disease. You are already better, getting well, feel well from head to foot. Now, you are perfectly easy and quiet, free from all pain, and when you wake up and leave this office you will feel good, feel refreshed, invigorated, encouraged, and will go home feeling better in every way; go away feeling better than when you came; will walk better, sleep well to-night, the bowels will move in the morning, you will eat well, digest well, better in every way, and better every day, better every day, and feeling well from head to foot. Now, when I count five you may open your eyes and wake up; one, two, three, four, five. Open your eyes. Wake up, wake up."

"Do you feel easy now?" "Perfectly." "No pain in your hip and leg now, eh?" "None at all." "Now you are getting well. Come every day."

He did come every day, and we gave him, in substance, the same suggestions every day. In two days after he commenced the treatment all of his doubts and fears were gone, faith and hope had taken their place, and he was able to realize the truths we told him. His pains all left him, and he was well in five weeks; sleeping well, eating well, digesting well, every function of his body in perfect harmony one with another, free from pain, hopeful, cheerful and happy, and well from head to foot.



# SUGGESTIVE THERAPEUTICS.

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## RENEWALS.

Renewal subscriptions are coming in merrily. After all, a dollar is not missed in the course of a year, but if each individual reader would remember that his dollar swells the total into the thousands, he would understand why we are willing to run the risk of slightly boring him by reminding him that his subscription is out. If we printed the kindly words sent by many of those who enjoy reading this journal we should but be following in the footsteps of many older periodicals, but the editor prefers to rely upon the merits of the journal itself to influence new readers to "come into the family," rather than to make use of the commendations of our old subscribers as a lever. The greater the number of subscriptions we receive, the better material we can put into the journal. We can at least congratulate ourselves upon presenting the unique spectacle of a journal existing and prospering upon the strength of its subscription list alone. Our advertising pages have cost more than they netted.

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## THE EASY HYPNOTIZER.

Although we follow closely the teaching of the Nancy School of France, and believe that hypnosis may be most easily induced by verbal suggestion, it is always well to have at hand a little instrument which will assist our patients to concentrate their

thoughts. Such an instrument is found in the Easy Hypnotizer. I think that all our readers should own one of these instruments, which can be carried in the vest pocket, and is practically indestructible. Arrangements have been made with the inventor whereby those of our readers who desire to possess one at small expense (the usual price is 50 cents) may be satisfied. For a limited time we will send free, postpaid, an Easy Hypnotizer as premium to anyone sending us a dollar for a new subscriber, or a renewal of his own subscription. Those who have already renewed, or whose subscriptions do not expire for several months yet, may secure one of these instruments now, and have their subscriptions advanced one year from date of expiration. The premium books, "Hypnotism Up to Date" and "A Study in Hypnotism," are not given with this offer. The Journal of Suggestive Therapeutics one year, and the Easy Hypnotizer, both for \$1.00. Secure this at once.

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#### THE MAIL COURSE.

A course in suggestive therapeutics by mail is a palpable absurdity. The thousand and one points to be noted and explained in the treatment of patients are constantly changing and shifting according to the personality of the patient. Therefore, refuse any offer, by whomsoever made, and however plausibly presented, to teach you this work in a course of written lessons. To teach you how to induce hypnosis is a comparatively easy task, and in a little while I will arrange a series of lessons, or lectures, to run in this journal from month to month, covering the ground fully and thoroughly. The course will run through five numbers. As these lessons will be graded, it is advisable that our readers take heed that they do not lose a number from their sets, as we have great difficulty usually in supplying back or missing numbers. We still have on hand a few complete sets of Vol. III., and our new subscribers cannot do better than secure a volume at the reasonable price of 50 cents for 368 pages of reading matter.

### FOR THE GOOD CAUSE.

This journal should be in every public library in America, but as a matter of fact it is to be found only in three, to the best of my knowledge, namely, in Sacramento, California; in the Library of Parliament, Ottawa; and in the Library of Congress, Washington.

The need of a public library in the matter of magazines is determined by the demand of the public. Nevertheless, although this statement seems to touch us nearly, a demand for a magazine is frequently created in a library by the presence of a copy of the magazine. But we are unable to go to the expense of supplying libraries with free sample copies, and should feel obliged to our readers if they would make it their business to see that their city librarians send in a request to us for one or two sample copies of our publication. We will fill such orders with pleasure, but will not mail a thousand copies to different libraries on the off-chance of their being welcomed. Our readers can do us a kindly service in this connection by seeing that the *Journal of Suggestive Therapeutics* is kept on file in their cities.

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### AWAKING A PATIENT.

The practice of blowing upon the face to rouse a person from the induced sleep is ridiculous; and snapping the fingers is injurious. So, also, the sharp command, "Wake up!" is bad, because the effect is to abruptly terminate the condition. To be abrupt in the awakening is always to inflict a nervous shock upon the patient.

I was amazed some months ago while attending a physician's clinic to note that the method of awakening the subject there in vogue was the sudden, loud snapping of the fingers close to the sleeper's ear. The effect upon the sleeper would be rather worse than the roar of a cannon upon one awake. One of the patients was a child, suffering from choreic disturbance, and nervous to a degree. The snap of the fingers brought her to a sitting posture as suddenly as a cry of "Fire!" And it speaks much for the power



of suggestive therapeutics that, in spite of these methods, this patient was eventually cured of her disease.

The application of a little common sense is as valuable in this work as in any other, and you can readily understand that the only proper way to terminate the induced sleep is by the gradual method of counting, "one, two, three—wide awake." Nor should the counting be hurried at all. It is better to say, "When I count three you will gradually wake up," and pause between the numbers for a few seconds. Many patients who have passed into a deep condition of hypnosis will lie with their eyes closed, even after the gradual counting, and here again calmness and common sense teaching are to be observed. There is never any danger in inducing sleep, whether light or profound. Don't suppose that because your patient does not instantly spring to her feet she is still "under the influence." The subconscious mind, being acutely intelligent, recognizes what is best for its owner, and if it is more agreeable to the patient, and more beneficial, to rest for a little, there is surely no need for the operator to get into a frenzy of excitement thereat. It is a question of temperament, modified by the environment. A patient who rouses quickly out of a natural sleep, will rouse quickly out of induced sleep. Another, who collects her waking thoughts and ideas slowly in the morning, will show languor in rousing from induced sleep. A patient who knows that other patients are waiting to be treated will rouse more expeditiously than one who is used to taking treatment for an hour, more or less, the time being unspecified. Treat a sleeping person exactly as you would treat that person if awake, and you will never make the mistake of getting flurried. And remember that it is very easy for the operator, by displaying a lack of knowledge of his work before his (apparently) insensible patient, to actually produce in that patient the psychical condition of nervous fear and possibly an attack of hysteria. Then both the operator and patient will condemn hypnosis as answerable for an attack of nervousness for which ignorance of the simplest rules of conduct on the part of the operator was answerable.

## SUGGESTIONS VS. GOLD CURES IN DRUG HABITS.

The following highly entertaining report by Dr. J. L. Wever upon the respective merits of the Wherrell and the Keeley gold-cure was sent me by Dr. Wherrell himself a few months ago. It speaks much for the honesty of Dr. Wherrell that he should be willing to give the fullest publicity to this document, which in its tone is distinctly adverse to both forms of treatment.

Is it not time that the public should understand that the Keeley cure is suggestion—that the Wherrell cure is suggestion, and that any other cure or pseudo cure is, and must be—suggestion! But here follows the explanation of the report and the report itself:—

Explanation.—The Wherrell people in 1892, applied to Maj. E. N. Morrill, the local manager of the Western Branch National Military Home, Leavenworth County, Kansas, asking him to investigate the merits of the Wherrell cure for liquor, morphine and tobacco, with a view of introducing it into one of the National Soldiers' Homes. Maj. Morrill ordered Dr. J. L. Wever, chief surgeon of the Leavenworth Soldiers' Home, to go to Kansas City and investigate the Wherrell cure and make a report, which he did. The following report of Dr. Wever is the result of his investigation. In reading the report the following points should be kept in mind. (1) The Keeley cure was in operation and in practice at the Leavenworth Soldiers' Home at the time Dr. Wever made his report. Dr. Walsh, assistant surgeon of the Home and a Keeley cure graduate, was the physician in charge of the Keeley Institute at the Home. (2) Before Dr. Wever's investigation of the merits of the Wherrell cure, he was made thoroughly familiar with the Keeley treatment and cure in all its details by Dr. Walsh.

July 8, 1892.

Major E. N. Morrill, Local Manager:

Sir—In obedience to your request, I went to Kansas City and visited "The Wherrell Bi-Chloride of Gold" Whisky Cure. (Don't know the technical name of the outfit.) Stayed there some six hours, had an opportunity to see some of the "shots" given and talk with those who were taking treatment, also with quite a num-

ber who had taken it. A number of the latter had been, according to their own statements, men who had been overpowered and perfectly controlled by alcoholic stimulants for years. These parties told me they experienced no nervous depression and headaches, or loss of memory from the treatment proper, and especially no tendency, so far as they knew, to mental depression or insanity, which is charged through the press and otherwise to the Keeley treatment. They also stated that the treatment did not diminish sexual desire which is the generally reported result of the Keeley treatment.

The number who go back to drinking after taking the treatment, I think, is about the same. It is claimed by the Wherrell treatment that only a few parties who would not obey the rules of the treatment have returned to drink, but I prefer to say, so far as I can learn, the cases of failure are about the same.

The remedies in the two treatments are not at all similar, so far as I can judge, but the results are substantially the same, with a preference in results in favor of the Wherrell treatment.

You very well know, Major, that I do not believe in the treatment at all, so far as the permanency or direct effect that any medicine may have in curing drunkenness, and I will add that I believe Dr. Keeley and Dr. Wherrell are both deceiving and humbugging the patients they treat. Dr. Keeley is to-day the "P. T. Barnum" of the medical profession of the United States.

"The cat will mew and play  
And dog will have his day."

The treatment simply assists the doctor in deceiving the patient by making him sick, and in this way assists him (the doctor) in controlling and guiding his patient's will. It is summed up in one word, "Psychology," and it is the "Psychic effect" the doctor obtains by lying to his patient, so that perhaps we may have to admit that by some thorough sound lying, we may do some good, and the doctor can go to the bottom of his weak patient's pocket.

If I intended to take either treatment, I would prefer the Wherrell treatment, so far as I can judge of it at present, as I believe it is much the safer and less liable to leave injurious effects after treatment.

The board of managers gave the arch-quack of the country a chance to use his remedies, which he claims to be the only medicine that will successfully counteract the effects of alcohol in the system. Now you have a chance to try a second, and I sincerely hope the board of managers will allow it to be tried, which will then show to the uneducated that there are other remedies which will cure alcoholism. The door is open and if the object is to cure, why not?

Dr. Wherrell has dubbed his cure "The Bi-Chloride of Gold Cure." This is sharp, as it makes Dr. Keeley advertise Dr. Wherrell's treatment. So far as a belief is concerned, I do not believe there is a scintilla of gold in either medicine, nor do I believe it is at all necessary. As I have said, the poor weak will is all there is to be treated. "When a man stops thinking whisky, he can stop drinking whisky," and the medicine which we have paid twelve hundred dollars for at this branch, we could purchase in material out of which it is made, for twenty-five dollars.

I expect you will chastise me when I see you for the length of this report. It is your privilege to order me to make it, and I assume it is mine to make it. Very respectfully submitted,

(Signed.)

J. L. Wever, Major and Surgeon.

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#### DR. PITZER'S BOOK AND OTHERS.

"Suggestion," by Dr. George C. Pitzer, has reached our table, neatly bound in purple cloth, and well finished. The binding is better than the contents. The book is not worthy of the author. It does not go below the surface, and tells us nothing which has not been dished up frequently in this journal. Its only merit lies in the fact that it is easily assimilated. I look yet for a work from Dr. Pitzer which shall take its place as a standard reference work upon modern suggestive therapeutics. We must go back ten, twelve and fifteen years to find such books. (Price, \$1.00, post-paid, from the author, St. Louis, Mo.; or any bookseller.)

"Vibration, the Law of Life," by W. H. Williams (Temple Publishing Co., Denver, Colo., price not quoted), has an interest-

ing title, which leads us to expect something of value. The expectation is not realized.

"All's Right with the World," by Charles B. Newcomb (Philosophical Publishing Company, 19 Blagden street, Boston, Mass., \$1.50), is one of the few books of this nature that can be regarded with esteem, and prized for its practical value. It is worth an extended review, which, unfortunately, space forbids. A very lovable book, and helpful withal. The wholesome personality of the author is impressed on every page.

"The New Philosophy of Health," by Harriet B. Bradbury (Philosophical Publishing Company, Boston, price not quoted), is a pleasant treatise upon practical metaphysics, and mental healing of a somewhat broader stamp than Christian Science.

"Victor Serenus," by Henry Wood (Lee & Shepard, Boston, \$1.50), a story of the Pauline era, contains much matter of historical importance. The book is marred by its didactic element, and the character of Paul is not treated with that dignity which befits the great Apostle whose voice still rings through the ages.

"Science, the Book of Genesis," by Dr. Frank Wood Haviland (published by author, 205 118th street, New York, price not quoted), is an attempt to explain the scientific meaning of the story of the creation, etc. The attempt is scarcely successful.

"The Psychology of Health and Happiness," by La Forrest Potter, M. D. (Philosophical Publishing Company, Boston, price \$1.00), contains much with which we agree, and much with which we disagree. The book appears to consist of a series of articles or essays upon psychic subjects, and would doubtless please the less conservative of our readers. The style is excellent.

"Religion and Lust," by James Weir, Jr., M. D. (Louisville, Ky., price not quoted), contains a large amount of really valuable information, tersely put. The author has the courage of his convictions, and his style is crisply dogmatic. The chapter from which the book takes its title is the least praiseworthy. The author endeavors to prove the correlation of religious emotion and sexual desire by examples of erotomania in hysterical devotees. He confuses the perversion of an instinct with the instinct itself. The

title of the book is vulgar and sensational, whereas the contents are above reproach.

"Regeneration, the Gate of Heaven" (The Barta Press, 144 High street, Boston, price not quoted), is a scientific explanation of the value of continence to the physical and spiritual man. The author's theories are reasonably supported by his arguments, and for those who seek regeneration through a curbing of the sexual instinct this book will be a friend to strengthen them in sore need. Whether they follow the author in his conclusions they must forever acknowledge a debt to him for this exhaustive, erudite, and inspiring work. I regret that the name of the author is not given.

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#### RUBBISH.

It is a lamentable thing that otherwise estimable persons should be so prone to express positive opinions upon matters of which they know nothing.

Last month, in a brief editorial note, I advised those of our readers who yearned for wider psychic flights than we cared to warrant in these pages to peruse a journal called *Mind*. On turning to page 144, in a recent number of that journal, in an article by Charles Brodie Patterson, I find the following charming incident related:

"Sandow, a man noted for his wonderful strength, a few months ago submitted to hypnotic tests before a number of prominent physicians in New York City. It is well known that he is able to handle two-hundred-pound dumbbells without apparent effort, and to perform other feats showing astounding muscular strength. One of the doctors, a small man who would have been but a child in Sandow's hands, put him under a hypnotic spell, and the famous "strong man" could not lift dumbbells weighing even two pounds. He strained and tugged at them until he perspired profusely; yet he could not move them one inch from the floor. The physical giant was as clay in the hands of the potter."

It happens unfortunately for the poetic setting of this story, upon which Mr. Patterson is to be warmly congratulated, that

Sandow was not hypnotized by a physician but by a professional hypnotist, well known to one of my patients, who was informed by the hypnotist himself that he one day made a boast in the presence of witnesses that he could hypnotize Sandow, and offered to wager money thereon. The wager being taken, the hypnotist was in a quandary, but he resolved upon laying the matter before the "strong man," and seeking his co-operation. Sandow entered into the plot, if a mystifying of the gullible onlookers may be dignified by such a name, and when the appointed time came he appeared to be, as Mr. Patterson eloquently puts it, "as clay in the hands of the potter." Doubtless he perspired profusely. Doubtless, also, the hypnotist did not forget to suitably recompense the "physical giant" for his life-like impersonation of excessive debility.

These facts were told me in the month of September, 1896, so the occurrence is not quite so recent as the narrator believes. But I must again congratulate Mr. Patterson.

\* \* \*

After misquoting Charcot, and deducing some very remarkable conclusions from Charcot's methods of hypnotizing his hystero-epileptics, Mr. Patterson observes:

"Hypnotism is a withdrawal of the soul from the body."

"Hypnotism is an inversion of the truth. It is putting to a wrong use a God-given power that should never be used to produce a reaction whereby the will of man is lessened, the faculties of mind are weakened, and the subject comes and goes at the beck and call of the one that controls him."

"Some will ask, If you succeed in relieving pain, is it not an agent for good? It is not, and never can be. Pain is a notification from Nature that man has transgressed her laws. Pain is not so much the enemy of man as it is his friend."

A very similar argument was used by certain members of the medical profession, Mr. Patterson will be interested to hear, at the time anaesthetics were first introduced in surgery. It was said that God intended man to suffer pain, and that a tampering with divine decrees would be severely punished. Mr. Patterson is prob-

ably one of those ultra-theologians who considerably lift the conduct of the universe out of the hands of the Deity, but he will be delighted to find his sentiments so fully in accord with those uttered by dogmatic obstructionists over fifty years ago. We have had more than enough of Mr. Patterson, but it is necessary to point out once more that hypnosis does not weaken the will, and that the subject goes and comes at the bidding of the operator merely because he chooses to go and come at the bidding of the operator. He is not compelled to do so. If Mr. Patterson would induce sleep in a child, and try his hand at compelling that child to do something for which in its normal state it had distaste, he would gain a little knowledge, which he is at present in need of, concerning the limitation of the seeming control which the operator exercises over his subject or patient. He would learn something about auto-suggestion. But Mr. Patterson will not experiment for himself to get at the truth; nor is his opinion of such startling consequence that I am eager to convert him. He is merely taken here as a type of your broad-minded mental scientist who, while professing himself tied to no creed or sect, taking all knowledge to be his province, is yet the narrowest of the narrow; the most bigoted of God's creatures. The mental scientist never seeks to get at the facts of hypnotism; he quotes, parrot-like, the opinions of his class, and is hailed as an oracle. Let us leave him on his pedestal for fools to heed.

\* \* \*

On page 188 of the same journal the editor refers to the article quoted, as being "of more than usual importance, in view of the recent revulsion of feeling among the medical fraternity with regard to the alleged utility of hypnotism in therapeutics." (!) It appears that this "recent revulsion" is evidenced by a sensational newspaper article printed in the Sunday edition of a New York daily, containing the opinions of Drs. Lutz, Spitzka, and Sternberg. The facts are that the medical fraternity in America is but just awaking to a recognition of the vast importance of hypnotism in the practice of medicine and "the revulsion" is merely in the ready pen of a smart newspaper reporter, and in the mental eye



of the editor of "Mind." A perusal of the interview with these gentlemen leads me to conclude that in speaking of hypnotism they speak only of active somnambulism, and then of experiments which they have witnessed ; not conducted.

Hypnotism is not active somnambulism ; it is not control of the will. It is special receptivity to suggestion, and in this work we endeavor to turn that receptivity to the advantage of the patient by imprinting the idea of sleep upon the mind. Sometimes we are successful. But induced sleep is not active somnambulism ; and if induced sleep is injurious, then is natural sleep injurious. Active somnambulism is rare, and true active somnambulism—not the shoddy article which so impresses the beholder—is more easily induced in men than in women. But the sensational news-monger, with the assistance of his tried and trusted allies, the mental scientists, aims and contrives to keep before the public the spectacle of a helpless woman shattered in health, and ruined body and soul by the magnetic spell of the professional Svengali. Fudge!

\* \* \*

However, there is an article in the same number by one A. L. Mearkle, entitled "Mental Control of Sleep," which is valuable ; albeit the method of inducing sleep in oneself by controlling thought, and shutting off ideas—making the mind a blank—is not a new one to our readers. Putting oneself to sleep must be learnt like any other lesson. The greater the mental activity, the longer the lesson. The finer strung the organism, the more difficult to establish mental control. How many centuries will pass by before children are taught as a part of their physical and mental culture the process of putting themselves to sleep at will? Youth is the time to learn ; and such a lesson, once learnt, would never be forgotten. Look back in your own lives and estimate the value of such a power, if it had been yours, in the repair of brain-substance and the easing of pain. It takes me now from one to two minutes to put myself to sleep, and the method, the successful application of which cost me one month's patient labor, is given below.

**SELF-INDUCED SLEEP.**

Give up one hour after breakfast every day for a month to this exercise, and note that it will cure any case of ordinary nervousness in that space of time. Sit down in a comfortable chair, and relax the muscles of the body. Let go all tension. Raise one hand and drop it. See if it falls lightly or heavily. If lightly, repeat until it falls a dead weight. So with the other hand. When each falls heavily there is relaxation of the arms. Repeat this process first with one leg, then with the other. Now you have a sense of weight, almost of numbness, following immediately in all the limbs. This is relaxation of the members, which will be sympathetically communicated to the muscles of the trunk. You are now limp and inert. Your mind is active, however, and it is your mind you wish to train to obedience. From the relaxation of the muscles, you pass on to control of the breathing. Control of the thought will come later. Now keep the chest still, and breathe slowly, very slowly, but very deeply, from the abdomen. Ten breaths in one minute are sufficient. Realize just here what you are doing this for. You are using your mind, giving it something to do, teaching it to obey you; and at the same time you are gaining a control over the breathing apparatus which will stand you in good stead all the days of your life. But there is another purpose in this. You are not only keeping your restless thoughts in check by an exercise of the will, by voluntary breathing, but you are concentrating your thought upon one subject to the exclusion of others. That subject, of course, is the act of breathing. Now, everyone knows, as the first principle in the study of hypnosis, that concentration of the mind upon one thing to the exclusion of others, reduces the activity of the brain, and reduces the volume of blood in the brain. It induces an anemic condition of the cerebral centres, and drowsiness results. Continue this exercise for one hour, more or less. Don't tie yourself to any exactness of time, because that may cause you to look at the clock now and then, which action is foreign to the purpose of the experiment. Let nothing disturb your work, for this is work in the strictest sense of the word. For the first week you may be quite content to reach the drowsy stage. Now you have mastered

abdominal breathing, and it has become involuntary and habitual. Further voluntary attention as regards the breathing is unnecessary. The subconscious mind will see to it. Begin now the process of controlling thought. The first step is to fix the eyes upon an object, preferably the knuckle of a finger in the left hand. Look at this knuckle steadily, and think of it. You have, of course, first gone through the usual process of relaxation—that must always be observed. And you are now breathing slowly, and without effort, from the abdomen. Keep your attention fixed upon your knuckle. When the attention wanders, as it will, recall it. You will pass easily into the drowsy condition, and now you close your eyes, and proceed to the absolute control of thought. But even yet you do not attempt a too difficult task. You are only in your second week. To assist you to make the mind a blank, you converge the eyes under the lids, until you are squinting slightly. This will quickly increase the drowsiness, deepen it, intensify it, by the feeling of fatigue engendered in the muscles of the eye. The process is quite without danger. Drowsiness gives place to torpor, and in that torpor you lose your control, because—sleep has come. When sleep is upon you the voluntary attention is superseded by the importunity of the subconscious mind, and by the dream-pictures which are its property and function. A very fascinating study is this gradual approach of sleep. Now if nothing disturbs you, you will pass into a sound sleep, with loss of memory on waking—but if something does disturb you just at the moment when sleep comes, you could easily persuade yourself that you had not lost consciousness for one moment, were it not that you find that you cannot recall the train of your thoughts. You were far away, you had lost control of your attention, but you cannot remember what you were thinking, or dreaming, about. A slight test apparently, but really a most important one. Loss of memory. A break in the chain of ideas which the waking consciousness cannot repair. In other words, the ideas were subconscious, the property of the subconscious mind. This is your test regarding the appearance of sleep.

Just as this light sleep is only a deeper stage of drowsiness, so deep sleep easily and naturally, with a little practice, follows

zards. During the spring and summer the same bird, having doffed its suit of underwear, is cool and comfortable in a dress of light feathers. Nature is always reasonable; man alone is unreasonable. During the days of savagery, human beings were well equipped with hair. Baldness was unknown. But with head-coverings came falling of the hair; nature arguing, reasonably as ever, that if men preferred their coverings to hers, she could and would take her goods elsewhere. They could not have both. Men, however, stubborn and besotted in ignorance, clung to their artificial headgear, attempting to propitiate Nature by giving more careful heed to the combing and washing of their locks. So that it became a boast among certain proud men and women upon their deathbeds, that they had beaten Nature, and kept their hair till the last. But even as they boasted and died, while the breath was yet fading on their lips, the descendants of these vain ones looked doubtfully at one another, and fingering their more scanty locks, murmured, "Aye; he's safe; but will it be so with us?"

Now is the day, my brethren, when Nature, patient but inexorable, having permitted the sons of men to waste their substance upon oils, washes, and curious compounds for the preservation of the hair, has said: "It is enough. Ye have chosen. Ye have not respected my law. Therefore ye shall be bald and unsightly bipeds."

That is the edict, and you may see its fulfillment already in one man out of every twelve.

Congestion of blood in the head is caused by the wearing of headgear, by fevers, by drunkenness, and by high living. The capillary circulation is most affected; the cerebral circulation also to a large extent. Congestion of blood in the brain is caused also by excessive mental labor, but the capillary circulation is less affected.

Hence we find that deep thinkers are not, as is frequently supposed, usually bald; on the other hand, drunkards, and dissolute persons, are. A congested condition of the capillary circulation is, therefore, responsible for baldness. The climate of Manitoba is bracingly cold. There are no bald persons in Manitoba. The

thermometer falls in the winter from 40 to 50 degrees below zero. Men wear fur caps to protect their foreheads, eyes, and ears from frostbites; but the scalp is never frostbitten, even when caps are removed. Nor do the inhabitants of that country "catch cold," although the hair, as I have seen, wet with perspiration, may be frozen in a few seconds stiff and crackling. The air is very dry.

This being the case, common sense points the remedy for baldness. A machine is to be constructed, after the fashion of a common hand-pump, capable of supplying dry air of a fixed temperature in any quantity to the bald head. The patient to be treated must be comfortably seated below a twelve-inch perforated zinc disc, connected by pipe with the air-pump. The whole has the appearance of, and is, in fact, a dry shower bath. The air must be dry, and of a zero temperature. The recent discovery of the process of cheaply manufacturing liquid air makes this point of temperature easy of solution. The bath lasts thirty seconds; the air has produced a delightful coolness, not to say chilliness, of the scalp. The patient is permitted to roam around the room for one minute. Then occurs the reaction; the blood driven away has returned in force; and the patient is warm and comfortable. He is now prepared for his second bath, which lasts one minute. He is given six baths at one sitting, with intervals of one minute between each. Next day he is given nine baths; the day following, twelve. This is the limit. He is now acclimatized. As it was impossible to transplant him to the Arctic circle for the stimulation of the hair follicles, we have brought the Arctic climate to him. At the end of one month's daily treatment a blonde fuzz has appeared on his scalp. In six weeks he is dismissed. His hair is fair, Nature having in view the whiteness of the Arctic region in producing the new growth; but the idea of color is modified by the patient's own previous opinion of what color his hair should be, and the result is a compromise of a pleasing golden color. The fee charged is \$100 for a new head of hair; no hair, no pay.

The idea is fraught with great possibilities, and in the event of anyone among our subscribers seriously considering the formation of a stock company for the instant introduction of this

Process of Hair Regeneration, I trust he will allow me the pleasure of shaking hands with him, and wishing him success.

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### PSYCHO-DYNAMY.

The following communication from Mr. Bradford, 34 Stirling Place, Brooklyn, N. Y., is somewhat too abstract for our pages, but will interest many of our readers:—

The whole philosophy of existence is contained in these three words, "state of being." There is but one omniprevalent entity, or being, but it has three states, or general modes of manifestation; and it is subject, consecutively, to the laws peculiar to each state. The initial state is called abstract, or absolute; and is interior and central; the movement, or direction thence being peripheral, or outward. Externalization is a law of being, and each derivative state corresponds to the next preceding, the first being the most comprehensive, viz.:

Potentiality (static), the first state, known as "spirit;" (the soul is a potential center).

Activity (dynamic), the second state; this is the sphere of force, or motion, of which the highest manifestation is mind, intelligence, or ideation.

Passivity (formal), the third and last state; which is the sphere of necessity, or fixity, called inertia, or matter.

The law of each state is triune, and the laws of all three states are identical, making due allowance for planal qualification, that is, the qualification arising from derivation, or descent. Thus, we find the static law to be Unity, Freedom, Perfection; the dynamic to be Vibration, Interaction, Equilibration; the formal to be Individuation (incarnation), Variation (diversification), Graduation.

These laws may be apprehended in various ways, for instance, the first attribute, Unity, is axiomatic to the intuitive reason; and it is negatively apparent from the fact that we cannot conceive of disunity, or absolute vacuity. "Nature abhors a vacuum." There cannot be any complete disseverance of substance, for no discrete

entities could contact or influence each other. Once having granted Unity, the others follow. Freedom is self-evident because, there being but one entity in existence, there is no antagonistic principle to limit it. Also, it must be admitted that the only meaning of life, individual or collective, is self-expression; and self-expression is impossible without freedom. Of course, a free entity will be perfect and harmonious, for no being is capable of afflicting itself voluntarily.

The second and third series of laws are analogous, and, I think, patent to the rational understanding.

The efficacy of hypnosis consists in this, that in proportion as we recede from the necessitous, objective plane, and approach the subjective, potential plane, we approximate the state of perfect prescience and power. And this is also augmented by concentration, or the elimination, temporarily, of all counter-suggestion, which I take to be the sole factor in waking suggestive treatment. It is well known that relaxation is a necessary condition precedent to the induction of hypnosis, and this is no more nor less than a partial retrogression from the outward plane of being. This theory also explains the restorative value of deep sleep.

Effective, practical, hypnotic work is done in the second, or functional, state, which is the vantage ground from which the organism is controlled, function bearing a causal relation to organ. It is also the point from which the stable harmonies of the first degree may be evoked.

Therefore, we may logically say that the organism can be modified, renovated, remodeled in exact ratio to the thoroughness and periodicity with which the second state is induced.

Edgar Greenleaf Bradford.

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#### CRIMINAL SUGGESTION DURING HYPNOSIS.

We have on hand a translation of a recent article, under the above heading, by M. Jules Liegeois, Professor at the University of Nancy, appearing lately in the *Revue de l'Hypnotisme*. Although the views expressed in this article are quite at variance

with those we hold, and have proven true, regarding criminal suggestion by means of hypnosis, the article is important enough to be reproduced in its entirety in our pages, and at an early date it will appear. Owing to the length of the article, it will be necessary to cut out School Reports and other matter in the number selected. The article is significant as embodying the collective opinions of the Nancy School upon the question of Hypnotism and Crime, and it is singular that on this point we should be compelled by experience to hold with Charcot that the views of the Nancy School are unsound. The translator's work is admirable, and a word of praise must be accorded him for the felicitous manner in which he has retained the force of the original phrasing.

Although, by reproducing this article, we put a two-edged sword in the hands of our opponents on this side of the water, which they will not be slow to take advantage of, our readers are well aware of the fact that we put Truth before all things, and care nothing for a theory merely because we have espoused it. If, after reading M. Liegeois' article, and my brief reply thereto, our readers will put these claims to the test by experimenting themselves, by conducting their own experiments, to satisfy themselves as to the right and the wrong of it, I have little doubt which way their convictions will tend.

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#### GOODNESS.

We make a point in these pages of making as little parade as possible of religious expressions. Not because we do not recognize the controlling spirit of Love and Goodness which pervades the Universe, but because we have an intense hatred of hypocrisy, and fraud, and because the sanctimonious liar is very apt to make capital out of his supposed godliness in the healing of the sick. Perhaps we run too much in the other direction, and by showing you that a man's religion has nothing to do with the fact of his being cured of a disease, lead you to believe that we depreciate the effect of a godly life. If so, we do it unwittingly, and your judgment is in error. There are some things which may be jeal-



ously guarded from the public eye, because they are too sacred to commingle with business notices, and practical information upon the subject of suggestive therapeutics. I feel this incongruity myself so strongly that I cannot write the word "God" in these pages without a peculiar inward shrinking for fear some reader will misconstrue the intent. Yet the character of this work of suggestive therapeutics is such that we are more often called upon to treat patients who are sick in spirit, than those whose bodies are ailing. They need mental and spiritual food; tonics for the soul, and the peace that only comes with a belief in the goodness and wisdom of one mightier than we. It is so easy to find in the best natures a vein of coarseness, that many operators overlook the heart-hunger of these sick ones for something higher. It is so difficult for us to see beyond our own petty judgments and opinions, that the struggle of the other's soul to reach the light is apt to be overlooked in our satisfaction at having made a good diagnosis of the existing bodily condition. And a sensitive, high-strung patient, shrinking even from a disclosure of his longing to his tried friends, will never divulge his secret to an operator in whom he does not discern spiritual sympathy. Therefore I say that the most successful operator is he who, possessing in himself an aspiration towards godliness, reflects in his face and manner some portion of the sympathy that is in him, and so inspires his patient with confidence. Mere words will not do this. Goodness is attractive, and goodness only. Not the goodness which goes thrice to church on Sunday, or talks as familiarly of God as though he were a good companion, and speaks of Christ as of a pleasant acquaintance; but the goodness of sympathy in good. We are complex; good and evil; fair and foul; but the goodness is there within. Let us be thankful that we have this sense of dissatisfaction in the evil and the common things of this world, and see to it that we stifle not this craving of the soul for purer air.

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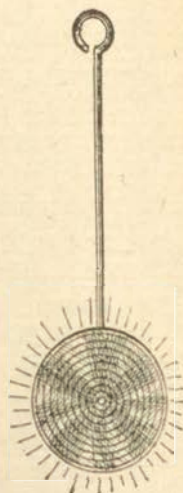
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