



SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

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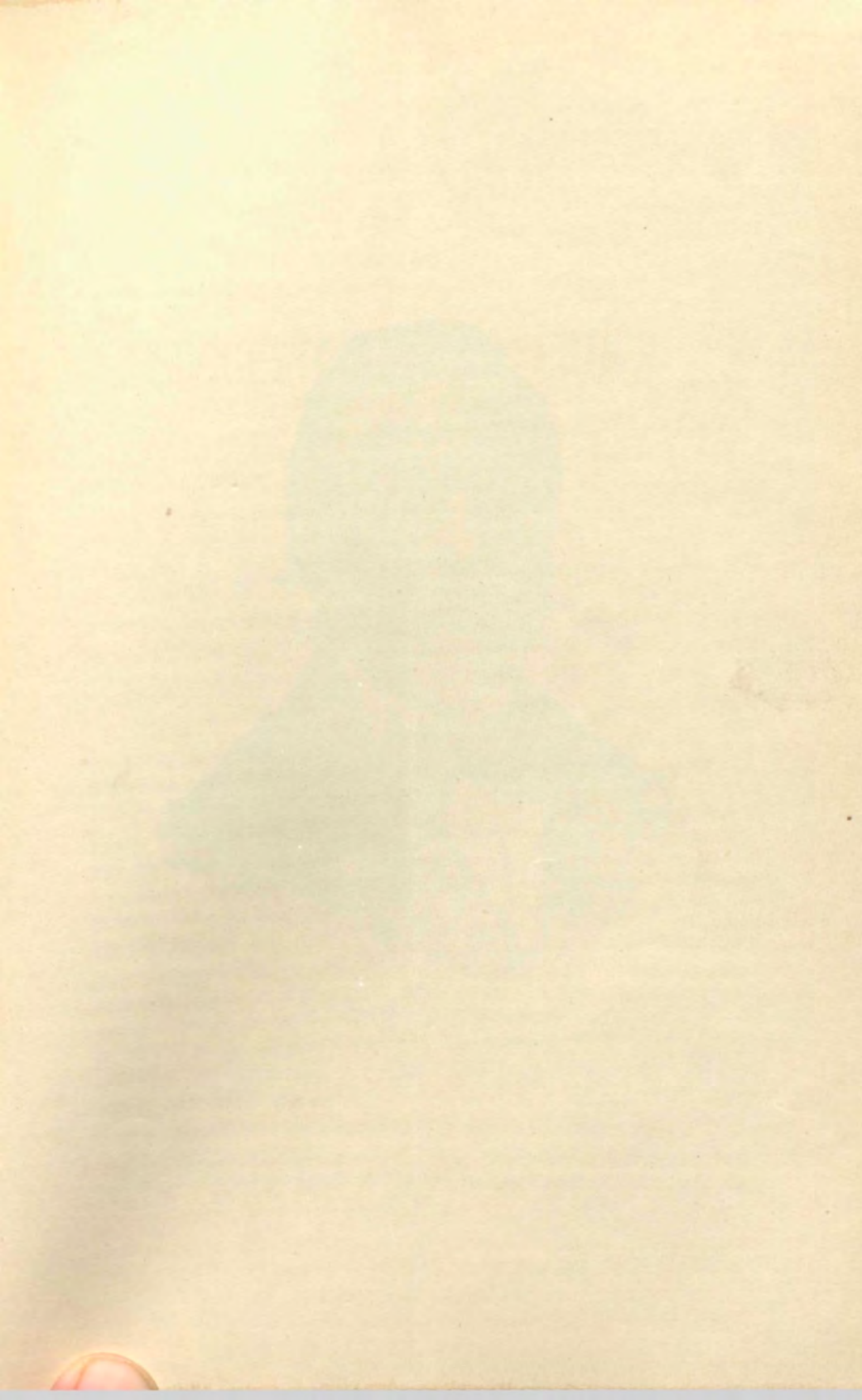
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SUGGESTIVE THERAPEUTICS.

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AUGUST.

VOL. V. No. 3.
OF
Hypnotic Magazine

THE MASTERS OF HYPNOLOGY.

1.—DR. LIEBEAULT (of Nancy).

By Dr. Leon Saragssiere.

(From the *Revue de l'Hypnotisme*, Paris.)

Happy is he who lives long enough to see the triumph of his ideas. Those who have initiated and enlarged our circle of knowledge generally obtain but a posthumous reward. Liebeault had patience. He knew how to wait, and now in his old age he sees the triumph of his doctrine.

Dr. Liebeault is in fact universally acknowledged at the present time as the creator of a new therapeutic method—psychotherapy.

Undoubtedly he had many predecessors; among them we may cite Braid, of Manchester, and Gruel, of Paris. Cabanis and many other physicians had made evident the links that unite the psychical to the physical; in every age there have been dissertations on the relations between soul and body. But every genius has had its harbingers.

Liebeault was born in 1823 at Faireres and studied medicine at Strasbourg, and was in good time drawn to the study of hypnotism. During his residence in the hospital he was struck by an

experience of his master, Gros, who had seen a sleeping subject bleed from the nose at his order. He read with avidity the manual of the Magnetizer of Teste.

On receiving his diploma he commenced practice in a country town, Pont Saint Vincent. Concerning his researches while there Azam made a report to the academy on the somnambulist Felida, and on hypnotism.

Liebeault decided on leaving Pont Saint Vincent, and established himself at Nancy as a medical hypnotizer. He instituted at No. 4 Rue de Bellevue a gratuitous clinic, where no remedies were prescribed, but patients were put to sleep and persuaded that the sleep would cure them. This daring venture was rapidly and openly crowned with success. Every morning from fifty to seventy sick people went to consult this legalized magician who never demanded fees.

But the medical fraternity regarded him with a different eye. Notwithstanding his convictions and his patient urbanity, Liebeault was treated as a charlatan and impostor. He was expelled from the medical society of Nancy.

It is natural that every man who introduces a new method should be under suspicion. However, Liebeault did not restrict himself to practice. He reflected and wrote. In 1866 he published his marvelous treatise, "Sleep and the analogous states specially considered in relation to the action of the mental on the physical."

His theories were therein lengthily developed and sustained by quantities of precise observations. Little has since been added either to the one or the other. He indicated the methods employed to obtain hypnotic sleep; distinguished between its slighter and more profound aspects, and connected therewith the facts of catalepsy and lethargy, of fascination and somnambulism. In the hypnotic state the will of the subject disappears. He can be suggested to and influenced as the operator pleases. And Liebeault dwelt upon the psychological importance of imitation which regulates both animal and human society. He explained by hypnotism table-turning, the divining-rod, spiritism, possessions and hallucinations.

The rhetorical trash of the official psychologists and professors of the Sorbonne of that epoch has disappeared long ago, the work of Liebeault remains unshakable; for it is the sure foundation on which the psychological edifice can be built.

But it was to him only the first word on the decisive work of "psychotherapeutics."

Thanks to hypnotism, Liebeault cured nervous disorders, lumbago, headaches; he made patients insensible to pain during surgical operations; he stopped the sickness of pregnancy, hemorrhages, convulsions; cured fevers and dyspepsia. He even succeeded in ameliorating the symptoms of organic maladies, such as the inco-ordination of ataxy, paralysis consequent on apoplexy, etc.

During many years Liebeault continued his modest role of healer. In 1881 M. Dumont, head of the physical work of the Faculty of Medicine, conceived the idea of investigating his consultations. He was convinced of the reality of the phenomena, and experimented himself at the Mareville asylum, where he cured a hysterical contraction of three years' date, and convulsive attacks recurring three, five or six times a day.

Bernheim, professor of medicine at Nancy, experimented in his turn, during his hospital term. He began, as he declares, with scepticism, but was soon convinced, and published in 1884 a work which is now a classic, "On Suggestion and Its Application to Therapeutics."

Beaunis, then professor at Nancy, soon followed with his work on induced somnambulism (1886), and Liegeois, professor to the faculty, recognized the connection of suggestion and somnambulism, with jurisprudence and legal practice (1888).

The school of Nancy was founded.

Thenceforth many savants came to Nancy to study the methods of the master—Delboeuf from Liege, Forel from Zurich, etc. At this present time Liebeault's method has spread universally. Psychotherapeutic institutes are everywhere established. Eminent professors regard him as a master. But what has society done for the man who has thus honored France? To brilliant clinicians we give chairs and honors; to courageous sur-

geons we appropriate ribbons and triumphs. Liebeault has had neither of these public apotheoses nor official recompenses. His own pupils alone, united in a manifestation in his honor in 1890; and among these pupils the greater number were foreigners. Congratulations came from Paris, Berlin, Vienna, Liege, Brussels, Amsterdam, The Hague, London, Rio de Janeiro, Boston, San Francisco, etc., in honor of him whom our officials had so long despised. After these we would raise our modest voice in honor of a great man still unknown to many. We hear so much of inferior or doubtful reputations that we are glad to confront them with the biography of a true scholar.

SUGGESTION IN HEMIPLEGIA.

By Albert H. Burr, M. D., Reliance Building, 100 State St., Chicago.

The following most interesting case, reported fully by Dr. Benj. N. Breakstone, a graduate of the Illinois College of Psychology and Suggestive Therapeutics, illustrates what can be done in certain apparently hopeless cases. This plan of treatment affords relief to a class of unfortunates, and there are many of them, who, having developed a train of symptoms and disabilities, induced primarily by some organic or traumatic lesion, are left unrelieved of these conditions long after the exciting cause has been removed. They remain as habit symptoms, such as pain habits, paralysis habits, contracture habits, and perverted function habits.

This man would have remained hemiplegic and helpless till death, in all probability, except for the psychic methods of Dr. B. The apoplectic stroke and paralysis was at first the inevitable result of clot pressure upon motor areas from cerebral hemorrhage, but after the pressure had been removed in the course of time by absorption of the clot the symptoms still remained as a habit paralysis. In other words, the case had been converted from a pathologic to a purely psychic disability and the patient had no way, unaided, of finding out for himself the possibility of

moving his apparently helpless limbs. He was well and did not know it!

This class of cases constitutes the stock in trade of miracle workers (?) The same results might have been accomplished for this man under some mental or religious emotions, inspired at Dowie's Zion, or the Christian Science Temple on Drexel boulevard, or the waters of Lourdes, with all the dramatic, spectacular and superstitious accessories, and the cure heralded as a faith miracle.

The application of suggestive therapeutics in the hands of the intelligent physician, who can discriminate between pathologic and psychic diseases, and who applies his methods with a knowledge of certain laws of the human mind, takes away the miraculous element entirely from these cures, and proves them to be the result of natural laws, and not of supernatural interventions.

Mr. A. J. H——, aet 55, blacksmith, had a sudden stroke of paralysis in 1890. Left side hemiplegia complete ever since, which medication, baths, massage, electricity and Hot Springs had failed to relieve. Referred to me Dec. 23, 1897, for suggestive treatment. Present condition, paralysis of left side, which is colder than right; is very nervous; has insomnia, dyspepsia, vertigo, obstinate constipation, loss of sexual power, frequent desire to urinate, disturbed eight to twelve times during the night, no ambition.

Hypnosis was readily induced by fixation of gaze. Suggested that left side would feel warm like the right, that bowels would move in the morning after breakfast without a cathartic, that he would not urinate so frequently, and that he would sleep soundly that night, that his appetite was returning and food would not distress him. During seance temperature was equalized on both sides. He was wakened and said he felt much better. Dec. 24, reports having moved the bowels without use of cathartic and feels improved. Somnambulistic state induced and suggestions repeated. Dec. 27, bowels have moved every morning unaided. Vertigo almost gone. Neighbors notice improvement in his nervousness. Suggestions repeated.

Dec. 28. Eats heartily now, bowels regular. Head symptoms gone.

Dec. 29. Continued improvement. Suggested now that he would begin to move his leg and arm as he improved otherwise.

Dec. 31. Indigestion gone. Arose to urinate but four times during night.

Jan. 6. Bowels very regular. Sleeps better than any time for seven years. Some nights arises only two or three times to urinate. Moves his limbs now during seance, as directed, in all directions.

Jan. 9. Disturbed but once last night to urinate. Tries to exercise his arm and is able to lift a chair and light articles. Suggestions with exercises repeated.

Jan. 14. Can carry hod of coal in left hand. Pimply eruption over body, result of constipation, has entirely disappeared.

From this time on was treated twice a week by suggestion, aiding by Faradic current and passive exercises to arm and leg, with steady improvement, and by March he was able to walk a distance of one and a half miles, and attend to household errands.

May 24. Went to bed last night at 8 and arose this morning at 7, without interruption to urinate. Does not remember when he could sleep so well. Is now convinced that it is unnecessary to get up at all during the night.

June 1. Is fully restored, all distressing symptoms having disappeared.

SUGGESTION AND MORALS.

By F. A. DuBois.

Those who study and practice suggestion in therapeutics should not forget that as mind is greater than matter, and the condition of the soul more important than that of the body, so is the development of the reasoning faculties and moral attributes more important than the healing of diseases, and the power of suggestion as a mental and moral developer must not be lost sight of in our mad rush after relief from physical suffering.

Just as hypnotic suggestion removes the pain from the sufferer, it will remove the hallucinations from the mind of the monomaniac; it changes his habit of thought, changes his mind; and if

we accept the old saying, "As a man thinketh in his heart, so is he," it will change the man himself.

There are few men who cannot look back in their lives and remember having at some time told a story, more possible than probable, and of having told that story and repeated it so frequently that they actually came to believe it. The child, who does not use objective reason to the same degree as an adult, is far more susceptible to external influences, and receives and accepts as gospel truth everything that is told him. He accepts your explanation to his questions of "why" and "how," until occasion may arise when you give him reason to doubt your word.

One of the prime causes of sin and wickedness in this world at the present day is the prevalent belief in an almighty devil. The bent twig and crooked tree parable is generally accepted as an illustration of the pliability of children's characters in a moral sense, and it is acknowledged that a man's moral sensibilities may become atrophied from disuse as well as his arm. Electricity, massage and exercise may bring back life to the withered arm, but up to the present day we have found no material remedies for undeveloped morals or stunted intellects.

Criminality and vice are diseases as surely as insomnia and stammering are diseases, and under the same conditions the former will succumb to suggestion as readily and thoroughly as the latter.

The small boy has been bad, because with his sharp eye, keen ear and intuitive power of observation he has discovered that everybody else around him did so and so, and through imitation he must acquire much of his objective education. But he is told that it is the "devil in him," or the "power of the devil," and thus he learns of a duality more important than that of his mind. On the one hand, an "evil spirit," with more or less material hoofs and horns, who is always tempting him to sin; on the other, the God of Nature, who made and keeps him, and rewards righteousness with eternal life. Tell the child of "bogey men" and he believes you, because he is daily becoming acquainted with new and strange phenomena and believes nothing impossible. Children have many thoughts that they cannot shape in words; they may

not be as clear as ours, but as auto-suggestions, they sink deeply and are uprooted with difficulty unless the child has perfect confidence in his teacher.

The youngster has before his mind's eye the picture of this devil; he learns of him in the Sunday school class; he reads of him in the Bible, the story of how he caused Adam and Eve to sin and even "tempted" Christ for forty days, which authority removes any doubt which may previously have existed in his mind.

Who could conjure up a more terrible picture than that of an ever-present devil, always tempting you, not openly, but under a flag of truce; a rebel, an evangelical outlaw, a renegade from the spiritual world, who thus possesses "supernatural power" to an awful degree, or the just Ruler of the Universe would have overthrown and annihilated him.

Many of us, unfortunately for ourselves, can recall, all too vividly, these pictures, with little variations in the settings, but agreeing in the main particulars; but while we are congratulating ourselves that we have escaped the worst results, we must not forget that we have only to look to our insane asylums, penitentiaries and reform schools to see the consequences of this criminally suggestive teaching.

Though to some it may seem difficult to trace the effects to this cause, we have but to remember the impressions these teachings made on each of us, and we shall not marvel at the frequent cases of insanity traceable to fear of the invisible.

A few months since I treated a little girl, ten years old, almost a mental and nervous wreck. Until about fourteen months previous she had attended school, was considered a little brighter than the average, very affectionate, trusting, greatly interested in her Sunday school, often spoken of as a "spiritual child," and in good health. From some old granny friend of the family she had imbibed a plentiful supply of ghost and goblin stories, special stress being laid on the gruesome tales of the devil and his imps. These last made a deep impression; they were authenticated by her parents, who were devout, well-meaning people, and fearful that they might not make clear enough the right road, or rocky enough the wrong one.

The first alarming symptoms they had noticed in the child were bad dreams or night-mares, from which she would awake, sobbing pitifully and cry that the devil was trying to get her. These continued and increased until they occurred nightly, always followed by hours of wakefulness and hysteria. Soon hallucinations began to appear to her during the day; she was afraid to be alone and began to decline rapidly.

When her parents brought her to me her case seemed almost hopeless; I could not hold her attention and failed to produce any degree of receptivity the first day. On the second day, after almost despairing, I succeeded in producing deep hypnosis, and gave imperative suggestions for "no dreams" at night; no visions during the day, quieting of nerves, return of appetite, sound sleep that night, etc. Repeated the suggestions later in the day, having now gained her confidence and found her a deep subject, with entire loss of memory.

The following day her parents reported wonderful improvement in every particular, and in ten days she was discharged as cured, after suggestions more imperative than appreciated were placed on the parents.

The father, mother or teacher who instils in the young mind a belief in horrors supernatural is guilty of a crime. Suggestion is the power that molds, for good or evil, the little child at its mother's knee, and should the result be evil we may take for granted that in this case there was an absence of right suggestions.

SUGGESTION IN THE CURE OF HABITS.

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

I am a practitioner; not a theorist. I have no use for any theory that I cannot demonstrate in practice, and that cannot be supported by results.

I was told that I could put a patient to sleep by verbal suggestion, and I tried it; I did put him to sleep and now I know I can put a patient to sleep by verbal suggestion.

I was told that I could relieve pain and cure diseases by

do, for she had implicit confidence, although she was not familiar with the theory. She did carry out my instructions, and she cured the child perfectly in three days.

Now, some people may claim to cure people by giving them verbal suggestions in natural sleep, and they may declare, and actually think that they do sometimes cure when the patient does not wake up enough at any time to get an inkling of the suggestions given. But, by careful observation, I am certain that every practitioner will find that I am correct. A child may stir but little, and yet be partially awake, sufficiently aroused to realize our presence and fall into our train of thought from hearing, objectively, a few words that we say. If we commence with them while yet awake and continue after they are asleep, as the mother did in the case above reported, we are certain of success.

People may be cured of diseases and habits by mental suggestions, while they are awake or while in natural sleep; but we cannot always succeed in bringing people *en rapport* with us by direct mental suggestion. That is, we cannot always influence them enough in this way to effect cures. In fact, we are told "that the subjective mind can only be reached through the physical senses." See June journal, page 11. The editor tries to support this statement by two cases that mental suggestion did not reach, and where loud speaking was required. Let the reader turn to page 11, June journal, and read. What does this prove? Nothing, except that in these cases the editor failed to reach the subjective mind by mental suggestion. There are many practitioners who can reach their patients by mental suggestions both in the waking state and while they are in natural sleep, and I am one of that number. I assert that I can, absolutely, reach and cure people of diseases and vices by mental suggestions, at a distance. I can also reach and cure them by suggestions written out for them to study and engage to repeat with me, while I am at one place and they in another. In both of these cases, when I treat patients by mental suggestion and by written suggestion, distance offers no hindrance to success.

As above stated, we cannot, in every case, impress our patients sufficiently by mental suggestions to cure them; but we can

always influence them to some extent, for thoughts are things; they go where they are sent, and never return to us entirely barren in results. In many cases our efforts by mental suggestion are a complete success.

EDUCATION DURING NATURAL SLEEP.

By the Editor.

(Continued from last month.)

An almost identical condition prevails during sleep as during a reverie, that is to say, as regards mental action. The waking mind is passive or resting, while the subconscious is most active. We dream; we sometimes talk in our sleep; we sometimes get up and move about; our dreams are influenced by our thoughts on going to bed; by the supper we have eaten, etc.; we are still in partial relation to waking life.

The child's attention during sleep is fixed upon the dream-pictures evolved by herself. She is not, therefore, at first in a condition to give heed to the spoken suggestion of her parent. It is necessary to gradually draw her attention away from her own field, and fix it upon the thought to be suggested. Naturally, if one were to speak sharply and loudly to the little sleeper, she would return at once to waking consciousness. That must be avoided. There are two consciousnesses: The consciousness of waking life, and the consciousness of sleep. We desire to reach her sleep-consciousness, and the method to be pursued is as follows: Before the child goes to bed the mother is to say:

"I shall talk to you to-night while you are asleep, and you will answer me without waking. You will hear me, and understand what I say, but you will not wake up."

Children, as a rule, betray great interest in this experiment, and sometimes declare that they will keep awake "o' purpose;" but a child's sleep is sound and swift. After this preliminary preparation, and when the child is fast asleep, the mother must go to her, and sit quietly by the bed for a few minutes, stroking the child's forehead. This will have the effect of accustoming the

sleepers to her presence, and the speech which follows will be less likely to disturb the slumber.

Then begin the talk, the mother calling the child softly by name, and saying distinctly but in a low tone:

"This is mother talking to you. Sleep quietly. You must not wake. You can speak to me without waking. You are perfectly comfortable and quiet. Sleep sound. Do you hear me talking to you? Say yes. You will not wake up. Now I touch your lips with my finger, and you can speak. Say yes."

In many cases it is very difficult at the first attempt to get this answer from the child, but at the second or third it is easily given; generally with a long-drawn-out hissing sound that makes gravity difficult to sustain. Should the child stir uneasily, and open her eyes, the mother must not relinquish her attempt, but close the eyelids with her fingers, and suggest, "Sleeping quietly. Nothing will disturb you. You can hear me," etc. Then follow the special suggestions directed to the case; biting the nails, disobedience, idleness, untidiness, untruthfulness, or whatever the fault may be. They should be forcible, positive suggestions, couched in terms the child can readily understand, thus:

"You will remember what I say to you. You do not like to bite your nails. You will not wish to do it any more. It will be hateful to you. I want you now to promise me that you never will."

Repeat this once or twice, and the promise so given will be kept.

Although it has nothing to do with curing a habit it may be well to give the outline of an experiment which will convince any mother that she can, by these means, enter into relationship with her child during the latter's sleep. The experiment is a common one in suggestive therapeutics, but is probably new to most persons. When the child makes her answer, but not before, the mother may say, before proceeding with her suggestions:

"Now, you're going to have a lovely dream. It's a beautiful day, and the sun is shining, and you're so happy, because you're out in the woods, picking flowers. See, here they are all around you. Violets, and great big primroses, and daisies, heaps of them.

Now you're picking a large bunch to take home with you. Aren't they beautiful?"

The child says, "S-s-s-s." The mother goes on:

"You feel well and strong and happy. My little girl will wake up when I count three, and tell me all about it—where she's been, and what she's seen. Then she'll go fast asleep again, and she'll remember to bring a bunch of flowers home with her. One, two, three, wake up."

The child wakes, puzzled, smiling, and seeing her mother, wonders. Then the dream memory comes to her, and she looks about for her flowers. Not finding them, she wonders again, but breaks forth suddenly into a narration of her dream, which is yet something more than a dream to her. It is curious to note that these suggested visions are far more intense than the usual dream. Remember that the child has not been acting her dream; she has been lying perfectly still with her eyes shut, and sometimes only a change in the breathing will denote the images crowding her mind. Not until she wakes will the mother know how firm a hold the things she has said have taken upon the child's mind.

You may gather from this how much a mother might do by directing her child's dreams during any sickness under which the latter might be suffering. How easily the fevered head might rest if the mothers knew how to put their children to sleep and how to talk to them while they were asleep. But these things are mysteries to most people.

To continue the first experiment: On waking in the morning the child will have forgotten the whole matter. That simply means that it is not within the memory of the waking mind. But the necessary impression has been made upon the subconscious mind, and its effect will be noticed during the day. This treatment should be repeated every night for a week, but I have seen cures resulting from one treatment.

Some readers may harbor the opinion that it will be sufficient for the mother to think these suggestions, without uttering them aloud. I am afraid I cannot agree to this. Thought projecting, or telepathy, is a very doubtful and capricious agency, and not to be relied upon at all. It is necessary to secure the child's attention

through the avenue of the physical sense of hearing, and to be assured of the child's attention by her word of mouth. Thought projecting seems to be about as useful in this connection as praying for rain in a land where irrigation is a necessity. This work is wholly practical, and takes nothing for granted.

With regard to the application of this method of suggestion during natural sleep to adults addicted to intemperance, I have not made any experiments along this line, because of lack of opportunity. But such a task might be safely undertaken by the wife, and it is very reasonable that as drunkenness may be cured by hypnotic suggestion, it may with equal certainty be cured by suggestion given during natural sleep. The hypnotist does not, by his superior will power, magnetism, or any nonsense of that kind, compel his patient to abstain from drinking. He merely rouses in the latter's subconscious mind, by his suggestions, an antipathy to alcohol, and that is precisely what the wife might do by suggestion during natural sleep. There is one very important limitation to this method which must be regarded when dealing with an adult, namely, that a suggestion which is objectionable to the waking man will be objectionable to the sleeping man, and will not be accepted. Drunkenness and vicious habits are due to mental conditions, but they can be cured by suggestion only when the patient has fully agreed in his waking condition that he earnestly desires to be cured, but has not sufficient will power to break off. Suggestion will supplement his will power. It would be useless, therefore, for a devoted wife to approach her husband with a view to securing in this manner the price of a new bonnet, because the suggestion would not be regarded with favor.

In just the same way as subconscious and conscious thought influence our actions, they influence the condition of the body; and there are many nervous diseases which can be cured by simple suggestion given during natural sleep. It is only necessary to call attention to the fact that a depressed condition of the mind will result in a morbid condition of the functions of the body to prove how near is the relation existing between mind and matter, and suggestion during natural sleep is very valuable in breaking up neuralgias, headaches, and all nervous irregularities of func-

tion. These things here spoken of are yet in their infancy, but they should be proclaimed upon the house tops.

W. Xavier Sudduth, M. A., M. D., Reliance Building, is a Chicago physician who has made an exhaustive study of psychological subjects, and has published several theses upon the relation of mind to matter. When asked for his opinion upon the value of education during natural sleep, Dr. Sudduth said:

"I have been testing this agency for several years, and have found that suggestions given by the mother or nurse to a sick child during natural sleep have been most useful in assisting the usual medication to re-establish conditions of health. In one case the suggestions were given entirely by the nurse, and were successful in breaking up the distressing habit of enuresis from which so many children suffer. But especially in the correction of such habits as bad temper and insubordination in children is suggestion during natural sleep to be employed by parents or guardians. This is almost an unexplored field, but its importance can hardly be overestimated. Natural sleep is not a condition of insensibility to external impressions. It is rather a condition of inattention. The sleeper hears, but he does not heed. It is not difficult to introduce ideas to his consciousness which shall make a permanent and deep impression through his sleeping or subjective mind upon his objective or waking mind. This, in fact, suggestion during natural sleep accomplishes, it makes a deep impression. I have not applied this method in the case of grown persons, but, under my direction, the results attained by mothers in checking bad habits in children, upon whom no impression had been made by punishment or admonition in the waking state, have been most successful."

From Albert H. Burr, M. D., adjunct professor of the practice of medicine, at the Chicago College of Physicians and Surgeons, a similar endorsement of this method of treating stubbornness and bad habits in children, and even the gravest mental irregularities, was received.

"It is most reasonable that the mind should be amenable to suggestion during natural sleep," said the doctor, "seeing that external suggestions are continually modifying and varying the

dreams of a sleeper. For instance, the striking of a clock is accepted in a dream as the strokes of a church bell; a constrained position fixes the attention of the sleeper upon pains resulting therefrom, and a sense of pain in the limb affected is incorporated into the dream. These are simple every-day happenings, and they show those who heed the signs that the mind of the sleeper may be influenced both from within and from without. I have been working for some time along these lines, and believe that by suggesting a certain dream, for example, to an inebriate, a dream which would make a powerful impression upon his imagination, we might succeed in instilling into his waking thought a dread and horror of alcohol. As a corroborative instance of this possibility, a patient whom I am now treating by suggestion for the cure of inebriety was actually broken of the habit of taking morphine by a dream. He dreamed that his mother's spirit stood by his bedside, and the effect upon him when he woke was such that from that time to the present he has not touched morphine. If a dream evolved by the sleeper himself has such power, how reasonable it is to assume that a dream suggested by some one in relationship with the sleeper would be equally effective, knowing, as we do, that we can hold the attention of sleeping persons by quiet speech, and that they will realize to an intense degree the vision suggested."

EDUCATION IN INFANTILE HYSTERIA.

By Dr. Edgar Berillon.

(From the *Revue de l'Hypnotisme*, Paris.)

Every kind of hysteria may be met with in the child, but it is exceptional to prove the existence of the classic symptoms of nervous affections. For the most part infantile hysteria reveals itself by psychical troubles of frequent occurrence, want of attention, mental restlessness, the spirit of contradiction, imperfections of character, an exaggerated sensibility, lying, dissimulation, perverted sentiments; in little girls, exaggerated coquetry and affectations are equally one of the manifestations of hysterical pre-

cocity. In a word, mental instability, and the impulsive tendencies of hysterical children seem closely allied to those presented by adults who are the victims of common hysteria. Certain writers have thought that the convulsive troubles of the first age should be considered as manifestations of hysteria. This is a question which appears to me to demand a more precise demonstration than those which have been furnished up till now. Convulsive hysteria in the infant is very rare, and as we said at the congress of the alienists, at Toulouse, in 1897, when we have observed it we have ascertained that it was the result of nervous contagion, the child having seen fits of hysteria. The following incident demonstrates in a striking manner the important part that unconscious imitation may play in the production of hysterical troubles in children:

Convulsive hysteria in a little girl of nine years. Troubles of character; nocturnal terrors; cured by hypnotic suggestion.

The hereditary antecedents of the child, Jeanne P., are very burdensome. Her father is neuropathic; he grinds his teeth when asleep at night. Her paternal grandmother was impulsive. In an excess of rage she wounded her son with a knife. The mother is very nervous. She had long been subject to violent hysterical attacks, which she did not mention when bringing her daughter to us. The maternal grandfather was epileptic. He died of alcohol at the age of 60. A maternal aunt suffered from melancholia.

The child had convulsions when ten months old, at the appearance of the first teeth. Her sleep is disturbed by nocturnal alarms, when she springs up in bed uttering piercing cries. Above all, her disposition is unamiable. She is passionate, violent. In her rages she abuses her mother, making use of shameful words. She curses and swears and repeats all the low words that have fallen from her father in his periods of excitement.

She has even gone so far as to say: "If I had a knife I would kill you!" Her rages last rather a long time. When she has not got her own way she grinds her teeth, screams, and rolls on the ground. Her fits of anger often return without any cause. For instance, when she is contradicted, when she is hindered

in cutting out a dress for her doll, when she is late for school. She is not melancholy, however. She is intensely fond of the games natural to her age, and very turbulent. Her coquetry is excessive. She is neither egotistical nor gluttonous. She is very timid and ready to faint when a horse falls down. Being very idle, she does not like going to school. To sum up, she has from time to time alarming crises.

She falls backwards, quite rigid, having all the semblance of a person who has lost consciousness. Many physicians had diagnosed her condition as epileptic, yet all the pathognomonic signs of an epileptic attack were wanting. Treatment by hypnotic suggestion was applied for some time without any success.

One day, when I had just begun to doubt the utility of my efforts, I was informed of the cause of the child's malady by an anonymous letter, mainly as follows: "Madam X., the mother of the child that you are attending, has herself terrible crises of which she has never spoken to any doctor. She has even greater need of medical aid than her child, for she is extremely miserable because of her illness. You will be able to know more about it by questioning her."

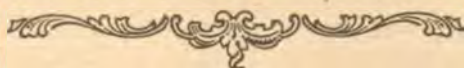
Furnished with this information my task was simplified. It was easy to obtain from the mother the avowal of her attacks, the occurrence of which corresponded exactly with those that I had observed in the child. The child, witnessing the violent hysterical crises of the mother, faithfully reproduced them. She was, if one may so express it, the neuropathological "mirror" of her mother.

The important object then was to submit the mother to a psychical treatment, capable of restoring to her the power of voluntary inhibition of which she was now completely destitute. After some seances of suggestion in the hypnotic state this result was obtained. Simultaneously we not only cured the convulsive crises of the child, but also the rest of the hysterical manifestations. This double success is still maintained.

Defective education plays a much more important part in infantile etiology than the heredity of the acquired characters. The preventive and curative action of the psychotherapeutic treat-

ment affords a most striking demonstration. It appertains to the physician to show that he is no stranger to the teachings of modern psychology, and to enforce a veritable mental re-education of the child. He will not lower his dignity by proving that he is capable of taking the part of educator. The hysterical child, given up to itself, abandoned to the disorder of its own imagination would lose its balance more and more. With certain among them the want of resistance to instinctive impulses might be pushed so far as to assume the guise of maladies worthy to be ranged in the category of hereditary degeneracies. But if the hysterical child is directed with authority, if habitual resistance is opposed to his impulsive instincts, not only is the mental state modified, but the spasmodic troubles and functional perturbations disappear.

The education of voluntary decision and the utilization of this faculty will suffice to realize these happy effects.



SUGGESTIVE THERAPEUTICS.

PUBLISHED MONTHLY BY
THE PSYCHIC PUBLISHING COMPANY,
TIMES-HERALD BUILDING.
CHICAGO.

THE EASY HYPNOTIZER.

The method of using the Easy Hypnotizer, which is given free with this journal on receipt of a year's subscription, as advertised in the back of this number, is very simple.

Seat your patient in a comfortable arm-chair, with a good light at the back. Hold the instrument about three inches below the point of the nose, so that the eyes converge somewhat in gazing at it. Bid him look steadily in the center of the instrument, and slant it so that it reflects the light. As the instrument is highly nickeled, it makes a strong reflector. After a few minutes request him to count the circular holes punched round the center; let him count these over and over to himself. The process is monotonous, but engages his full attention, as the holes are very close together. Now begin verbal suggestions that the process is making him drowsy, eyes heavy, etc., and continue suggestions until the eyelids close. Then make your suggestions which his case calls for, and follow the directions for waking given in the July number. Don't inquire after the sitting whether he slept or not. He will sleep if he is not worried or questioned about it. Sleep follows a few sittings as a matter of course. Never worry

a patient with questions, and don't allow him to chatter about his sensations. His sensations are of no consequence; it is his disease that is of importance.

SUCCESS.

Those of you who take up this work of Suggestive Therapeutics with the idea of making a commercial success of it should remember that the public will not thank you or patronize you because of your intrinsic honesty. You cannot, if you aim to make money, afford to emulate the frankness of this journal. The children of this world demand two things before they pay their money: they demand to be humbugged, and they demand that they shall not be permitted to understand how the humbugging is done. If you can reconcile it with your conscience to gratify them on these points financial success is yours. To that end, in place of explaining what suggestion is, talk magnetism; in place of talking sense, talk nonsense; in place of telling the patient that the power is in himself, tell him it is in you; and for this he, being a fool, will respect you, wonder at you, pay you, and afterwards abuse you; but you'll have his money. There is something rotten in human nature, a weakness, a canker, which infests the race.

I have in my hand a circular from an ingenious gentleman who is making a specialty of Physical Culture in Chicago. He is really making use of suggestion and breathing exercises, but he leads his patients to believe that he is hand-in-glove with the occult, and has been, in fact, mentioned to me several times as a "very wonderful man." The circular begins as follows:

"We are approaching the termination of the first stages of civilization; are bidding farewell to many of its modes, moods, opinions, sentiments, thoughts, and procedures, and are entering upon a new epoch of human history and might, destined to develop powers in man now latent mainly, but which will yet

revolutionize the globe. The invisible is filled with living realities, and people little realize to what diabolical influences they expose themselves by certain habits which have their origin in corresponding moods of mind."

This is, of course, a mere appetizer; on the following page is written:

"Intuition, the highest quality of the human mind, is latent in most people, developable in nearly all, is trainable, and, when active, is the highest kind of clairvoyance. It is the effortless, instantaneous perception of facts, principles, events and things."

On the left hand side of the page is a photograph of the gentleman, taken in athletic costume, and facing it is written:

"This is the photograph of Dr. ——'s head. Here is a natural-born doctor. Notice the general cut of this head, the massive brain, the wonderful keen eye, the finely developed perceptive faculty, the firm chin, the clean-cut ear, the powerful neck. Here is a Hercules of strength, and a forceful, positive magnet. All of these natural powers have been scientifically developed through a practical experience of twenty years."

I can well believe that the gentleman's ears would scientifically develop themselves to great length even in a less space of time than twenty years, and some clean-cutting would be necessary to escape detection. Like the jackass in the fable, however, he may rest assured that his bray would betray him in spite of this attempted disguise.

On the third page are a dozen testimonials "given by Chicago's best people"; and on the fourth, the names of sixty or seventy grateful patients, including a number of the well-known society people of Chicago. I mention this latter point especially because you might infer from a perusal of the circular that it was calculated to appeal only to the ignorant. On the contrary, "the very best people" constitute the majority of those who eagerly turn to "the forceful, positive magnet" for relief.

The gentleman has an immense practice, and I doubt not that his circular has been instrumental in securing it. Those of you who rejoice in the possession of clean-cut ears and powerful necks, or even glittering white teeth, cannot do better than call

the attention of "the very best people" in your neighborhood thereto, as a bid for their patronage, and a "scientifically developed" cast in the eye, if duly advertised, might become a forceful magnet to draw patients unto you.

Now that you know what "the very best people" enjoy and demand, it will be your own fault if they find no reason to hail you "a wonderful man."

A DIFFERENCE OF OPINION.

Regarding Dr. Pitzer's theory that it is necessary to stir the patient from deep slumber into a condition of semi-wakefulness in order to make a treatment given during natural sleep effective, I would point out that we have consistently maintained that it is always advisable that the patient shall answer when addressed before the suggestions are given. As long ago as June '97, it was directed that the operator should make his patient answer by word of mouth, and thus be sure of having the latter's attention. But this attention need not necessarily imply a partial awakening. I think Dr. Pitzer will find that when he has secured a response from his patient he has entered into so-called rapport with that patient, and the suggestion will be effective whether light sleep, drowsiness or deep sleep be present.

So far as my paper on "Education During Natural Sleep" (concluded in this number) is concerned, it was written two months ago, and I see no reason for altering or amending it.

Dr. Pitzer's reports are always good to read, because he makes his points plain, believes in his work, and can write instructively.

He gives us his process as well as his results, and our readers can learn by a perusal of his writings. His frankness is his strongest hold upon our readers' confidence, and is thoroughly in line with the attitude of this journal upon this work. We are tired of reports of results alone; we want opinions, reasons,

processes, deductions. With regard to Dr. Pitzer's views upon mental suggestion I am content for the present to disagree with those views, and think the doctor is self-deceived. The writing-out of suggestions has nothing to do with mental suggestion proper, and is but another form of simple suggestion.

Let us discuss these questions, please, without heat, and we may learn something from a conflict of opinions.

ITS OWN REWARD.

The following was written by a Denver tot belonging to a class of 6 to 8 years. Each selected the subject and the story was read without revision to an audience made up of the parents of the children:

"A poor young man fell in love with the daughter of a rich lady who kept a candy shop. The poor young man could not marry the rich candy lady's daughter because he had not money enough to buy furniture. A wicked man offered to give the young man twenty-five dollars if he would become a drunkard. The young man wanted the money very much so he could marry the rich candy lady's daughter, but when he got to the saloon he turned to the wicked man and said, 'I will not become a drunkard even for great riches. Get thee behind me, Satan.' On his way home he found a pocketbook containing a million dollars in gold. Then the young lady consented to marry him.

"They had a beautiful wedding, and the next day they had twins. Thus you see that virtue had its own reward."

LOOKING BACKWARD.

It is now just two years since this journal first saw the light, under the name of The Hypnotic Magazine. Through the medium of its pages we have spread within the period mentioned

a good working knowledge of suggestive therapeutics from coast to coast, having at the present time as many subscribers in the State of California on the west as in the State of New York on the east. Beyond this dissemination of knowledge, however, we have nothing to congratulate ourselves upon. We have discovered nothing. We are working over old ground, elaborating, and impressing old-established facts upon the attention of the public. Our chief work has been to prevent our readers from sliding into error. Suggestive Therapeutics is firmly grounded; now let us go further into clairvoyance, clairaudience, telepathy and spiritualism. It may be we shall unearth something of value in the field of vibration. Some months ago Dr. Parkyn announced that he had proved conclusively that every human being was attuned to a certain note. The theory was not a new one, but the proof would have been interesting. The ominous silence which has succeeded this announcement is blasting to our hope that the doctor may have stumbled upon something of interest.

TELEPATHY AND MENTAL COMMUNICATION.

Our readers do not quite grasp the importance in a scientific sense of our attitude upon the subject of mental communication. We hold that under certain special conditions mind has occasionally the power to communicate with mind, but that in suggestive therapeutics telepathy or mental communication is unreliable and unsound.

A very important principle is involved here.

If we admit that healing at a distance is always possible by thought-transference, then we must admit that our work is on the same plane as the fortune-teller's diagnosis.

If we can seriously assert that thought always heals irrespective of distance, then we have no right to criticize the bogus faith-healer, who magnetizes handkerchiefs at one dollar apiece.

If we believe in telepathic healing, we must consistently re-

ceive money for telepathic healing; and are thereupon not one whit better than the interesting fraud who diagnoses diseases upon receipt of a lock of the patient's hair, and fifty cents in stamps.

If we can always heal at a distance, we can surely always diagnose diseases by mental operations, and we walk arm-in-arm with gypsy queens.

In short, this question of the transference of thought as a common attribute, is the dividing line between science and rascality; between demonstrable fact and vague imaginings; between firm ground and the quagmire of base superstition.

It is worth while, therefore, to stringently rule out thought-transference as a factor in the therapeutic effect of suggestion, and to turn our backs upon the flattering supposition that we are able to project our thought, with healing in its wings, to the ends of the earth for another's benefit.

Let us leave this supposed power in the hands of our friends the Christian scientists, the mental scientists, the metaphysicians, the theosophists, spiritualists, magnetists, psychic and divine healers, and the aforesaid gypsies and fortune-tellers, by whom it will not be allowed to languish in desuetude.

MR. W. J. COLVILLE.

The Faith and Hope Messenger is the title of a monthly paper dealing with mental, physical and spiritual healing, and edited by Mr. W. J. Colville, 242 Huntington avenue, Boston. There are many in our circle of readers who know and esteem Mr. Colville's writings, and if we cavil, some of us, at the lengths to which his belief carries him, we must feel occasionally that we are "cumbered about much serving," while he has chosen "that better part." Fortunate for him that he can believe as he does, and through his belief help others. I sense in Mr. Colville's works always the spirit of optimism, the spirit of charity, and the courtesy of the gentleman.

CRITICISM.

Criticism is a vain thing, using the adjective in its triple sense of inefficiency, vaingloriousness and foolishness. It is a depressant, devitalizing in its effect. It is the antithesis of aspiration. Nevertheless, it has its uses, and becomes dangerous only when indulged to excess. The habit of criticism, however, has a direct bearing upon the physical health, and like all habits, is not too easily dislodged. The critical disposition is invariably the dissatisfied disposition, unrestful, keen, frequently boastful, usually acid. Health dwells with charity. Charity and criticism are at odds. Hence, if you would keep well in body, good friends, cultivate charity, and shun criticism.

Charity does not mean the bestowing of alms upon the poor. It means solely and simply thinking no evil; imputing no evil motives. Be generous in thought, and your actions will shape themselves accordingly. Lest you should find this lesson unacceptable, go a step backward and regard the point from the position of an aesthete. Why injure your physical health by harboring resentful thoughts? Why take the trouble? How many of your fellow men are worth the critical thought you bestow so lavishly upon them? Who gains, and who loses? Dead loss on both sides. Then why hurt yourself to accomplish nothing?

Such being my conviction, our readers will pardon an apparent inconsistency if I turn aside for a moment to deal with a bogus "healer" calling himself Schlatter.

A BOGUS SCHLATTER.

Francis Schlatter, the only "Divine Healer" who ministered in America without money and without price, died, as many think, of self-imposed starvation, about a year ago. His body was found by prospectors in the foothills of the Sierra Madre, on the Puetas Verdas River, thirty-five miles southwest of Casa Grande, in the State of Chihuahua. His skeleton was found lying

stretched out on a blanket close up to the tree. The bones were bleached white, and alongside lay the copper rod which the healer usually carried. His Bible, with the name Francis Schlatter inscribed inside, lay beside him.

In life Francis Schlatter weighed about two hundred pounds, and spoke very little. His speech was broken English, with a strongly marked German accent. He spoke of God always as "Father," and was never known to refer to himself as "a servant of the Lord," "God's minister," etc.

There has arrived in Minneapolis a bogus healer, calling himself the original Francis Schlatter, who is as unlike his prototype as darkness is unlike light, or as knavery is unlike purity. This man is, without doubt, a liar and a rogue, and I am indebted to Mr. Richard Davidson, of Minneapolis, for the following description of him:

"His accent is that of a North of Ireland man. He claims to be a graduated M. D., and also a clergyman of the Presbyterian faith formerly, but he has passed beyond creeds, he says. The press here treated him with scant ceremony, and he took occasion in his address on the afternoon on which I heard him speak to "roast" the press very thoroughly. He stated that the Lord never failed to punish either the editors or owners of papers which abused him; not that he desired this punishment to be inflicted, but somehow, he said, the Lord just seemed to pursue with his wrath those who molested his chosen one.

"At his evening address he asked that a corpse be brought forward, in order that he might put life in the same, provided the Lord was willing to have life brought back. As there was no corpse present, he was perfectly safe in his request.

"I called upon him later at his boarding house, but could get no information from him. I could not forbear remarking before leaving that I presumed his shrinkage to about one hundred and forty pounds (his present weight) was due to his alleged forty-day fast in the desert. I talked with two of his patients after the evening meeting, but neither seemed to have received any benefit whatever.

"The man has few, if any, of the attributes of the lowly

Nazarene, in whose footsteps he professes to tread, and is evidently out for the purpose of making money by trading upon the name of Francis Schlatter, of Denver, whom he in nowise resembles, either in character or appearance."

THE ALSBAU ADVERTISEMENT.

A few words upon the dermatological work of Mrs. Alsbau, already well-advertised in our pages. This work offers to women of the middle and upper classes a not too difficult means of acquiring independence and possibly wealth. The work is not arduous, and is very lucrative, and if there be among our readers some women desirous of making their own living with as little delay as possible, I stake my word upon the statement that they will find a course with Mrs. Alsbau the most profitable investment of money and a few weeks' time that they could make. The work is sound; the Heroic Treatment is new; and it commands a ready market and a good price. It may save some unnecessary correspondence if I add that this work is taught to women only; not to men; and that neither treatment nor instruction can be given by mail. It is necessary for either patient or student to visit Mrs. Alsbau at Chicago. This work is worth taking up. Further particulars are given at the back of this number.

AUTO-SUGGESTION.

A very important subject this, since auto-suggestion is the medium by which suggestive therapeutics becomes a force. If there were no auto-suggestion, the suggestion of the operator would leave no imprint on the mind of the patient, and would thus be but a waste of words. But the suggestion of the operator, if acceptable, becomes the auto-suggestion of the patient, and

puts in motion the subconscious power, resident in the patient, to heal himself. Auto-suggestion stimulates the natural healing force.

The question most frequently asked is: "How can I help myself?"

The answer is: "By using auto-suggestion."

Then the complaint is made: "But my own suggestions lack force, and are without result."

To this the reply is: "Your suggestions to yourself lack force because you lack faith in yourself. The force of auto-suggestion is in direct ratio to your belief in the efficiency of that auto-suggestion."

"How, then, am I to cultivate faith in myself?"

"By keeping faith with yourself."

Lest this latter reply should seem irrelevant to the subject, let me enlarge a little upon the principle of auto-suggestion.

When an auto-suggestion is effective, an impression has been made upon the mind. When an auto-suggestion is ineffective no impression has been made; i. e., the mind has been inattentive or incredulous. The very best and quickest method of whipping the mind into line and compelling it to attend to auto-suggestions, or commands given it, is to treat it as though it were an individual with certain rights. If we take liberties with our domestics we lose their respect. If we treat them with respect, we command theirs. If we treat our minds with some disdain, we meet with a logical inattention. If we keep faith with ourselves, we command our own attention; and our auto-suggestions acquire weight. The course to pursue, therefore, is to keep the promises we make to ourselves. This man, for example, smokes ten cigars a day. He promises himself that he will smoke only five a day for a week. If he keeps his promise he is learning to respect his word to himself, and he will advance. If he breaks his promise to himself he is taking liberties with himself; denying himself respect, and encouraging inattention and incivility on the part of his servant, his mind. That is very simple, is it not? This promising one's self certain things, and keeping the promises so made in spite of much inconvenience, is self-discipline of the best

kind. From self-discipline springs self-respect. From self-respect come honesty, perseverance, moral courage, and all virtues. From this root come confidence and faith in one's self, and from faith in one's self comes faith or belief in auto-suggestion. Finally, from faith in auto-suggestion comes the efficacy or power of auto-suggestion. And there you have the whole story.

INTUITION.

There is no such thing as intuition, and "intuitive knowledge" is merely a phrase (very popular just now) applied usually to those startlingly correct conclusions at which women arrive, and which are the result of a process of instantaneous cerebration in highly sensitive natures. To those who object that cerebration is never instantaneous I would point out that the process of adding 2 to 2 to make 4 may be either slow and painstaking or instantaneous. It depends upon the amount of time spent in making one's self familiar with the process. So the woman who has developed in herself an instantaneous perception of results, whose judgment in certain matters of moment to her has been accustomed to quick decision, will be constantly giving evidence of what is called "intuitive knowledge," but which is really the result of practice in quick thought. There can be no such thing for mortals as "intuitive knowledge," which, if it means anything, means "absolute knowing without reasoning," for two reasons:

First. Our convictions of to-day are the products of a finite brain, and are not our convictions of to-morrow, because the finite cannot measure with certainty the infinite, and knowledge is infinite.

Secondly. What we call "intuitive knowledge" in ourselves becomes to our thinking in one of a different race and creed, "gross error."²²

In other words, the very fact that people holding widely different views believe themselves to have "intuitive knowledge" is very good proof that there is no such thing as "intuitive knowl-

edge"—there is only finite perception, which leads to—conviction. And we fall into the error of supposing that when a conviction is established, a truth is established.

We have most of us at one time experienced the feeling of certain knowledge—an uplifting of the soul, which is little short of ecstatic. It is to be noted that this feeling can best be studied if we refer here only to the convictions we hold with regard to matters of religion. It is in this field that our convictions are most deeply rooted, and our so-called intuition most blatant.

Consider for an illustration the wide divergence of the opinions which form the "intuitive knowledge" of the hereafter displayed by a Presbyterian, a Roman Catholic, a Mussulman, a Spiritualist, a Christian Scientist, a Buddhist. Each believes that he has intuitive knowledge of the truth. Each believes his brother mistaken.

It is very certain that they are not all of one mind; it is quite improbable that they are all in error. Grant that each is partially right, and you grant my contention that there is no such thing as "intuitive knowledge," because intuitive knowledge must be absolute, not partial.

WATER, AND HOW TO DRINK IT.

The effects produced by the drinking of water vary with the manner in which it is drunk. If, for instance, a pint of cold water be swallowed as a large draught, or if it be taken in two portions with a short interval between, certain definite effects will follow—effects which differ from those which would have resulted from the same quantity taken by sipping.

EFFECTS OF SIPPING.

Sipping is a powerful stimulant to the circulation—a thing which ordinary drinking is not. During the act of sipping the action of the nerve which slows the beats of the heart is abolished, and, as a consequence, that organ contracts much more rapidly, the pulse beats more quickly, and the circulation in various parts

of the body is increased. In addition to this, we also find that the pressure under which the bile is secreted is raised by the sipping of fluids—a fact, the importance of which we shall notice directly.

Many individuals may have been at times unpleasantly conscious of the fact that a glass of wine or beer sipped gets into the head much quicker than if drunk at a draught. They will now be in a position to understand why this is so; the explanation being that the temporary paralysis of the inhibitory nerve of the heart, and the increased stimulation of the circulation, favor the rapid absorption of the alcohol and the production of its consequent effects. The same thing occurs if the fluid be sucked through a straw, the effects of sipping and sucking being identical.

Swallowing in the usual way has not the stimulant effects of sipping, but it has one or two special effects not produced by sipping, the use of which we shall mention a little later.

EFFECTS OF DRINKING.

The effects of drinking cold water are these: If, say, a pint of cold water is swallowed straight away, the temperature of the body is slightly lowered—about 1 deg. F.—the pulse rate is somewhat decreased (not greatly increased, as by sipping), and the respirations are slightly accelerated. The blood-vessels in the lining membrane of the stomach are at first contracted. They very soon, however, rapidly dilate, the blood flow in them is increased, and the secretion of gastric juice is stimulated. There are, on the other hand, many persons who find that these effects are brought about better if they take warm water instead of cold, although at first sight it may appear somewhat strange that like effects are produced by both hot and cold water. The explanation is simple: the warm water acts exactly as does the cold, only without the previous contraction, its action being to at once dilate the vessels after its reception by the stomach. The practice of drinking at meals large quantities of liquid is bad, but small quantities may be taken without harm, although, undoubtedly, it is wiser to drink either before or after the meal, if we cannot limit our consumption of fluids to a distinctly small amount. Whenever a meal is particularly rich in fatty material it is a good

plan to drink some time after the meal, as in this way the digestion of fat in the intestines is aided.

ITS PURGATIVE ACTION.

That water possesses a purgative action is a thing well known to many people. This particular effect is due to its power of stimulating the secretion of bile and also of increasing the peristaltic action of the intestines; bile being a natural purgative, and increased peristalsis being an enemy of consumption and sluggish bowel action. If plain water be taken, its purgative effects are best produced by its being cold; if natural mineral waters are taken, they should be mixed with a small quantity of hot water so as to be at about the same temperature as the stomach. Warm water is more readily absorbed than cold, and moderate quantities than large ones, absorption being retarded if large quantities of either warm or cold water are taken at once. The best time to obtain the purgative effects of water is on rising in the morning. A glass of cold water taken on rising is often quite sufficient to procure an easy movement of the bowels, and this result will be the more certain if the water be sipped while dressing. This sipping operation should not, however, be hurried, but should be gone through slowly and at short intervals.

Free drinking of water produces effects upon the kidneys and tissues of the body generally no less important than those we have been considering. There is every reason to believe, from observations, the nature of which it is unnecessary for us to state, that the increased excretion of urine which follows the drinking of plenty of water not only clears the body of many poisonous and effete substances, but is itself an index of changes within the body which have for their end the enhanced health and comfort of the individual. Much harmful material which has often to answer for malaise, want of energy, and various aches and pains, is undoubtedly washed out of the tissues and excreted by the kidneys as the result of free (pure) water drinking. This alone is decidedly beneficial, but, in addition, the drinking of much water causes the tissues to be changed, with the result that vitality is increased and strength augmented. So great in this direction are the effects of cold water, that persons leading sedentary lives may

often obtain, by drinking plenty of water, much of the feeling of health and exhilaration which results from taking exercise—a fact not difficult of belief when we remember that a glass of cold water, slowly sipped, will produce greater acceleration of the pulse for a time than will a glass of wine or spirits taken at a draught. In this connection, too, it may not be out of place to mention the fact that sipping cold water will often allay the craving for alcohol in those who have been in the habit of taking too much of it, and who may be endeavoring to reform, the effect being, probably, due to the stimulant action of the sipping.

THE SUB-CONSCIOUS SELF.

Canton, Ill., June 28, 1898.

Editor Journal of Suggestive Therapeutics:

Dear Sir—Two years ago I read a paper before the "Military Tract Medical Society," in which I made the rather novel argument that the disease hysteria is caused by auto-hypnotism, and the cure is effected by counter suggestion.

At the time the Keeley Institute was flourishing in all its glory I cured a drunkard after years of chronic drunkenness by giving him a simple tonic and suggesting to him on all occasions that the medicine was antagonistic to alcohol, and that whisky would act as a poison when united with the medicine in the system. I have cured hay asthma by suggestion the same way, and believe that an institution worked on the Keeley plan would cure all hay fever cases. I freely admit with you that the physician should always use this wonderful, simple, yet still mysterious force called suggestion; and yet I doubt the propriety or usefulness of producing sleep in the majority of cases. What I would fear would be the rendering of the patient suggestible. I would fear auto-suggestion. I would not fear the influence of the honest, capable operator working for the patient's good, but I would fear a susceptible condition of mind by which others or by which the

patient becomes auto-susceptible to suggestion. Take the case of your heroine in "A Study in Hypnotism" for instance. Whether the case is real or fictitious matters not; you do not hypnotize her. Would you really do so to the woman you loved? I think not; you would rather follow the course you prescribed for Miss Deverest: you would fortify her reason. You yourself admit that you have never been hypnotized. You say that you have never yet met anybody strong enough and wise enough to control you. On another page, you admit that the operator may be the weaker vessel. On still another page you record the work done by the charlatan and by the quack—weak, ignorant, selfish, dastardly minded people—yet they have power.

Now you say in regard to this matter, that when this "great and good" intellect comes along and mesmerizes you, that you expect great results. In what way, please? Of course you expect the subjective mind to hold sway. Now, what are the laws which govern the subjective mind? The only man who has really thrown light on this subject is Boris Sidis, of New York. What does he say? Page 293, "The Psychology of Suggestion": "The sub-waking self is stupid; it lacks all critical sense." Page 294: "The sub-waking self is ready to take any suggestion, no matter how ridiculous or painful the suggestion is." Page 295: "The sub-waking self is extremely credulous; it lacks all sense of the true and rational; 'Two and two make five;' 'yes.'" "The subjective self is devoid of all morality; it will steal without the least scruple; it will poison; it will stab, it will assassinate its best friends without the least scruple," etc., etc. Now, what do you expect to gain by giving control to this sub-waking self? Has it judgment? Has it faculty of discernment between right and wrong? Would you like your heroine to be so controlled (hypnotized) by another? Now, I am acquainted with a young lady who is suggestible, or, rather, auto-suggestible. She is a most lovable character, and yet, she can never be relied on. She follows every caprice of fancy; she is a will o' the wisp, and yet she insists that no matter what she does it is right, because she is a child of nature, and is "honest with herself." I think under such circumstances you will agree with me that I should forgive her for all

inconsistencies, even when she is not honest with me. When we first discovered the existence of the sub-conscious mind, and learned its wonderful power of observation and impression, we expected to gain the faculties (at least in part) of Bishop in the Mediterranean, of clairvoyants, etc., by cultivating its faculties. If this could be done with the objective mind alert and with reason and judgment in full control and at the helm, why, then, good; but I think we should be careful to consider well before cultivating the faculty of making the sub-conscious mind alert while at the same time putting the conscious mind asleep.

A gentleman named Shaftsbury, in Washington, D. C., who claims to know more than the angels, in his book on "Higher Magnetism," recommends the training of the faculties of observation, together with the will. He decries hypnotism as harmful. I believe that the time has come when suggestion can do wonders for good or for harm, and that every individual should cultivate judgment and will power, so that every suggestion, whether from without or from within, can be carefully weighed in the balance before being acted upon. Yours truly,

J. E. Coleman.

Granting, for the sake of argument, that my heroine in "A Study in Hypnotism" is a real, and not a fictitious character, my reply to Dr. Coleman's first query is that I did not hypnotize the lady, simply because I could not. And I have endeavored to make plain in that little book why it is that some people cannot be hypnotized. I believe that there is no such thing as hypnotism, as it is generally understood, i. e., a control over another, and thing Boris Sidis is talking rubbish. In place of being stupid, the sub-waking self is exceedingly alert; it is not so much credulous as accommodating—willing to help out the operator. Quote me, please, an instance where the sub-waking self has stolen, poisoned, stabbed, assassinated its best friends, etc., Well, well. I thought we had at least exploded that idea. Naturally we should gain nothing by giving control to such a self as that. But my contention is that during hypnosis a condition of concentrated self-control is present; during which the patient is in command of certain functions, certain memories, certain sensations, certain senses, and

by the spoken suggestion of the operator this command, or self-command, is utilized for the benefit of the patient. If the suggestion of the operator is distasteful, this condition of self-command is broken, and resistance is met with. How could a man sit down to write a book upon Psychology as Sidis has done without being aware of the simple fact, demonstrated over and over and over again, that the hypnotist has only such power over his patient as the latter is willing, even in the waking state, to permit; that an unpalatable suggestion made by the operator to his patient provokes resistance at once. What becomes of the statement that the sub-waking mind is utterly credulous in the face of this fact of resistance. Have you, doctor, ever tried the experiment of wearing out the resistance of a patient to a distasteful suggestion? Ever tried to blind the patient's judgment, the judgment of this credulous sub-waking self, by twisting your suggestion about, and insinuating a change of front? Ever tried command, and repetition of command, persuasion, argument, direct and indirect methods to gain your point? I have, frequently; and never found the resistance weakened, but rather strengthened. The operator can go so far, but no further. I detect in your letter a certain dislike of the idea of allowing oneself to be put to sleep. Dislike and distrust. Why? What is the difference between putting yourself to sleep, and being put to sleep? In both cases you make yourself passive. In the first case you use auto-suggestion; the drowsiness of fatigue is an auto-suggestion, and you sleep. In the second case you use auto-suggestion; you will make yourself sleepy, you will accept the suggestions of the operator; you will sleep. You actually use more will-power to allow yourself to be put to sleep than to stay awake. Is it such a fearful thing to shut down on nervous excitement, and compel yourself to be quiet, and thus surrender the initiative of your will to another's keeping? Don't you do the same thing in a slightly different manner a dozen times every day? What happens if you take a ride in a carriage? The door is shut, and you are at the mercy of the driver. You have surrendered the control of the vehicle. Is your will weakened thereby? You eat the food which your servant puts on the table, but you have not watched the preparation of the food. How do

you know it is free from poison? You have confidence in the cook; you have confidence in the driver. Certainly; but you surrendered the initiative for the time being; you were passive, voluntarily inactive, and this is precisely the condition of passivity which prevails during hypnotism in a greater or less degree. The condition of hypnosis is a condition of "don't worry." Let us hear from you again, and we may be able between us to sift this thing somewhat.

SYMPATHOMANIA.

Under the above title I call your attention to a very curious and commonly met with disease, which attacks nervous people, and especially those whose balance has been shaken by the inordinate use of cocaine. Morphine habitues seldom, if ever, develop it. Victims of previous nervous prostration, whose health is still unstable, suffer from it, or, rather, rejoice in it.

It consists in a craving, which amounts to a passion, for sympathy. It differs from hypochondria entirely because it is not an imagining of diseases, but is rather a recapitulation of certain disorders which are past and done with. It is not hysteria in any sense of the word. It is simply a mania recurrent at irregular intervals, and liable to burst forth at any favorable opportunity. It is unlike the "seizure" of Coleridge's "Ancient Warrior," because a mere unburdening of "the stuffed bosom of that perilous stuff that weighs upon the heart" is not enough. Sympathy is demanded—and note this curious point—not sympathy for the narrator's present condition, but sympathy for a past and gone train of occurrences or disorders; which seems to the listener like stirring an ash-barrel with a stick. But these things are not by-gones to the narrator. He lives in these memories, and they are his realities. His face glows with a fearful joy one moment, as his tale moves him, and he groans in despair the next, at the most harrowing details. He probes these old memories, and prods

them, until he writhes in anguish, as a man will worry an aching tooth until it drives him crazy.

The serious part of this mania is that it is incurable. The devotee will yield his craving only with his life. Take away his memories, and his life is ended. A cure must be accomplished, if it is to be accomplished at all, before the craving has become well set. If taken in its early stages, suggestion will remedy the condition, but relapses may be expected, and suggestion in the case of a cocaine fiend is a feather duster in a sandstorm.

THE MUSIC CURE.

This subject, which is dealt with in a recent number of the British Medical Journal, must have a special interest to many. Mr. Gladstone, during the many weeks of acute neuralgia which ushered in the last phase of his fatal illness, found great relief in music. Mr. Herbert Spencer is said to have had recourse to music for the relief of nervous disturbance; and the Empress of Austria is reported to have been cured of neuralgia by certain strains of sound repeated at frequent intervals. Many other less illustrious sufferers have their pain charmed away by the same sweet medicine. The "music cure" had considerable vogue some time ago in Germany, and a special hospital for its systematic application was, we believe, established in Munich. Our contemporary describes some experiments made by Dr. W. F. Hutchinson, of Providence, Rhode Island, as to the possibility of producing anaesthesia by very rapidly repeated blows, which may perhaps throw some light on the sedative effect of music. By a skillfully constructed apparatus, he had found that with the number of vibrations corresponding to A major, 540, one minute was sufficient to produce numbness; on stopping the current there was a rapid return of sensation. An attempt was then made to produce local anaesthesia on a patient suffering from a whitlow on the finger. The finger was placed in a metallic tube partially filled

with sponges moistened with salt water. Starting with A major and running up to G major during a period of three minutes, it was found that the sensibility had been scarcely diminished; but when the rheotome was tuned to C major sufficient anaesthesia was produced in three minutes to allow of an incision being made in the whitlow without the patient suffering any pain whatever. In Dr. Hutchinson's experience every kind of pain yielded equally well to the currents produced when the rheotome was adjusted to C major. It would appear, therefore, that the note C major produces vibrations which neutralize the disordered vibrations in the affected nerve. It might perhaps be worth while to try the effect of airs in which C major predominates in cases of neuralgia. It would, however, our contemporary thinks, be prudent for the experimenter first to assure himself that the patient is not one that hath not music in himself, nor is not moved with concord of sweet sounds; otherwise he might find himself made the subject of experiments in rapid percussion and vibrations tuned to D major, which would have an effect the reverse of anaesthetic.—The Humanitarian.

THE LAW OF COMPENSATION.

To the philosopher it is apparent that there is no gain in this life without a corresponding loss, neither is there any loss without a compensation therefor. He who develops his muscles for athletic purposes must deny himself many creature comforts which his soul pants for. He who acquires wealth multiplies his cares; and finds his appreciation of the good things of this world lessened. He who seeks wisdom loses the content which comforts ignorance; while he who seeks idleness works harder than the peasant to obtain it. To the prosperous business man comes, with success, a loss of faith in human nature. With maturity is linked distrust; with the high aspirations, ideals and burning ambition of youth, is callow judgment and much foolishness.

Always the pendulum swings, and the balance is maintained.

So it is in this work of suggestive therapeutics. There is no royal road. If we develop certain powers in ourselves, we do it by a gradual process. We pay the price in labor and patient endeavor. If we cure disease, we do it by gradual education of ourselves or our patients. If a patient is healed instantaneously of an old-established pain or disorder, then his mind is liable to be as instantaneously affected by an adverse suggestion at some future time. Where we make quick cures we may expect quick relapses. The mere fact that the cure was instantaneous proves that the mental calibre is yielding to impressions, and that the disposition is to be readily influenced.

Perhaps the most curious example of the working of the Law of Compensation is found in the philosopher himself.

He has acquired fortitude of character, and lost enthusiasm. He sees the tinsel in the glitter. His temper is serene because he is emotionally anaesthetic. He does not feel. The sufferings of others affect him not, and he is undisturbed at their joys. In his pale atmosphere he may think of the time when his heart leaped and throbbed; when he rejoiced and sorrowed; and perhaps he would exchange his inscrutable calm for the power to feel and to enjoy. Too late; there is no bartering possible. Yet there is one chance for him to secure happiness, if he will pay the price. Let him retrace his steps and live not for himself, but for others. Let him seek to promote the happiness of those with whom he comes in contact, and he shall find it for himself.

Old am I, and feeble with advancing years, yet growing wondrous wise in counsel, my friends, and I see clearly that where there is misery there is happiness, where there is unselfishness there is pleasure, where there is grief there is joy. But where abides a selfish unconcern there is loneliness and weariness of spirit.