



SUGGESTIVE THERAPEUTICS

Edited by SYDNEY FLOWER, LL. D.

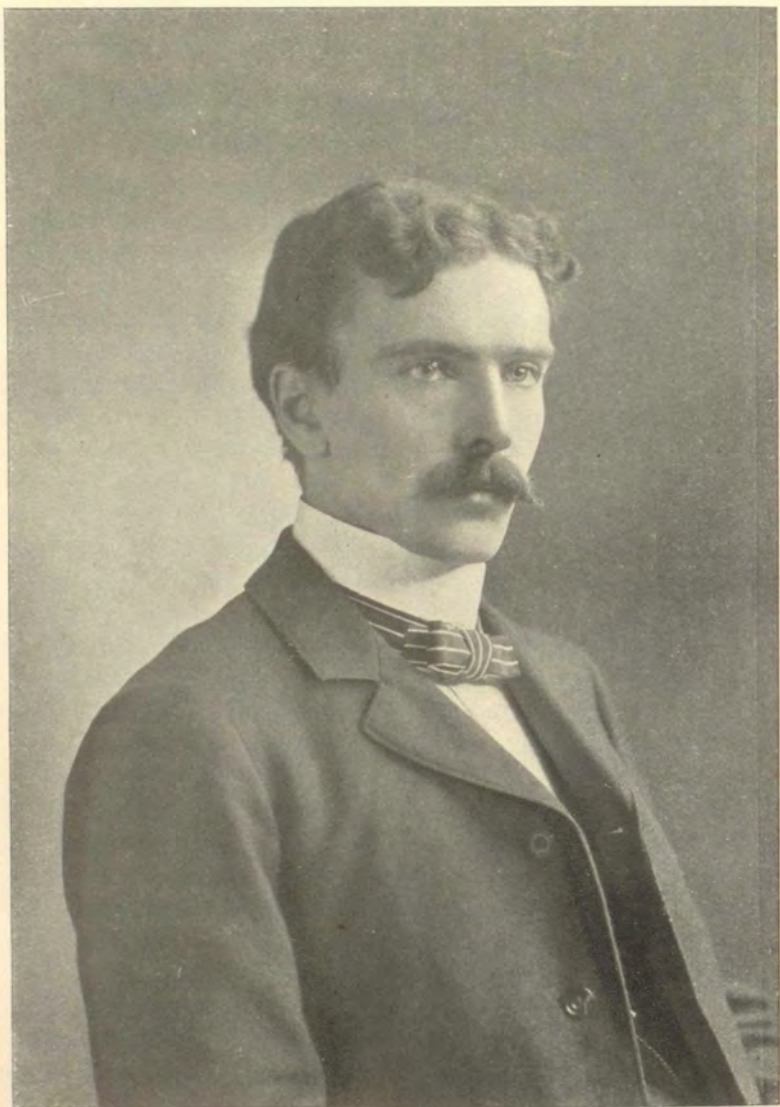
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SUGGESTIVE THERAPEUTICS.

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HOW TO HYPNOTIZE.

Being a Course of Practical Instruction in the Art of Inducing Hypnosis,
Divided into Five Lessons.

BY THE EDITOR.

LESSON II.

It is commonly asserted, even by eminent authorities, that women are more easily hypnotized than men, but this is far from being the case. Men are more easily convinced by argument than women, and an unreasoning obstinacy is less the attribute of man than of woman. Nature, in the fulfilment of her exquisite Law of Compensation, having implanted in man the more aggressive qualities, has equalized the matter by granting to woman a deep-seated, tenacious fondness for her beliefs and opinions, whether right or wrong. The superficial student of human nature is of the opinion that a woman may be made plastic by the employment of reason and logic; that she may be moulded and bent. He knows not, poor worm, that if the personal element of sympathy or love be excluded from the argument, a woman's opinion is never shaken, but is still her opinion. When there is much personal sympathy, however, the woman graciously yields her opinion—for the time.

I, therefore, choose man as a subject for these lessons, in order

that the element of sympathy between the sexes may not enter as a factor in producing results, and in order that your work may be generally successful.

We left your patient comfortably seated in a chair, in an easy frame of mind. You had educated him to the point of obedience, and without obedience there is no hypnosis. Obedience implies passivity and tranquility. It means temporary contentment. At the risk of being accused of splitting hairs, I must point out further that this is not compulsory obedience, which encourages resentment, but voluntary obedience, which is an entirely different thing. Your patient is not compelled to be passive, he is passive of his own accord. You have his co-operation; he is with you; and you will use this co-operation as a lever by and by.

Now you stand before him, and sinking your voice to a soothing monotone, say:

"You are resting quietly, Mr. Jones, and you will make no special effort to attend to what I say, because effort of any kind will have the effect of rousing you from the dreamy condition of content and drowsiness that is approaching. You will keep your eyes fixed on mine while I speak, but as your head becomes cool, and the blood leaves the brain, your eyes will have a tendency to close, and drowsiness, even a lethargy, will follow. Your thoughts will come slower; you are not anxious about anything; you are simply passing into a state of natural sleep; the breathing is slower, deeper, quieter; your heart beats more slowly, the whole system is soothed and rested, and you are becoming oblivious to your surroundings. Your mental condition is one of quiet and rest, and you are inducing sleep in yourself by this process. Now your eyes are becoming heavy; drowsiness is upon you, following, as it naturally must, upon your quiet state of physical and mental relaxation; your eyes are becoming heavy, heavier; drowsy and quiet; don't resist the influence of approaching sleep; don't think, don't reason, don't argue with yourself; don't worry about anything; let me do the work; just be content to rest. Now you go a little further, a little drowsier; your arms and legs are heavy, your eyes are closing, closing; let them close now, tightly, tightly; closed now, quiet and still, and you're going sound asleep."

Lay your fingers lightly on his eyelids for a few moments, repeating, "Sleep quietly; no nervousness; outside noises will not trouble you; nothing can disturb you. Quiet and comfortable." Now make light passes, barely touching the clothing, slowly from his head to his feet, repeating, "Quiet and comfortable; going sound away to sleep," etc.

Keep this up for five minutes, and here I may pause a moment to point out how vitally necessary to success is that condition of mental content which you have taken so much trouble to induce. Unless your patient were content, he would now be anxiously waiting for what you were to do next; he would be arguing with himself that he was not asleep, was not sleepy, did not feel sleepy, and he would work himself up into a fine state of excitement and antagonism. But you have impressed upon him that he is thoroughly satisfied with you and with himself, and he accordingly has sufficient confidence in you to let things happen as they will.

You now proceed to say: "Sleeping quietly; resting well; no nervousness, no worry of any kind. Your eyes are fast closed, and eyelids heavy. They will not open. Your arms are heavy and relaxed. No force or power in them. You cannot lift an arm. Quiet and still, going further asleep."

If your patient is giving you his co-operation, he will not move eyelid or arm, whether he is awake or asleep. If he has been properly prepared, according to these lessons, you will have his co-operation; he will accept the suggestion that his eyelids cannot open; that he cannot move his arm, and he will make no effort to rouse himself to opposition. It is too much trouble. He will not do it. It is because of his co-operation, because of his content, that he will realize your suggestions. He will not only accept them, he will realize them, so that your suggestion that he cannot raise his arm, becomes his auto-suggestion that he cannot raise his arm; he is content to believe; he therefore will believe. Follows as a matter of course the sensation of physical inability to raise his arm.

Observe that I have given you here in detail the logical result of a condition of content; i. e., of absence of opposition. There is present now a seeming control of voluntary movements, but you

have been taught to distinguish between seeming control and actual control, and even if your patient informs you later that your magnetism was so powerful that he was unable to open his eyes when you told him he could not, I trust you will not be so foolish as to believe that you controlled him by your superior will-power, or your magnetism. It should be perfectly evident to you that your patient controlled his own movements, and that he allowed himself to believe that he could not raise his arm because there was no good reason why he should not harbor the belief. Later on I will show that when the operator, presuming upon this co-operation of the patient, attempts to enforce unpalatable suggestions, he meets with prompt resistance and opposition. The control, therefore, is but a seeming control, something permitted by the patient.

You may proceed now to give your suggestions for the relief of insomnia, somewhat as follows:

“Resting quietly; no nervousness. When you go to bed to-night, you will relax your muscles and your mind both at the same time, thus: I lift your arm, and it falls heavily; I lift it again and it falls heavily; so with the other. To-night, when you go to bed, you will raise your arms so a dozen, fifteen, twenty times, alternately, first one, then the other, until you experience the same sense of dead weight, of inability to move them without effort, which you feel now. You will bring upon yourself the same condition of mental content and physical weariness which you now experience, and you will rest your mind by keeping your attention upon this simple exercise. The sense of weight in the arms will be sympathetically communicated to the trunk and legs, your body and mind will both feel the influence, weariness will follow, and you will sleep. If you wake in the night, repeat the process until you sleep. Don't worry about waking in the night. Sleep is at your command when you know how to induce it. It is exasperation at oneself, or nervous apprehension that one cannot get to sleep again, which provokes and produces activity of the brain, and consequent wakefulness. Don't worry; you can always secure sound sleep when you know how. When I count three you will wake up, refreshed and quieted. One, two, three, wide awake.”

I am well aware of the fact that there are several instantaneous processes for inducing hypnosis, but it is better to take you through this business from the beginning, and we shall reach the exceptional methods when you have a clear understanding of when it is advisable to make use of these exceptional methods. We will also go carefully into the phenomena of amnesia, or loss of memory on waking, hallucinations, and somnambulism, active and passive.

You have now, I hope, at your fingers' ends the method to be employed in treating the average man. Next month I will give you my special method for inducing hypnosis in nervous women, which I first put in practice in Minneapolis, and which seems to me to possess advantages over any other process in reaching this class of cases.

One word of caution.

Hypnosis follows an impression of approaching sleep made upon the mind. You cannot impress successfully if your manner carries with it an appearance of levity. However gratifying a sense of humor may be to the possessor, a smiling operator is an unsuccessful operator. Your features should be set and stern, yet not so much so as to repel confidence. Glower at your patients, but temperately—temperately.

(To be continued)

MUSIC AND SUGGESTION IN IDIOCY.

By THOS. BASSETT KEYES, M. D., 100 State Street, Chicago.

In the year 1800 we have the first attempt made to educate an idiotic person. Ithard, physician to the deaf and dumb institute, undertook to educate a so-called wild boy who was found in the forests of Avignon in France. The experiment, though carried on for six years, was unsuccessful as to direct results, but it was a stimulus to an advancement in the direction of education, idiots having theretofore been considered as the result of some relation to either God or the devil.

Drs. Bucknill and Tuke, in their work on Physiological Medi-

cine, say that music is the first recorded remedy for the relief of madness. In the asylums in France music is a regular feature in the course of treatment. A few years ago some interesting experiments with music were conducted in one of the New York city lunatic asylums, Randall's Island. Several of the patients it was claimed were greatly benefited. Cases recorded in the literature of psychiatry are not few where the cure by music has bordered on the miraculous.

The true idiot has been defined by Dr. Seguin as an individual who knows nothing and wishes nothing; and he adds that it is one of the characteristics of idiocy that it is constantly represented in an individual by one or more anomalies in the functions of the senses, viz.: deprivation, imperfection, dullness, or exaltation. Ayers describes idiocy as embracing every imaginable shade of mental phenomena between that state in which no ray of intelligence nor instinct is found, and that point in which it is difficult to tell whether the individual is governed by instinct or intelligence. Idiocy, imbecility and dementia are prominent characteristics of idiotic life.

Brockett defines idiocy as the result of an infirmity of the body which prevents, to a greater or less extent, the development of the physical and intellectual powers.

Dr. Ireland of Edinburgh defines idiocy as a mental deficiency, depending upon malnutrition or disease of the nervous centers, occurring either before birth or before evolution of the mental faculties in childhood.

The brain of the idiot does not vibrate, and is not in tune with its surroundings, consequently impressions are not conveyed to the brain either telepathically or objectively. There are often cases defective in sight and hearing; the sense of hearing being imperfect not from disease of the internal ear, but from the waves of sound being unable to excite sufficiently the nerves connected with the auditory apparatus. Analogous is the sense of sight.

Not only the brain but the entire system is sluggish, as is seen by the weakened circulation, which implies a lowered state of the sympathetic system, due either to improper development or to a pathological condition.

Idiocy primarily may be due to a pathological or mechanical cause, so that we should search for it, and when such is found, apply proper surgical treatment. Trephining may and should be done in traumatic idiocy, epileptic idiocy, congenial idiocy, and in microcephalic idiocy. In hydrocephalic idiocy the establishment of drainage from the arachnoid or tapping should be performed; while in simple forms of idiocy, pharyngeal and enlarged tonsils, and conditions often existing about the rectum, as congenital narrowing, and all abnormal conditions about the body, proper surgical attention is necessary.

Let us now suppose that we have corrected the anatomy of every part of the idiot's body; we have a patient whose mental faculties are simply in a state of lowered vibration, of undevelopment. By removing the pathological abnormalities we have simply put the patient in a condition so that his body may be trained or tuned to outside influences, and the education of the idiot and the task of developing to the utmost the abilities which are latent in him, now demand our attention. He is a pupil as well as a patient.

Suggestion, so widely applicable in the treatment of all the diseases to which the human family is heir, is of great importance here, even though the patient be in such a state of mental disorganization as to be unable to comprehend the suggestions.

Mr. Richards, who was engaged in the training of idiots for a number of years, and who has done much to alleviate the miseries of this class, being for a long time principal teacher in the Massachusetts State Asylum for idiots, and later in a private school in Pennsylvania (N. Y. M. J., 1856—the Causes and Treatment of Idiocy), said: "Having often noticed that an experienced nurse would endeavor to arrest the attention of a new-born infant, not by showing it some pretty toy, but by talking to it as if it were an intelligent being, I took this for my guide, and preparing myself for a task, laid upon the floor an hour each day, reading aloud to this imbecile boy as if he understood me perfectly. This practice was pursued for several weeks, until one day, instead of lying on the floor, I sat in a chair. In a few moments I saw by his efforts to move that he had missed me. As soon as I again placed myself

by his side, he stopped fretting and appeared to be pleased. Here, then, I had a fulcrum on which to rest my lever. At the next lesson, instead of reading aloud, I read to myself. He noticed my silence, and slowly putting his hand to my mouth, attempted to open my lips. Upon reading aloud again he expressed his pleasure by a smile. This practice of reading and talking was steadily persevered in for a number of weeks, during which time I was enabled to gain his confidence little by little, and during the four years which followed he more than answered my highest expectations, becoming a marvel to his friends and all those who had previously known him. At the end of that time he could read intelligently, and walk and talk like other children."

The above case was a boy $5\frac{1}{2}$ years old, who neither walked, crept or rolled over when placed on the floor. In whatever position he was laid he remained even for hours together. Mastication with him was out of the question. From this will be seen the value of suggestion, and that it could be increased if scientifically employed.

As a means to hold the attention and to establish a sympathetic correspondence of the body, and to promote the effect of the suggestion, vibration, and more particularly music in which there is melody, as from the violin, I have found of marvelous usefulness. And while suggestion and melody and vibration have such a wonderful effect upon the idiot who is still an idiot, a more wonderful and rapid effect is obtained when they become sufficiently educated to be placed in some degree of hypnosis—"attention." Proper melody holds the attention so that they are more readily brought to this point.

Music and suggestion seem to answer more purposes to better advantage than any other means. Not only the moral and intellectual training may be advanced, but the physical organism, which is usually a defective one, may be strengthened, and its defects alleviated by the effects of the auto-massage produced by the music, and thus the improper amount of co-ordination in muscular efforts is remedied, such as is instanced in the defective voice, the muscles of the lips, tongue, throat and chest, which are generally more or less defective. Where the cerebrum is diseased, it

in part recovers its tone by being brought into healthy exercise, and attracts a greater supply of blood, so that music in the attentive state not only increases the growth of the body, but also particularly of the brain.

The sense of hearing, and that of sight, occupy the positions of pre-eminence among all the other senses in the animal economy. Each lending the other mutual support, they are almost always in direct communication. The ear, and by this word I mean the entire system of hearing, is the medium through which we experience the keenest sensations and liveliest emotions. The stimulation of the nerves of sensation enter consciousness as a determined quality. The bodily impressions become a psychic state; or, in other words, the sensation becomes a feeling.

The effect of music alone upon the lower animals is noticeable. The spider is said to be particularly fond of music, and of whales and porpoises it has been written that they could not resist the effects of some music. The war horse, excited by martial music or the sound of the clarion, grows restive, runs and plunges furiously into the midst of the fray and the thickest of the fight. It is commonly known that dogs are keenly sensitive to the sounds of certain instruments. Music makes some of them utter woeful cries. Gretry observes that these animals howl, particularly when discords are long sustained, but never if the melody is simple, or if the rhythm is appropriate to the chase.

When a bird is first having a lesson from the bird organ, you will observe that at the very first sound he opens his eyes, becomes very attentive, approaches the bars of the cage, and the gentle shaking of his wings shows that he is affected by the sound to which he is listening. If his lesson be prolonged for some time, you will hear him warble some of the notes he has just heard. By many repetitions he will eventually be able to repeat the air that you have played to him.

Music on the normal human mind, in a state of more or less hypnosis, produces variable results. Some music has special action on the intelligence and motor nerves, other music influences the nerves of sensibility and sentiment, while again some music acts all at once on the intelligence and on the sentiment

and on the motor and sensory nerves. Music completely occupies the attention, and reinstates emotions of self-expansion of a finer intensity than those which could be created by any real activity in the modern reflective mind. The laborious sense of attention and restraint is gone, and, in its place there arises a sense of irresistible mental power. The perceptive and discriminative activities that labor in thought are engaged in following the form of musical ideas. The idiot must be taught through his perceptive faculties. This may principally be done by strengthening his attention.

Idiots have a turn for music quite disproportionate to their other mental faculties, and not unfrequently those who cannot speak at all can hum tunes correctly, and it has been mentioned that we can discern the first traces of the musical faculty in those rhythmical movements which are noticed in idiots of the lowest class, such as whistling or emitting uncouth sounds, rocking their bodies, etc. By nature man is a musician, his emotions having created him as such.

In order that the music shall attract and hold his attention, it must be in a key that will correspond with the state of the brain of the patient. Unless a measured cadence begins with a powerful appeal to the brain in a key which accords with that in which the cerebrum is at that moment working, a negative result ensues. Its usefulness depends largely upon the power of the pitch element to fully engage the attention and mental activity.

In the education of the idiotic by music, the first tones should be of pleasure, happiness and affection. The tones of sorrow, grief and remorse are heard later; for sadness and remorse presuppose the development of moral faculties, of affectional emotions, of friendship, fidelity and devotion—in short, a relative civilization. Later, as education advances, religious training and spiritual music should be instituted.

During this time much will have been accomplished by oral suggestion, the music serving to hold the attention; and it is to be assumed that from the commencement of the education and treatment the patient has been placed in as good hygienic condition as possible, that appropriate gymnastic exercises in which the faculties of imitation and attention are made use of, have been

applied to call into activity the wasted muscles. Movements to music will be found useful for the purpose of precision and to correct the want of co-ordinating power. The legs are trained by musical drill, by walking upon or between the steps of a ladder placed on the ground, and by the use of apparatus found in every gymnasium. The power of co-ordination is also strengthened by threading beads, plaiting, by the use of forms such as circles, squares, triangles, and oblongs made of wood and fitted into corresponding depressions, by using boards in which nails are taken out and replaced. Habits are taught by repetition.

In the tubercular and syphilitic, constitutional treatment should be given, while the extract of thyroid gland has been found very valuable in some cases, particularly of cretinism. If contractions of the limbs are present, the result of cerebral disease, "suggestion massage," electricity, etc., should be applied.

Experience has proven conclusively that by this physiological and psychological training, idiots and those feeble in mind can be treated, educated, trained, improved and cured.

MENTAL CONDITIONS A CAUSE OF ANEMIA.

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

The word "anemia" means, literally, bloodlessness, and our best authorities say it may be produced by a variety of causes. It will be the object of this paper, however, to point out how it may be produced by mental states and relieved by treatment which influences the mind.

The great source of man's blood supply is the stomach, for the quantity and quality of the blood in the body depend chiefly upon the food digested and assimilated. Anything, therefore, which prevents the eating of sufficient food or interferes with the digestion of food introduced into the stomach will produce bloodlessness.

The degree of bloodlessness will depend upon the length and degree of interference with the source of nutrition.

It is a well-known fact that such mental conditions as grief, worry, anxiety, love, mental shock, etc., destroy the appetite and prevent or retard digestion. Now, to the same degree in which these mental conditions are prolonged do we find the symptoms of anemia advancing.

Among the early symptoms of anemia we find such conditions as constipation, headaches, palpitation of the heart, exhaustion after the least exertion, lassitude. As the malnutrition progresses it becomes more difficult to cure, because the cerebral centers are interfered with. The force of gravity plays an important part at this time and the lessening of the blood supply begins to be felt in the head. We then have one or more of the special senses affected—generally that of sight and sometimes hearing as well. Nasal catarrh is frequently present, and the lack of blood supply to the brain produces irritability, because the patient thinks only with an effort, and memory and concentration are very poor. Amenorrhoea usually follows in the female, or if menstruation is present, it is usually painful owing to the lack of proper nutrition, and the cerebral centers being interfered with, rapid respiration and irritable heart follow. Digestion becomes very poor, thereby lessening even the little nutrition an anemic patient receives daily. He becomes very pallid and the pallor extends to the gums, tongue, ear and conjunctiva. Vomiting ensues as a result of an anemia of the medulla oblongata. The symptoms of anemia are so characteristic that an error in diagnosis is impossible.

While mental conditions may be only one cause of anemia, still in the treatment of this disease no one agent will be found to equal mental treatment. Of course, one would be very faddish to depend upon suggestion alone for the treatment of every case of anemia regardless of the cause. Many cases have been cured by suggestion alone, and it should be used as an assistant in the cure of every case of anemia. A physician is not properly qualified to treat such a case unless he possesses a knowledge of suggestion.

If the anemic condition of a patient can be traced to a mental condition which is still present, suggestion properly applied will change the line of thought which has been interfering with the nutrition.

Oftentimes a person who has a sorrow or a worry will remain shut up in the house, and his health becomes impaired by deficient air or sunshine. This condition of affairs may also be relieved by a change of thought.

Many a case of anemia which has existed for years and which medicine failed to relieve has been cured by Christian science or some other form of treatment generally known as charlatantry. The reason for the cures becomes very plain if we are able to ascertain that a change of thought has been brought about.

Now suggestion works not only by changing any line of undesirable thought which may be present, but it becomes an active force in stimulating the cerebral centers.

Every organ and every function is under the control of the nervous centers. Every element of the organism has, so to speak, its center of action bordering on the brain. Sensibility, movement, nutrition, secretion, exertion and calorification are governed, or at least influenced, by this central organism, which presides over the complex mechanism of animal physiology. This central organism may interfere efficaciously in order to re-establish the working of the disturbed organs and functions as far as possible. Used to remove undesirable mental conditions and to stimulate the functions, suggestion may be used to implant new, healthy, desirable thoughts—thoughts of hunger, sleep, rest, happiness, etc. A healthy mind usually begets a healthy body.

The symptoms of anemia and nervous prostration are very similar, and the treatment of one is really the treatment of the other. Sixteen cases of nervous prostration and anemia have recently been cured by suggestion at the Chicago School of Psychology without an intervening failure. At the present time we have under treatment a patient who has suffered from anemia nearly all her life, and at the age of 21 years she has not matured, and is no larger than a child of 11 or 12 years. Although a child in stature, she has the mind of a woman. This patient is progressing very rapidly and a special report of the case will be given in a future article.

The cases referred to were treated for malnutrition; but constipation and dyspepsia were present in almost every case and

were relieved. Other symptoms cured were Sciatica, Chronic headache, Dysmenorrhœa, Amenorrhœa, weak eyes, Catarrh, Insomnia, Asthma, Hallucinations, Prolapsus Uteri and tobacco habit.

CRIMINAL SUGGESTION BY MEANS OF HYPNOTISM.

By M. Jules Liegeois, Professor at the University of Nancy, France.

(From the *Revue de l'Hypnotisme*, Jan., 1898.)

In the first century of the Christian era there lived at Oxyrrhincus, one of the secondary cities of Middle Egypt, a magician whose name is unknown to us, but whose life-history we are able to reconstitute at the present day. This person had drawn up for his private use a book of formulæ, a species of ritual, one part of which has been preserved in the Museum of Leyden, and the other in the British Museum. M. Groff has just published a complete analysis of it, of which M. Maspero has lately given a description in the *Journal des Debats*.

In order to compel from the Egyptian deities the services, frequently criminal ones, which were expected from their intervention, the following method of procedure was usually resorted to: "The sorcerer took a lamp which had never been used; he trimmed it with fresh wick and pure oil; he then retired into an isolated and perfectly dark room, where he consecrated and lit the lamp. As soon as it burned with a steady flame, he placed before it a child about ten or twelve years of age"—the assistance of this child could never be dispensed with—"he then instructed him to look steadily at the flame, and recited the prayer which had the virtue of drawing down the gods to him. It was not long before the child saw the outline of a figure forming itself, either at the side of the flame or actually in the flame, and he informed the operator. The latter then recited a fresh prayer and demanded the help of the being which had discovered itself for the benefit of the client for whom he was working."

These methods were well-known among conspirators compassing the destruction of a king of whom they wished to rid them-

selves by melting or piercing an image made in his likeness; among lovers desiring to compel the object of their passion to give a favorable answer to their suit; among heirs in a hurry to get rid of relations, whose demise would leave themselves rich; and among very many more. The aim and object of this essay is to seek an explanation of these criminal suggestions, which were in use 1,800 years ago.

On the 15th of December, 1894, the Science Class of the Royal Academy of Belgium held its annual public meeting at Brussels. M. Delboeuf, professor at the Liege University, delivered on that occasion a lecture on "Hypnosis and Criminal Suggestions," which attracted much attention and aroused equally the public interest and curiosity. The lecture of my honorable friend and learned opponent was entirely devoted to the refutation of the theory which I have for thirteen years upheld on "Criminal Suggestion." His endeavors were directed to prove that the thesis of the school of Nancy rests on no serious foundation; that my experiences prove nothing; that it is never possible to cause a moral and honorable person to commit a crime or a sin by suggestion, and hence, the dangers which I have designated as capable of threatening certain people and society in its entirety are purely imaginary, and there is no need for any anxiety concerning them.

I propose to contend, foot to foot, with the objections which have been brought against my theory. And I should add that no one can feel a deeper grief than myself at there being no longer to confront me that profound scholar, that noble character, that lofty intellect, which was Delboeuf.

Delboeuf attacks the Memoir which I had had the honor of reading ten years before, at a meeting of the Academy of Moral and Political Sciences of the Institute of France, on "Hypnotic Suggestion in Its Relations with Civil and Criminal Laws." He acknowledges the fact, however, that he had at first shared the views which I, before any other lawyer, had developed in 1884. In fact, in 1886 he writes as follows:

"The somnambulist in the hands of the operator who hypnotizes him is an even better subject than the corpse which the

perfect disciple of Ignatius should resemble. He is a slave with no other will than that with which he is inspired; one who, to execute the commands laid upon him, will push precaution, prudence, subtlety, dissimulation, falsehood, to their extreme limits. He will remember what he is willed to remember, he will forget what he is willed to forget. He will bring accusations against an innocent person in a court of law in the most perfect good faith. In theory, at all events, such a power is as dangerous a possession as anything we know of in the whole world."

And how had I myself first formulated the theory of which Delboeuf was, to begin with, an adherent? I had endeavored to show by means of experiences which were, as it has been said, experimental crimes, that everybody when thrown into the state of profound somnambulism becomes an automaton in his hypnotiser's hands, in respect to his moral relations as much as to his physical relations. He sees only what the hypnotiser wills him to see, feels only what he tells him to feel, believes only what he wills him to believe, does only what he tells him to do. This somnambulist automatism constitutes, for those who are susceptible to it, one of the most serious of dangers. They can be made the unconscious authors of crimes or sins which have been suggested to them. In such cases, the actual perpetrator of the deed should be held not responsible, and the conscience of judge or jury must demand his acquittal. The author of the suggestion should alone be sought and punished.

Thus, it is clear that we were at first entirely agreed. How, then, has this agreement come to an end? How is it that my eminent colleague of Liege has arrived at a position of inveterate hostility, which without impairing in the least our personal friendship, separated us widely to the very end of his life? This point we must briefly examine.

Delboeuf, it may be added, showed himself attached to his new beliefs with a warmth proportionate to that with which he had formerly espoused the contrary opinion. He said: "I am in a better position to judge with an unbiased mind * * * inasmuch as my own observations and reflections have caused me to pass, so to speak, from one camp to the other. The thesis of

Nancy has found in me, first one of its adepts, now one of its opponents." And what school was it to whose flag he rallied? The School of the Salpetriere, against which he had at first fought. But to it he rallied only so far as criminal suggestion is concerned, remaining an adherent of the School of Nancy on numerous other points. It is well known, of course, that the School of Paris has always been opposed to the teaching of Nancy. Charcot and his pupils (always excepting M.M. Binet and Fere) denied the possibility of causing crimes to be committed by hypnotic suggestion. On these lines Dr. Gilles de la Tourette published a work in 1887 with a preface written by M. Brouardel. In it the author lays down this proposition: "Hypnotism can render great services; it can be the cause or the pretext of great dangers, but it is not in suggestion that these latter have their place." Ten pages previous to this, however, he writes: "Hypnotic suggestion is certainly a dangerous weapon." Meanwhile, on his side, M. Brouardel, in his course of instruction in medical jurisprudence at the University of Paris, lays it down that "somniaambulists carry out only suggestions which are agreeable or indifferent to themselves, which are made to them by an individual agreeable to themselves."

Let us see what we are to think of these propositions.

(To be continued.)

SUGGESTION DURING NATURAL SLEEP.

By Albert H. Burr, M. D., 100 State Street, Chicago.

The efficiency of suggestion during induced sleep or hypnosis is an established fact. If, then, as Liebeault, the father of modern suggestive therapeutics, has often declared, "induced sleep cannot be differentiated from natural sleep," it is quite fair to assume that impressions which can so readily be made in the one case are susceptible of being duplicated in the other, else we have in the converse a differential and Liebeault's dictum is refuted.

Exactly the same phenomena are observed during the ap-

proach of sleep in either case. The loss of consciousness in varying degree; the suspension of the objective senses more or less complete; the inhibition of the will, reason and critical faculties are alike in both.

Our dreams, which impress themselves upon our conscious memory, are induced either by suggestion through influences affecting the sensory or sympathetic nervous systems, and hence objective or purely physical or through impressions made on the waking mind by the experiences of the day, and hence subjective or purely psychic. Uncomfortable dreams from which we wake in a fright (as from a nightmare) are always due to the discomforts of a headache, an overloaded stomach, intestinal or vesicle distress, a cramped position of body or limb or the memory of some unpleasant mental excitement.

Thus, too, pleasure as well as pain, physical or mental well-being as well as distress, are reflected in our dream life as the result of suggestion. New hopes, ambitions and enterprises have been instituted by impressions made through dreams. We know of instances in which the subsequent life of an individual has been changed as the result of a vivid dream. We have often heard a man of our acquaintance relate how he was turned from a wayward life by the impressions of a dream. We know a man addicted to the morphine habit who was cured in a single night by a dream in which the apparition of his dead mother standing by his bedside pleaded with him to abandon the habit, and showed him the evil results upon himself and family so vividly that his mental anguish and remorse of conscience awakened him. Arising from his bed at 3 o'clock in the morning he took his hypodermic syringe and bottle of morphine, and, crushing both, threw them away, and from that moment has not used, or had the slightest desire to use, the drug again. Careful inquiry as to the probable causes of a dream with so remarkable a result elicited the confession of a late social function and supper the night before. If all late suppers could be followed by desirable reformatory sequences then lobster salads and deviled shrimps might pose as angel food or missionary diet, and a specially selected menu on a midnight bill of fare might depopulate our penal institutions.

It must not be inferred that we subscribe to dream books or pay any heed to their superstitious interpretations, but dreams have a rational cause, and do make psychic impressions which react suggestively for good or evil on the mental, moral and physical sides of life.

If during induced sleep or hypnosis the imaginative faculty of the mind can be so strongly impressed as to ablate pain impressions, regulate disturbed functions and overcome distressing habits, facts which have been demonstrated in thousands of instances by careful observers, is it not fair to assume by analogy that similar results can be obtained by a suggestive control of the dream faculty or imagination of normal sleep? All who have had experience in suggestive therapeutics know how the patient, waking from the induced sleep, often recalls the impressions made by the operator as those of a seeming dream.

The possible advantages suggestions may have in induced sleep over natural sleep is the known relation of the subject to the operator and the previous understanding of both as to the object to be obtained, and hence the expectancy and increased susceptibility to the impressions resulting therefrom. This, however, may be overcome in a great measure by instructing the patient beforehand that after he has fallen into natural sleep the operator will come to him, and that he will remain asleep while he makes the suggestions which will be remembered and be effective in the cure of his ailment.

This opens up a large field for useful experiment, especially for the correction of bad habits, mental, moral or physical, among children, a field where suggestive measures may be safely used by parents, teachers, governesses and nurses, as no training is required for the induction of hypnotic states, and which does not involve ignorant and meddlesome efforts to cure diseases whose treatment should be left to the skill of the medical profession. To the editor of this journal is due the credit, so far as we know, of having first directed attention to the possibilities for good by suggestions given during natural sleep, and its demonstration by actual proofs. It is to be hoped the results will be far-reaching in their benefits.

THE TOBACCO HABIT.

By the Editor.

So many inquiries and replies have reached me anent the editorial in our September number dealing with the cigarette habit that I deem it advisable to add a word further on that subject. Correspondents are of the opinion that the tobacco habit was treated with too little consideration, and they ask for details in the management of obdurate cases. It gives me great pleasure to supply these details, and I can assure my readers that, however fantastic my particular method may seem on paper, it will effect a cure if faithfully carried out.

In the first place, be sure that your patient really desires to break off the habit of using tobacco.

In the second place, remember that your patient will react according to the impression your manner makes upon his mind. If you speak lightly of your method of treating him, he will hold that method in small esteem. Therefore, speak impressively, and if he smile at your *modus operandi* frown him into a decent humility.

Suggestion alone is not sufficient to hold the average tobacco-user, and you will therefore add a material medicine in the shape of—peanuts!

Yes, my friends, ludicrous as the idea seems, there lies in the vulgar peanut a charm to sap the power of my Lady Nicotine, and free the fettered slave.

In all drug habits there are two conditions to combat—physical and mental, or physiological and psychological. I use peanuts to offset the physical craving, and suggestion to calm the mind.

What is the condition of the user of tobacco if the weed is withdrawn? It is important to understand this, because there is but a slight variation in one dozen cases from the average.

The condition is one of mental unrest, some physical sensa-

tions, and nervousness. The withdrawal of tobacco acts as a withdrawal of a powerful nerve tonic, because this weed used first as a nerve-sedative, becomes by force of usage a nerve-stimulant. Let us take the mental condition first under consideration. I do not try to put a tobacco-user to sleep, because it is an unnecessary performance, but give him positive suggestions while he is sitting opposite me, to the following effect:

1. That it will be easy to break him of the habit.

2. That he will not suffer, despite the fact that he has tried to break off previously, but has failed on account of the discomfort ensuing.

3. That he is not a hero, or a being to be pitied, or sympathized with, because he will not be called upon to display any heroic qualities of endurance.

4. That if he follows directions he will not suffer from nervousness, or "sinkings" at the pit of the stomach.

5. That he will begin at once to gain in weight; that his memory will be sharper and more tenacious; and that his digestive organs will regain tone; that his nerves will be as steel; his muscles as iron; and his complexion will lose the muddy hue which mars its comeliness.

6. That the habit is uncleanly, in fact, degrading, and that its gratification entails a gross waste of money. What right has he to literally burn his income when his wife is compelled to wear a gown that is out of date? (In the event of the operator being himself addicted to the habit of smoking it is wiser to omit No. 6.)

Thus, then, do I prepare the patient's mind for the lightness of the task before him, laying special stress upon the fact that he will at no time consider himself an object of compassion or self-pity; for if he believe himself to be performing a deed of no small heroism he will suffer agonies; whereas, if his abnegation is ignored, and taken as a matter of course, he will react accordingly.

Bear in mind that men are but grown-up children, and more pliant than women; but, fortunately, you have not to do with women in the cure of the tobacco habit.

Now as to the physical symptoms. They will be but slight if

the above preparation of the mind is properly done, and will show themselves in occasional pains about the region of the heart, sinking at the pit of the stomach, a lassitude, weak and accelerated pulse, and muscular twitchings. Nervousness, jumping at a sudden noise, and irritability of temper, will be in evidence, but will be greatly modified by suggestion.

Prescribe peanuts, to be eaten slowly, constantly and continually. He must be occupied; busy him, therefore, with peanuts. He would, if left alone, think tobacco; he must, on the contrary, think peanuts. Has he a loathing for peanuts? All the better. He will learn to love them for their nutritious qualities and intrinsic flavor. Does his stomach rebel on the second or third day? Has he biliousness or colic? It is still well, because no man when bilious desires tobacco.

Observe that you are supplying him with material for his digestive organs to work upon, and that his jaws are not idle. There is no vacuum, and there will be, under this regimen, no sinking at the pit of the stomach. A feeling of fullness, perhaps; a plethoric condition; a sense of satiety; but this is exactly what we desire to bring about. Keep the system busy and at work; keep the mind at rest.

Ah, my friends, how true it is that the mouse may gnaw the ropes that bind the lion! Even the plebeian peanut may be the means of restoring harmony to an afflicted household. I have known this humble agent, taken according to directions, stretch strong men upon beds of sickness from which they rose in the course of a day or two clean of heart and purged of the craving for tobacco. I have known of others whose stomachs were not upset, and who went their way rejoicing, and waxed fat speedily.

I have never known of a failure if the above directions were carried out, and repeat the assertion made in these pages last month to wit:

"The tobacco habit is not worthy to be classed as a drug habit."

THE PHENOMENA OF SPIRITUALISM.

By H. L. True, M. D., *McConnelsville, O.*

No. II.

It has been claimed that "spirit" messages are controlled or governed by the minds of the audience—that they originate in the subjective mind of some individual present—or that they are produced by agreement of all the subjective minds of those present, some particular one (the medium) acting as spokesman for the rest in a manner similar to the way the sentiments of a public assembly are expressed in a series of resolutions drawn up by the secretary.

Now if it is true that "spirit" messages originate in the subjective minds of the audiences, they should be governed by the same laws that govern the subjective mind on other occasions. They should be governed by suggestion. Are they so governed? I do not know what has been the experience of other investigators, but I am convinced that suggestion will not govern our messages. To illustrate this point, I will cite one or two instances.

At one of our meetings, when one esteemed lady member, whom I shall call Louisa, was absent, the "spirit" which appeared rapped off the name "David." "Please give your surname;" but "David" was spelled again. We tried this twenty consecutive times, and got "David" every time. When asked for his name he would spell nothing but "David." We tried calling the alphabet, leaving out the letters of David. Then he would not answer at all. We suggested the name of every deceased David that any of us had ever known, but he would have none of them. He would not give his surname. The question was asked: "With whom do you desire to communicate?" He spelled "Louisa." "Well, she is not here. Will you not tell it to us and we will tell her?" Answer: "No." "Will you not give us some other message?" "No." "You refuse to communicate unless Louisa is present?" "Yes." "What did you come here for?" Answer "Louisa." "Will you be with us at our next meeting if Louisa is present?" Answer: "Yes."

When Louisa was informed of this singular occurrence her first words were, "I know who it was. David was one of the best friends I ever had. I wish I had been there." She refused to give his surname, but said she could tell whether it was her David or not, if he came again. At the next meeting she was present and David was the first "Spirit" to report, spelling out his name, likewise refusing to give his surname to the company, but offering to give it to Louisa if she would run the alphabet mentally. This she did, and from the responses reported that it was her David. He then spelled aloud the place where he died and also a pretty little message for Louisa, which she claimed she could recognize as characteristic of her David. She has never told us his surname, nor has he ever appeared at our circle again, with but one exception, and that was another time when Louisa was absent. He gave his first name and hers and again refused to communicate unless she was present.

Now the question is, How did we get the name David? Did we make it up subjectively, and it so happened to be the same name as that of Louisa's friend, or did we get it from Louisa's mind by telepathy, or did a spirit communicate it to us? If it originated in our subjective minds, why could we not make this David respond when we suggested the surnames of other Davids? This proves that we cannot with our minds control the messages, for we were all very anxious to get the surname of David, but failed most signally. (We had the opinion that David was an old beau of hers, and on that account we were anxious to get his name.)

I have noticed another peculiarity about these messages which seems to show that they are beyond our control and are not governed by suggestion. We ask the purported spirit to do something for us, as, for instance, to bring some spirit with whom we desire to communicate. He will not positively promise, nor can we by coaxing get him to promise, but if we put the question this way, Will you try? he will answer very readily in the affirmative. If we ask them to continue a communication while the audience sits back from the table, no one touching it, they will not promise. "Will you try?" Here they do not hesitate, but answer "Yes."

If we ask impertinent questions they will not answer. If we ask why, they will tell us the question is not proper or that the answer might offend or wound some one's feelings. I cannot illustrate this character of messages better than by giving a message we received relating to the Jackson and Walling case.

Question: "Can you tell us anything about Jackson and Walling?" "Yes; they have come through the greatest tribulation, but their tears are all wiped from their eyes. They are in a higher state than Pearl Bryan, because they are more loving spirits." "How about Pearl Bryan?" "She is not quite happy on account of the judgment of Jackson and Walling. She cannot rest so long as they are judged unjustly." "Where was she during the two days she was absent or not accounted for in the trial?" "At a doctor's house in Cincinnati." "Please give the doctor's name?" No response. "Why will you not answer that question?" "Pearl Bryan would not give her consent. It would make her sufferings greater." "Was Pearl Bryan murdered?" "No. Her death was purely accidental, caused by an overdose of morphine given by mouth." "Who made the mistake?" No response. "Tell us all the particulars of her death?" No response. "Why will you not tell us this?" "Because it would make other hearts bleed if we did." "If her death was purely accidental why did not Jackson and Walling say this in the start, and tell what they knew about it?" "Integrity kept them from so doing. They had made a solemn promise never to reveal the particulars of her death." "To whom did they make such promise?" No response. "Why will you not answer this question?" "Because it is not proper. We are not allowed to communicate matters that will make trouble." "Where is Pearl Bryan's head?" No response. "Is that question also improper?" "Yes." "Then I understand you to say that Jackson and Walling were innocent of the crime of murder?" "Yes." "What connection had they with the case?" "What they did for Pearl Bryan was through sympathy with her in her trouble." "When will the world come to believe them innocent?" "The world will never believe them innocent."

The above illustrates two things: First, that our minds do not control the matter received, for I am certain there was not

one present but who believed implicitly in the guilt of Jackson and Walling, previous to the reception of this message. I fear I cannot say as much for them since that time. Secondly, it shows that we can lead the conversation with our questions until we come to the point we really want to know about and then it stops. No system of cross questioning will cause it to break over. Why would our subjective minds stop here? If they lie to us when they say they are some deceased persons (spirits), why should they hesitate to lie when asked impertinent questions? If our subjective minds do not know the answers to these questions, why would they not give our preconceived opinions?

Then, again, if our subjective minds produce the raps, why the individual characteristics of each purported "spirit?" For instance, we have one who always gives the table a sudden lurch or jerk previous to rapping. When we are running the alphabet and come near the letter desired by the "spirit," the table will jerk as a signal to go slow; then when the letter is reached three raps will be given. This one has been with us frequently. We have noticed the same peculiarity in its method of communicating, whether we have our hands on the table or sit at a distance. None of the others have this peculiarity.

Another instance which seems to prove that these messages are not controlled by our subjective minds. Once we were receiving by raps a lengthy message. The audience, becoming tired, desired to cut it short. Coming to a place where the sense was apparently complete, some one asked a question, to which we all expected an answer. Something was spelled out that was unintelligible to us. We were puzzled. The spirit was asked for an explanation. The answer came: "Attach it to the previous sentence." None of us had previously noticed that it was a continuation of the other message. In connection with that, it became perfectly intelligible.

This example shows that "spirits" refuse to be diverted from what they desire to say. Why would our subjective minds act in this way?

In another article I will present some messages in which we were told things we think we did not previously know.

(To be continued.)

SUGGESTIVE THERAPEUTICS.

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THE PSYCHOLOGICAL NECESSITY FOR REST.

"Recent studies of the nerve-cells found in the brain and spinal cord show," says "Good Health," "that there is an actual physiological, or we might perhaps more properly say an anatomical, necessity for rest. Nerve-cells, when in a state of health, contain a large number of granules, and are full and plump in appearance; but when the muscles are in a state of fatigue these cells appear pale and shrunken; and in the laboratory they do not stain as darkly as healthy cells, for the reason that the minute granules and rods which are found in their interior when they contain the normal amount of energy are diminished in number. The evidence seems to be conclusive that these rods and granules are the means by which Nature stores up energy in the cell; and as the cell is exhausted by the work, these are gradually consumed, and thus the store of energy diminishes. Prof. C. F. Hodges, of Clark University, with other physiologists, has conducted numerous experiments relating to the subject which are full of interest. One of the results reached has been the observation that after a severe effort a rest of twelve hours is required to enable the cell to return to its normal condition; that often even twenty-four

hours is scarcely sufficient for this purpose. It thus appears that there is a physiological basis for a periodical rest day, in which the worn out cells may be able to recover their store of energy. Some years ago an eminent French professor arrived at a similar conclusion by a study of the oxygen-storing functions of the body. He found that the amount of oxygen stored in the body is lessened by work, and that for a laboring man more than the amount of rest obtained by the daily allowance of eight hours' sleep is required for restoration of the normal and necessary amount of oxygen."

FOLLOW.

These quaint and dainty verses bring back the "As I Laye A-thynkyng" of Rev. Barham, but contain a more energetic and practical lesson:

But I laye a-wakyng, and loe! ye dawne was breakyng,
 And rarelye pyped a larke for ye promyse of ye daye:
 "Uppe and sette yr lance in reste!
 Uppe and followe on ye queste!
 Leave ye issue to bee guessed
 At ye endyng of ye waye."

As I laye a-wakyng, 'twas soe she seemed to say—
 "Whatte and if it alle bee feynyng?
 There be better thynges than gaynyng,
 Better pryzes than attaynyng."
 And 'twas truthe she seemed to saye.
 Whyles the dawne was breakyng, I rode upon my waye.

—Q.

A MATTER OF BUSINESS.

Inquiries with regard to the treatment of the morphine, cocaine, and opium habits under Dr. F. S. Waterbury, advertised in this journal, have been very numerous, and I desire to impress again upon your minds the important fact that here in Chicago there is established a painless and speedy cure for drug habits

of all kinds. Some inquirers have been of the opinion that Dr. Waterbury's treatment is some form of suggestion or faith cure. It is because his treatment has nothing whatever to do with psychic methods that I am endeavoring to send patients to Dr. Waterbury. I want you to understand clearly that if suggestion or hypnotic suggestion would cure the morphine habit I should prefer to take these cases for treatment myself. But I have found that suggestion will not hold them; is not strong enough to break the craving. It will cure the psychic element in the habit, but there is a physical degeneration which suggestion is not powerful enough to reach, but which Dr. Waterbury can reach.

I do not know what combination of drugs he uses in his cure. I only know that he can and does cure in forty-eight hours, and upon the strength of this knowledge I lay before you a simple business proposition:

Send to me, in confidence, the names and addresses of any victims of drug habits whom you know or may hear of. We will send to each from this office a reprint of the case of Mr. James McD——, published in the September number. If the person receiving this takes treatment from Dr. Waterbury he will live to thank the person who first called his attention to this treatment. He will also pay Dr. Waterbury certain hard coin of the realm for his cure, and Dr. Waterbury, according to our agreement, will pay to me 25 per cent. of this fee. I will halve this commission with the person who sent in the name or names. This is a very simple business proposition. I want you to weigh it carefully, and act upon it. Dr. Waterbury has a certain cure, but it must be widely known. I have a journal which can advertise it from coast to coast. You, my readers, can pick up the work, each in his district, and by pushing your inquiries among druggists and others in your vicinity, can get together a good list of names of drug-habitues. I see no reason for any false sentiment here. If you do this work you are entitled to a payment for your time expended, and the laborer is worthy of his hire.

SAMPLE COPIES.

If you who read this are not a subscriber to this journal, this copy has been sent you as a sample. Look it over carefully; read our offer among the advertising pages to subscribers, and send us a dollar for this journal for one year.

DERMATOLOGY.

Mrs. Alsbau announces that her classes for the instruction of lady students in dermatological work will open till further notice on the first and fifteenth day of each month. See advt. for further particulars.

SPIRITUALISM.

The true scientist keeps an open mind. He is not intolerant, or bigoted. If a truth is brought home to him he accepts it, and whatever his previous opinion on the subject may have been, the truth shapes, alters, or confirms that opinion.

Your attention is specially directed to Dr. True's articles upon the "messages" he and his friends are receiving, and his careful method of investigation has so impressed me that I should like to be present at one of his seances. I wish he would inquire of "the intelligence" whether my presence would be regarded with favor or otherwise.

BOOK REVIEWS.

It is by no means a pleasant task to review disparagingly the work of another, but the author of "The Lost Atlantis" (Brooks Publishing Company, Cleveland, Ohio, 99 pp., cloth, price not quoted) is responsible for an unnecessary addition to my daily suffering. In the preface the work is presented as "an effort to

fully describe in rhythm one of the most eventful epochs of the world's history," and, in epic form, to the extent of a dozen or more cantos, sets forth in execrable couplets the story of the alleged deluge which overtook and overwhelmed the island and its inhabitants. A sample of these verses, perhaps the best in the book, is given below, forming the opening stanzas of Canto I.:

"In the cloud-encircled ages,
Ere the time that modern sages
Had the people securely bound
With a churchanity profound,
Assuming that credulous man
Would accept their ingenious plan."

And so forth. It passes the bounds of belief that the author should have found no friend or acquaintance to prevent the publication of this epic. Surely, it is the office of a friend to smite without sparing, and to speak blunt truths. It should have been the task of a true friend to point out to the author of "The Lost Atlantis" that his epic was as defective in rhythm as in grammar and sense.

If these remarks offend our poet he must remember that I have been compelled in honor to read his book, and I am gloomily conscious of the fact that he has still the best of the bargain.

"Captains Courageous," by Rudyard Kipling, is one of those curiously commonplace and tedious jumbles which men of genius are occasionally guilty of. To those, however, who are interested in the salting of fish, and who seek light upon the methods employed at sea in the cleaning and packing of the cod, this opinion will be unacceptable.

"Hypnotism Explained," by Rev. L. Schlathoelter (published by author, Moberly, Mo.; cloth, \$1) is a small, pleasantly written treatise upon the subject of Hypnotism. It is not worth a dollar. Fifty cents, postpaid, would be ample.

"Nature Versus Drugs" (postpaid, \$5), by August F. Reinhold, Ph. D., M. D., is indeed a valuable book, containing over

500 pages of well-illustrated reading matter. The keynote is found in the remark on frontispiece over signature of the author, to wit: "Nature should ever be our sole authority." The book is a strong protest against the modern system of medicine and is an equally strong champion of a vegetarian diet. "Pears, peaches, plums and apples," says Dr. Reinhold, "are our pills, and pure water is our only liniment." I should have liked the book better if it had devoted less space to the blunders of material medication, and had given in more detail Dr. Reinhold's water treatment. But as it stands it is a valuable compilation.

"Double Consciousness," by Alfred Binet, is a scholarly treatise upon experimental psychology, enlivened by many interesting and conclusive experiments. (Paper, 15 cents.)

(1) "Diseases of the Will," (2) "Diseases of Personality," (3) "Psychology of Attention," by M. Ribot, are three classics by the Professor of Comparative and Experimental Psychology in the College de France. The books are so well known that comment is unnecessary, and our readers should make a point of adding these works to their libraries. (Cloth, 75 cents each.)

DISTANT TREATMENTS.

Chicago, Sept. 12, 1898.

Editor of Suggestive Therapeutics—Dear Sir: In addition to your "aggressive flank movement, which I heartily indorse, against Dr. Pitzer's untenable theory concerning "Healing at a Distance" in your September number, there is also a chronological phase of the subject, presenting certain difficulties which the good doctor entirely overlooked in the simplicity of his own mind or the fancied simplicity of those whom he imagined would take him seriously. The trap into which he has unwittingly fallen or into which he would lead others is best exposed by the process in logic known as *reductio ad absurdum*.

If there is any possible chance for success in the doctor's method of healing at a distance one essential requisite is paramount, viz., a simultaneous passive state in which both the doctor and his patient hold their minds concentrated for a definite time in the "persistent effort," for the relief and cure of the particular ailment. The distant patient having written a description of his complaint, the doctor having replied with specific instructions, goes on to illustrate: "Let us suppose our patient to be a thousand miles distant from me." Which way, doctor, east or west? A simultaneous "soul communion" at such distance involves a question of careful geographical reckoning, otherwise you may project your telepathic seance upon a patient one thousand miles due east of you after he has risen from his fancied communion with you, and for three-quarters of an hour has distracted his mind with the common affairs of life. On the other hand, if your patient is a thousand miles due west of you, when he lies down to claim your telepathic ministrations, you will already have dismissed his case from your mind forty-five minutes ago, and your mind is full of the woes of some one else.

Dr. Pitzer's rationale of healing at a distance is devoid of logic or scientific proofs, and is calculated to bring into disrepute the whole subject of suggestive therapeutics with thinking people through his assumptions and extravagant claims. He is not satisfied that he has established his case, for, after all, he affirms, "The strongest argument that I can possibly present in support of distant treatment is its marvelous success, and no matter what anybody may think or say about it, or what opinions he may entertain, there is no gainsaying the reality of cures that are made at a distance." Can the doctor not see that he is assuming the very thing to be proven, and that he begs the whole question? That a patient may be cured who lives at a distance by a suggestion which has been written out for him, and has preoccupied his mind and impressed the subconscious faculties of his mind, by a certain ceremony or programme he is requested faithfully to follow, is possible. But that Dr. Pitzer, by going through the same formula at the same time (?) a thousand miles away, is able to project his soul so that the patient "sensibly feels my very pres-

ence," and in this manner becomes a potent factor in the cure of his patient, is not to be credited, not even on his own stout assertions. Nothing, however, "succeeds like success," and the doctor claims "marvelous success." The claim certainly is marvelous, and we congratulate the doctor. Truly yours,

Albert H. Burr, M. D.

THE EASY HYPNOTIZER.

Reports favorable and unfavorable reach me regarding the employment of this little instrument. My friends, it is simply a piece of metal with a bright polish, designed to hold the attention of the patient. From a pecuniary point of view, I should prefer that subscribers chose either "Hypnotism Up to Date" or "A Study in Hypnotism" for a premium, as each of these books costs us but half the price of the "Easy Hypnotizer."

HABITUAL CONSTIPATION.

Dr. Albert H. Burr's article, published in last month's number, under the above heading, is worthy of your close attention. It constitutes the first thorough and scientific explanation of the physiological action resulting from the psychological method of treatment of this complaint which has been given to the world. Dr. Burr's articles are marked by a certain grace of style which distinguishes the scholar, and it pleases me to bear tribute to the fact that he prefers to push the merits of suggestive therapeutics in his writings rather than his own advantage. Despite the care of a large general practice, however, he finds time to conduct an excellent school of suggestive therapeutics for physicians, dentists

and trained nurses. With him is associated Dr. E. Perry Rice, Professor of Laryngology and Rhinology in the Jenner Medical College, Chicago.

We have had many excellent articles in this journal, but nothing has given more general satisfaction than this piece of work of Dr. Burr's, entitled "Habitual Constipation and Its Cure by Suggestive Therapeutics." Preserve your September number.

ARISE SVENGALI!

Editor Suggestive Therapeutics—Dear Sir: We read in Du Maurier's masterpiece, the immortal "Trilby," of this poor girl as she lay upon her deathbed surrounded by the friends of her former happy days, with no thoughts of the "human spider," who had torn her by his wonderful deadly power from the ones she loved, yet who had bestowed upon her the voice of a nightingale, and had placed upon her head a crown of beauty and in her hand the sceptre of fame.

But she now lay dying, oblivious of this strange and wonderful career. The voice that had once sent thrills of rapture and delight through thousands, inspiring their souls with themes of glory and passionate love, had long since died, leaving a golden harp with unstrung strings. She is simply the same old Trilby of the Latin quarter, whose merry laughter would so often bring joy and gladness to the hearts of the three artists who toiled daily in the old studio, so dear to them all.

We read of her as in her dying moments, her hand falls upon the portrait of her dead master, Svengali. Her eyes at once meet those in the portrait and sparkle with a gleam of half frenzy and half delight. Her cheeks are once more glowing as fire. Her tinted lips are seen to separate, as a wondrous voice of song fills the air with sublime intensity; suddenly the voice dies, as its echo bounds from soul to soul. Her eyes become fixed. The fires in her cheeks die away. Her ruby lips change to a purple

hue. As she cries with a loud voice, "Svengali! Svengali! Svengali!" her spirit passes to the "sweet beyond."

This picture merely performs the function of an introduction to an interesting experiment that was executed a few weeks ago by my brother and myself. We both have devoted a great deal of our spare time to the study of hypnotism and suggestive therapeutics. Both possess the power of this useful science, and very often exert such power upon each other with little difficulty. By aid of a few suggestions, I readily place him in a hypnotic state, and vice versa.

One rainy afternoon, while in the parlor, seated at the piano, drumming some little melody, my eyes fell on a large crayon portrait of my brother, resting on an easel near by. I looked at it listlessly a few moments, when an idea struck me. I left the piano stool and took a chair. "Why not?" I said to myself. "My brother is capable of hypnotizing me, and why can he not do so by means of this portrait acting as a medium?" I left the room and went into the study, finding him busy reading. I presented the idea to him, and he appeared greatly taken with it. "Well," says he, "it certainly seems plausible, and at least it will do no harm to try the experiment." So, after talking the matter over, we set about our plans. The day was simply built for our purpose. The gentle rain falling upon the leaves outside the door was in perfect harmony with our undertaking. I went into the parlor and closed the door, leaving my brother in the study. I arranged the sofa to suit my comfort, and drew the easel and portrait up so as to stand about three feet from my face. The portrait was clear-cut and life-like, the large black eyes of which would follow one all over the room. Everything was in readiness. We had agreed that when the large clock in the hall struck two, the operations were to begin. It was now five minutes to two, so I took advantage of the remaining time to allow my nerves to settle and become calm. My brother was simply to remain in the adjoining room, and at the appointed time would make the usual suggestions that induce sleep, only imagining that he himself was in the place of the portrait.

The clock struck two. I allowed myself to relax, and thought

of sleep. My eyes were fixed intently upon those in the portrait. I felt the strange spell coming over me which I at once recognized. The eyes before me were growing red and heavy. I imagined I saw its lips move as they whispered softly, "Your eyes are closing; you are going to sleep; your eyes are closed; you cannot open them; you are sound asleep, asleep." * * *

This is all I remember. When I came to myself my brother was sitting by me, with an expression of intense pleasure on his countenance, at the grand success of the experiment. It was three o'clock. Not the slightest trace of a dream had disturbed me during the interval. I got up and felt greatly refreshed, and we shook hands, congratulating each other. He said that he came into the parlor exactly five minutes past two, and had found me "fixed."

This experiment has opened to us a new line of thought, one which will doubtless prove itself beneficial as well as interesting to the readers of Suggestive Therapeutics.

W. M. Keady, Ph. C.

Greensboro, Ala.

I print this communication with a heavy heart, having fondly supposed that the Journal of Suggestive Therapeutics was doing good work in clearing up the mystery surrounding the subject of Hypnotism. It is evident, however, that our teachings have failed to impress the writer of the above article, and he will pardon me if I try once more to set this matter of hypnotic influence plainly before our readers. Please remember that we are living in the nineteenth century, not the middle ages; that we are dealing with facts, not fiction; that "Trilby" was written by a gentleman of sensitive, artistic, dreamy, speculative nature; that the success of the book was due to its sentimentalism which the author interwove with clever character-sketching, and that the facts of hypnotism troubled him as little as they troubled his readers.

It is perfectly true that there are many people in the world who will believe that an unwashed Hebrew with a ghastly eye has the power attributed by Du Maurier to his Svengali. This foolish belief is constantly fostered and petted by ignorant writers of fiction, and much harm results from it.

To illustrate: About three weeks ago a bright, well-educated woman, exceptionally intelligent, came to me for treatment for nervousness and insomnia. She had just shaved an attack of nervous prostration, and was miserably low-spirited. She told me that she woke in the night frequently with a feeling of fear and oppression at her heart; she felt that a man, whose name she would not give me, was "working" upon her mind. She felt his evil influence; she avoided him in the daytime, but the dread was ever with her that he had a power, an unusual power, over her, and that she could not escape it. She had struggled with herself, to no purpose. She was pursued, and tormented, and driven nearly distracted, and she came for help. So I proceeded to break this appalling influence, and in five minutes she was free. How was it done? Merely by insisting that this fear was born in herself, created by herself, encouraged by herself. That no man living could project his thought against her. That if he told her that he would work upon her against her will, and that eventually she must give herself to him, he was working upon her imagination and assuming a power he did not possess. He was either a liar or a very ignorant man. I told her that the idea of his power over her would seem as grotesque and absurd to her henceforth as it seemed to me. That if she woke in the night she would not fear this creation of her imagination, but would turn over like a sensible woman and go to sleep again. Did I break any spell here cast by an amateur Svengali? Hardly. I showed her the truth, and she realized that she had been worrying herself to death over nothing. That woman is now no more affected by the thought of her persecutor than I am.

I blame this fool-book "Trilby," and others of the same class, for much mischief wrought in this way.

There is no power in another. The power is in yourself. My correspondent put himself to sleep, and he could just as readily have put himself to sleep by looking at a brass button as by looking at his brother's portrait.

The weak point in all these so-called mental sciences, Christian science, mesmerism, metaphysics, mental and divine healing, and theosophy, is that an absurd degree of power is ascribed to

the adverse thought of another. Stuff! The power is in yourself. Don't worry about warding off adverse influences, evil thought projecting, etc. These things are not true. The power is in yourself. As you choose to believe, it will happen to you. Get down to common sense, and instead of treating yourself energetically to ward off adverse thought, just bear in mind that you are immune from anything of the kind. Keep your imagination in bounds.

THE INHERENT POWER.

Minneapolis, July 3.

Editor Journal of Suggestive Therapeutics:

Dear Sir—It would be quite remarkable if you should remember all the names of your former patients, so I will identify myself by saying that I am the woman who once argued with you concerning the "Immanent God." Responding to your suggestion in the June number that the readers of the Journal try Mark Twain's methods of telepathy, I made the three experiments. The first was a perfect success, the others a total failure. On Sunday, the 19th of June, I sat down in the morning and wrote to my oldest sister, telling her that as she had not written to me for four months she would feel strongly impelled to write me on that day and to mail it so that I should receive it on Wednesday. She wrote me a letter that very day, which I received on Wednesday. I see no agency at work in so-called telepathy, other than our old standby—suggestion. Everyone knows (who has tried it) that written auto-suggestions are far more potent than verbal ones. In writing, we bring to bear more mental concentration. Our thoughts are kept from wandering; also we take a mental photograph of each word, which tends to impress the subjective mind more deeply. If our "inherent power" can do nothing for us, but to slightly ameliorate some physical ill (after weeks of laborious suggestion), it does not invite my confidence. If it can have no influence over our environ-

ments or our relations to the outside world, I do not care to cultivate it, because a large per cent. of our bodily ills is due to maladjustment to our environments.

If my subjective mind, in obedience to my suggestion, can set in motion forces that will eliminate all pain and disease from my body, it can set the same forces in action to control all the events in my life, even to bringing me a letter from the ends of the earth. If it can do the one it can do the other (in my opinion).

Mrs. D. A. Daniels.

There is a difference between impressing one's own mind by an auto-suggestion, and impressing the mind of another by a transference of thought. I believe firmly that my correspondent's inherent power can, if she will seriously make use of it, eliminate much, perhaps all, of her bodily discomfort, quell pain, and ameliorate adverse conditions. But there is no hint in this assumption of the power which the writer desires to possess. I do not believe that this inherent power affects the environment itself, or the circumstances themselves, unless bodily symptoms are included as circumstances. But the exercise of this inherent power does certainly change our attitude of mind with regard to this environment, or these circumstances, and the result, so far as we are concerned, is almost the same as though the circumstances themselves were altered. For illustration, a great grief is overpowering in its effects at first. After a time the grief, fortunately, diminishes. Memory is blunted. The sufferer is identically the same person before and after, but the point of view with regard to the circumstance, the grief, is changed by time. But if this sufferer had learned to call upon her inherent power for relief from this grief, it would not have required weeks and months to compass the result. In other words, an exercise of the inherent power builds up the resistance of the spirit, soul, mind and body, to depressing shocks. It is surely worth while to cultivate this power to obtain such an effect.