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A CONDITION OF VOLUNTARY RECEPTIVITY

(See page 74)

HANDBOOK

OF

SUGGESTIVE THERAPEUTICS
APPLIED HYPNOTISM
PSYCHIC SCIENCE

A MANUAL OF PRACTICAL PSYCHOTHERAPY, DESIGNED ESPECIALLY FOR THE PRACTITIONER OF MEDICINE, SURGERY, AND DENTISTRY

BY

HENRY S. MUNRO, M.D.

OMAHA, NEBRASKA

FOURTH EDITION, REVISED AND ENLARGED

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TO THE MEMORY OF

MY MOTHER

WHOSE BEAUTIFUL EXAMPLE AND MOST FREQUENT SUGGESTION, "BE SURE YOU ARE RIGHT AND THEN GO AHEAD," HAS GIVEN TO MY LIFE WHATEVER DYNAMIC QUALITY CHARACTERIZES THIS BOOK.

PREFACE TO FOURTH EDITION.

Since the publication of the first edition of this book in 1907, suggestive therapeutics has become a part of the armamentarium of the thinking, progressive physician, surgeon and dentist. The epoch-making work of Crile on anociassociation and the results secured by him through its use in the Lakeside Hospital is incontrovertible evidence that the principles of suggestion, as a practical, trustworthy therapeutic measure, are fixed and definite. The intelligent use of these principles by the physician, the surgeon and the dentist has resulted in great good being done to their patients.

This book has striven to present the practical as well as the scientific side of psychotherapy to its readers. The majority of physicians and dentists in active practice today did not have an opportunity while in school to familiarize themselves with this subject, either from didactic instructions or clinical observation. Laboratories of applied psychology that are springing up today in most of our large cities were unheard of as late as ten years ago. To this great class of physicians, surgeons and dentists I have directed the message contained in this book. The appreciation of this message is evidenced by the call for a fourth edition within nine years after its first appearance.

In reviewing the third edition, the *Johns Hopkins Hospital Bulletin* complimented its practical application to the every-day work of the physician, and commended it to them for that reason. I am glad the reviewer caught the spirit that was uppermost in my mind when the book was written.

Two new chapters have been added—one on Suggestion in Dentistry and the other is a philosophical dissertation on the Human Libido. I have named this chapter "The Tie that Binds and the Urge that Drives." While this chapter, to the casual reader, may seem to have no bearing on the subject, its contemplation and preparation has afforded me much pleasure. To live its principles in contact with my patients and apply them in the practice

of my profession has brought me the keenest enjoyment, and enabled me to obtain excellent therapeutic results. It has enabled me to understand the great problems of humanity and to live closer to my fellows than I otherwise could have done, as well as to give the most efficient service. I trust that my readers will understand, after its perusal, why it was written, grasp its meaning, and apply its message in their daily contact with their patients.

The chapter on dentistry has been written at the earnest solicitation of friends prominent and otherwise in the dental profession in this country. Dentistry in America has made great progress in the last decade. The gulf between the science of dentistry and medicine has narrowed. This gulf will soon be no more. These two great professions will merge, the one into the other, in time, and in the union they will bless and benefit mankind.

I take this opportunity to thank the profession in this country and abroad for the hearty reception given to previous editions of this work. I trust this edition may prove to be as fortunate as those preceding it, and may it continue to serve.

H. S. MUNRO.

PREFACE TO SECOND EDITION.

The author is profoundly grateful to the medical profession for the kindly reception accorded the first edition of this book. The exhaustion of a large edition since its appearance nine months ago attests its popularity.

The practicability and efficacy of psychotherapeutic procedures, as an adjunct in the treatment of disease, is no longer questioned by physicians who have personally tested the methods herein advocated.

The present edition has a more complete index, and has been brought up to date by the addition of new material on those phases of the subject on which advancement has been made during the past year in so far as such advancement is deemed of practical value to the general practitioner in the present evolution of psychotherapy.

HENRY S. MUNRO.

Omaha, Nebraska.

PREFACE TO FIRST EDITION.

I bring to the consideration of the medical profession not merely the facts of personal experience and clinical evidence as proof of the value of suggestive therapeutics in the general practice of medicine, but also a detailed explanation of how to apply suggestion efficaciously, both with and without hypnotism, as a therapeutic adjunct. I give, in explanation of those facts, experience and clinical tests as interpreted in the light of modern scientific knowledge.

Many volumes have been written on this subject by neurologists, scientists, and psychotherapeutists of note, but in most cases they lack the practicability so essential to its successful employment by the general practitioner. My aim is to emphasize the value of suggestive therapeutics, in a field of work that comes within his domain, which has not heretofore been pointed out by the authors of other works of this character. The presentation also embodies what I have assimilated and found practical from a careful study of the investigations of leading authorities on this subject. To make this book practical and easy of assimilation has been my constant aim. And here it may fitly be pointed out, with a view to forestalling criticism, that this book is not intended principally for neurologists and psychotherapeutists, to whom the constant repetition of what to them are well-known facts must inevitably prove wearisome. It is intended rather to instill into the vast mass of the profession to whom this entire field is as yet *terra incognita* those basic principles of physiological psychology upon which the scientific therapeutic application of suggestion in all its forms necessarily depends. With that end in view, principles of all pervading importance are iterated and reiterated as often as their application comes under consideration, in order that they may become so fully absorbed and assimilated as to be almost axiomatic to the reader.

HENRY S. MUNRO.

Omaha, Nebraska.

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CHAPTER XXX

INTRODUCTION.

It would be superfluous here to do more than briefly allude to the conditions under which this book was written. The problems of psychotherapy are forcing themselves so strongly upon the attention of the medical profession that I do not think that any experience that may throw light upon them should be withheld. In 1893, while a general practitioner of medicine, I became impressed with the great importance of properly directing the psychic factor in therapeutics, and for several years groped in the dark in search of ideas, with such aids as could be gained from the older writers on hypnotism and allied subjects.

Quite an impetus to my efforts was received during a three-months' stay in New York in 1895 in the personalities of well-known men in the schools of post-graduate instruction in that city, but the far-reaching influence of suggestion or the personal influence of the physician as a therapeutic aid in the general practice of medicine was not even faintly appreciated by the profession at that time.

In the latter part of 1899 I became convinced that the general profession should have a better understanding of the theory and efficacy of suggestive therapeutics and a knowledge of the practical methods of its administration; and, being fully satisfied that the methods which I had successfully employed in general practice for several years would be of practical value to all physicians as an addition to their therapeutic armamentarium, and believing also that this knowledge would be a means by which they could successfully combat the enormous increase in all the forms of quackery which were at that time springing up as the natural offspring of the rapid evolution in psychological development, I began going from city to city, giving a lecture on suggestive therapeutics, applied hypnotism, and psychic science, limiting my classes exclusively to the medical profession.

The cordial reception and appreciation accorded me in this self-

chosen field of endeavor by the more representative portion of the medical profession was beyond my most sanguine expectations, and in all places that I visited the physicians taking my lesson insisted that it be put into a permanent form, to be used by them for future reference.

I was not yet ready to commit myself to writing on this much mooted and misunderstood subject. Within the last twelve years, however, the attitude taken by the larger part of the medical profession in regard to the influence of the mind over the body has considerably changed. The study of psychology with laboratory instruments and methods has demonstrated the relation between thought and matter in a most convincing manner.

Monism, a philosophy which amalgamates or unifies the two entities called mind and matter, is becoming more popular. Physiology, psychology, and biology are on friendly terms, and harmoniously laboring to solve the problems that are being forced upon all thinking people, as well as physicians.

In contemplating my venture of 1899, I now fully appreciate the trite saying of Pope that "fools rush in where angels fear to tread." Be that as it may, I have been in association with those of the profession who have studied psychotherapeutics in all parts of the world, and they have had no hesitancy in saying that I had boiled down and crystallized the subject into a readily assimilable and excellent form for practical clinical use. So now, after enjoying the confidence and appreciation of the medical profession as a student and teacher of psychotherapy, I should deem myself reprehensible and cowardly did I not give my "mite" to help those who need strengthening on this line of advanced professional equipment.

The strong prejudice and open opposition to the free investigation and employment of psychotherapeutics has exerted an overmastering influence upon the minds of many of the members of the medical profession, and many there are who lack the courage and moral stamina to enter this field and employ its truths for the relief of countless thousands of individuals who do not need medicine or surgery, yet are vainly crying to us for help. While this state of apathy exists in the ranks of the medical profession, the popular

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and reverence character, manifested in the personality of a physician, as second to nothing in life. In their homes, in their conveyances, in the sick room, and in their private office work, as well as in hospitals and medical societies and colleges, I have been given a cordial welcome, and here I desire to express again my profound gratitude for such attentions by turning this little book over to them as a grateful reminder of bygone pleasant relations.

SUGGESTIVE THERAPEUTICS.

CHAPTER I.

THE AWAKENING INTEREST IN PSYCHOTHERAPY.

The tool of psychotherapy is suggestion, and all suggestion operates upon the conscious every-day actions and beliefs of the patient, influencing the higher intellectual faculties and motor functions, and the subconscious, involuntary psychophysiological mechanisms comprising the functions of the entire animal physiology.

As comprehended today, psychotherapy is as much in the domain of physical and physiological therapeutics as is medicine, electricity, hydrotherapy, massage, surgery, or any other therapeutie expedient, and its application is just as scientific—its indications just as clearly defined. The truth of this proposition is not in the least questioned by any one familiar with the principles of modern physiological psychology.

Psychotherapeutic methods of procedure may practically be reduced to three measures—psychotherapy by hypnotic suggestion, that by suggestion in the waking state, and finally that by persuasion, reasoning, or re-education. From these various forms of psychotherapy the medical man must choose the method best adapted to the individual case as presented in actual clinical work.

All psychical treatment—direct or indirect, whatever be the form of procedure—aims at the persuasion of the patient. It is administered by the employment of suggestion to persuade, influence, or encourage the functions of the nervous system, whether acting on the higher mental levels, to which belong conscious and voluntary actions, or appealing to the lower mental levels, including

unconscious, automatic, involuntary actions. All methods of procedure make employment of suggestion, and, whatever be the difference in technic of administration, the results are obtained in conformity to a common law—the influence exerted by impressions from without upon the psychophysiological functions.

Every case requires a special method, and is in a way amenable to procedures of verbal suggestion. Psychotherapy, as a method, can not be brought under a single formula. The intelligent physician must be able to distinguish special indications, and to adapt his treatment to the psychology of each individual patient. The character of the patient, his sensitiveness, social level, and his degree of intelligence are all conditions that require from the physician, if he is to conduct a successful psychical treatment, the most varied modes of administration.

Rational psychotherapy **must** embrace physiological and educational therapeutics. The psychotherapeutic influence of dietetics, hydrotherapy, exercises, and gymnastics, combined with the individual merits of these therapeutic expedients, are so related that the employment of either procedure constitutes in some degree the employment of rational psychotherapy. The value of these procedures is not in the least questioned by any one giving adequate consideration to such rational measures in helping the individual, whatever be his ailment or disease, to secure and maintain a condition of health.

The intelligence of our age demands that an edequate study of man and the diseases that afflict him take into account the methods of developing and upbuilding the entire man, mental and physical.

The attention devoted to the study of man's diseases is most praiseworthy, and the efforts of pathology and diagnosis have been crowned with glorious achievements, but we have not devoted enough study to the methods of maintaining and developing the suffering individual. In our effort to make an exact terminological diagnosis and make a direct attack upon the pathological processes, the sick man himself has been neglected.

Besides mitigating pathological processes, physicians should be prepared to assist their patients in making use of the normal

mechanisms, or potentialities, of the entire organism in order to safeguard them against the recurrence of the outrages of pathological processes, or prevent the more serious pathological modifications, so far as such assistance is practicable. All sick people need such assistance. They need education, knowledge, and guidance in order that they may secure and maintain a heightened degree of resistive power in the cells of the organism, so as to render them invulnerable to the onslaught of diseased processes.

We should continue the study of the cause and prevention of disease. An intelligent conception of cause and prevention is an absolute necessity for the stability of medical science, but more study should be devoted to the sick individual demanding restoration to health. We have not given undue attention to the study of diseased processes, but to the living organisms we have devoted not enough.

As one of America's most eminent therapeutists tersely expresses it, "An adequate study of man and the diseases that afflict him takes into account all his faculties and functions, mental and nervous, as well as physical—all his surroundings, the conditions of birth, of parentage, and hence of inheritance. Man is a complex being, a conscious spark of divinity embodied in matter, and no part of his nature can be neglected or ignored without affecting the whole man in greater or less degree."

No one who has given attention to the study of psychology and of sociology can dispute that a very large percentage of our diseases are of mental origin. Of mental origin also are the countless criminals and so-called defectives of society. Mental causation and physical effects are correlated just in the same way as sensory stimuli and cerebral excitations are correlated to physical anatomy.

Butler truly says, "The power of mind over matter—or, more rationally, the relation between mind and matter—is everywhere being recognized with its true bearing on life and its various manifestations, and the uplifting of the human race to higher mental and intellectual planes has already begun. But man is not more all mind than he is all matter, and Christian science, mental healing, and such like cults, having their good and evil side according as their exponents are sincere and intelligent or the reverse, have

done some good and some harm, and so doubtless will continue to do to the end of the chapter. These cults all present interesting psychological studies, and, if examined fairly and dispassionately, they will prove valuable and instructive.''

It is by reason of the neglect of psychological methods of treatment by the medical profession that many sick people have been forced to ignore scientific medicine in vain effort to obtain relief from their psychophysical ills, and to seek aid from the Christian scientist, the osteopath, the magnetic healer, or anything that offered help by means other than persistent drugging and unreasonable surgical procedures. That drugs and surgery are, and have been, two of the greatest blessings to the human race none but a tyro will question in the least, but that they have been, and at present are, greatly abused is one of the most glaring and reprehensible discredits to the medical profession.

The essential argument of the advocates of this branch of professional equipment is, first, the universality of its application as an adjunct to all classes of professional work. It is not to be regarded as a specialty. No special type of personality is essential to its successful employment any more than is requisite in any other branch of medicine or surgery. Like all other measures, all that is needed is a knowledge of the fundamental principles upon which its application as a therapeutic measure is based and a practical knowledge of the technic of the various methods of its employment. The same is true of the employment of surgery, materia medica agencies, electrotherapeutics, hydrotherapy, dietetics, and any other method of physical or physiological therapeutics.

The second of the arguments in favor of the employment of psychotherapeutic principles is that it is based upon sound, rational, scientific principles. Mental processes, physiological processes, and physical effects are related to each other in such a way that each reinforces the other.

The impression that some physicians have that psychotherapy directly demands from them that they are to humbug their patients, or throw out suggestions which they themselves do not believe, and thus bring them down to the level of the Christian

scientist, the osteopath, or the magnetic healer, is altogether an erroneous one. The tendency of the physician under such impressions to steer shy of the measure only shows his conscientious instinct on the one hand, and illustrates his misconception of the subject on the other.[1]

In all branches of medicine and surgery the line of demarcation between real science and its counterfeit is a very distinct one. The same is true as regards the employment of psychotherapeutic principles. A physician making employment of psychotherapy can make no greater mistake than to deviate in the least from the path of complete sincerity from his first steps in diagnosis to the employment of treatment for the relief of the condition found to be present.[1]

It is not necessary to make false or unreasonable promises in such cases where we believe that complete cure through the employment of psychotherapeutic principles is impossible. Even where we employ suggestion pure and simple, if we are to expect satisfactory results, they must be suggestions that are true and only the truth, as the experience of the patient and the actual physical and mental effects on the patient will in the due course of time confirm. Like the employment of all other measures, surgical or medicinal, the results largely, if not entirely, "depend upon the man behind the gun"—upon the personality of the physician making employment of the methods at hand. It is the function of the psychotherapist to so engage the psychophysical organism of his patient as to produce the results desired by the employment of the normal physiological mechanism of the nervous system.

The induction of anesthesia by suggestion is illustrative of the principle involved. The same principle is employed in securing sleep, or for the relief of pain, or to stimulate the functional activity of the stomach in perverted nutrition. The nervous system not only **acts** in the performance of its various functions, but it also **reacts** to the influence of mental and physical stimuli. In every one there are capabilities which potentially exist only when brought into action by a psychophysiological stimulus.

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[1] Hugo Münsterberg: Psychotherapy.

The reaction of the nervous system to the stimulus of phychotherapeutic methods brings about the change from the abnormal to the normal, from the pathological to the physiological, from the unhealthy to the healthy, from a condition of functional inertia to one potentially active. In all diseased conditions, by whatever therapeutic measure we may employ, it is the restoration of functional activity that accomplishes the cure. This functional re-establishment is the *sine qua non* to the successful result achieved, by whatever measures we employ, in the treatment of any disease.

The third of the arguments in favor of the employment of psychotherapy is the large scope of its application in the general praetice of medicine. In all acute diseases it is, when judiciously and skillfully employed, our most reliable functional stimulant, though generally unrecognized.

By its employment we quiet nervousness, promote sleep, aid digestion, encourage secretion and excretion, and, through a re-establishment of perverted functions, bring about an increased resistive power of every cell of the elements comprising the complex mechanism of the entire animal physiology. With its skillful employment the physician himself becomes one of the most potent aids in his therapeutic armamentarium.

To speak in general terms, he can employ such measures to retard the pulse, to inhibit pain, to lessen temperature, to modify hemorrhage, to stimulate functional activity, and, in consequence of its employment as a physiological stimulant, to make new blood and to increase the resistive power of all normal cellular elements to the onslaught of pathological processes.

Psychotherapy finds a most valuable field in the correction of vices, the curing of various drug habits, developing latent talents, strengthening the muscles, and in correcting such morbid psychasthenic conditions as the various phobias, obsessions and associated conditions, despondency, and other morbid mental manifestations.

Not only are results realized in so-called functional and psychoneurotic conditions—such as headaches, neuralgias, rheumatism, impotency, certain forms of asthma, writer's cramp, con-

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Among others whose contributions to the development of modern psychotherapy stand out conspicuous are the names of such men as Janet, Bernheim, Liebeault, Binet, Dubois, Prince, Putnam, Boris Sidis, Münsterberg, Jung, Forel, and many others.

These writers apparently would limit the field of psychotherapy to neurology and psychiatry when it is equally applicable as a therapeutic adjunct in all classes of professional work. They have conclusively demonstrated that a functional disorder, so-called, is as much a real disease as any other abnormal mental or physical state. The work of the general practitioner is preventive as well as curative, and, if he is well equipped with the theoretical basis of psychotherapy, together with the practical methods of its employment, many patients would be relieved by him before their symptoms reach such gravity as to seek aid from the neurologist or psychiatrist. Psychotherapy is applicable in all classes of medical practice as an adjunct to other recognized agencies.

The *Journal of Abnormal Psychology*, June–July, 1909, contains eight interesting and highly instructive papers upon various aspects of psychotherapy which were read before the American Therapeutic Society at the annual meeting in New Haven, Connecticut, in May, 1909.

The significance of the awakening interest in this branch of therapeutics on the part of the medical profession is indicated by the fact that the president of the American Therapeutic Society, Frederick H. Gerrish, professor of surgery in Bowdoin Medical College, Brunswick, Maine, in the endeavor to learn what subjects most interested the physicians constituting the membership of this society, wrote to almost the entire membership, asking each to suggest topics for three symposia. Many of the correspondents proposed psychotherapy, and these suggestions, he said, coincided with his purpose to have, if possible, a discussion on the subject which has not been previously presented, and one of such importance that every medical practitioner, whatever be his favorite line of work, should be well grounded in its principles and familiar with its methods.

In the introductory address by Professor Gerrish, as president of the American Therapeutic Society, he says: "Indeed, most

physicians, and some neurologists, have little appreciation of this branch of the healing art, and treat it cavalierly, if they deign to give it any consideration. The time seemed opportune for a careful, serious, scientific study of the subject by this society, the only national organization in America devoted exclusively to therapeutics. Furthermore, it was plain to me that this association, whose single purpose is so conspicuously declared by its name, was under a peculiar obligation to the profession in the premises, and ought, as far as possible, to correct the misapprehensions which prevail concerning psychotherapy, and accord the sanction of its interest and influence to this valuable form of treatment. By great good fortune the aid of eight physicians was enlisted in this cause, all of whom are learned in modern psychology, expert in neurology, skillful in psychotherapy, and enthusiastic in expounding their favorite doctrines. They constitute a galaxy which can not be duplicated on this continent."

It is particularly pleasing to me to see that all that I have claimed for psychotherapy as an adjunct to the generally recognized therapeutic agencies, in the general practice of medicine, still stands unscathed and unreproached by the theories of the eight participants in this symposium, all of whom, in the words of Professor Gerrish, "are learned in modern psychology, expert in neurology, skillful in psychotherapy, constituting a galaxy which can not be duplicated on the continent."

The theories advanced by these scholarly essayists and that given by me in explanation of the results obtained by the employment of psychotherapeutic principles, or of the personal influence of the physician both with and without the employment of hypnotism, are identical in idea, in fact, and in method, as well as in scope of application, the difference being only one of phraseology—of terms used to convey ideas.

For practical purposes, our knowledge of psychotherapy should consist of an apprehension of facts and a description of those facts in terms that can be comprehended by the intelligence of the average physician, as well as by the well-educated medical student. Our medical education has been so deficient in this branch of study that the average well-educated physician is lost in con-

fusion of terms used by the majority of psychotherapeutists to elucidate the principles of psychotherapy, and they fall short of an elucidation of the subject that would be of practical value to the general practitioner.

Our medical schools are responsible for the apparent apathy on the part of many physicians as regards psychotherapeutic treatment, as in none of them, except two or three of the larger eastern universities, is the subject taught as a part of the medical curriculum. The physicians who have been aroused to a realization of the utility of such measures are, as a rule, those who have had their attention drawn to the subject by experiences in the post-graduate schools of Europe and also, in some measure, in New York and Chicago.

The spirit of commercialism which actuates the movements of the promoters of our multiplicity of medical colleges is evidently responsible for the neglect of the teaching of such methods as will establish or induce in the individual comparative immunity to infection and other etiological factors of disease. Many physicians are narrow enough to see in such measures as will increase the efficiency of the individual a direct antagonist to all other therapeutic expedients, instead of regarding them as an efficient therapeutie adjunct.

Doctor Jacob Gould Sherman, in his address before the Joint Council on Medical Education and the Committee on Public Legislation of the American Medical Association, sounded the keynote to the situation in saying,[1] "And if in this presence I do not say that the medical profession has been commercialized, I do not hesitate to assert that many medical schools and colleges have been established for the pecuniary benefit of their promoters, with the result that we now have in the United States almost as many of these institutions as all the rest of the civilized world, and our standards of medical education are a disgrace to the nation and an outrage on humanity. . . . Considering the close relation between mind and body and the dependence of some diseases on mental conditions, I am often amazed that medical men fail so completely to realize the importance of the study of the sciences

[1] Journal of the American Medical Association, April 16, 1910.

of mind as a part of that curriculum of the preliminary education they lay down for prospective students of medicine.''

Upon this phase of the subject Münsterberg remarks: ''Indeed the time is ripe for a systematic introduction of psychological studies into every regular medical course. It is not a question of mental research in the psychological laboratory where advanced work is carried on, but a solid foundation in empirical psychology can be demanded of every one. He ought to have as much psychology as he has physiology.''

Lewellys F. Barker, professor of medicine in Johns Hopkins University, tells us that[1] ''America, so far ahead in many subjects of medical instruction, is no less than fifty years behind Europe in this particular.''

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[1] Address before Rush College medical students.

CHAPTER II.

THE RELATION OF PSYCHOTHERAPY TO THE GENERAL PRACTICE OF MEDICINE AND SURGERY.

Whatever may be our favorite line of professional work, we can not overlook the fact that we are, as physicians, a body of organized men laboring for the common good of humanity. The medical profession is for mankind, and its greatest problem is to secure honest and faithful performance of professional obligation.

Important questions in special departments of medicine must constantly claim our attention, and it is therefore easy in the zeal of our specialties to lose sight of the simple requirements of fidelity to the public at large.

Whatever be the merits of our special departments of professional work, the final test must ever be found in the character and purpose of our effort to contribute to the public weal. It should be borne in mind that we are not merely doctors, but something more. We are American citizens, and as such nothing should seduce, or daunt, or affright us, or shake that adherence to the principles of fair dealing and honorable execution of duty which makes every medical practitioner the embodiment of the cause of liberty.

It is in this altruistic spirit that, as both a physician and an American citizen, these remarks are addressed to the profession of medicine. My aim is to show that in psychotherapy we have an invaluable adjunct to all classes of professional work, and that the ultimate end of its more extensive employment would be a great contribution to the common welfare of humanity; not to disparage other branches of professional work, but to show that in psychotherapy all branches of medicine have an efficient aid in the treatment of sick people and of all others who seek our help. "Its evolution, like that of all other modes of treatment, is marked by an ever-increasing precision in method and an ever-deepening com-

prehension of the conditions to which it is applicable. Progress in these two respects must always go hand in hand, for the moment therapeutics becomes divorced from pathology and diagnosis it leaves its scientific basis and stands in danger of approximating to that medical charlatanry which it is the highest interest of our profession to combat.''[1]

Each member of the human race is potentially the result of what he brings into this world as an inheritance, on the one hand, modified by environment, on the other. In the employment of psychotherapy the physician himself becomes a part of the patient's environment in a truer and deeper sense than is done without an effort to employ psychotherapeutic principles, and through its application determines a new sequence of ideas.

All psychotherapeutic measures are educational measures pure and simple. The importance of education in determining what the individual is in mental and physical attributes is not accorded the consideration that it deserves at the present time. It constitutes one of the most potent therapeutic resources at our command, and its value extends not only in the field of preventive medicine, but as a direct therapeutic resource as well.

In the field of preventive medicine we have accomplished much by the employment of educational procedures. Smallpox, yellow fever, cholera, and many other contagious and infectious diseases have been practically exterminated, but more yet remains to be accomplished. By teaching the people how to avoid the sources of infection from the typhoid fever bacillus, the bacillus of meningitis, hookworm, diphtheria, and scarlet fever infections, which has been enforced upon the public by scientific men, thousands of human lives are today saved which in former times were sacrificed to ignorance. When more is known of the causes of cancer and pellagra, it is strongly probable that these scourges of the human race will be quelled in the same way.

Shakespeare's expression, ''Ignorance is the curse of God; knowledge the wings wherewith to fly to Heaven,'' might well be paraphrased so as to read, ''Ignorance is the cause of disease; knowl-

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[1] Ernest Jones.—Journal of Abnormal Psychology, June-July, 1909.

edge is the wings wherewith to fly to health." The etiological factors of disease are here, and ever will be.

It is up to the individual to live so as to maintain a degree of resistive power that will render the cells of his organism invulnerable to the outrages of pathological process. That this is the real problem for the individual, and therefore for the medical profession—the problem of man for mankind—must be plain to every one, but how are we to go about it? The accomplishment of this end is the goal sought by scientific medicine—our real problem—before which every other problem fades into insignificance. To this end we need the contribution of every department of medical science and of surgery as well.

But pathology alone will not solve the problem. Finding microbes and abnormal cells, or making blood counts, will not do the work for the individual. Pathological findings help us better to determine what we can do for him and what we can get him to do for himself, and therein is its greatest help.

Surgery will not solve the problem. We can remove the pathological processes, cut out or destroy the diseased part, but, if we do that and nothing more, we frequently accomplish very little for the individual.

Medicine, alone or combined with electrotherapeutics, hydrotherapy, and massage, will not solve the problem.

After we have all the assistance offered by the combined therapeutic, mechanical, and surgical devices of medicine, as it is generally taught and practiced today, we have not done enough. We need to do something more. We need to help to equip the individual to help himself.

To help those individuals who stand in need of such assistance to so make employment of their physiological machinery that the highest possible condition of physical and mental stability may be maintained while making the struggle for existence, is the special function of psychotherapy.

Let me make a picture. Over on one side we see arrayed two powerful forces of nature. The one is composed of inherited weaknesses, microbes, and ignorance—the etiological factors of disease. On the other side are arrayed the accumulated knowledge of all ages,

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The very beginning of the treatment of tuberculosis is by suggestion. It suggests that the individual avail himself of fresh air in abundance, of sunshine, easily assimilated food, sleep, and work. It assures the patient that he can outlive the enemy; and the physician who himself most sincerely believes in the efficacy of the means to secure the desired therapeutic result is always the most successful in the treatment of this disease, because his confidence not only enables the patient to better co-operate in the employment of the regimen outlined, but has a weighty psychophysiological significance in the promotion of the welfare of the patient as well.

His association with his patient results not only in the administration of psychotherapy, strictly speaking, but in the training of the patient into such habits of thought and action that call into play neuron elements, the functionating of which enables the patient to conform to the physiological requirements of health. Such association inspires hope, confidence, and expectancy, and the mental states thus created, or induced, encourage all of the involuntary physiological processes. Such a psychophysiological stimulus aids the functionating of the normal nervous mechanisms of the animal physiology to the extent that increased phagocytosis results and a corresponding increase in constructive metabolism, which adds to the dynamic potency of every cell of the human organism.

By the employment of psychotherapy we assist nature in her efforts to combat morbid processes, and in this way we aid all other therapeutic expedients. By such measures we place the patient under the most favorable circumstances for nature to do her work, and, at critical moments, we stimulate the patient's flagging powers and thus bridge over a yawning gulf. We can palliate many of the distressing symptoms of disease, but we can not atone for all the outrageous infringements of nature's inexorable laws. Neither can we remedy such matters by dosing with drugs, or by surgical procedures, or by any other therapeutic device; moreover, it is not likely that we ever shall be able to do so.

Psychotherapy, correctly construed, could very appropriately

be designated as the employment of psychological, physiological, and educational therapeutics. Such must be the conception of "psychotherapy" before it is rational. When the physician fails to employ ideas purely as a physiological or functional stimulant, especially in depressing diseases, he omits the *sine qua non* to successfully treat disease. When he leaves out of consideration the measures to get his patient to conform to the physiological requirements of health as a means of obtaining the best therapeutic results, he is neglecting one of the greatest therapeutic adjuncts available. When he fails to educate his patient into such habits of living—eating, exercise, sleep, work, rest, fresh air, sunshine, and cheerfulness—as well as to arouse in him such mental states as are within themselves of direct therapeutic value, he is strongly allied to the charlatan who ignores other well-recognized therapeutic agencies.

But it is particularly in functional and neuropathic disorders that psychotherapy is most successful. When the term "functional" is employed in the above statement, we must understand that both mind and body are in disorder—that the function of the disturbed brain cells accompanies the ineffective will, and that to reinforce the will means to again bring into equilibrium the disturbed brain cells. There is a strong temptation for the psychotherapeutist to give attention only to the mental symptoms of disease, but the more firmly the physician adheres to the standpoint of psychophysiology, the better he will see disorder and cure in the right proportion.[1]

The entire personality, mind and body, should be considered, and the popular separation between organic and functional diseases should no longer be tolerated. Every psychical disturbance is organic, inasmuch as it is based on a molecular change which deranges the function. Some of these changes are beyond restitution; some can be restored to normal activity by medicinal prescriptions, mechanics, and hydrotherapy, or dietetics; but the vast majority can be repaired only by physiological stimuli which reach directly the higher brain cells through the sense organs, and

[1] Hugo Münsterberg: Psychotherapy.

which we call psychical under one aspect, but which certainly remain physiological influences from another aspect.[1]

Most of the so-called functional disorders, among which are the neurasthenics and psychasthenics, are maintained in consequence of physiological insufficiency or incompetency. The cells of the entire physiological organism do not properly perform their function. Consequently a lowered degree of resistive power is maintained, which renders the individual particularly susceptible to the ravages of pathological processes. The timely treatment of such cases by such measures as will restore the disordered function will prevent its resulting in gross pathological changes. "The psychophysiological influence of spoken words, whether employed with or without hypnosis, is as rational and effective as the bath, the electric current, or the opiate."[1]

The neurasthenic and psychasthenic classes are the too frequent victims of all kinds of quackery and the over-enthusiastic surgeon as well. When surgery is resorted to for the relief of the minor structural abnormality so frequently observed in a patient of an already lowered resistive power, such patient is seldom benefited thereby, but in the larger percentage of cases actually made worse. The draught upon the reserved forces by the employment of the anesthetic with a patient of unstable nervous organization, and the amount of reserved energy consumed in the process of repair from the operation, is far in excess of the benefit that accrues in the larger proportion of cases.

What we see depends not only upon what we are looking for in the consideration of a given case, but upon the way we see it. It largely depends upon the impressions made upon and conserved by our brain cells.

The psychology of excessive specialization in medicine or surgery is a most interesting one and well worthy of our attention. Contemporary psychologists are fully agreed upon the fact that the nervous system faithfully conserves and reproduces its experiences; that conservation is fundamental for education; that ideas which make up viewpoints, attitudes of mind, beliefs, and

[1] Hugo Münsterberg: Psychotherapy.

convictions, if once firmly formed and organized, whatever or however be the experience forming them, remain as a part of our personality, to functionate again and again in the life of the individual. This theory or hypothesis is as true regarding viewpoints concerning methods of treating the neurasthenic and psychasthenic classes by surgical procedures, or by educational methods, as in other departments of experience. All of our experiences—anything that we have thought, seen, heard, or felt—tend to be conserved by the neuron elements in such a way that they can be reproduced in a form approaching the original experience.

We could never remember anything unless our experiences were conserved in a way that they could be reproduced in our consciousness by some arrangement of the neuron elements for preserving them. The importance of this well-established fact of physiological psychology for the scientific application of psychotherapy can not be overestimated. Moreover, it gives a scientific explanation for the tendency of some departments of medicine and surgery to overestimate the importance of their special methods, and this is particularly true regarding the employment of surgery for the relief of the minor structural abnormality that can almost universally be found in the neurasthenic and psychasthenic.

Operations for "reflex irritations," so-called, are no longer justifiable. It is the general condition of physiological insufficiency or incompetency which needs to be treated. In many such cases a cure can be effected only by stimulating and encouraging the patient's subconscious or involuntary physiological processes until he or she can, by such aid, secure that degree of physical and mental stability sufficient for them, unaided and alone, to possess the capacity to execute your advice concerning methods of living so as to maintain a degree of physical well-being commensurate with a useful and happy life.

Buchanan, professor of surgery in Glasgow University, in speaking of psychological methods of treatment, is quoted from an editorial in the London *Lancet* as saying:[1] "Pathologists will limit the area of the process to the province of functional diseases,

[1] Edmund J. A. Rogers: Medical Psychology.—Journal of the American Medical Association, June 12, 1909.

but we are not sure that we are justified by scientific facts in making this limitation. It is a fact in pathology that if the functions of an organ be maintained or restored, much of the destructive metamorphosis may be arrested, and to some extent repaired. The *vis medicatrix naturæ* is a very potent factor in the amelioration of disease if it will be allowed to have fair play."

The late Professor William James, in his masterly address to the American Philosophical Association on the "Energies of Men," a man who stands as an intellectual giant above prejudice and preconceived notion, weighing each new fact as it is presented, calls attention to the fact that in every one there are latent powers which, when aroused under extraordinary stimuli, enable one to do what would have been thought beyond all possibility.[1]

In speaking of methods of arousing dormant, subconscious energy in this article, Professor James says:[1] "Suggestion, especially under hypnosis, is now universally recognized as a means, especially successful in certain persons, of concentrating consciousness, and in others of influencing their body states. It throws into gear energies of imagination, of will, and of mental influence over physiological processes that usually lie dormant."

Professor Edmund J. Rodgers, a well-known surgeon, says:[1] "As the disturbance of physiological function is the important element in the causation of disease, the restoration of function may often restore health; indeed, as resistance to infection, immunity, etc., are produced by the functional secretions of certain cells, we realize at once the importance of this question of the control of cell function."

The success of psychotherapy in the general treatment of disease is due to the fact that we can influence the functional activity of every cell in the human body, and that such can be done the author has demonstrated to the satisfaction of five thousand well-known American physicians.

According to Hammond, of New York, 75 percent of the patients that consult the nerve specialists are neurasthenics. A well-known western pathologist remarked in the presence of the writer that 75

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[1] Edmund J. A. Rogers: Medical Psychology.—Journal of the American Medical Association, June 12, 1899.

percent of all neurasthenics had sufficient degenerative changes in the structural elements of the appendix to justify operation, and he further remarked that fully 75 percent of the American people are neurasthenics. If he had let his estimate include also the psychasthenics and other persons living minus that degree of resistive power in the cells of their organism commensurate with a normal healthful state of mind and body, it is quite likely that his estimate is not too high. It is from the neurasthenic and psychasthenic class that the great army of tuberculous victims are being recruited; they furnish the great majority of patients in our surgical wards; from them pneumonia reaps its greatest harvest; it is from this class that the stomach specialist, the gynecologist, and even the general practitioner have their greatest following. What these people need is not medicine or surgery, only in exceptional cases, but education, knowledge, and guidance—psychotherapy pure and simple.

Inherent within the protoplasmic elements of the human organism is latent unrecognized, available energy, that, by the judicious employment of psychotherapeutic methods, can be turned into self-control, both consciously and subconsciously, and by its guidance and direction the individual can achieve a quality of physical resistance commensurate with a condition of mental and physical well-being—a condition of perfect health. We thus develop the fighting capacity of the cells of the organism, and fortify the individual against the invasion of pathogenic germs and other etiological factors of disease.

As our comprehension of the scope and usefulness of psychotherapy becomes broader, the more do we appreciate its application as an adjunct to all branches of professional work.

The surgeon finds in psychotherapy a most efficient ally. By its employment the dangers of ether and chloroform anesthesia are minimized, and the possibilities of better results from surgical work enhanced to a marked degree, due to the wonderful conservation of the patient's reserved energy by the employment of the minimum amount of the anesthetic.

The general practitioner finds in psychotherapy an effectual method of relieving the nervousness and insomnia accompanying

any disease, acute or chronic, organic or psychoneurotic, and an effectual method of increasing his patient's resistive powers by the effect produced upon the patient's involuntary physiological processes as well.

Psychotherapy does not seek to supplant the employment of quinin in the treatment of malaria, of mercury in syphilis, of antitoxin in diphtheria, or of iron and arsenic in anemic conditions; neither does it seek to replace antiseptics, eliminants, and those materia medica agencies which act by chemically antagonizing the effects of morbid conditions, but it does enable the general practitioner to dispense with narcotics, analgesics, and anodynes to a wonderful extent, and saves the patient from the necessity of taking such remedies that depress and retard functional activity and lessen the resistive power of the organism to diseased processes. In other words, by its employment we not only quiet nervousness, relieve pain, and induce sleep, but bring about a re-establishment of perverted function, and in this way increase the fighting capacity of every cell in the human organism. We help the patient to secure and maintain a condition of health.

We have, as a profession, too long neglected the higher evolutionary factors of human personality. Man is a being with intelligence, desires, aspirations, memory, will, reason, perception, and judgment; these psychic qualities can not be found with the microscope, or the test tube, or the dissecting knife, but they functionate in perfect correlation with the brain cell elements, constituting the dynamics of the human organism, and their employment in therapeutics constitutes the most potent curative agent at our command.

In all classes of disease, psychotherapy finds an important field of application as a therapeutic adjunct, for all sick people need to be taught how to exercise their capacity, physical and mental, conscious and subconscious, voluntary and involuntary, in lines of healthful thought and action, so as to maintain a degree of resistive power in the cells of the physical organism commensurate with a condition of health.

While we shall unceasingly fight the bacterial origin of disease with every available resource, we can employ psychotherapy to make

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CHAPTER III.

THE SCIENTIFIC BASIS OF PSYCHOTHERAPY.

Psychotherapy exercises its potentiality as a therapeutic resource by its influence upon human experience. It is the conclusion of monism that processes of experience and brain processes belong to the same thing, as different aspects of its one and the same action, and that this thing is neither brain nor mind, but reality—the organism in function. A different brain change occurs for every difference of experience.

In the study of the nervous system we find for every difference of experience—whether of quality, intensity, or structure—a corresponding physical change. The end sought in psychotherapeutic treatment is to bring the patient under the influence of such experiences as will produce such brain changes that will promote the normal functionating of the organism on the one hand, and that will serve to adapt the individual to his environment on the other.

Every process of experience, state of consciousness, or condition of mind is associated with corresponding organized physiological processes or physical changes, which are the results of such experiences upon the neuron elements. Psychic traits, dispositions, or qualities of personality or mentality are acquired by experiences coming at some time within the life of the individual, and they do not exist apart from the functions of the nerve and brain cell. To think of a quality of personality as existing apart from the functions of the nerve and brain cell is folly. The neuron and its activities constitute the basis of all psychic action. Neurosis and psychosis go hand in hand. No neurosis, no psychosis; no psychosis, no neurosis. That every psychical phenomenon has its physical concomitant is the well-established basis of physiological psychology.

We account for the results of psychotherapeutic treatment as we account for other processes of experience. Every process of experience implies two sets of conditions—the occasion or the stimulus on one hand, the reacting structure on the other. The occasion or stimulus may be mental or physical, and we are about to see how a physical stimulus can be understood to act upon the mind and experience, and how these can be understood to act upon the body. The reacting structure is the mind, and, in assuming that it has its physical correlate in the structure of the nervous system, there accordingly it is open to description and explanation like other physical structures.

Our entire experience, and that of the lower forms of life as well, presents a growing complexity of structure and a deepening psychophysical unity. Of the mind, as of other things, there is no saying what it is by itself apart from all its connections. So long as we regard it in connection with the functions of the neuron, we are on a scientific basis.

We know the mind, as we know other things, by what it does, and we are thus enabled to reason from cause to effect. What it does is to always experience—to both act and react under the influence of innumerable internal and external stimuli; and whatever it does, consciously or unconsciously, designedly or unintentionally, must be revealed in experience, just as the most invisible works in nature are revealed in sensation.

The nervous system faithfully conserves and reproduces its experiences, and all experiences, however and whenever formed, if conserved, are a part of ourselves and belong to us as an essential part of our personality. Try as we will, we can not get away from the influence of past experiences in the determination of what we are today. We cán modify, change, or neutralize the effect of our experiences to a considerable extent, but we can not destroy them. Every experience retains the right to express its influence in our later life. Conserved as they are by the nervous system, they represent in reality living, active forces operating for the good or harm of the individual.

The experience of our forgotten childhood and youth, even those of infancy, lives actively in our adult years, and contributes

to the formation of that variously named portion of our mental lives of which we are not consciously aware. The study of this portion of our mental lives—repressed, yet active—constitutes one of the most interesting phases of psychotherapeutic treatment, the importance of which is not justly appreciated at the present time.

While inheritance plays an important part, and varies within wide limits, in making us what we are in mind and body, the most important factors are the influences to which we are subjected after birth. This is not to depreciate the importance of what we bring into the world as a hereditary endowment, but to emphasize the importance of education and training after we are born.

If we would change the mental and physical constitutions of an individual, bring him under the influence of such experiences as will bring about such modifications or changes as are desired. All experience, however and whenever acquired, is education, and, whether its influence is for good or ill, it should be given a broader meaning than is usually accorded it. While the influence of all experiences of the past are ever active in the various functions of the psychophysical organism of man, it is never too late to bring him under such experiences as will modify, influence, change, inhibit, or encourage the functions of the nervous system set into operation by previous experiences. To bring about such changes as will result in the upbuilding of the physiological and mental constitutions of our patients, where such help is needed, is the function of psychotherapy.

Münsterberg remarks: "Theoretically, the field in which psychotherapy may work on both mental manifestations and bodily functions is a large and interesting one, but it is still open to little real understanding. The explanation has essentially to rest on the acceptance of a given physiological apparatus. A certain psychophysical excitement produces by existing nerve connections a certain effect, for instance, on the blood vessels or on the glands of a certain region, or on a certain lower nervous center. That such an apparatus exists, the physiological experiment with the employment of suggestion with persons in the normal waking state or in hypnosis can easily demonstrate."

By the employment of psychotherapy we simply make use of

the normal mechanisms of the physiological organism; we can do nothing more, we should do nothing less. "That ideas work on the lower centers of our central nervous system, and bring into renewed activity centers which regulate the actions of our muscles, blood vessels, and glands, must be accepted as the machinery of our physiological theory."[1] The connection of such theories with purely physical facts is given by our every-day processes of experience, and is evident to the most casual observer.

In his elucidation of the psychological principles and field of psychotherapy, presented before the American Therapeutic Society at the annual meeting in New Haven, Professor Morton Prince tells us:[2]

"It is a law that associated ideas, feelings, emotions, sensations, movements, and visceral functions of whatever kind tend, after constant repetition or when accompanied by strong emotion of feeling tones, and under other conditions, to become linked together into a system or group in such fashion that the stimulation of one element of the group stimulates the activity of the rest of the group. Such a group is conveniently called a 'complex,' and I shall hereafter refer to it as such. This tendency to the linking of functions obtains, whether the mental and physiological processes when linked form a complex which subserves the well-being of the organism and adapts the individual to his environment, or whether they form one which does not subserve the well-being of the individual, but misadapts him to his environment. In the former case the complex is called normal; in the latter, abnormal. This is only another aspect of the well-accepted principle that pathological processes are normal processes functionating under altered conditions. Both are the expression of one and the same mechanism."

Professor Prince further says:

"The linking of function may be almost entirely of ideas, as is expressed by the well-known psychological law of association of ideas. Its pathological manifestations we see in so-called fixed ideas or obsessions. We see it also exemplified within normal

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[1] Hugo Münsterberg.
[2] Journal of Abnormal Psychology, June–July, 1909.

limits in so-called moods, when certain large systems of ideas, accompanied by strong emotion tones, occupy the mental field to the exclusion of other systems which find it difficult to take the possession of the field of consciousness. When such moods are developed and intensified to an extreme degree, we have veritable pathological alterations of personality, and even, it may be, multiple personality. But in moods besides association we meet with another principle in an exaggerated form—namely, dissociation.

"The linking, again, may be of physiological processes, as exemplified by synergesis of muscular movements. This is seen in the linked combination of muscles used in writing, piano playing, and skilled use of tools and implements of games.

"Unless nervous processes could be artificially linked into coaptive synergistic systems adapted to a purpose, education in any field would be impossible. Intellectual acquisitions, from the repetition of the alphabet to a complete knowledge of a language or a science, and physiological acquisitions, from the use of a tool to the mastery of the piano or the vocal apparatus, would be not only unknown, but would be unthinkable. The education of the mind and body depends upon the artificial synthesizing of functions into a complex adapted to an end or useful purpose. By the same principle functions may be synthesized by education into a complex which does not serve a useful purpose, but rather is harmful to the individual. When this is the case, we call it abnormal or a psychoneurosis."

It is important to remember that psychic elements are correlated to the physiology of the brain just as physical processes are correlated to cerebral excitations. Physiological psychology deals with those psychical phenomena to which concomitant physiological processes of the brain correspond. Psychotherapy is but the application of well-demonstrated principles of physiological psychology for therapeutic purposes. It is not necessary for us to deduce from the conception of psychical life the possibility of applying mathematical computations to that field of science. Physiological psychology has, however, established important propositions capable of mathematical statement. We have become ac-

quainted with a series of psychophysical laws; psychophysics has therefore become a component part of the science of psychotherapy. As physicians, we are interested only with that branch of empirical psychology designated as physiological psychology, which embraces the conception of psychical processes with concomitant cerebral processes.

We are at times confronted with the question, How do we recognize phenomena which we designate as psychical? All and only the phenomena which are imparted to our consciousness are psychical. That which is without us in space and time, which we assign as the cause of our sensations, is material. The object whose existence we accept as external to us when we have the visual sensation of the thing seen by the eyes is material. The sensation of sight itself is psychical in so far as it concerns our consciousness. Apparently "psychical" and "conscious" are wholly identical, for we can form no idea at all of what an unconscious sensation may be; but upon closer investigation we shall find that every conscious sensation has, at least to all but a few of us, an unconscious effect. Concomitant physical processes corresponding to the psychical processes, the process of experience, are conserved by neuron elements and become in the future a part of our personality. The more intense the psychical process, the more active is the functionating of the nervous mechanism conserving the experience. Concomitant psychical processes appear and reappear, strengthened or weakened by similar experiences, in response to material excitations of the nervous mechanisms conserving such experiences.[1]

Most certainly "psychical" and "conscious" are primarily identical, but the changes wrought upon the neuron elements as the result of all experience may functionate again and again, though the individual may be consciously unaware of such effects, and these are very aptly designated as "subconscious psychical processes." They are the physiological residue of passing mental states that are retained by the neuron elements, and functionate as often in the life of the individual as they are aroused by sim-

[1] Theodor Ziehen: Physiological Psychology.

ilar experiences. They are brought to life, as it were, through the association of ideas.

All of our experiences—everything that we have thought, seen, heard, or felt—are conserved in such a way that they can be reproduced in a form approaching that of the original experience. Memory is but the impress conserved by our brain cells and reproduced by ideas suggesting the original experience.

"Through the sensory nerves the brain receives, through the motor nerves the brain directs, and this whole arch from the sense organs through the sensory nerves, through the brain, through the motor nerves and finally to the muscles, is one unified apparatus of which no part can be left out. The necessary relation between the sensory and motor parts should ever be kept in mind, for there can be no sensory process which does not go over into motor response. The whole mental life thus becomes the accompaniment of a steady process of transmitting impressions and memories into reactions."[1] Münsterberg has well said that suggestions which are not suggestions of actions are, without exception, suggestions of belief. Actions and beliefs are the only possible material of any suggestion—the tool of psychotherapy. Psychotherapy simply makes employment of the normal mechanism of the mind and body—of the physiological machinery already provided. By the employment of suggestion we bring about a restitution of the disordered functions. Suggestion can act only as a therâpeutic agent by stimulating the physiological mechanism; it can not create anything new, or do anything that is not in accord with the laws of the nervous system.

The first beginnings of a nervous process are to be found where animal anatomy first meets with a nervous apparatus in the ascending scale of animal life. A certain capacity for nervous processes are recognizable in the motor activity of even the simplest ameba. We can imagine a monad to be placed before us and a grain of sand to be brought in contact with it. Protoplasmic masses, the so-called pseudopodia, stretch themselves out, envelop the grain, and incorporate it within the body of the main mass. In this process there are exhibited those features which we

[1] Hugo Münsterberg.

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Whether a concomitant psychical process corresponds to the nervous process concerned in reflex acts, our consciousness alone is able to decide. However this may be, the biological elements concerned in the process possess and exercise their own psychic potentialities, whether recognized by our consciousness or not, and those psychical processes which correspond to physiological functions of which we are consciously unaware may very appropriately be designated as subconscious psychical or mental processes, which have their own physical correlative. Hence, the employment of the terms "conscious" and "subconscious" as applying to the organized physiological processes of the higher and lower neuron systems respectively, whether accompanied by consciousness or unconsciousness, or controlled by volition or automatic function.

Every process of experience involves millions of such elements. The effort to explain the results of psychotherapeutic measures involves a complex mechanism, which belongs to a system of reactions of which all parts of the body are in steady correlation. The influence exerted by the stimuli of ideas upon the physiological processes of the body, and the practical application of this influence as a therapeutic agent, is one of the most interesting developments of modern medicine.

But it should be definitely understood that "ideas" given as a therapeutic measure must be practical, and not given merely to influence morbid psychic and nervous conditions. Such measures are being recognized by able physicians throughout the entire world. Crothers tells us: "If the physician had been a consultant on all matters of mind and body, there would have been no Christian science and Emanuel movement. There would be no proprietary medicines bought and sold for every imaginary condition. Epidemics and endemics would have been checked at the beginning, and the great questions of health would have been settled in the home by the family physician before they attained prominence that required public recognition. The trained physician who becomes an adviser to every man and woman is the ideal to which practical medicine is rapidly moving."[1]

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[1] T. D. Crothers, M. D.: Forecasts of Medical Practice in the Future.—New York Medical Journal, March 4, 1911.

Howard A. Kelly remarks:[1] "During convalescence the physician must avail himself of various methods of psychic stimulation and re-education, and here his knowledge of the world and of the men and women in it, their hopes, their desires, and their failings, will be most helpful to him. He must consider how long to keep the attention of his patient focused upon her cure, and how to prevent her from giving herself unhealthy suggestions. In other words, he must teach her so to train her attention that the action of the mind becomes healthy, and that it ceases to dwell upon the abnormal. He must excite in his patient the desire to get well, and must convince her as the treatment progresses that she is in reality getting well. He must teach her the importance of overcoming little difficulties, assuring her that, as she does one thing after another to which she may be disinclined, she will acquire an ever-increasing power of self-control, and that sooner or later her self-mastery will be regained.

"On the emotional side, a prolonged training is often necessary in order to get rid of abnormal fears, anxiety, and apprehension. The patient should be taught to cultivate the useful and invigorating emotions; she should be taught the dangers of excessive emotion of any kind, and the great harm of indulging in such passions as anger, hate, and fear. The positive rather than the negative side should be followed. Faith, hope, and love should be encouraged, and then worry, fear, and despair will disappear of themselves. Finally, work, physical and mental, must be undertaken, for in a properly directed occupation-therapy lies the greatest hope for making the cure permanent. These nervous women have to be educated gradually how to take up their work, and the physician's ingenuity will be greatly taxed in order to decide as to the particular physical and mental occupations suited to the individual cases coming under his care; one patient will be benefited by gardening, another by some active mental pursuit. In all cases the program of the day should be carefully arranged, and the patient should be encouraged to follow it closely. The work should be chosen in accordance with the ability and previous training and occupation of the patient. It should be interesting to her and should be such as to be capable of giving expression to her better self."

Kelly further says:

"Our best neurologists today are making large use of hypnotism and suggestion in inducing sleep. To effect anything by this means, the physician must know his patient well enough to inspire confidence and must engage her aid in a common cause, operating against a common enemy—insomnia. The attitude of expectation thus created must be enhanced by the external conditions of the moment, such as retiring at a fixed hour, quieting the mind, and composedly awaiting the advent of the expected guest—sleep."

In referring to the treatment of chronic Bright's disease, Dr. Robert Ortner, of the University of Vienna, says:[1]

"Especially in the interstitial variety, so much of success—of whatever hygienic, climatic, dietetic, and medicinal therapy is instituted—depends upon the establishment and maintenance of a normal psychic and nervous condition with a cheerful, hopeful frame of mind, that we as physicians must not fail to do our part in this most important branch. I encourage them by citing other cases that are living, working, and happy."

Psychotherapy has a definite field of its own, as well as being an adjunct in all classes of professional work, and it should never be considered as antagonistic to other therapeutic expedients. When it is skillfully and judiciously employed, it is unquestionably one of the most important therapeutic resources at our command, the value of which we are appreciating more and more as our experience with its employment becomes broader.

Donley has well said:[2] "When we have apprehended that psychotherapy means nothing but methods whereby we may bring about a cure of the mind, or by or through the mind, we not unnaturally inquire what is the ultimate purpose that these methods subserve. This purpose may be stated in one word—re-education. To mediate between theory and life is the highest privilege, as well as the most difficult and perplexing task, of the psychotherapist. Whatever the proximate object of his endeavor, the fundamental aim of his labor is, and must always continue to be, to make the theories of science bear fruit in life and conduct. Every psycho-

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[1] Potter: Ortner's Treatment of Internal Diseases.

[2] John E. Donley, M.D.: Psychotherapy and Re-Education.—Journal of Abnormal Psychology, April-May, 1911.

therapeutic procedure, of whatever sort, has in view this definite end—to bring about a readjustment, some sought-for and desirable reorganization of the individual in respect of his inner and outer experience; to assist him, as well as may be, in his efforts, hitherto frustrated, toward the consummation of a more harmonious adaptation to his social and physical environment; in a word, to place at his disposal those principles of modern psychology which, rightly used, will not improbably facilitate and further his psychic re-education. The situation is in nowise different from that which confronts the teacher of normal minds, except in this, that the psychotherapist is, as a rule, engaged upon problems whose solutions are freighted with an immediate and greater moiety of happiness and misery."

By the employment of psychotherapeutic principles the great majority of chronic invalids can be trained up to a state of healthy mental and physical vigor, and by this achieve a self-reliance that can come to a patient only where such measures are employed. The patient is taught how to use his capacity—of both mind and body, conscious and subconscious—and to acquire a degree of self-reliance that proves a valuable asset through life.

What are possibilities with any therapeutic resource are, of course, not actualities in all patients alike, dependent upon an inherited quality of nerve and brain plasm, modified by education and environment. We must take our patients as they are, and make the best of each according to his or her individual limitations or possibilities.

Psychotherapy has found a response with the more enlightened spirit of our age, and by its employment we not only treat the patient, but by the very application of these methods instill into him or her facts and principles that serve to qualify them to become master of their own potentialities, be they much or little, weak or strong.

Münsterberg remarks: "In recent decades the thorough work of scientific physicians has developed a psychotherapy of considerable extent and of indubitable usefulness, far removed from the simultaneous efforts of the churches and the popular mental healing cures. A number of eminent men in all countries have

tested the methods and have published results. But the curious side of it is that all this is essentially a movement of leaders, while the masses of the profession hesitate to follow. . . . It is as if the prescription of the modern chemical drugs were confined to some leading scholars of the country, while thousands abstained from it in their office work and their family practice. In reality, psychotherapy ought to be used by every physician, as it fits perfectly the needs of the whole suffering community. Its almost exceptional use in the hands of a few scholarly leaders deprives it of its true importance. It is the village doctor who needs psychotherapy much more than he needs the knife and the electric current.''

CHAPTER IV.

THE GENERAL UTILITY OF SUGGESTION.

This is an age of dynamics. It is a day when all minds are turned in search of the laws that govern hidden forces. The intelligent comprehension and utilization of nature's forces, through compliance with the laws that govern them, has revolutionized the external world of travel, manufacture, and communication. Step by step humanity is entering upon the field of finer forces. Electricity, a force unseen, through intelligent compliance with the laws that govern it, is utilized as never before for the comfort and happiness of man. Man's progress in the scale of evolution has been just in that degree that he has utilized forces governed by laws not previously understood and has appropriated them for his happiness and welfare.

We are in the world for growth, and to help to raise humanity in the scale of evolution is the only worthy purpose of all human endeavor and achievement. Each individual represents just so much energy, and by his use or abuse of this inherent life force is he a factor for good or evil.

As physicians, we are on the threshold of a great awakening to a conscious realization of a higher conception of our duty toward our patients, and of the potency of our influence upon determining their present and future health and happiness. By degrees, step by step—slowly, but surely—are we getting away from the superstition that has so long darkened our conception of life. From the time that the little ameba began to develop by sucking into its jelly-self nutriment from the water around it; from the time that its little jelly cousin, the moneron, put out his first pseudopodium, there began the journey toward and the feeling out after a higher conception of life. Long and tedious has been the way—slow and painful has been the ascent from darkness to light. The law of evolution in even the lower

realm or sphere of life has never mocked an ameba or a moneron. The faculties back of the ameba and moneron realm, whereby they found what they reached out after, were no more natural than those that move us to seek a higher conception of life. The infant reached out hand and mouth for food; it was there. So, the real man, the higher self, which is here in a material nursery, is in the infant stage of existence—it seems to manifest itself in a truer sense. If the little ameba was not mocked, shall he be?

In the light of present-day knowledge we are warranted in having a high degree of optimism in regard to the laws of heredity and training. The time was when there was an overpowering sense of the absolute dependence of phenomena of all sorts, including the supreme one of will, upon visible, tangible, material elements in the physical body and its activities, but now there is a growing consciousness of self-activity and freedom. Pessimism as a philosophy has not the sway that it had yesterday, and we are dwelling more and more upon the importance of education and training as a basis of character and health. We now realize that the mind, as the result of education and training, contributes to the development of the body as much as the body contributes to the growth and development of the mind; that mind and body are inseparable, both constituting a manifestation of the real self in action, and that in every human being there exists an inherent quality of psychophysical force, capable of a high degree of development, which he must use for his welfare and happiness.

A better understanding of the laws governing the development of the power that we are all using, either ignorantly or intelligently, should be the means of helping each individual to better use his life forces for the advancement of self and for the good of others, aiding them in the struggle for the achievement of happiness and health—the greatest incentives to the activities of the human race.

It is now clearly established by the advanced thinkers, who have gotten over the stunned and stunning stages of the light that evolution has shed upon us, that some individuals of all races have not reached the point of development where the self-con-

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aid of hypnotism, as well as the possibility of benefit that may accrue from its intelligent use as an adjunct in the practice of medicine, is my purpose.

The use of suggestion is but the art of employing spoken words for the purpose of persuading an individual to act upon or execute an idea or a series of ideas, either consciously or subconsciously. A suggestion is an impression conveyed by any means whatsoever from one mind to another, or the impress received by the human brain by impressions from without.

When we remember that the nervous system faithfully conserves and reproduces its impressions or experiences, then only do we realize the significance and importance of a clear comprehension of the term "suggestion" in the study of psychotherapy; for the tool of psychotherapy is suggestion, and all of the suggestions received by the individual in any manner whatever are the factors determining his actions and beliefs.

There is nothing new in the conception of the term "suggestion." What constitutes a decided advance is the more thorough comprehension of its potency as a therapeutic agent and its influence upon the development of human character, and also of its influence in encouraging the normal functions of the nervous system. It has been used by every human being, profession, sect, school of learning, "ist" or "ism" that ever existed. All education is the result of repeated and accumulated suggestion—of the impress conserved by the brain cell elements resulting from past experiences. All theological sermonizing, dogmas, and religions make employment of suggestion upon the mind, and the impressions made by these various experiences are conserved by the neuron elements in such a way that the ideas instilled into the individual become for all future time, unless altered by other processes of experience, a part of his or her personality. Our beliefs upon any subject are the result of dominant suggestions, the impress being retained as physiological residue of past experiences which have been conserved by the neuron elements.

By our use or abuse of our powers of suggestion do we become a force for good or evil. So receptive is the human being to suggestion that we become a part of all with which we have

associated during our existence. Our beliefs or convictions upon any subject are the sum of suggestions that we have received, either consciously or unconsciously, and which have been conserved by our brain cells. These impressions are conserved as psychophysiological centers for all future time, unless altered or modified by other processes of experience, and all experience of whatever sort signifies brain cell alteration, change, growth, or development.

By suggestion, then, we are enabled to implant ideals, concepts, viewpoints, convictions, and beliefs by which individual life and conduct is guided. In this way character is developed. In this manner also are ideas instilled into the mind of the individual for the correction of vice, the cure of evil habits, and for the prevention and cure of certain forms of insanity. Intellectual acquisitions, of whatever sort, are obtained by the individual as the result of the influence of suggestion. The experiences by which such impressions are made upon the neuron elements leave permanent structural modifications by which such knowledge is conserved, which forever afterward becomes a part of the individual's personality. By the employment of suggestions in such manner as to be effective, the will power is strengthened, latent talents are developed, and inherent capabilities of mind and body brought into activity. Virtue can be instilled and vice eradicated; purity or impurity, confidence or fear, love or hate, joy or grief, can be made the dominant quality of the mind.

It is through the employment of suggestion that personal influence, of whatever sort, is exerted by which human activities are stirred, and by which we express our power for good or evil. By suggestion every center of activity in the brain can be strengthened, and every organic function in the body increased or encouraged to new activity. Indeed, new physiological centers can be established, resulting from the employment of suggestion, the process of experience being conserved as physiological residue of the passing mental states induced and retained by the neuron elements. War and bloodshed, theft, and wreck and ruin of manhood and character, are the result of evil suggestions that have been allowed to dominate the mind of an individual or a nation.

The most sacred shrine of the soul itself may be invaded, dominated, and profaned by suggestions from malicious and designing creatures intruded upon the mind of the unfortunate in whom the ideal ego, for the lack of the right heredity, education, and environment, has not been awakened and evolved. Evil suggestions on the part of low and degraded persons, operating upon the mind of the imperfectly developed or mentally incompetent individual, is accompanied by effects that are as sure and unfailing as the law of gravitation itself, and domestic unhappiness, divorce, suicide, murder, or death are not infrequent results. Such suggestions, when accompanied by deep-feeling tones, operating upon an unstable nervous organization, convert its victim into a mere automaton. Suggestion upon the normal individual is often malicious, but, cloaked in the garb of truth, is the dominant force that rules the life of every human being, of every nation, of the very world itself.

By the use of suggestion in disguise on the part of the "mother of Christian science," thousands of innocent, but conscientious, followers are being robbed of their individuality and selfhood. By its use on the part of dishonest and designing men, the markets are flooded with spurious wares of all kinds, and honest money is paid for worthless trash. Here is the stronghold of the patent medicine vender, the health food manufacturer, and advertising medical quack, as they play upon the ignorant credulity of those whose inexperience has not developed the intelligent use of their own thought powers.

The abuse of suggestion extends also into the medical profession. Through its use many people are made to submit, on the one hand, to useless surgical operations, which often aggravate the functional disturbance which they were intended to relieve, and, on the other hand, they are caused to refuse the help of honest surgery for the relief of pathological conditions beyond the reach of any other treatment.

There is absolutely no difference between hypnotic suggestion and suggestion employed without hypnotism. It produces the same influence or effect in kind, the difference being only one of degree as regards its effectiveness upon the psychophysical organism.

In reference to the observed tendency of the nervous system to conserve and reproduce its experience, or to conserve by some physical mechanism the systems of ideas that have been formed by the various psychotherapeutic methods of treatment, whether in hypnosis or in the normal waking state, Professor Morton Prince says:

"It makes no difference in what state a complex is formed—whether in every-day life, in sleep, trance, dissociated personality, subconscious states, or hypnosis—they are or may be equally firmly organized and conserved, and they are conserved, whether we can voluntarily recall the experiences or not. Whether they are to become organized depends upon the mode and conditions under which the impression is made upon the mind or nervous system, but, once organized, they are conserved and become a part of our personality."

Suggestion without hypnotism, even when used unconsciously, may stealthily and subtly dominate the mind or nervous system of the individual without his consent; while hypnotic suggestion, intelligently applied for the relief of functional ills of the physical organism, is always employed with the individual's consent.

One can not be hypnotized without the consent of the individual. The hypnotic state is induced only by the co-operation of the true ego, the real man, which is the sum total of the psychic and physical potentialities of the individual self-consciousness. When this ideal self is fully developed, or an ideal self is awakened and evolved as the result of the influence of heredity and experience, then the mind and body are its obedient servants. It is beyond the vision of the microscope or the range of the dissecting knife, and just in proportion as it is developed will it control the mind, and through the mind produce harmonious and healthful results in the body.

I have no wish to be visionary. Life is too short for impractical theories and suggestions, but, to speak plainly, some of us have been half-doctors long enough. We have been dealing too much with effects, and have failed to consider an important etiological factor of disease. Man is both a mental and physical being, and can not be treated simply as if we were conducting experiments in a chemical laboratory. Heretofore most of the

advance made in the progress of medical science has been on a physical plane, and the achievements made in the branches of surgery, bacteriology, pathology, and hygiëne challenge the admiration and applause of modern civilization. But while baeteriology and pathology can detect, and surgery remove and destroy, the diseased part, and hygiene lessen the conditions that occasion the infection of the organism with pathogenic germs, the causes of many so-called functional diseases—among them neurasthenia and certain forms of insanity—have remained obscure.

The number of inmates of the insane asylum in every state is yearly increasing far beyond the ratio of increase of population. Why so many diseased bodies and imperfect nervous organizations? These bear a strong evidence of the tendency for the species to degenerate rather than to grow healthier and stronger. These are burning and pertinent facts that are beginning to dawn upon the thinking portion of our craft.

Nor are the people satisfied. All over the world is the spirit of unrest and dissatisfaction being made manifest, as is indicated by the different "mind cure" schools and cults which attempt to carry their claims into extravagant absurdities. The doctors themselves realize this, and just in proportion as they are honest and educated men are they deeply troubled at their own deficiencies.

With a large acquaintance of professional men, I am prepared to say that physicians study hard and work unceasingly, and their brain and muscles, and their very heart's blood itself, are at the disposal of their patients; but still something more is needed. Either our remedies are insufficient, or we fail to understand the great human machine upon which we are experimenting.

While we do much good, and earn sufficient gratitude to enable us to strive on, and while we can maintain enough courage to look our patient squarely in the face, the suffering which we have not been able to relieve, and the relief and cures which we have not effected, and the universal prevalence of diseases that have not been eradicated, have become such prominent factors in the history of our profession as to seriously humble our pride.

The time has come when psychology should be brought to the front. I would that a chair of physiological psychology were es-

tablished in all our medical schools. I should like to see every boy and girl in our common schools, old enough to understand it, made to realize that a power resides in the mind, and how they can use it to maintain a healthy body, and how, by an abuse of this force, they increase their susceptibility to disease, from whatever cause.

To say the least of it, the medical profession should better acquaint itself with the importance of psychic influences as etiological factors, as well as equip itself to make use of this therapeutic power in the cure of disease. When the members of the medical profession become leaders and teachers in this important branch, the practice of medicine will be elevated to a higher plane. Then will the breach between that portion of intelligent laymen who feel that physicians are not doing their duty be bridged over.

It may be that the light upon the landscape of the future is but a reflection from the luminous regions of my own hopes, but, if we take into consideration the broader and higher coursé of human events—such as the work done by the medical profession in problems of social vice, intemperance, hygiene, dietetics, preventive medicine, sanitation, pure food, etc.—we can but feel that we are at last coming to a conscious realization of a lofty ideal of the brotherhood of man, and that the day is not remote when the physicians will be found doing all within their power to help their patients to help themselves.

The indifference of science has always been the mainstay of charlatanism. When the intelligent scientific application of any therapeutic measure is adopted by the medical profession, charlatanism is robbed of its use. That these people effect cures of certain forms of functional ills right before our eyes, ills that had not been amenable to cure by our ordinary methods of treatment, is self-evident. In every city, town, and hamlet the followers of the different cults and "isms" are gaining in number, and thousands of dollars are reaped by them that should go into the pockets of the medical profession, while, on the other hand, thousands of innocent lives are sacrificed on account of the neglect of scientific medical treatment.

With the intelligent recognition and application of suggestion

in therapeutics as an aid in the practice of medicine, conditions and symptoms can be relieved that can not be reached by any other remedy, and it is cases of this very class that are going from physicians and seeking aid from other sources.

The effect of the mind upon metabolism is now well established. Emotional conditions of a hopeful, optimistic, and cheerful kind encourage anabolism, or constructive metamorphosis. On the other hand, depressing emotional conditions that conduce to fear and despondency, and the like, encourage catabolism, or destructive metamorphosis. By suggestion we can produce such mental impressions as will increase the potential energy inherent in the cells of the organism, and thus render them less vulnerable to pathogenic germs and other etiological factors of disease. This is an effectual means of conserving energy and increasing the resistive powers of the individual, and lessening his susceptibility to disease.

Since the observation of Beaumont upon Alexander St. Martin, the Canadian who had a fistulous opening in the stomach sufficiently large for him to watch the physiological processes of digestion, the effect of certain emotions upon this function has been clearly recognized. Beaumont observed that mental conditions—such as worry, fear, and anger—diminished and sometimes entirely suppressed the secretion of gastric juice by the stomach. At times, under these conditions, the mucous membrane became red and dry, and at others it was pale and moist, showing the effect of mental impressions upon the vasomotor neuro regulation of the blood supply to the stomach through the involuntary nervous system. Under the conditions mentioned fluids were immediately absorbed, but food remained undigested for from twenty-four to forty-eight hours.

More recent discoveries by contemporary psychologists have shown that bad and unpleasant feelings create harmful chemical products in the body called catabolins, which are physically injurions. On the other hand, good, pleasant, benevolent, and cheerful feelings create chemical products called anabolins, which are physically helpful.

Quite frequently neurasthenic patients maintain a condition of

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neglected, may result in an organic condition, and that the timely administration of suggestive therapeutics to correct or cure the functional disorder may prevent its resulting in an organic lesion.

Furthermore, suggestive therapeutics should be applied with an understanding and comprehension of the anatomical and physiological relations of the organism, as well as of the pathological conditions to be alleviated. It is not to be used to the exclusion of other therapeutic resources, but can always be used with them, for it is not antagonistic to or incompatible with any remedy which helps to cure disease.

It is evident that some physicians are afraid that if they should adopt this method of therapeutics, they would be counted as allies of the quacks and charlatans who misuse these methods. It is the duty of every medical man who is true to his Hippocratic oath to adopt and use every measure that will help to alleviate human suffering. This science, in the hands of a conscientious physician, is capable of curing diseases and reaching conditions that no other remedy can reach.

CHAPTER V.

HYPNOTISM DEMONSTRATED.

Hypnotism furnishes us with a practical demonstration, or proof, of the efficacy of suggestion. It shows us the conditions under which suggestion can be successfully employed, and a better understanding of the theoretical basis and of the technic of employing hypnotic suggestion better enables the physician to successfully employ suggestion without the aid of hypnotism, which is unquestionably the finer art in employing the principles of psychotherapy. While hypnotic suggestion is more efficacious in the vast majority of conditions to which psychotherapeutic principles are applicable, and while the method is attended with much quicker results, and while it is effective in such a large number of conditions that can not be treated successfully by other methods of employing psychotherapeutic principles, its employment is very frequently handicapped by the popular prejudice which at the present time is prevalent concerning the measure. This prejudice is the fruit of the erroneous ideas that those who have made no personal investigation of the utility, practicability, and rationality of the method at the present time entertain.

The majority of people, and physicians as well, have either had no instruction in reference to the utility, sanity, and efficacy of hypnotic suggestion as a therapeutic resource, or they have been wrongly taught. The eight years spent by the author in giving practical instructions in psychotherapy to the physicians of a considerable portion of our country has given him excellent opportunities to know the "ins and outs" and "pros and cons" of all varieties of medical practice, and he makes no hesitation in saying that the prevalent ignorance in reference to all varieties of psychotherapeutic treatment, and especially in reference to the employment of hypnotic suggestion, on the part of the medical profession at the present time is appalling. Moreover, during the time de-

voted to the work of instructing physicians in the practical methods of employing psychotherapeutic principles I did not, I desire it to be clearly understood, deal with the vast majority of the physicians constituting the rank and file of our profession, but, on the other hand, I conducted my work in such manner as to appeal to the intelligence of the leaders of the medical profession, and that these men indorsed, approved, and recommended the measures advocated, illustrated, and taught by me, hundreds and hundreds of letters now in my possession abundantly attest.

It is not my desire to be arrogant—far from it. But, in view of the fact that the number of physicians whom I have instructed in the technic of applying suggestive measures, both with and without the employment of hypnotism, is greater than that of any other physician in the entire world, I feel that I am at least justified, if not qualified, in relating my experience in reference to the employment of this valuable form of treatment.

Among those physicians who were pleased to honor me with their presence at my lecture engagements were many who had studied the subject of psychotherapy, in all the varieties of its employment, in all the leading medical centers of this country and Europe, and many there were who were free to say that they had received more benefit from my explanation and demonstration of the subject than by the combined experience of reading many books and witnessing numerous clinics in which the measures were illustrated and explained.

What I have been able to accomplish by the employment of hypnotic suggestion, so far as its influence upon the physical organism of individuals taken at random would illustrate, can be estimated by the statement that I have instructed approximately five thousand American physicians to do likewise. Each one of these men demonstrated to his own satisfaction that there was nothing in my personality that enabled me to get results which he also did not possess. Whether such physicians were enabled to accomplish the same results afterward is another matter. I may say for the satisfaction of the reader that some were able to get the same results as were accomplished in my presence and others were not. It all depended upon the personality of the individual.

Some physicians can witness a surgical operation where a special technic is employed and immediately go away and do the operation with equal dexterity. Others could never employ the same technic successfully if they witnessed the procedure a hundred times. The same is true in any other department of human knowledge. There is something in the individual which either enables him to exercise the capacity to appropriate what he experiences and make it a part of his own personality, or he is not enabled to grasp and utilize it. The fault in such cases is in the capacity of the individual and not in the method illustrated. One thing is sure—a given amount of training is an essential in the employment of all therapeutic procedures, and at the present time our medical colleges are not giving the prospective physicians sufficient training in the art or technic of employing psychotherapeutic principles.

That some critics are not enabled to appreciate or assimilate the ideas here presented for the above mentioned reasons, the reader is now enabled to clearly comprehend. That the vast majority are more *en rapport* with the writer, I also fully appreciate.

The method here described is the one which I used in connection with my class work with physicians on approximately five thousand subjects, employed by the suggestions given by as many different physicians, with the result that practically every individual who gave his consent and co-operation was hypnotized, or placed in a condition of suggestibility sufficiently for anesthesia to be induced by suggestion, without a failure, I am sure, in one percent of the cases. If the reader wishes to know why these results are so much more successful than those reported by some authorities on this subject, I can only answer that I am stating the facts as they were. In all cases I exercised all the suggestive ability within my power upon the physicians themselves, positively assuring them that they could accomplish results. In other words, I made them believe that they could succeed and taught them how. This, I believe, is the secret of the success of the methods here described. One must believe in his ability to succeed and must understand the technic of employing suggestion. After each physician had obtained results by the employment of his own verbal suggestions, and had witnessed the successful application of

the method in the hands of others present, the experience had produced such a psychological effect upon him as to enable him to exercise the skill of the expert. Some of our psychotherapeutists would say that the experience which I had put all such physicians through had served to form a complex which functionated as a part of their own personality. It is quite likely that this is true.

I may say, in passing, that the methods which are here described are not those that I am at present employing in my practice, for in no case now do I use the least bit of deception. This, however, was a necessity in making demonstrations for the physicians, and the method served a useful purpose in the work that I was doing at the time, as it gave a practical demonstration of the efficacy of suggestion, and illustrated how easily suggestion can be employed in conjunction with the administration of medicine—especially employed in the general practice of medicine. The principle is the same when employed for therapeutic purposes, and the demonstrations here described, witnessed by so many American physicians who can vouch for the correctness of the experiences described, should prove of great value to the student of psychotherapy. Regarding the method employed by me in actual praetice upon cases referred to me by my colleagues, or those whose acquaintance with me has been the result of my writings, all of whom know that I make free use of psychotherapeutic principles, these will be made known to the reader by a careful study of this book. It should ever be borne in mind that psychotherapy can not be brought under a single formula, but must always be adapted to the psychology of the individual patient. Hypnotic suggestion, however, in well-selected cases is one of the most important of all the various psychotherapeutic methods.

Instead of appearing to use hypnotism in the presence of the physicians on the individuals brought in for demonstrations, I use a medicine in a bottle, one of the local antiseptic solutions, and call this medicine "somno-analgesic compound." I ascribe to this medicine whatever value or therapeutic property I desire it to possess, and picture on the mind of the individual what effect it will have, and, getting his consent for me to use the med-

icine, I secure all the co-operation necessary on the part of the subject to put him into that suggestible condition which is produced by suggestion and known as the hypnotic state.

If you were to ask me how to make a suggestion, I would say, "In a perfectly natural way of talking, with the least affectation possible." If you in the least doubt your ability to use the method which will be explained to you here, be actor enough to speak and act as if you had not the slightest doubt about the results to be obtained. Talk as if you meant it—talk calmly, earnestly, and kindly. Use a monotone voice. Look at your patient while you are talking to him. Look right into his eyes and get him to look at you.

The following demonstrations and explanations were stenographically reported, showing in detail my method of demonstrating hypnotism in my class work among the physicians. There were present several well-known physicians who took part in the demonstration described, who will vouch for the correctness of the incidents here reported.

The method here described demonstrates a simple, practical, efficacious method of inducing the hypnotic state to the extent that anesthesia can be produced, and each one of the several physicians present demonstrated his own ability to do so, using an entirely new subject, brought in from the street, whom we had never seen before.

When I was ready for material for the demonstrations of hypnotism, two of the physicians present were requested to go out on the street and bring in two or three men who were absolute strangers to us all. One of them was brought into the room at a time to be hypnotized, and as he walked in at the door I addressed him as follows:[1]

A Pre-Hypnotic Suggestion Given.—"Take this chair, please. Now, I will explain to you what I am doing and what I wanted with you. Do you see this little bottle of medicine? This is a sample of a preparation that I am introducing to the physicians, known as "somno-analgesic compound." "Somno" means sleep-

[1] Take note that the medicine used upon this occasion was only a small vial of water.

producing, and "analgesic" means pain-relieving; so, then, this is sleep-producing and pain-relieving medicine. It is used by rubbing it on the forehead just as you see me rub it on mine. You notice it does not harm me, and it will not harm you. Now, I have explained to the physicians here that, in order for this remedy to have its effect, it must be applied in a certain way, and that it is the way that we get our patient to do and be while the medicine is applied that determines its effect. I want you to take a seat in this chair, lean your head back against the chair, relax every muscle, close your eyes lightly, and breathe through your mouth, just as if you were going to sleep. Then, as I apply the remedy, you will soon get quiet all over, then get drowsy and sleepy, and go to sleep, and awake feeling better. Now, see here, my man, don't resist the effect of the medicine; just sit here and let it have its effect."

Suggestions to Induce Hypnosis.—Before beginning suggestions to induce hypnosis, after giving pre-hypnotic suggestions, have your patient relax every muscle, close his eyes lightly, and breathe through his mouth, as illustrated in the frontispiece. (See frontispiece.) Then speak about as follows: "All right, take this seat. Lean your head back against the chair. Close your eyes lightly and breathe through your mouth, and think of going to sleep. Now, as I apply this remedy you will soon become quiet all over, and get drowsy and sleepy, and go to sleep and awake feeling better.

"I will talk to you to help you to concentrate your mind. Now, as I apply this remedy you will get sleepy, sleepy, sleepy, so-o-o-o sleepy. Now, go to sleep, sleep, sleep, sleep.

"Now, you feel quiet all over. Your muscles are relaxed. Everything is dark to you. You do not hear anything but my voice. You are drowsy and sleepy, so-o-o-o sleepy. You feel the sleep coming over you. You are going to sleep. Sleep, sleep, sleep.

"By the time I count ten you will be fast asleep. One, two, three, four, five, six, seven, eight, nine, ten, and you are asleep, fast asleep, sound asleep.

"By the time I count five more you will be sound and dead

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never felt better in your life, and will always be glad that you came up here. One, two, three, and you are awake."

"Have a good nap?"

"Yes, sir."

"What do you remember since coming into this room?"

"Nothing at all but sitting in that chair and going to sleep."

"You are sure that nothing has hurt you since sitting there?"

"No, sir; nothing has hurt me."

Now, the talk that I gave that man about my selling the medicine, and how it was used, and what it was used for, etc., was the pre-hypnotic suggestion. In that way I got his voluntary consent to sit in this chair and let the medicine have its effect. In doing that he was letting me put him in that suggestive condition unfortunately named the hypnotic state. Notice, again, I had that man relax every muscle, close his eyes lightly, and breathe through his mouth. He was then in a condition of voluntary receptivity. The very fact that he agrees to relax, close his eyes, and breathe through his mouth indicates that he is a hypnotic subject, because it signifies his willingness.

As to who is a hypnotic subject, it is the individual who does not know that he is to be hypnotized, whose confidence I can secure sufficiently to get him to conform to the conditions, just as we have demonstrated. I always secure the voluntary co-operation of the individual, and get that supreme factor in human consciousness—the will—to assist me in accomplishing the result. I get the co-operation of the voluntary waking consciousness to act upon or execute an idea or series of ideas, either consciously or subconsciously. In getting an individual to go into that sleep-like condition known as the hypnotic state, I am simply getting the real ego to act upon or execute an idea through intelligent co-operation. That is the way by which that subconscious condition known as the hypnotic state is produced. Then, after the subject is hypnotized, I get him to act upon or execute an idea subconsciously.

In approximately five thousand instances in which I have used men of all nationalities for demonstration in my class work, I have yet to see the first unpleasant result. In all cases pins were stuck

through their faces or arms, and their bodies put across chairs and one or more men stood upon them. I have used lawyers, preachers, doctors, dentists, merchants, mechanics, and people of all trades and classes. As regards nationalities, Germans, Frenchmen, Englishmen, Italians, Chinamen, Japanese, Indians, and negroes have been my subjects. They have all proved about equally susceptible as regards race.

The more intelligent individuals of all races made the best subjects. Every one who left the room went out with a pleasant smile on his face, and most of them thanked me for the experience. I treated them all kindly, and acted in a way to secure the co-operation of a high element of human consciousness.

People have faith in medicine, and when we proceed as if using a medicine we utilize the faith or confidence that is reposed in this material agency, inert though it is as to physiological effect, which proves a most powerful factor in producing that condition known as the hypnotic state on the one hand, and getting results by suggestion applied as a therapeutic measure on the other.

Our therapeutic measures must be adapted to the individuality of the patient with whom we are dealing.

Demonstration No. 2.—"Now, Doctor Blank, I want you to hypnotize the next man. I want you to convince yourself that your suggestions are just as efficacious as mine.

"See, I have tacked these printed suggestions upon the wall, over the chair that the man will occupy here. I will give him the pre-hypnotic suggestion for you. By this I convert him into a hypnotic subject. I talk him into willingness to sit in that chair and let the medicine have its effect, while you carry him, by reading those suggestions on that wall, into a deeper state of suggestibility. Bring in another man, please." (Another subject is brought in.)

A Pre-Hypnotic Suggestion Given.—"Take that seat, and I will explain to you what I am doing and what I want with you. Do you see this little bottle of medicine? I am introducing to the physicians here a remedy to cure headache, quiet nervousness, relieve pain, etc. It is applied by rubbing it on the forehead just as you see me do here. It must be applied in a certain way to get

results. The physician here knows how to apply it. I have explained to him that it is important to get his patient to conform to certain conditions in order that the medicine will produce results that are expected. That is what I will show you. I want you to sit in this chair, and let the doctor apply this to you just as if you had a headache and he were going to relieve it for you. Now look at me. I want you to sit in this chair as you see me, relax every muscle, close your eyes lightly, and breathe through your mouth. Then when the physician here applies this remedy, you will soon get quiet all over, and get drowsy and sleepy, and go to sleep, and awake feeling better. Now, I want to ask you, don't resist it—just sit here and allow the medicine to have its effect. Take this seat."

"Proceed to apply the medicine, Doctor." (Rubbing "the medicine" on his head on either side, the physician read the following suggestions in a conversational tone, with a low monotone, affirmative voice):

Suggestions to Induce Hypnosis.—"You close your eyes lightly. Breathe through your mouth. Think of going to sleep. As I apply this remedy you will soon get quiet all over, and get drowsy and sleepy, and go to sleep, and awake feeling better.

"I will talk to you to help you concentrate your mind.

"Now, as I rub this on your head you will get sleepy, sleepy, sleepy, so-o-o-o sleepy. Now, go to sleep, sleep, sleep, sleep. Now, you feel quiet all over. Your muscles are relaxed. Everything is dark to you. You do not hear anything but my voice. You are feeling quiet from your head clear down to your feet. You feel a torpor all over your body. Your arms and limbs are so-o-o-o heavy. You are drowsy and sleepy, so-o-o-o sleepy. You feel the sleep coming over you; you are going to sleep. Sleep, sleep, sleep, sleep.

"By the time I count ten you will be fast asleep. One, two, three, four, five, six, seven, eight, nine, ten—and you are asleep, fast asleep, sound asleep.

"By the time I count five more you will be sound asleep and dead asleep, just as you are in the dead of night when you are at home in your bed. One, two, three, four, five, and you are asleep,

fast asleep, sound asleep, dead asleep. Don't awake, now, until I tell you.

"Every second your sleep will become sounder and sounder, and deeper and deeper. You now see what a quiet, sweet experience you are having. You are having a quiet, refreshing sleep. Sleep perfectly quiet until I awake you.

"Now, you will not feel anything, or hear anything, or know anything, except what I tell you. Sleep, sleep, sleep—quiet, refreshing sleep. Sleep perfectly quiet until I awake you. Every second your sleep will become sounder and sounder, deeper and deeper. Sleep on quietly until I awake you."

I then proceeded: "Now, Doctor, hold up this man's arm and suggest to him that when you count three it will be stiff—so stiff that he can not take it down." (The arm staying there as suggested indicated that the individual was in a suggestible condition.) "Now, take hold of his wrist, Doctor, and say to him, 'Your arm will come down now.'

"You notice that arm came down with a wax-like resistance—no volition exercised by him at all. When I feel that wax-like resistance as I make the 'arm-test,' I am quite sure that I can produce anesthesia by suggestion.

"Doctor, suggest to him that his arm will be dead when you rub the medicine on it three times—that it will be perfectly dead and have no feeling in it at all. You see, gentlemen, after that suggestion I am able to thrust a pin through his arm without the slightest evidence of pain."

(Doctor Blank asks if any other part of the body can be rendered anesthetic by suggestion, and if it is not a fact that the back of the arm is neither very sensitive nor vascular.) "All right, rub some of this medicine on his lower lip and suggest that when you rub it three times it will be dead and have no feeling in it. Notice this, please, gentlemen." (Thrusting a pin through his lower lip from outside to inside an inch through the lip.) "You see it does not bleed, even on the inner surface of his lip."

No place, except the eye, is more sensitive than the lip, and no place in the body is more vascular. As to why this does not bleed, I will refer later on in my lecture. It is supposed to be

the influence exerted by suggestion upon the coaptation of the neurons.

Upon one occasion, in the presence of the faculty of the medical department of one of our state universities, and of at least one hundred physicians and three hundred medical students, I thrust a steel hat pin through the cheeks of three hypnotized subjects. Then I requested a noted surgeon present to name one man's face that should bleed, and bleed more than just a few drops, and that I would remove the pin from the faces of the other two men without bleeding, while this man's face would bleed. The experiment was a perfect success. I made the same experiment again, in the presence of a local medical society.

The method of getting the part to bleed is to suggest pain in the part, and the control over the blood supply to the part through the influence of the higher centers over the vasomotor neuro regulation of the blood supply is augmented. To keep it from bleeding, suggest that the part is dead, perfectly dead, and has no feeling in it. Then the higher centers seem to exert an inhibitory influence over the flow of blood in the part with which, in suggestive anesthesia, the face pierced by a steel hat pin does not bleed—at least in nine-tenths of the cases.

"Your subject seems to be comfortable, Doctor. Now, suggest to him that when you count three he will stand up, and when you say 'stiff' that he will be as stiff as iron from head to foot. I will lay him across the chairs for you, as there is a knack that I have acquired of lifting a man in that position that makes it easy for me.

"Put your foot there, Doctor, and we will both stand upon him. Give me your hand. Tell him to be stiff—to hold strong. Now come up gradually.

"You see he easily sustains our combined weight of over four hundred pounds in a line in the center of his body.

"Tell him to relax, sit down, sleep on. Doctor, suggest to your subject that when you rub this medicine on his arm three times it will be dead and have no feeling in it as long as he is in this room. Tell him that when he is awake you can thrust a pin in the skin of that arm while he is looking at it and he will have no feeling in it—that his arm will be perfectly dead as long as he is in this room.

"Now suggest to him that when you count three he will be wide awake, that he will feel good all over, that he will not remember anything that has been said or done while in the room, that nothing has hurt him, and that he will never have felt better in his life, that he will be glad he came up here, and will always feel better. Now count three and tell him to awake."

"All right, my man; how do you feel?"

"All right, sir."

"Has anything hurt you since you came into this room?"

"No, sir; not in the least."

"Do you see this pin?" The doctor put some medicine on your arm here and it has no feeling in it. I am going to stick it with this pin. If you feel it in the least, let me know. Now, look at it—here it goes; do you feel that?"

"Not a bit."

"That will never hurt you or never get sore in the least."

(The doctor asks if I ever have any trouble in waking a subject?) "Not in the slightest. He is in a condition of increased suggestibility, and to awake him is only to get him to act upon an idea or suggestion, and this he will do easier now than ever before, provided you make the suggestion properly.

"Occasionally it is necessary to repeat again, 'Wake up.' Rarely have I found it necessary to thump him on the face or slap him lightly, and speak more emphatically, 'Wake up!' Be calm, well poised, and self-possessed. Should you ever find a subject that any one else had hypnotized and found difficulty in awakening, either turn an interrupted current of electricity upon him or administer one-tenth of a grain of apomorphin hypodermatically, and see what he will do. I have never found this necessary."

What effect does hypnotism have on the subject, is asked. "Whatever effect you suggest. The effect is determined altogether by your suggestions. Hypnotism is but the induction of a mental condition in which your suggestions will be more effective and lasting. I will cover that question in detail in my analysis of the subject later on.

"Gentlemen, you notice those men go out of this room with

smiles on their faces. They seem to appreciate and enjoy the experience.

"As these experiments are conducted here I regard our demonstrations as splendid mental gymnastics. Those men are sent out of here with a new element of selfhood having been aroused within them. The real man, the ideal ego, is more self-conscious of his mastery and control of mind and body, his servants, than when he came into this room. I never hypnotized an individual in my life who was not my friend after that, all because I dealt with him kindly and he appreciated it. The man himself, the real self, is not weakened and dethroned by the methods that we employ, as some would have you believe.

"When you rightly appeal to the individual, you can take his body, and stick it, stand upon it, cut it, etc., and it is all right with him, because every step you are taking is through the power possessed within him.

"How frequent it is that the operator becomes hypnotized instead of his subject, thinking that it was some power that he was exerting over the hypnotized individual, rather than the use of an inherent quality of force within the individual himself.

"It is largely a matter of confidence in human beings. Faith in your fellowman, confidence in his ability to exercise inherent potentialities that are written in his blood and chiseled in his cerebral cells, is the secret of success in this line of work, as well as an important essential in rendering genuine service to your fellowman in every department of life."

(Demonstrations Nos. 3, 4, and 5 were about like those just described, and a further report of these cases is therefore unnecessary.)

"Gentlemen, with the next subject waiting on the outside I will demonstrate another method of inducing the hypnotic condition by having him fix his eyes upon some bright object, so as to get his attention while making suggestions.

"Take this seat, my man. These are physicians, and I desire to show them how I can get a man to look at this bright collar button until his eyes become tired and how he will go to sleep

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All therapeutic measures can accomplish their results only by acting in conjunction with those inherent properties and forces within the biological element of the organism. Our internal medication acts only upon function. Medicine used internally or externally, whether for its physiological or psychic effect, can, through the suggestion giving it its psychological potency, stimulate the function of every organ in the body.

Every center of activity in the brain can be influenced by suggestion. Every organ in the body and all bodily functions are under the control of the nervous centers. Every element of the organism has its center of activity in the brain. All these we can influence by suggestion, and we can use medicine and surgery, and all other therapeutic measures, not only for the effects produced by their own physical influence upon the organism, but also as a means of successfully combating the disturbing psychic factor through the influence of those measures upon the mind. Every physician uses these measures, consciously or unconsciously, every day of his life.

Do not understand by the ground that I have taken that I am a therapeutic nihilist. I am, first and last, a regular physician, anxious for any therapeutic aid by any means whatsoever that will help to alleviate human suffering and cure disease. We can demonstrate the physiological action of our medicinal agents upon the physical organism, even in unconscious persons and animals, as impressively and conclusively as by a slap or a kick we can demonstrate to the person who denies it our ability to use our hands and feet. But, understand, I am talking to you about the psychic factor in therapeutics, pointing out its value as an important therapeutic adjunct, to be used in conjunction with any measure—medicinal, surgical, or otherwise—that will help to alleviate suffering and cure disease, or that will put the individual in such condition that a cure may take place.

This science, as applied in the practice of medicine, is based upon these premises: there is inherent in mankind a psychic power or mental force presiding over the functions, conditions, and sensations of his body, and this inherent potentiality, which is a property of the cells that compose the complex mechanism of the

animal physiology, can, under proper conditions, be evoked and controlled at will and applied to the alleviation of human suffering.

What that inherent quality of force represented by each individual cell in the human body is has in ages past been called by many names. It has been designated by such expressions as the "vis medicatrix naturæ," "the resident energy within," "neuric energy," and, in the terms of psychology, "the subconscious mind," "the subjective mind," "the subliminal consciousness," etc.

Tennyson referred to the same incomprehensible life principle when he pulled a little flower from a crannied wall and said:

> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

The tendency of modern science is toward the possibility of reducing all phenomena, physical as well as psychical, to a common cause.

Verworn remarks that "the attempt to explain the mystery that surrounds living substances—the substance that nourishes itself, breathes, moves, grows, reproduces, and develops—has exerted from the earliest times a peculiar stimulus upon the mind of inquiring thinkers."

But while we do not know what that inherent quality or force, as represented by the individual cell, is, neither do we know what electricity is, nor what matter is, in any form in its ultimate analysis, but we do know something, not all, of the laws that govern these of nature's forces, and by conforming to these laws we are better enabled to make our struggle for existence.

By conforming to this psychological law we can get results in the alleviation of human suffering, and as broadminded men we want to make use of anything that will help us to grapple with the problems of health and disease.

Just as steam and electricity were governed by nature's laws that existed forever, and required only science to make use of them, so has psychic law existed forever, and a better understanding of, conformity to, and appropriation of this law are destined to make the same revolution in the practice of medicine as have been

effected by steam and electricity in methods of travel, manufacture, and communication.

The intelligence of our age demands that the higher evolutionary factors of human personality, call them by whatever name you will, be recognized, and their truths be appropriated for the welfare, health, and happiness of our patients.

CHAPTER VI.

PRACTICAL THEORETICAL CONSIDERATIONS.

For our present discussion, let us regard man as being a living, thinking entity—a functionating organism that nourishes himself, breathes, moves, grows, and reproduces, adapting himself to his environment, both acting and reacting under the influence of innumerable internal and external stimuli.

His body, with its structures, organs, and parts, is composed of millions on millions of cells, each one of which, however much it may differ in structure and function from those belonging to other organs and tissues than its own, is a lineal descendant from a single primordial cell. Just how the mind of man is related to the brain and nervous system is as yet far from being clear, but we do know that as the brain is, so is the mind, and that a healthy, well-developed mind corresponds to a healthy, well-trained, well-developed, and well-nourished nervous system.

In the use of such expressions as "soul" and "spirit" in this discussion, it is with the same meaning as the word "mind," and to suggest that the individual has emotion, feeling, and will as well as intellect.

Emotion and will are frequently regarded as spiritual, intellect as mental, and sensation as physical, but they are all qualities of the same individual body, mind, soul, or spirit. So, in the sense that I use the term "mind," let it be held to embrace or include the whole of man's psychic or mental activities, conscious and subconscious, voluntary and involuntary.

Let us think of the human mind as being manifested by or through the sum total of the functions of every cell in the body, expressed in thought, feeling, volition, action, motion, perception, conception, memory, etc.

When I say action and motion, think not only of objective, conscious, external action and motion—such as feeling, seeing,

hearing, reading, talking, walking, or other conscious sensations and acts—but also of subjective, unconscious, internal action and motion, including even the action of the lowest cell in the body in its ability to take in new matter, fix it, change it, and throw it off.

In one sense, each cell seems to have a mind of its own, for it goes on performing its special functions, be it brain cell, gland, muscle, bone, or skin cell. Yet no one of these microscopic organisms is capable of independent existence. Each has its duty to perform, but each in turn is dependent, at least in a very large degree, for its own existence upon the activity of other cells of the body, the functionating of which constitutes the complex mechanism of the animal physiology.

Conscious Mind.—Man, as an entity, has conscious psychic or mental activities, which correspond to the functions of the motor area of the brain—the gray matter, the higher centers, the voluntary processes. The functionating of these we designate as the conscious mind. These centers respond to stimuli that reach them through the five special senses—sight, hearing, feeling, taste, and smell—and through these all the bodily functions can be reached and influenced. Here is the seat of all voluntary action, the home of reason and the higher intellectual faculties.

So far as we know, our higher mental functions seem to have their immediate seats in the cortex of the brain, and of these mental functions the anterior frontal lobes appear to have the power of inhibition. This is as near as we can come to absolute localization of the mental faculties.

Articulation is a motor act, and, in common with other motor functions, is governed by groups of cells in Broca's convolutions; but the mind, which is symbolized by language, giving expression to our thoughts, desires, ideas, aspirations and volitions, is a psychic phenomenon dependent upon the entire brain and nervous system. All forms of life that have ideas, however crude they may be, have the power of symbolizing them. Language is but the symbolization of ideas, and even the lower forms of life have a language of their own, however elementary and primitive they may be.

The failure of memory, as we know, is dependent upon the dis-

solution of the entire nervous system. The latest acquired, and consequently the least organized, mental attributes disappearing first indicates that the mind, as exhibited by speech through the combined effort of feeling, memory, desire, and will, is an acquirement dependent upon environment, and quality and mode of neuron organization.

Our conscious mind, then, seems to be an outgrowth of education and experience, resulting from the conditions that environ us during our struggle for existence from the cradle to the grave. This is the mind that we use in our normal, waking consciousness, as we go in the smooth, even tenor of our ways, attending to our respective vocations in life, not dominated by fear, or anger, or emotion, but controlled by reason and will. This, I say, is the conscious mind and represents the higher brain centers in action.

Hypnotism is the process or method of using suggestion to influence the action of the conscious mind. By suggestion the functions of the motor area of the brain can be soothed, quieted, made still, passive, inactive, at rest, or placed in abeyance. As an individual the subject ceases to use these brain centers and consents to allow you to use them for him, and through them to reach and influence the lower nervous system, which presides over the involuntary physiological processes of the body.

Hypnotism, in one sense, is induced sleep. The only difference between induced sleep and natural sleep is that in natural sleep you are completely oblivious to the outside world, while in induced, or hypnotic, sleep the subject is, as it were, asleep to every one except the person who induced the sleep. He is *en rapport* with the operator—in relation with him. He hears and acts upon the operator's suggestions, but appears to pay no attention to any one else than the person who induced the condition referred to as the hypnotic state.

When the conscious mind is rendered passive, as when an individual is hypnotized, or in a condition of increased susceptibility to suggestion, we can better reach and influence all those psychic activities which lie below the threshold of consciousness, the study of which throws much light upon the subject at hand.

Subconscious Mind.—All those psychic activities which are found below the threshold of consciousness correspond to the functions of all the involuntary physiological processes—the functions of the lower neuron systems, the functions of the ganglionic and sympathetic nervous systems, and the functions of the lowest cell in the body as it plays its part in the game of the life of the entire physical organism. These functions we designate the subconscious mind.

Moreover, the subconscious mind, which corresponds to the functions of the vegetative brain and nervous system, perceives by intuition; it is the storehouse of subjective memory, and is greatly influenced by the emotions. It presides over the functions, conditions, and sensations of the body; over all the vegetative or nutritive processes—over digestion, secretion, excretion, nutrition, waste, respiration, calorification; in short, over all cell life function and development.

When the conscious mind is inhibited or soothed into passivity, as in the hypnotic state, this subconscious mind is amenable to influence by suggestion. It can be influenced by suggestion without hypnotism, but in the hypnotic state there is an increased amenability or susceptibility of the subconscious mind to suggestion, and also an increase in its power to execute an idea or suggestion through its control over the physiological processes of the body.

In the hypnotic state we can influence and make such impressions upon the subconscious mind as will be fully carried out in its influence over the physical organism, and the fact that the subconscious mind does preside over the functions, conditions, and sensations of the body, and is more amenable to suggestion when the conscious mind is inhibited, gives us in a nutshell the reason why the results are obtained from hypnotic suggestion or suggestion in the hypnotic state.

How do we prove that the subconscious mind is amenable to suggestion? For upon the truthfulness of this proposition is based the entire structure of the science of suggestive therapeutics.

First, we use suggestion upon the conscious mind. This we do when we hypnotize a man, as was demonstrated in a previous

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corresponds to the functions of the gray matter, the motor area of the brain, the higher intellectual faculties; but in the presence of a stronger personality, be it an attorney at law, a minister, a teacher, a salesman, or a physician, it is amenable to influence and is controlled by suggestion.

The hypnotic state, when induced by the method that we employ with the medicine, is always induced with the consent of the voluntary waking consciousness. We always get the consent and co-operation of the will of the individual to be hypnotized; but by suggestion without a sleeplike condition, as is used by all classes of individuals, the conscious mind may be stealthily and subtly dominated. Hypnotic suggestion, however employed by the medicine method which we have demonstrated and described, is always used with the individual's consent.

The subconscious mind presides not only over the involuntary functions, but over all cell life function and development. I have frequently produced copious emesis by suggesting to an individual that he had taken ipecac, thus showing the effect of suggestion upon the involuntary physiological processes. In a number of instances I have had physicians accomplish this result in my class work by suggestions made by them to the subject that they had hypnotized.

I say by suggestion we can influence cell life. In not less than one hundred instances have I taken a hat pin from a lady's hat and without sterilization thrust it through a large fold of the cheek of a person without the slightest ill results following. In several hundred instances have I thrust a smaller pin without sterilization through the face or an arm of an individual without the least untoward results.

We certainly can not influence the bacteria upon the pin; then we must increase the resistive power of the cells in the face in some way. Whether it is done by encouraging leucocytosis or the migration of phagocytes, or whether we increase the resistive power of protoplasm direct, has never been explained. Theorize upon that proposition as you will; its meaning has a far deeper import than appears at first upon the surface. To me it indicates that we can increase the resistive power—life, strength, and energy—

of every cell in the body by suggestion, both with and without hypnotism; so that in the fight between the etiological factors of disease, which is ever being made by the cells of the body, we can help these cells in their struggle against pathogenic germs or other etiological factors of disease.

Physiologists have ever endowed the brain centers with a peculiar form of energy of their own, indefinitely referred to by such expressions as neuric energy, nerve force, and the like. These higher centers occupy a relation to the general cells comprising the physical body similar to that occupied by a dynamo to a piece of machinery. By suggestion we can convert potential energy into dynamic energy, latent energy into moving energy, and in this way increase the resistive power of every cell in the body.

I am aware that some physicians will shrug their shoulders and raise their hands to heaven in protest against the foregoing statement. It goes against the grain to present an idea so completely at variance with their preconceived opinions. But if they will reflect and verify, they will be forced to bow down before the evidence of facts.

I do not mean to say that an instrument previously infected with a culture of anthrax bacilli can be thrust with impunity into the flesh of a hypnotized subject, neither do I mean to give license for any failure to observe the strictest rules of asepsis, which has been the means of the brilliant achievements that have crowned the efforts of modern surgery; but let the facts in the case speak for themselves. Let us hew close to the line of truth, let the chips fall where they may.

I have in at least five hundred instances taken a pin that has not been previously sterilized and thrust it through a fold of the skin in the face or arm, and with but one single exception have never observed the least unpleasant results. Even the exception in this case only goes to prove the efficacy and power of suggestion in the accomplishment or support of the position that I have taken.

In one instance I used a small blade of my pocket knife and jabbed it under a fold of the skin for an inch without soreness resulting. The antiseptic property of the blood is not to be discredited in making allowance for the result, nor elimination by bleeding,

but in this case the arm bled only a few drops. On an average, where a pin was used the arm did not bleed one time in fifty. Nor do I forget the natural resistive power of the cells themselves in a healthy individual, and this, in my opinion, can by suggestion be strengthened to a wonderful extent.

The one exception where the arm became sore was in the case of a physician for whom I gave a treatment by hypnotic suggestion and relieved him of a tinnitus aurium of twelve years' standing. He was an extremely neurotic individual, and when I awakened him after the treatment for his tinnitus and asked if anything had hurt him in the least, he replied, "No."

"Did you know that I had thrust a pin into the flesh of your arm?"

"No; you did not or I should have felt it," said he.

"Do you feel it now?" I asked. "No, not in the least," said he. "You did not stick me really, did you?"

"Yes," I replied, "and here it is now," and I pushed back his cuff and let him see the pin yet through the fold of the skin.

"Take that out," said he, in a most excited manner.

His tinnitus was relieved, and after one year, when I last heard from him, had not returned. Yet he seemed offended because I, a physician, should have taken such a risk as to thrust an unclean instrument into his flesh.

In the afternoon he had a red, painful arm, with a general temperature of 103° F., and he asked that I hypnotize him again and get rid of that condition. I hypnotized him and gave him appropriate suggestions to relieve his pain, quiet his nervousness, and give him a good night's sleep. After awakening him I assured him that his temperature was due to malaria. He took twenty-five grains of quinin that evening and was all right the next morning.

This, I say, was the only case in my extensive experience where there was the slightest unpleasant symptom after sticking a pin without sterilization into the flesh, and I am quite sure that I have made that experiment not less than five hundred times.

It has been reported that a physician jabbed a dull lead pencil into the flesh of a hypnotized subject and produced an infection,

Such a procedure would destroy the cells in that part, and is not at all a parallel case to where a sharp instrument is used and proper suggestions given to influence the result.

These facts have led me to conclude that, through the influences exerted by the higher centers of the brain over the vasomotor neuro regulation of the blood supply to the part, increased leucocytosis results, and that the theory of phagocytic resistance, as advanced by Metchnikoff, is an important and constant factor in natural immunity. According to this author, leucocytes, having arrived at the spot where the intruders are found, seize them after the manner of the ameba and with their bodies subject them to intracellular digestion.

The facts mentioned in regard to the case of the physician whose autosuggestions were adverse and most unfavorable, as against at least five hundred cases where suggestions were given in the hypnotic state that would possibly favor this natural physiological process of immunity, lead me to conclude that cell activity is increased or retarded in even a local area by suggestion. We know that every cell in the body, through the complex mechanism of animal physiology, is influenced by centers of activity in the brain. These centers can be stimulated and encouraged into action by suggestion. We can convert potential energy into dynamic energy, latent energy into moving energy, and in this way all the physiological processes can be increased or encouraged, and by suggestion, both with and without hypnotism, we can aid the cells of the body in the fight against the etiological factors of disease, whether due to pathogenic germs or other causes.

The physician, then, in the light of such indisputable facts, is a factor either for good or harm in the sick-room. How often is it the case that his training in the pathological laboratory so fills him subconsciously with fear of pathogenic germs that it completely offsets his confidence in the natural resistive powers of his patient; like a dog frightened and cowed, he goes into the fight with a drooped head and his tail tucked in, exercising a most depressing influence upon his patient, rather than with a sufficient faith in the potentialities inherent in the living cells that comprise the physical organism to encourage them into action.

Has it not often been your experience to see a patient very sick, so that, from the pathological condition there existing, reason would cause you to doubt the possibility of his recovery? But he had faith in you, expected to get well, was hopeful and optimistic, and that encouraged you both to encourage him and to do your best for him. Later on, when he was safely on the road to recovery, when he was thanking you for what you had done for him, you gratefully reminded him that he was getting well on account of his courage and bravery, and that had it not been for his will power and determination he never would have recovered. You really felt that your services played a small part in his recovery.

On the other hand, you have had patients who were not at all seriously sick, so far as their apparent pathological conditions would indicate, yet from the very first visit you realized that you had failed to get *en rapport* with them. You realized that you "did not make good," and upon your return the next morning you found that he was nervous and had not slept well that night; there was an increase in pulse rate, his respirations were quickened, and he was overanxious about himself, and from this condition he continued to go on from bad to worse until, finally, upon your last visit, when you realized that he would not recover—chagrined, humiliated, and mortified—you could not but feel that he had failed to recover on account of the morbid mental attitude taken toward his condition in its incipiency. He died for the lack of the will to get well.

The experience of hundreds and hundreds of physicians coincides with the cases just cited. Why is it that the mental attitude of an individual plays such an important part either toward recovery or nonrecovery? For this reason: everybody's subconscious mind is constantly amenable to the influence, suggestion, and control of his conscious mind, and, when you fully comprehend this proposition, you see very plainly that every one is treating himself by selfsuggestion all the time, whether he realizes it or not. Your own thoughts, your own beliefs, your own predominating mental characteristics, whether you will it or not, whether you believe it or not, whether you know it or not, are the suggestions

that are ever influencing your subconscious mind either for good or harm.

So much so is that true, that you can put it down as a safe proposition that the individual who is hopeful, optimistic, and cheerful, constantly looking on the bright side of life, carrying sunshine and cheer into the lives of others—that such an individual, by his mental attitude, conduces to the health and strength and well-being of his own physical organism as well.

On the other hand, the individual who is pessimistic, despondent, and blue, having morbid fears about his own physical condition, worrying over the affairs of life, unduly emotional, pining and complaining—such an individual, by his mental attitude, has a wrecking, weakening, ruinous effect, not only upon his own physical organization, but upon that of others.

As we pointed out in a previous chapter, emotional conditions of a hopeful, optimistic, and cheerful kind encourage anabolism, or constructive metamorphosis, a building up of the cells of the body; while depressing emotional conditions—worry, fear, envy, anger, jealousy, and such like—encourage catabolism, or destructive metamorphosis, a tearing down of the cells of the body.

In the study of the etiology of neurasthenia and allied conditions, including all functional disturbances—and their name is legion—selfsuggestion enters into these cases as a causative factor that is of a far deeper import than is generally recognized; and in treating this class of cases, as well as for the nervous element of any disease, acute or chronic, surgical or otherwise, it is our duty as physicians to make such impressions upon the conscious minds of our patients in our daily association with them as would indirectly influence the subconscious mind through autosuggestion. At least we must make the patient feel that we understand his case; that we are especially interested in him; that we are giving him due consideration, and as far as possible we should hold out a strong belief or expectancy that he will get well. Just in proportion as we keep him cheerful, hopeful, and optimistic, just so far shall we help him on the road to recovery.

Think of these two minds as two sets of men upon a war vessel. The men upon the upper deck give their attention to the fleet over

yonder. They give their attention to the objective world. These are performing the function of the conscious mind. The men below deck give their attention to the internal machinery of the ship, paying no attention whatever to the outside world. They represent the subconscious mind. Their respective duties are entirely separate and independent, yet the men below stand ever ready to obey the dictates, or orders, or signals from the men above.

Every human being is giving orders that will encourage the performance of every organic function every minute and hour of his life, or he is giving orders that will inhibit, retard, and weaken the involuntary psychic activities or nervous functions. So you see that suggestion is used both with and without hypnotism, and that any influence brought to bear upon the conscious mind of your patient indirectly reaches his subconscious mind. We are using it every day of our lives for the good or harm of ourselves and for the good or harm of our patients.

To show you the influence of the mind upon the bodily functions, I will cite one illustration. I was once talking to a physician about hypnotism or suggestion when a band stopped in front of his office and began to play. In a jocular way he remarked, "I should like to see you hypnotize that band and stop it from playing." "All right," said I, "come and watch the procedure." I procured three lemons, and gave a half of each to as many little boys on the street, instructing them to walk round and round the band, sucking the lemons and making faces at the musicians. The result was such an increase in the secretion of their salivary glands that the men were compelled to stop and swallow or empty their instruments of saliva. They were unable to continue their music and the little boys were put to flight.

An individual with a large "bay window" is usually a man who gives full appreciation to the thought of the dinner hour, the breakfast hour, the lunch hour. This pleasurable anticipation of the approaching meal time encourages the free flow of blood to his gastric mucous membrane, with a result that he has a plentiful supply of gastric juice, a good appetite, a good digestion, and a healthy physique.

On the other hand, our cadaverous-looking brother usually ap-

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such a relation between two individuals of congenial habits of thought and action seems to me to be no more unreasonable than that two mechanical instruments delicately and harmoniously attuned, the one to the other, should receive electrical vibrations through air, and earth, and water thousands of miles apart, by which our wonderful system of wireless telegraphy has been perfected.

In connection with this phase of the subject I am at present an agnostic, but I am ever ready to stand by facts as I find them, hoping that some day, perhaps not far distant, some of the problems that have so perplexed honest investigators on this line will be explained by the discovery and control of a natural law that has been in operation forever, and, like all other natural laws, only required the intelligence of man to appropriate and use it for his welfare and happiness.

I have had some demonstrations and observations of certain phases of this subject presented to me which have led me to certain conclusions that I desire to bring to your attention, without which it would be impossible to intelligently practice suggestive therapeutics.

I once took a young man whom I had frequently hypnotized, and, while in the hypnotic state, blindfolded him. I wrote upon a piece of paper the following suggestion: "Go to the mantelpiece and get the baby's photograph, and bring it to me." A witness who was present at the time read the suggestion. Not a word was spoken more than to tell him that, when I counted three, I wanted him to go and do what was written upon the piece of paper; that I would not indicate what I wished him to do by look, or gesture, or word, but would constantly think of it.

I then removed the blindfold, told him to open his eyes and do what was ordered on the piece of paper. He at once went to the mantelpiece, put his hand upon the first photograph nearest to him, which was the wrong one, but put that down; then to another, which he also put down; and lastly he took the baby's photograph indicated, held it in his hand and, turning around with a blank expression on his face, handed it to me. "Good," said I. "Be seated and sleep on."

At this juncture a winter coat was thrown over his face, and I wrote on another piece of paper that he would go to a washstand, thrust his hand in the water pitcher, and wash his hands, which he did. I again wrote on another piece of paper that he would take a stool upon the floor and turn it bottom side upward, and take a seat in the bottom. This being done, I wrote that he would go to a lounge in the room, lie flat down upon his face, cover his head up with a pillow, and go to sleep.

Take notice that all these suggestions were written—not one word being spoken. Each suggestion was carried out precisely as written upon the piece of paper. When I awakened him and asked what he had been doing, he replied, "Nothing." When I told him what he had done, he denied it. When I presented the written suggestions and assured him positively that he had carried out every suggestion given in writing, and that not a word had been spoken to indicate what we wanted him to do, he laughed aloud and said that we had played a great joke on him.

Since that one demonstration I have never doubted that man has a means of conveying an idea or impression to another individual which lies outside the domain of the five special senses. It is by this that thought transference, or telepathy, is made possible. As to whether the reader believes in thought transference, or telepathy, is a matter for him to decide. It is recognized as a fact by some of our ablest scientists and psychologists of the present day. It affords an explanation of a great mass of unexplained phenomena that have been hitherto relegated to the realm of mysticism. If there be any truth in it, it has its practical bearing upon our subject at hand in this way: the more faith one has in his ability to hypnotize a subject or to use suggestion, both with and without hypnotism, the greater will be his success; the more faith we have in any therapeutic measure, the better will be the results from its administration; the more faith we have in that inherent quality of resistive power within our patient, call it by whatever name we please, the better are the chances of our patient to recover.

The physicians who have the most confidence in suggestive therapeutics always secure the best results in its application. A

doubtful mental suggestion may outweigh a positive oral suggestion, if it be possible to give a positive suggestion orally when one is in doubt, and a physician may fail to get results for the lack of confidence in the procedure.

Furthermore, we, as physicians, should cultivate a spirit of optimism and self-confidence in our demeanor with our patients. The physician who goes into the sick-room with an air of self-sufficiency, which is based upon professional qualifications and an understanding of human nature, will always inspire his patients with confidence and secure that mental attitude on the part of the patient that is desirable. Such a man usually possesses tact sufficient, not only to influence the mental attitude of his patient in regard to his own condition, but to drop a suggestion here and there upon the minds of those around him which will secure the proper psychological environment under which the best results may be obtained.

Many men succeed in the practice of medicine far beyond their professional qualifications because they possess tact and self-confidence sufficient to properly impress and inspire confidence in those with whom they associate.

On the other hand, we often see a well-qualified physician fail to succeed on account of his lack of ability to carry that suggestive influence which is so essential to the personality of the successful physician. A lack of faith in self, however much one may try to conceal the fact from observation, repels that confidence that others would have in one.

I am frequently asked how to acquire confidence in our ability to succeed in accomplishing what we have undertaken in life, and I usually answer: **"By going the route—by making the fight, by hard work, concentration, and study, and the acquirement of self-confidence, which can come only through knowledge and experience."** That indefinable quality of personality called "personal magnetism" is comprehended here. The man who goes down the stream of life day after day self-reliant, optimistic, and cheerful, with a pleasant greeting for his friends, glad that everything is as well with him today as it is, glad of the privilege to work, and to study, and to learn, and to be of use in the world, is always

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All education and instruction, and experience of any kind, are retained by the subconscious mind. These ideas or impressions here lie dormant until ready to be brought out by the association of ideas. You would say that some of your best prescriptions have been extemporaneously devised upon the spur of the moment; but the skilled surgeon finds every previous experience in the dissecting and operating room and pathological laboratory instinctively forcing itself upon the domain of consciousness as an impelling guidance or impulse to every step of the procedure.

By suggestion, both with and without the aid of hypnotism, we can modify the effect of old impressions and memories which are the result of unpleasant experiences in life, and plant new impressions and ideas that will influence the future life and conduct of an individual both consciously and unconsciously.

The physician who has the happy faculty of getting the confidence of his patients and keeping them feeling good is always a successful therapist. At every visit he lifts his patient out of a morbid self-consciousness of despondency and gloom, and, presenting a roseate hue of life, inspires him with hope and confidence.

That the subconscious mind is the storehouse of memory explains why you can give a patient a suggestion in the hypnotic state at nine o'clock this morning that will give him a good night's sleep, beginning at a specified time, the following evening, and every night afterward. This is the application of post-hypnotic suggestion. I have frequently broken up nervous, wakeful habits of neurotic individuals in a single treatment by suggestion in the hypnotic state, to affect them post-hypnotically.

The nervous element of an acute disease may be aggravated, or a neurasthenic, psychasthenic, or hysterical condition maintained, on account of some morbid emotional condition resulting from an unpleasant experience in the previous life of the individual, rendering the patient nervous, preventing sleep, and proving destructive to all physiological processes. Freud's work in this field is most instructive.

By the use of hypnotic suggestion we can modify the sense impressions causing these depressing emotional disturbances. Give such people more plentiful and refreshing sleep, and plant upon

the subconscious mind such impressions as will make them more hopeful, more optimistic, more cheerful, and happier in many ways, resulting in a good appetite, good digestion, improved nutrition, and a complete restoration to health. By suggestions properly given in the hypnotic state we can change the individual's point of view in regard to experiences which upset the mental and nervous equilibrium. I cite one case for example:

I once had a patient, a lady, who had a son accidentally killed. She was of an emotional nature, neurasthenic, and rather inclined to be on the hysterical order. Three hours after the accident which caused her son's death I was called. The large bed-room was full of friends who had come to express their sympathy. These people had unconsciously used suggestion to make her feel worse. Her minister had been on the scene to express his sympathy, and unconsciously used suggestion to make her more self-conscious of her bereavement.

As I walked in the door I began to ask each of those present to leave me alone with my patient. By the time I had reached the bed the room was cleared of all present, except her husband. I attempted bravely to talk her into being quiet, but my very presence seemed to have been a signal for an outburst of this emotional condition. At every attempt to reason with her or to soothe and console her, she would cry vehemently and answer, "Oh, you don't know, you don't know."

Seeing that I was making no headway, I prescribed chloral-hydrate 15 grains and potassium bromide 30 grains to each dose, four doses, repeated every two hours. I directed that no company be allowed to come into the room, and instructed her husband to sit by her bedside and place a cold towel upon her forehead, changing it every ten minutes. This was in August and the weather was extremely warm.

After the fourth dose of the prescription just mentioned had been taken I prescribed 15 grains of trional to the dose, four doses, to be given every two hours. Three hours after the last dose of this was taken I administered a hypodermic injection of morphin sulphate ¼ grain, with hyoscyn hydrobromid $\frac{1}{100}$ grain.

Three hours afterward she had still been unable to sleep, was

very nervous, had a terrific headache, and I felt that it would be unsafe to administer more medicine. At that juncture I hypnotized her. The medicine previously given apparently had a cumulative effect, as she was very easily hypnotized.

I then suggested that she would sleep soundly all night; that her sleep would be quiet and refreshing; that while she slept a perfect spirit of resignation would come over her, and she would wake in the morning feeling perfectly resigned to the accident and bereavement; that she would sleep soundly until eight o'clock the next morning, at which time her husband should awaken her by placing his hand upon her forehead and commanding her to wake up; that she would be feeling perfectly resigned to the accident, and would eat her breakfast, and give her attention to her domestic relations, and feel proud that she had ever been permitted to be the mother of so worthy a son.

On my return the next morning I found that she had slept soundly all night, and she at once began to tell me what she had decided—giving me the very ideas that I had suggested to her the night previous.

I feel quite sure that a greater change in her mental and nervous condition had taken place during this one night's sleep, together with the influence of the suggestions given, than would have resulted under normal conditions after a period of several months had elapsed.

My experience with this patient fully corroborates the conclusions of Morton Prince when he says: "When the hysterical manifestations are due to the functionating of dissociated subconscious ideas, it is not always necessary, as some writers insist, to recall those ideas to the personal waking consciousness. It is enough to break up the subconscious complex, or to suggest antagonistic ideas, or to resynthesize the ideas into a healthy complex, which gives true appreciation of the facts which they represent. This can be done in hypnosis. After waking, though amnesia for the previous subconscious ideas may persist, the symptoms disappear, for those harmful subconscious ideas which caused the trouble have ceased to exist."

I am furthermore convinced that there is much insanity, the

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due, or complexes, which functionate again from time to time as psychoneurotic symptoms.

When they are sick, there is no time for re-educating and re-training them. Like miners buried in a deep, dark hole in the earth, where huge piles of shale and debris have caved in upon them, they need help. Like a man in jail, they want to get out. They expect you to do something for them. To give them narcoties and sedatives but temporarily benumbs their psychic activities, interferes with all functional processes, weakens their powers of resistance, interferes with elimination, and is actually destructive and weakening to both mind and body. The judicious, intelligent application of suggestion, both with and without hypnotism, in this class of cases is a boon to these unfortunate sufferers who rely upon us for help. A rearrangement of these conserved experiences by the neuron elements can be brought about, and the distressing nervous and mental symptoms relieved in perfect accord with the physiological mechanisms of the nervous system.

The Subconscious Mind is the Seat of the Emotions.—Whatever impulse dominates the individual—whether fear, worry, anxiety, envy, anger, jealousy, love, or the purely animal passions—makes its appeal to and impress on the subconscious mind, which corresponds to the functions of the involuntary nervous system.

We all have noticed that the functions of the different organs of the body are greatly disturbed through emotional influences; sorrow brings tears to the eyes; prolonged grief interferes with the secretion of gastric juice by the stomach. Of all emotional conditions which are most detrimental, however, fear, which is the opposite emotion to self-reliance and self-confidence, is the worst. Fear is the natural accompaniment of weakness, ignorance, and disease. Fear has a wonderful inhibitory influence upon both the motor and voluntary, as well as the involuntary, functions of the body. Fear of sickness, fear of death, fear of failure—fear of anything of any kind, of any nature—is detrimental to all physiological processes. We invite what we fear. Fear weakens our resistive powers to disease. It is the frequent experience of physicians to have pneumonia and enteric fever patients who die of fear and not on account of the pathological condition existing.

At the very onset of illness, quite frequently, the patient becomes afraid, gets nervous, does not sleep, and manifests a lack of confidence in the ability of his physician and doubts his own ability to recover. He thus has a psychoneurotic condition complicating his disease. His resistive powers are thus lessened, all physiological processes are disturbed, and death results from fear and not on account of the pathological condition, which would run its course and go on to recovery but for the psychoneurotic element. We should distinguish here between conscious and subconscious fear. Tuberculous patients are noted for their apparent optimism, hopefulness, and cheerfulness, which are frequently only on the surface; yet as a result of this very optimism, as has been observed by all physicians, even in the presence of such a gross pathological condition, the resistive powers of many tuberculous patients are augmented to an astonishing degree. We frequently see others, however, who are so subconsciously dominated by fear that all involuntary nervous functions are disturbed on account of impressions gathered from experiences which have come to them through their own observation of the disastrous consequences of this disease. In this class of cases suggestion, both with and without hypnotism, is particularly beneficial. We quiet an irritable, involuntary nervous system; we get them to breathe deeper; we give them suggestions which produce more plentiful and refreshing sleep, and plant subconscious impressions, which result in the re-establishment of the normal functions of every healthy cell in the body as far as this is possible. The result is an increase in the patient's resistive powers, a conservation of his protoplasmic energy, and he is in condition to more successfully combat the pathogenic germs which are making their ravages upon him. The etiological factors of disease, whether due to pathogenic germs or other causes, are powerless in the presence of cells of an organism with a degree of resistive power sufficient to render them invulnerable.

All that contributes to the health of an individual in the way of nourishment, medicine, climatic conditions, exercise, etc., should, of course, be appropriated.

The etiological factors of disease are here, and they are here to

stay, in spite of our modern methods of disinfection and improved sanitary conditions, which have practically abolished yellow fever, smallpox, cholera, and other diseases regarded as inevitable curses of the human race, and more attention should be given to increasing the resistive powers of the individual to the ravages of pathogenic processes.

We, as physicians, have studied the dead body too much and the living organism not enough. We have underrated the self-healing processes of nature and the physical effects of psychologie influences. This has frequently given charlatans, who make use of these methods in disguised form, an opportunity to give us a black eye. We are now, however, giving more attention than ever before to social, and mental, and hygienic causes of health and disease, and are placing the practice of medicine upon a more rational basis. We are giving more attention to the prevention of disease and to methods of maintaining the health of the individual.

Suggestion is used both upon the conscious and subconscious mind, and whatever we do in the way of teaching our patients how to keep well by conforming to the conditions under which health can be maintained—re-educating them—comes within the broad domain of suggestive therapeutics. It is the purpose of suggestive therapeutics to help our patients to help themselves by better control and by direction of their conscious and subconscious psychic activities.

It is important to remember that the subconscious mind of every individual is amenable to the influence, control, or suggestion of his own conscious mind. His own thoughts, his beliefs, his predominating mental characteristics, as the result of education and environment, are the suggestions by which he is continually influencing his subconscious mind.

So much so is this true that we judge character by the expression of the faces of people that we see every day. The strong face and the weak face, the honest face and the villainous face, the face which indicates a high order of individuality and self-reliance or a low element of selfishness or servitude, all are in evidence. The fact is, the body is a perfectly negative element, existing according to the laws of heredity, environment, and education.

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CHAPTER VII.

FURTHER CONSIDERATION OF THE PRINCIPLES, PROBLEMS, AND FIELD OF PSYCHOTHERAPY.

The tendency of the logical mind of today is toward the acceptance of a philosophy that seeks for unity of body, mind, and spirit. These are qualities of the individual, but, scientifically speaking, they are one and the same thing. Thus, monistic philosophy, or monism, recognizes that mind, spirit, and matter, soul and body, God and the world, are abstractions and not things in themselves, but are incomprehensibly bound together in their inseparable oneness. Call this philosophy "monism" or "monotheism," to suit yourself, but you can not get away from the stupendous fact, even though our half-trained understandings and narrow experiences are unprepared to comprehend it, that the whole universe is animated by a single principle of life and mode of energy, and that such expressions as body, mind, and spirit are qualities of this one principle, thing, or substance. But since it is impossible to think of any quality or thing except by comparison with something else, each one of these qualities should be held in equal appreciation.

Knowledge is but an apprehension of facts based on a representation or description of those facts in terms that can be comprehended by human intelligence.

So, then, in our analysis of the qualities of personality we can with consistency, in the light of these premises, say that each individual becomes self-conscious of his existence upon one of three planes respectively—physical, mental or intellectual, and moral or spiritual, all qualities of the same individual.

For instance, the atom of hydrogen gas, considered for so long a time to be the smallest subdivision of material substance, is now known to be itself composed of from twelve hundred to three thousand "ions," or charges of electricity, or elemental units of

force; and it is now recognized that there is in the universe but this one element. Every other element or combination of elements is composed of this one elementary substance coming together in different degrees of density, so that the space a thousand feet above our heads is composed of precisely the same elementary substance as is the earth beneath our feet.

Furthermore, the cosmos, with its countless planetary systems and planets, some of which are millions of times larger than this little earth upon which we live, together with the spaces between them, is all composed of this one elementary substance—call it physical, mental, or spiritual, as you please.

The only logical conclusion, then, is that the entire cosmos is an organism—pulsating, throbbing, vibrating, living—in which we live, and move, and have our existence.

And as is the cosmos, so is man. He is an organism—pulsating, vibrating, living. And as is man, so is each individual cell in his body, with inherent potentialities and powers that are constantly being manifested, functionating in its own way, as it plays its part in the game of life according to heredity and environment.

Yet life is a fact, and all forms of life, from the first *unicellular moneron* down through the millions and millions of years in which the evolutionary development of man has passed, are all sharers of that one ever-present life, with numberless varieties of expression, infinite and limitless.

In the evolutionary development of the human race and of the human intellect and character, each individual seems to become self-conscious of life upon one or the other of these three respective planes before mentioned—physical, intellectual, and moral or spiritual—each of which is the result of training, education, and environment, so far as their manifestations in his life are concerned.

A great many people are conscious of life only upon the physical plane. They have scarcely any higher conception of existence and its meaning than what appeals to the appetites—eating, drinking, and sensual indulgences. Like two-legged animals, they live, in many instances, upon a plane even lower than the brute, as is indicated by expression of face, physique, character of speech, habits, and conduct.

Others there are who in self-consciousness reach the next higher plane and seem to go no farther. There are people that we all know, concerning whom, though they may have an intellectuality so cold and pulseless that it glitters as the stars, and be strong enough mentally to make wonderful achievements in the fields of politics and commerce, it is nevertheless easy to discover that there is an element lacking in their personality. It is lacking in expression of face, in hand shake, in tone and quality of voice and speech, and especially in their conduct and demeanor with their fellowman. In the presence of such an individual one feels more as if one were face to face with a stone or an iceberg, rather than in the presence of a human being.

As to what conscious existence upon the higher plane of selfhood indicated implies, it is hard to define, yet it consists in the evolving and developing of those higher elements of human character regarded as the ethical, and esthetic, and moral sense. We see it manifested in its influence upon human life in magnanimity, generosity, altruism, kindness, bravery, and all other distinctly human faculties. It is the higher functionating of the true ego; the real man—call it body, mind, spirit, life, or soul. It is manifested in man or woman by the exhibition of those inner qualities of moral and spiritual dignity, in the determination to do only that which is conceived to be good and right; not in the outer esteem of their fellows or in the worthless praise of a conventional society, but in their own inner consciousness. "Unfortunately," says Ernst Häckel, "we have to admit that in this respect we are still largely ruled by the foolish views of a lower civilization, if not of crude barbarians."

This animating life principle that functionates in human beings defies analysis, evades our comprehension, and transports our thoughts beyond what is finite and terrestrial. But it is in man because man is, and, if it were not, he would not be. Häckel says, "Why trouble about this enigmatical 'thing in itself' when we have no means of investigating it?"

This unexplained, undefined, and incomprehensible element in man, which is the sum total of all of man's psychophysical potentialities, is the real ego. It is the power that manifests itself

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appear in neuron structure are, then, the result of education and experience, which promote its growth and development. Faculty precedes function. Inherent in every human organism are latent faculties or potentialities which can be developed through the influence of environment and education—other names for suggestion.

Step by step it is dawning upon us that humanity is an organism, and that "the satisfaction, requirement, and functionating life activity are impossible without social co-operation, and it is only then that the individual becomes freed from the bonds of blood relationship." "In other words," say Sidis and Goodhart, "with the growth and development of social organization, organic bondage is replaced by functional relationship."

The lives of human beings are thus so interrelated that personality is but the outgrowth of experience. The life of each individual is constantly influencing the growth and development of the brain, and mind, and character of other individuals, by whom he is also influenced.

Morality, the functionating of the highest element or quality of selfhood, conforms to the law of evolution, and, like organic evolution, this psychic evolution is but the adaptation of individuals to conditions of existence. The law of psychic evolution, as of evolution in general, is from structure to function, from bondage to freedom of the individual elements.

In the light of the foregoing pages, then, you are a being—body, mind, or spirit—animated by the one principle of life from which you come, in common with all human beings and all forms of life. You have a mind and a body such as you have made it for yourself, modified, of course, by the laws of heredity and environment. You physically are the obedient servant, or should be, to the controlling force or life entity within. Your face and physique have been formed, shaped, and molded by your use or abuse of this inherent life force within you.

This inherent life force, question of all questions, what is that? Who are you? In the light of modern knowledge of the cosmic process of evolution, we are constrained to answer that you are a part of the universal source of all life, which you see manifested wherever you see anything, from the dead earth upon which you

walk to the eyes of those whom you love, to flowers, trees, clouds, moon, sun, and stars, even the stars so far away that a ray of light, going at the rate of one hundred and ninety-five thousand miles per second, beginning at the time when, it was formerly believed, the world was thrown out into space by special creation, could not have yet reached this planet—infinite and limitless. It is referred to by scientists as "force;" Herbert Spencer says, "the eternal energy behind and within all things;" the idealists or religionists say, "the God in whom we live, move, and have our being."

Think of this power of which you are a part; how it converts bread and meat, fruit and vegetables into bone and muscle, brain and blood, and how you are endowed with, or have evolved, will and reason, and other faculties of mind and character, and then dare to exercise these inherent potentialities as a coworker with infinity. Divine molecules are we, with the privilege to think, reason, will, and do for ourselves.

It is utterly impossible to hypnotize any one without getting the consent and co-operation of the self-conscious ego—unless it be accomplished by playing upon his ignorant credulity, which is never justifiable. See how we get the consent and co-operation of this, the real man, when an individual consents to relax, close his eyes, with lips slightly apart, to secure thorough relaxation, as if to say, "All right, Doctor, mind and body submit I unto you; I step aside, the door is open."

At this juncture and while your patient is in this condition, by your better educated and better equipped personality, you pour some of your own psychic life in the form of suggestion into his. This statement, in the light of the modern teaching of physiological psychologists, is scientifically accurate. According to Prince, you substitute healthy complexes for those organized systems of associated ideas which have become conserved as residue in the unconscious and which reproduce themselves as automatisms over and over again; for, when once organized, they are conserved and become a part of our personality. The nervous system faithfully conserves and reproduces its experiences. The procedure, whether suggestion is employed with or without hypnotism, means

education, or, if you please, re-education. Even where hypnotism is employed, the consciousness induced remains a part of one's self as a psychophysiological complex, however absolutely the patient may have lost realization of the suggestions given in the subconscious state. The aim of psychotherapeutic treatment is the formation of healthy complexes of ideas which will not stimulate the undesired complexes, but by their automatic activity will contribute to the well-being of the individual and adapt him to his environment.

It is estimated that the normal individual has from eight hundred million to thirteen hundred million cells of gray matter in his brain, and that the average individual uses but about one-tenth of this entire number. By the influence of personality upon personality, then, we convert latent energy into moving energy, potential energy into dynamic energy, and thus stimulate and encourage the functions of every cell in the human body.

Every time you come into the presence of a patient it is your privilege and duty to get the consent and co-operation of the ego, that highest element of the self-conscious individual, and appeal to this higher psychic quality—the man himself—the organized, intelligent life entity, that has simply thrown this physical cloak around him, and encourage it to vitalize and energize all life processes upon the physical plane. We thus assist the patient in making use of the normal mechanism of mind and body, of the physiological machinery already provided, to bring about restitution of the diseased organism and restore the individual to health.

We, as physicians, have studied dead eyes that do not see, dead tongues that do not talk, dead ears that do not hear. We all know that the mind, soul, spirit, or intellect, name it as you choose, is the real man, which functionates in correlation with the neuron elements, and yet this ever-present entity has been an unconsidered element in our consideration of human beings.

Most sick people need education, knowledge, and guidance to enable them to make use of the physiological machinery provided by nature for the purpose of acquiring and maintaining health, happiness, and success in life.

The great majority of mankind is practically untouched by the

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persuasion, suggesting and impressing, we substitute such impressions as will bring the individual under their influence, both consciously and subconsciously.

By suggestion we can drive back these subconscious impressions or memory pictures, and, if we but have personality and selfhood to dare to make an appeal to the highest element of character within those of our patients who need thus arousing, we have rendered the greatest service that one human being can possibly render a fellowman. Arouse the higher intellectual faculties, the higher brain centers, and the highest moral ideal into action, and you truly put life into your patient.

In every great battle that has been fought in both ancient and modern times, brave leadership by a strong appeal made through patriotism and pride has so aroused the psychic element in soldiers in battle that men have been frequently known to stand and fight through heat and cold, day and night, with hunger and thirst, for days and days at a time, and conquer by unwavering will and determination. They have thus exhibited a degree of resistive power in many notable instances that has been beyond human conception. In all instances in battle the soldiers on the victorious side easily recover from serious wounds and mutilations, while, on the other hand, those upon the side that is defeated die of mere trivial inflictions.

In all heroic achievements of men, reserve, subconscious power has been brought into action, stimulated or evoked by the conditions of the moment, that enables individuals to accomplish that which seemed absolutely impossible in proportion to their recognized capacity.

These are facts that every observing individual has frequently recognized and that are acknowledged by us all. If human beings have within them that psychic element which can be evoked under extraordinary conditions to so increase the normal resistive powers and capabilities of both mind and body, why should we as physicians not, in a sense, be generals or leaders in our association with our patients, and in our daily relations with them evoke latent energy and heighten their normal resistive powers to the ravages of any disease, acute or chronic, organic or psychoneurotic?

What are we, as the medical profession, doing as leaders for the people? As guardians of the public health, are we doing all within our power in the way of teaching people how to keep well, and healthy, and strong, without relying upon us to administer to their physical necessities, or upon priest or clergy to control their psychic activities?

In directing an individual how to control his or her psychic activities and steer them into channels of useful thought and conduct, the entire man, physical and psychical, body and mind—or soul and spirit, if you choose—must be taken into consideration. Body, mind, and spirit must be considered as qualities of the individual, one and inseparable; their interdependence must be recognized.

At this time, when those possessing abnormal powers of imagination, with unlimited emotion and little reasoning, are being led by every absurd theory and metaphysical dogma that is presented under the pretense of an especially commissioned divine guidance, we should be prepared to rise to the occasion and acquit ourselves as men in the highest sense. The great need of the world today is education, knowledge, and guidance—other names for honest, conscientious, truthful suggestion.

The problems of health are the problems of life, problems of education and economic considerations, which involve the questions of work, food, clothing, homes, and all other essentials that make for human happiness. Manhood is only in the making. We are yet evolving, growing, and developing. The process of evolution is as active today as it was a million years ago, and it points to the evolution of the mind as well as the body, of the God in man, and not the triumphant brute. All those who in any way by ideas, provision of means, or achievement contribute to the evolution of the human race are the world's true benefactors.

The self-conscious ego can and does functionate on the physical plane, making a tyrant or a beast of man; or on the mental or intellectual plane, making him capable of reasoning and thinking for himself; or on the ethical or moral plane, making him a reasonable, useful human being, dependent on education and environment. The optimism of scientific minds consists in the belief that

upon these three planes of life mankind must be strong, capable, and free, and that we shall not dwindle into physical weaklings, intellectual nonentities, or spiritual slaves or fanatics.

The fight made by the medical profession against parasitic germs in the fields of pathology, surgery, medicine, and hygiene has been crowded with glorious achievement, but a greater work is still before us. Our battle is only half begun.

Since the days of Vesalius, Harvey, and Jenner, down to the present time, every step of advance made by medical science has been boldly contested and fought by ignorance, fanaticism, and misdirected zeal. The warfare of science must go on forever. Nature has surrendered to science her most valued treasures. We have subdued steam and electricity, harnessed the waterfalls, tunneled the mountains, rendered the bosom of the ocean amenable to the great service of mankind, and demanded from the bowels of the earth her most sacred treasures.

Those who regard humanity as a finished product, now standing at the mercy of an anthropomorphic deity, are in the truest sense retarding the evolution, growth, and development of the highest psychic qualities of manhood and womanhood.

Science has no fight to make against true religion; its struggle is with ignorance and intolerant dogmatism. She demands a religion that appeals to the intellect as well as to the emotions, to reason and not to ignorance—one that will develop the entire individual to the fullness of perfect manhood and womanhood. Life is a struggle. Every idea that seeks to be embodied demands a conflict. In order to live, we must dare to be—to declare our own individuality.

Physicians have done much for the protection of the human body, but what are they doing to prevent the parasitic infection of absurd beliefs, and dogmas, and theories that at the present time infect the human mind with their blighting, weakening influence upon the development of body, mind, and character?

Science and every-day experience agree that nature cares nothing for individuals. What the people of our time need is plain living, clear thinking, and right action to develop potentialities of both mind and body.

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peutics? It has at the present day a most important bearing. The present status of this subject is so related to those influences of an educational nature that furnish food stuffs to the minds of the people, that I should feel that I had dodged the issue, the most important issue, did I not boldly face these problems, which I know are agitating the minds of scientific medical men everywhere, and give them the consideration that they so pre-eminently deserve.

Religious beliefs, and health, and disease stand in precisely the same relation as do mind and body. It is simply a question of those influences that dominate and control an individual's psychic life. It is a question of the factors that are obscuring and obstructing the path of social and intellectual progress in opposition to those influences that elevate thought and action among living men and women.

No intelligent physician would think of overlooking the question of dietetics in the treatment of a case of chronic indigestion, especially when unwholesome food was largely responsible for this physical malady. It is of equal importance, if not more important, to take into consideration those elements that are harmful or healthful in the growth, and development, and stability, and maintenance of mind and character. The physician who ignores the psychic element in the consideration of sickness and disease is as one-sided as the Christian scientists who refuse to recognize the needs of the body. The consideration of the maintenance of the health of an individual involves those factors that maintain and sustain health and strength of both mind and body.

How many thousands of people have died before men found out which were poisons and which were foods? To teach by killing, that others may learn to use their faculties, has been the method of the cosmic process in the evolution and development of the human being. Even today the greater part of sickness and disease is but nature's protest against human beings for violating her laws—physical, hygienic, dietetic, psychical, etc. In the consideration of those factors that contribute to human health and happiness, all these elements must be considered.

Every step taken by the scientific men of the medical profession to abolish cholera, smallpox, and yellow fever has been opposed

by mystics and sentimentalists. Although thousands of lives have been saved by improved sanitation, hygiene, dietetics, disinfection, and asepsis in the physical realm, there is a field of no less importance in the psychological realm that needs to be fumigated, disinfected, drained, and cleared of parasites that live and thrive upon the ignorance and superstition of weakness and innocence. Modern science is turning the great searchlight of truth into every dark corner where these poisonous microbes may be found lurking.

The universal acceptance of the doctrine of evolution by all the important nonsectarian universities in our country and by the more enlightened theological schools has sounded the death knell of the old formulated creeds and dogmas based upon the ideas of special creation that has fettered the aspiring spirit of humanity so long. To say that you believe in the doctrine of evolution is but to say that you believe in nature's way of doing things, and of all classes of people who ought to be ready to accept this important truth, and give the people the benefit of the light it sheds upon human life and conduct, the men of the learned professions should be the first.

Fear, an emotion which is the result of an analysis of consequences, has been instilled in the human mind by the teachers and preachers of anthropomorphic theism until the great masses of people who are not sufficiently educated to think for themselves have been unconsciously dominated, and development of body, mind, and character suppressed.

The revelations made by scientific investigators do not take God out of the world, but render us more intimately self-conscious of his all-pervading presence. Moreover, they only add new luster to the matchless character whose simple teaching of faith, hope, and love has for two thousand years stirred the noblest impulses of the human soul, and proved to be the greatest factor in the evolution of the ethical and moral element of the human race, in spite of the war, and bloodshed, and destruction of human lives that have been perpetrated by religious sects pretending to be his followers.

The great need of the world today is men to interpret life in the light of present-day knowledge, and to tell the people the truth

as the more enlightened individuals see it, and who will not falter and be cowardly on account of the ignorance and superstition of ages past and gone that are still exercising their demoralizing influence upon our present civilization. All the modern creeds and cults, "ists" and "isms" of the present day, are but an evidence of the recoil of the people from the dogmatism and intolerance of medicine and theology.

With the present conception and theory of the origin and destiny of man, the individual has made a wonderful discovery. He has learned that he is no longer a serf, but that he, too, has creative power, and he dares to give it manifest expression in his life and conduct. With this changed mental attitude toward the universe and its process of development, he has been made self-conscious of the God in his own soul, and life has a zest and meaning which is equivalent to having put him into a new world. It has altered his conception of himself and his relation to all forms of life, and he realizes as never before his intimate relation, and responsibility, and duty to his fellowman. He no longer considers himself a stranger and an exile in a foreign country, but here and now he is at home, securely abiding in the great, living, throbbing, pulsating heart of nature. Side by side with his fellowman is he permitted to work, and in his own way to contribute his best efforts to the furtherance of human happiness.

No class of human beings has done so much for its brethren as the members of the medical profession. In dens of poverty, fields of pestilence, or amid the heat of shot and shell in war, they are ever conspicuous for their presence. Day and night, through heat and cold, sunshine or rain, they are found anywhere, from the lowest brothels to gilded palaces, in laboratories and hospitals, amid contagious diseases or with the insane, laboring to promote the comfort, health, and happiness of their fellows.

Ignorant mankind has been so long preached the worm of the dust theory, and been taught to call himself weak, humble, powerless, and worthless, until many have become so on account of their own thinking. Let them once get a glimpse of their divine origin, in the light of modern evolutionary knowledge, and dare to exercise their faculties and inherent capabilities of body and mind

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direction and advice, knowledge and guidance, all suggestive measures that enable them to conform to the conditions by which the wonderful recuperative powers inherent in the biological elements of the organism can have a chance to re-establish health. Human beings are so constituted that they can not, in this infantile stage of their development, stand alone. The great organism of humanity must have men strong, capable, self-reliant, and well-educated to direct and influence the functions of the great mass of the people, just as the higher centers of the brain influence all the lower bodily functions.

The hunger of the body for bread and fruit, meat and vegetables, is no more real than the hunger of the human intellect for facts and principles by which life and conduct may be guided.

The charlatanism of the past twenty years has an important message for the medical profession, as it has also for theologians. In hundreds and thousands of instances have they demonstrated to us that there are mental and physical causes of diseases, on the one hand, and that diseases of the physical organism, not too far advanced, can be benefited, ameliorated, and oftentimes cured by correcting these perverted mental conditions, on the other.

Science has pointed out and discovered the mental toxemia that has been disseminated and scattered broadcast unconsciously and unintentionally by the halting, time-worn, moth-eaten, and useless systems of education and ecclesiasticism, and there are thousands and thousands of individuals who need help in the way of aid to enable them to do rational, intelligent thinking and living.

What is disease? I believe that even Virchow would agree that it is a condition wherein the cells of the part affected do not properly perform their functions. At first it begins as a mere so-called functional disturbance, which, though the aid of the microscope be required to detect it, always implies a physical change; at least there is a lessened degree of resistive power in the cells of the organism. In this weakened condition the individual cells are more vulnerable and are unqualified to put up a strong fight against their enemies. Now an exciting cause of disease comes along in the form of a pathogenic germ or other etiological factor. In the case of the bacteriological infection a fight ensues.

Brave and altruistic little men as they are, the phagocytes throw their bodies into the combat to destroy the pathogenic enemy by intracellular digestion, or if, forsooth, they fail in this, they pile up their bodies by the thousands and millions, to build, as it were, an impenetrable breastwork for the protection of the remaining cells of the organism, each one anxious and willing to sacrifice his own life that his fellows may be protected. Thus an organic or structural change takes place, and this may then be beyond the pale of psychological methods of treatment.

But, in conjunction with surgical, medicinal, and other therapeutic measures, we can, by psychological methods, aid in the re-establishment of every other bodily function which may have been disturbed on account of this local, organic, or pathological condition; and so we not only help the individual in a general way, but we indirectly aid in the healing processes of surgical procedures, and supplement medicinal and other therapeutic devices. We quiet nervousness, relieve pain, and promote sleep. The result is better appetite, increased digestion and assimilation, improved nutrition, and a consequent conservation of energy throughout the entire physical organism.

So, then, it must appear to the logical mind that there is no class of cases, acute or chronic, surgical or otherwise, in which the psychological factor does not play an important part in conjunction with all other methods of therapeutics.

CHAPTER VIII.

THE PSYCHOTHERAPEUTIC VALUE OF SUGGESTION.

Observation has convinced me that comparatively few people at the present time fully realize the potency of the imagination—of an idea pure and simple—as a factor in the cause and cure of disease. Suggestion, applied either with or without hypnotism, is but the employment of man's imagining power, his perceptive faculties, as a means of stimulating the normal physiological mechanisms of the human organization for therapeutic purposes. All suggestions are composed of ideas which influence the actions, or motions, and beliefs of human beings endowed with normal mental faculties and bodily functions. Observation and experiment has clearly demonstrated that the representation of an action or movement is an action or movement begun, an action or movement in the nascent state. These representations, or suggestions, or mental images influence one's motor and voluntary actions and movements, and the involuntary physiological actions and movements of the human organization as well.

Every representation or perception is a suggestion which presupposes actions and movements to some extent, and these representations or perceptions are the remnants of some past perception, the physiological residue of some past mental concept that has been retained by the neuron elements. These physiological processes or complexes, conserved as the result of some previous experience, can be called into functional activity by mere mental representations or suggestions, and in this way employed for therapeutic purposes. I hold before you a lemon cut in half. I say to you I am going to suck the juice of this lemon in your presence, and by giving attention to the procedure your salivary glands will begin to functionate. You readily see the effect of the suggestion as a physiological stimulant.

I have before me a number of physicians. A man is brought

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fied ignoramus, but the results obtained through the employment of psychotherapeutic principles, used in disguise, enabled him to do more work and to practice with better success than the several well-educated physicians who were his competitors.

He enjoyed the reputation of knowing exactly what his medicine would do, owing to his methods of impressing his suggestions upon the consciousness of his patients. One of his methods was to give a dose of medicine after each meal and then instruct his patient to lie down for twenty minutes, "to let his stomach take up"—giving him the positive assurance that he would digest that meal perfectly, and that by the time the bottle of medicine was taken he could eat what he pleased and never know that he possessed a stomach.

Another one of his methods was to give seven drops of medicine every seven minutes for seven doses, beginning to give the first dose at seven minutes past seven o'clock, as a sure remedy for insomnia. "When you take the seventh dose, turn out the lights and shut your eyes, and you will never know when eight o'clock comes, and you will sleep soundly all night."

He had pretended specifics for any and every condition, and in all cases charged a stiff price, paid in advance. Too ignorant to be aware of his limitations, this untrained egotist had unconsciously stumbled upon a method of dealing with his patients that evoked the psychologie factor, while he, and his patients as well, were deluded into believing that his medicines actually accomplished the therapeutic results represented. He did obtain the results that he represented as the result of his suggestions, in perfect conformity to psychophysiological law, by employing the normal mechanisms of the physiological machinery to accomplish the results, supposed to be due to his medicines. The other physicians of this town were puzzled to know what remedies he used that were proving so trustworthy.

In one of our cosmopolitan cities an ignorant Italian was treating in his office on an average sixty patients per day by laying his hands on them, and he had kept up this practice for three years at the time that he came to my notice. He stated that upon one occasion he went to see a "divine healer," who at once as-

serted, "You have too much power for me to treat you; you are a healer yourself." When he returned home he related his experience to his mother, who was suffering with a severe headache, and for three years had what her physician had diagnosed as diabetes. Her headache was dispersed as soon as he put his hands upon her, and in a short period all her diabetic symptoms had been relieved. On the strength of this result his neighbors began to call to see him for treatment, and when asked what he could do for them respectively he invariably answered, "I can only tell what I have done for others," and, with his hands placed on them, he began to relate his experiences with the wonderful cures he had made.

In one corner of his office was a pile of mechanical appliances that had been discarded by his patients as the result of his treatment. He believed that his ability to benefit people by placing his hands upon them was "a gift from God," and he could talk of nothing else, being a miserable psychoneurotic himself. His manifestations of irritability and weakness he regarded as being due to giving so much of his own strength to his patients. A well-known physician of that city, who had been impressed by the remarkable results of his work, both palliative and curative, insisted that I should interview him as a psychotherapeutic curiosity, and it was through his interest in his work that I obtained the facts that are here related.

In another place visited by the writer the monthly receipts of an old lady who employed "absent treatment" as a therapeutic means amounted to between eight and ten thousand dollars. She conversed intelligently about the value of suggestion as a therapeutic agent, and admitted frankly that her results were obtained by the combined employment of suggestion and deception. She had numerous letters from apparently intelligent people declaring their gratitude for the relief that they had received through her treatment, and she was undoubtedly bringing relief to hundreds and thousands of psychoneurotics when the United States government interfered with her game.

If people were credulous enough to pay her the price in advance, they were sufficiently amenable to her suggestions through letter

to be benefited by her. Hers was one method of employing the normal potentialities of the physiological machinery of the human organization as a therapeutic resource.

In another city visited by the writer a physician was employing a small electric light to look down his patient's esophagus to diagnose stomach diseases. He ostensibly described all sorts of morbid conditions, frightened his patients into paying a good fee in advance, and then proceeded to produce a remedy that was supposed to give infallible results. A former classmate called his attention to the absurdity of his methods, and asked if he did not know that such procedures could appeal only to unintelligent people. He, in turn, asked what percentage of that city's population was intelligent people.

"About five percent," was the reply.

"Then you go on and practice for that five percent," said he, "I shall continue to work for the remaining ninety-five percent."

This physician's answer, "I shall continue to work for the remaining ninety-five percent," indicates the proportion of the human race that is highly suggestible. In fact, all people are influenced by some method of suggestion. Some are amenable to reason, and others respond through credulity.

Such procedures are not limited alone to those supposed to be flagrant charlatans. If the employment of suggestion in disguise is an indication of quackery, it causes one to seriously consider the question, Where is an honest man to be found?

Consciously or unconsciously, all physicians make employment of suggestion in conjunction with the special therapeutic, surgical, and mechanical devices employed in the treatment of disease, and very frequently the benefit that resulted from some special method of treatment or surgical operation was due to the psychotherapeutic effect of the procedure as a psychophysiological stimulant, just as were the results obtained by the physician pretending to use the electric light as a diagnostic means.

Physicians in general have had but little or no training in psychotherapeutic principles, and consequently they are unprepared to appreciate the importance of such measures as an adjunct

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suggestion has been responsible for thousands of cures of real diseases, the facts are indisputable by a fair-minded observer.

That osteopaths, Weltmerites, Emanuelists, and others, who most crudely and unscientifically employ psychotherapeutic measures, obtain results by the employment of their special methods of treatment is conceded by thousands of physicians in all parts of the United States. Moreover, they bear testimony to the fact that the results have frequently been obtained in a class of cases which were not amenable to treatment by the methods generally employed by physicians. Why refuse, under the right name, the employment of the tools used by all forms of quackery, and by honest physicians and surgeons who use the same methods, in some degree, in disguise? Why continue the abuse of medicine and surgery in so many instances when intelligent people are demanding honest, rational treatment? Many methods of treatment are employed by physicians at the present time which are tolerated by the laity solely on account of their ignorance of more rational and effective measures. Is it right to impose upon innocence and ignorance simply because our medical schools have not equipped physicians in general to make employment of psychotherapeutic principles?

When we fail to employ rational psychic measures as an adjunct to all other forms of treatment, can we blame the people for seeking aid from sources where such treatment is employed, however injudiciously and unscientifically? That all but a few of the teachers of medicine occupying professorships in our medical colleges are mere babes in the art of making employment of psychotherapeutic methods, I know from actual experience in my association with those constituting the faculties of not less than thirty-five medical schools and universities. In my association with such men in the capacity of teacher of methods of employing suggestion, with and without hypnotism, they were eager to learn and were thoroughly convinced of the efficacy and practicability of such measures, but were often free to say that it was much easier to employ medicine and surgery, and they preferred to continue the old regimen.

Most certainly it is easier to remove the appendix of a neurasthenic, and collect a good fee for this simple operation, and leave

all psychotherapeutic treatment to the unconscious employment of such measures by the environing factors of his treatment during recuperation for two or more weeks in a hospital. People are driven by fear into the submission to all kinds of irrational measures that promise health in the place of disease. Surgery for the relief of gross pathological changes is indispensable, but most of the surgery done at the present time is for some minor structural change, attributed to some special organ, when the cells of the entire organism share in the degeneracy, the remedy for which is the general physical and mental reconstruction which follows a course of sane treatment by suggestion, dietetics, exercise, and gymnastics.

But suggestion is applicable also as an adjunct in the treatment of the acute, febrile, and infectious diseases found in the routine work of the general practitioner, as well as in functional nervous diseases.

Gowers tells us that our therapeutics were much more successful, in certain nervous diseases, before so much of its pathology was definitely understood. It is not enough to be able to tell a patient that a certain pathological process is present in the liver, kidney, stomach, lungs, nervous system, or other bodily organ. We should be prepared to teach him to so conform to the physiological requirements of health that such processes will be arrested, their function restored, and the health of the individual secured and maintained.

Here is a man with all the clinical symptoms of gastric ulcer. His physician, in accordance with the advice of our best medical authorities, is satisfied to prescribe bismuth subnitrate or magnesium carbonate, to be taken an hour before meals, when he should have explained to him the necessity of a complete rest to his stomach in the incipiency of his trouble, being given such rest for from five to ten days by a complete fast, and advised the necessity of keeping his stomach cleansed by drinking frequent draughts of hot water, and water at a normal bodily temperature every hour, with an enema every night, to give his nervous system an opportunity to be qualified to perform the function of digesting his food; and he should afterward have outlined a rational dietetic regimen, to conform to the requirements of his individual case.

Here is another physician who strives to maintain the nitrogenons and carbon equilibrium of certain patients by an examination of the stools, as if the calculation of the nitrogen and carbon in a food signified its value to the human body unless it could at the same time be demonstrated that it is assimilable. By psychotherapeutic measures we enable the patient to digest and assimilate a quantity of normal food products in such quantities as to promote the healthy nutrition of the body—quantities far beyond the ability of the patient without the employment of such measures.

The value of this therapeutic resource in the maintenance of a heightened degree of resistive power of the organism, and of assisting nature in combating morbid processes, is beyond question, as is demonstrated in the every-day routine of those who make employment of psychotherapeutic principles.

Contemporary psychologists have firmly established the fact that suggestion used to unduly exaggerate the gravity of the symptoms of a given case proves to be a powerful psychophysiological depressant, that the representation of a movement arrested is the beginning of the stoppage of that movement, and that it may even end in the complete stoppage of that function. "Paralysis by ideas" is not infrequent in the every-day practice of the physician whose gloomy prognosis is insinuated upon the consciousness of his patient and those in attendance upon him. This condition was referred to by Charcot under the name of "psychic paralysis." The conviction on the part of the patient that he can not move a limb renders him powerless for any movement, and he recovers his motor power only when the morbid representation has disappeared.

Upon one occasion I suggested to a young man that his knee was stiff, and he could not bend it until I gave him permission. I handed him one dollar, and told him that if he could bend his knee he could keep the money. I left him, and the next day he came to me and handed me the money, saying that he was a messenger boy and could not ride his wheel with a stiff limb. As he handed me the money I asserted that he could now use his limb better than ever before in his life, and he went away happy.

This influence of suggestion is not limited to the voluntary and

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peutie agencies, whether the condition be acute or chronic, gynecologic or otherwise.

Unquestionably the general practice of medicine is the field wherein its employment is attended with the most gratifying results. Without an intelligent conception of psychotherapy, so many of the cases of the general practitioner that are within his legitimate domain are likely to fall into the hands of the specialists, who are so rapidly crowding him out of work. His work is preventive as well as curative, and many of the more serious pathological lesions begin as functional disturbances, the neglect of which results in gross pathologic changes. It is in functional disorders that psychotherapy is pre-eminently applicable, and, if taken in their incipiency, as when discovered by the general practitioner, they could be easily relieved from the consequences which must be the inevitable result if neglected.

But psychotherapy finds a most important field of application in the treatment of the acute diseases as well. The writer attended a meeting of a medical society where the employment of morphin hypodermatically was freely advocated for the relief of the pain that accompanies acute pneumonia. It was no surprise to me that the physician advocating its employment stated that fifty percent of his cases of pneumonia terminated fatally.

Another physician present referred to the hypodermatic employment of morphin as "a sheet-anchor for the relief of pain that accompanies acute lobar pneumonia," and he also stated that at least twenty-five percent of his pneumonia cases terminated fatally.

My own convictions in regard to the dangerous consequences of the employment of morphin in the treatment of pneumonia were such that I felt impelled to preface my remarks in opposition to the treatment advised by the statement that in ten years of general practice I had treated but one single case of pneumonia that terminated fatally in a person above two years of age, and that was in the case of an elderly person, complicated with pleuritis attended with an enormous effusion. The employment of morphin in the treatment of pneumonia, I said, I regarded as criminal, as helping the disease to kill the patient, nor did I hesitate to state that patients who recovered under such treatment

did so in spite of the disease and the treatment. Quinin I used in moderate quantities, 20 to 40 grains per day, but the pain and other nervous manifestations I controlled by the alternate application of hot and cold poultices, or hot poultices only, together with the free and intelligent employment of suggestion. Of course other remedial agencies were also employed, if indicated, but I am now speaking only of general treatment.

There is no better method of gaining the confidence of some patients than by giving a drug that will produce specific results, and given with the assurance that a specified result can be expected. Here we get not only the physiological action of the drug employed, but also find the drug producing a result that can be specified a most powerful means of suggestion.

There are in the experience of every general practitioner, in certain individual cases, crises where the psychic factor has decided the recovery or nonrecovery of his patient. The author has had in his own experience several incidents where he has been called into consultation to see individuals who were seriously ill, where the entire family had confidence in his judgment, which also made the patient more amenable to his suggestions, and where the attending physician had practically read the patient's death warrant by giving an unfavorable prognosis in no uncertain terms; and, after making an examination, he has begun psychic treatment by the positive statement to the patient, "You are going to get well all right."

In one such case that happened to be turned over to me after a brief absence, where the physician in temporary charge had given a positive, unfavorable prognosis, I assured the patient in the presence of the physician at my first visit that he was going to get well, that the treatment that he was on was precisely the right one, that a decided change for the better would take place that very night. The physician, a very dear friend of mine, followed me out of the room, and in a subdued tone, addressing me by name, said, "I hate to see you fall so hard. There is no more possibility of that patient getting well than there is of your taking wings and flying."

The case in question was that of an old man seventy-eight years

of age, who had been sick for ten days with grippe, and who now had an acute lobar pneumonia. The prognosis given by the physician in this case was just such as ninety-nine physicians out of a hundred, who did not fully recognize the value of the psychic factor in therapeutics, would have given in such a case.

"Why do you say that he will not get well?" I asked.

"It is my opinion, based upon the pathological conditions, together with his age and continued illness," was his reply.

"But my opinion is that he will get well," said I.

"Yes, but you are not doing right to make him believe that he is going to get well when he is so sick," said he most kindly.

"But, Doctor, that is just what is going to make him get well; because I can make him believe it will strengthen the bridge that is to tide him over to recovery."

After that I assumed control of the situation, and allowed no one to enter that room who did not believe that the patient was going to recover on account of confidence sufficient in me to rely upon my judgment. Even the physician agreed to co-operate with my plan out of respect for my wishes in that particular case.

When he returned the next day he said to me in the consulting room, with his face lighted with a smile, "He is really better; your presence has greatly benefited him." It was eleven days before that lung cleared up; his temperature went down, and heart beats became strong and natural for his condition, but he recovered.

The point that I wished to bring out has been illustrated in this case. The physician who does not fully appreciate the psychological factor in therapeutics is far more likely to give an unfavorable prognosis, and in many instances he might as well knock his patient on the head with a sledge hammer as use psychic influences, unconsciously though it be, to retard rather than promote recovery.

It is frequently the case that the physician comes into the presence of a serious pathological condition so depressed himself by his knowledge of pathology that he forgets to put confidence in the recuperative powers of his patient, which can be encouraged and stimulated to increase all physiological processes. This unconscious suggestive influence may so plant fear in the patient, accumulating with double force on account of the depressing

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arm at right angles, and, standing in front of a circle that had been formed, I requested that each one of the young ladies look at the bridge of my nose glasses, and positively assured them that as long as their eyes did not lose sight of this object their arms would remain strong.

"Mine is tired, and I can not hold out much longer," said one after about fifteen minutes.

"Then let me touch the point of your elbow, and it will be strong again," I quickly replied. Then going from one to the other who requested it, I kept up that sort of thing until the hour was up.

Each one of the young ladies thought that I had given them the strength to hold their arms out so long. In a sense I had done so, by suggestions to their subconscious selves, though they were wide awake and in no sense hypnotized, as the term is ordinarily employed; yet in reality there was as much hypnotism exerted as if they had been in a state of active somnambulism.

I have frequently taken a group of children, who have always been favorite associates of mine, and begun with them in what I was pleased to call "exercises." I would begin by having all hold out one arm in a prize contest, which they enjoyed immensely. For four out of six to hold out an arm at right angles to the body for an hour and a half after the third or fourth day's exercises was nothing unusual. They could also stand on one foot for more than an hour—still at times and hopping about at other times, with the other foot in hand, either in front of or behind them. At any rate, I held their attention and constantly kept up a suggestive influence by addressing my suggestion to one and then another, expressing my confidence in his or her ability to hold up an arm or stand on one foot all day long.

In my demonstrations and lectures given to physicians I always have had one or more physicians present take a suggestion, without the slightest attempt to induce sleep, by agreeing to co-operate with me, so that I could show him how he could convey a suggestion to his own subconscious mind and get results that would surprise him. In over five hundred instances have I placed physicians submitting to this experiment across two chairs and jumped

upon their bodies with my entire weight of two hundred pounds, and in nine-tenths of the instances they would say that I had apparently placed no more than three or four pounds upon them. They were astonished and frequently incredulous when I informed them that they had sustained my weight.

Any one who believes that he can do so, can easily lie with head in one chair and heels in another, and hold up one hundred and fifty or two hundred pounds. On the other hand, I have frequently witnessed a physician attempt this where he did not believe it possible for a man to sustain even his own weight, and he always proved that what he believed about it was correct. It is simply a question of **mental attitude.**

For a suggestion to be assimilated as a self-suggestion, there must be confidence that amounts to a conviction before it will reach and influence the subconscious realm. The great realm of subconsciousness, which corresponds to the functionating of at least nine-tenths of an individual's psychic powers, is amenable to the suggestion of the conscious beliefs of the individual. His mental attitude, if it amounts to a conviction, evokes or calls forth latent powers or inherent psychic activities, and renders the reserve energy available or useless as he has confidence or lack of confidence.

But suggestion without hypnotism is effective in its influence not only upon the voluntary nervous functions, but the involuntary functions as well. Through the influence of suggestion upon the physiological processes of the body, even gross structural changes can result.

I walked up to a physician upon one occasion who was holding the hand of a little boy in both of his own, gently manipulating his hand. He was assuring the little fellow that those warts would go away, that they would go away when he did not know anything about it, and in two months would be gone, etc.

The physician had attended my lecture and demonstration the previous evening, and when I discovered what he was doing I exclaimed, "Using suggestion so early, Doctor?"

"Oh, this is my own method of curing warts," he replied. "I enjoy the enviable reputation here among the little boys as being the wart cure doctor, and I have in numerous cases dispersed them by suggestion."

A well-known physician related to me an experience of his in the case of a uterine fibroid—yes, a fibroid tumor of the uterus. Upon his last examination before an intended surgical operation he found that there was much adhesion, and, rather than jeopardize the life of his patient, he decided upon a plan which he executed as follows:

"Mrs. Blank," he said, "if you will co-operate with me for one year, I feel quite certain that you can get well without the operation I intended. It will all depend upon your intelligent, persistent co-operation and effort. I wish to see you once a week to apply a medicine to the inside of your womb for the influence that it will exert upon lessening the circulation in that tumor, and also to apply a tampon to hold up the heavy organ so that you will suffer no more pain. Now, what I want you to do, in dead earnest, is this: whenever you think of your condition at all, say to yourself, 'The blood vessels that go to this tumor are drying up, shrinking up, getting smaller and smaller, my womb is getting lighter and lighter, and this tumor is going away. Every day and night it is going away.'"

"Doctor Blank," exclaimed she, "are you a Christian scientist? Do you mean to tell me that any such mental attitude on my part could exert an influence upon a large, hard substance like the things you showed me in those jars?"

"No, madam, I am not a Christian scientist," said he, "but I do know that persistent, intelligent use of the higher brain centers exerts a wonderful influence over the vasomotor neuro regulation of the blood supply to any part of the body upon which attention is centered, and I tell you frankly that if you will do as I advise you, I expect to avoid the necessity of this operation."

"Doctor Blank," replied his patient, earnestly, "I will persistently and constantly do some of the finest thinking that any person ever did, all the time while I am awake and when I retire at night. I will affirm and iterate that this tumor is drying up and shrinking up, that the blood vessels are getting smaller and smaller, and that the tumor is getting lighter and lighter, and is rapidly going away—day and night it is going away."

This physician saw that patient once a week and made a simple

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believes about her case, obtaining the information tactfully, and then give her a scientific analysis of her case in your own language that will harmonize with her own convictions and her symptoms; and, in making a mental picture to her as to what will be the outcome of the treatment, be sure to cover every symptom.

In other words, in conjunction with your local treatment be sure to give a suggestion to meet every indication, letting your patient feel that the treatment will bring such results. While using suggestion in conjunction with your treatment, do all you can to secure the intelligent co-operation of your patient.

In all gynecological cases there is more or less functional and neuropathic disturbance—such as insomnia, nervousness, indigestion, constipation, despondency, etc.—which can be successfully combated by simple suggestion given at the time the local treatment is applied. Above all, send your patients away less self-conscious of the seriousness of their illness and more confident of a complete recovery.

A casual remark, while holding the attention of your patient, that she will be easy after this, will sleep soundly at night, have a better appetite and feel better in every way, is food stuff for the subconscious mind that furnishes memory pictures or ideas that will be reproduced in the body.

A patient of mine upon one occasion had worked very hard taking stock in a dry goods store and became fatigued. He had not slept the two nights previous, though he had taken fifteen or twenty grains of sulphonal. He said when he came into my presence that he just must have a good night's sleep or he could not undertake the heavy task before him the next day. After patiently going into his case, asking him in regard to appetite, elimination, digestion, amount of water taken during the twenty-four hours, etc., I remarked, "Well, you will sleep if you take a dose of this prescription at bedtime and follow other directions."

I advised him to at once drink two glasses of water, and repeat this in two hours and again at bedtime, and also insisted that he take a long walk before going to his home, all of which I explained was necessary both to encourage elimination and to drive the blood away from an overworked brain.

I then gave the following directions: "Now, take notice, Mr. Blank, if you are not willing to go to sleep tonight, don't take this medicine, for if you take it you are going to sleep. Be sure to explain to your wife that you are taking something to give you a good night's rest and that your bedroom must be kept as quiet as possible.

"After preparing for bed, shake the bottle thoroughly and take a tablespoonful of the medicine. Then put out your light, get in bed, and turn yourself loose" (showing him how to relax). "By slightly breathing through your mouth you will take into your lungs more oxygen, which greatly facilitates the action of this medicine. In less than a minute after you relax and breathe deeply you will feel your arms and lower limbs getting heavy, and experience a sensation as if you are sinking down in your bed. This is the effect of the medicine—don't resist it; and in less than three more minutes you will be sound asleep, and sleep soundly all night and awake in the morning feeling much refreshed."

I then arose and turned to the door in a way that suggested to him to depart.

"See here, Doctor," said he, "there is no danger in this medicine?"

"It will put you to sleep, Mr. Blank; but if you had a weak heart, it would strengthen it and all bodily functions will be encouraged, and you will have the best night's rest you ever had in your life. Be sure to remember to relax when you get in bed and breathe slightly through your mouth. Come tomorrow and tell me how well you slept."

I had prescribed 15 grains of trional in thirty-two doses of carbonated water, less than ½ grain of the medicine to the dose, when he had taken 15 or 20 grains of sulphonal at each dose the two nights previous and had but little sleep.

The next day he returned and asked if there was any danger of getting in the habit of taking that medicine, reporting that he had slept soundly all night long, and stating that his wife had said he had not slept so soundly before in thirty years.

"Some people are very susceptible to that dose, Mr. Blank, and

I see you are one of them. Don't you notice what a sedative effect it has had upon you?"

"Yes," he replied, "I feel a little lazy."

"That is simply the result of a good night's sleep and the relief that the medicine has given to the nervous element in your case. You will not need another dose of that prescription oftener than once a week. You will be thirsty and drink plenty of water after this, and that encourages all functional activity. You will eat more, digest your food, and improve in health in every way, but you must relax at night when you retire and breathe through your mouth, for the increased amount of oxygen taken into your lungs which is secured in that way is very essential to the success of this treatment."

The fact that he did relax and breathe slightly through his mouth, with the idea having been strongly put to him that he would go to sleep, virtually amounted to getting him to hypnotize himself, or take a suggestion both consciously and subconsciously. In five weeks he reported that he had taken five doses of the placebo prescription, had slept well all the while, and had gained six pounds in weight.

Two years later he reminded me of the marked benefit of that prescription. "You know how I had for several years suffered with indigestion," said he; "now I can eat boiled ham, hard boiled eggs, and cheese for supper, and sleep well all night. I have gained thirty pounds, and am in better health than I have been in over thirty years."

I am personally acquainted with two physicians who have for some time been engaged in sanitorium work. One of these physicians secures a good night's rest for his patient by directing the nurse very seriously in the presence of his patient to give a "sleeping capsule" (a placebo) at nine o'clock, and, if his patient is not sleeping soundly by ten, to give another. "But in no event to give more than two; she will sleep soundly all night."

"In fifteen years," said he, "I do not remember that this has failed to secure a good night's rest in more than a half dozen instances."

The other physician instructs his nurse to prepare his patients

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Her husband and the chief attendant had their say in describing the severity of the attack, and related the special incidents that had transpired during the past hour or so, and at the proper psychological moment I said to her strongly, "Now, be patient, and let me find out just what is the trouble."

I had seen that patient before, and my familiarity with her case did not require any further light to correctly interpret her symptoms. However, a physician must sometimes pursue the course that will best secure the accord of the patient in order to get best results. I took her temperature, counted her pulse, percussed her chest, listened to her respiration, examined her lips and the lobes of her ears, etc. I then said to her, at a moment when I had her attention, "Be patient, madam, I have just what I need to relieve you in a few minutes," holding the sample of avena sativa in my hand before her.

Turning to her husband, I requested him to bring me a glass of water, an empty glass, and a spoon. While waiting for this I said to her kindly, "Be patient, you will soon feel all right after you take a dose of medicine." I poured one spoonful of the medicine into the glass, followed by six spoonfuls of water, and stirred it briskly for at least nine seconds. Then taking a spoonful of the mixture, I put it to her lips and told her to swallow it.

Handing her husband the glass, I placed one hand over her eyes, closing them gently, and requested her to breathe through her mouth. "Now, breathe deeply; once again; now again, away down deep;" thus getting three full respirations. "There, now, you are relaxed perfectly all over. Now lie still and let the medicine have its effect, and in ten minutes you will feel all right, and be quiet and easy from head to foot."

She lay perfectly still, and her husband, with eyes as wide open as full moons, exclaimed, "See here, Doctor, that seems to be a very powerful medicine you are using. Is there no danger in that dose?"

"Just what she needs," I replied. "If her heart were weak, that medicine would strengthen it; her nerves will become steady, and quiet, and strong. Her muscles will completely relax, her

hands and feet get warm and her head get easy, and her nervous equilibrium will be completely re-established.''

I walked out of the room, and requested that he follow me and leave her quiet for ten minutes, stating that she would be completely relieved at the end of that time, and that then we would give her another dose and she would go to sleep and sleep soundly all night.

At the end of ten minutes we returned to her bedside. She lay as passive and still as a lake without a ripple. Taking her wrist, I found her pulse about seventy instead of one hundred and twenty, as it was upon my arrival. ''Open your eyes, Mrs. Blank; you feel good, don't you?''

''Oh, Doctor, I could feel the effects of that medicine coming over me just as you said it would. I never had anything make me feel so pleasant in all my life.''

''It has had a delightful effect, but I never gave you a dose of medicine that did not have a good effect on you. You are one patient in whose case I know that every dose will produce the desired result.''

''Because you understand my case so well, Doctor,'' was her suave reply.

That was all right. Throw bouquets at your patients, and they will throw them back at you. Blame them and find fault with them, and they will blame you and find fault with you.

In the case of the patient just described I advised that another dose of the medicine be administered, and for everything to be arranged to let her go to sleep, casually remarking that she would sleep soundly all night and be feeling all right in the morning. My patient remarked that she came near going to sleep anyway from that one dose, and that if she had not been afraid that I would have left her, she would have gone sound to sleep. I left instructions that she come to my office the next day, and gave her a prescription with several names that amounted to nothing on account of the smallness of the dose of each, instructing her to take a spoonful in water before meals and at bedtime, suggesting to her that this would keep her nervous system functionating prop-

erly; that it would make her sleep soundly at night and prevent another one of those attacks.

At least three-fourths of the adult population of the world are relying upon some therapeutic system or method. They are followers of some herd, school, or system that offers health in the place of disease. The self-conscious intellectual ego has not been sufficiently evolved within them to enable them to rely upon themselves. What these people really need is education, knowledge, and guidance—other names for suggestion—to give them the will to dare to do as well as they know how.

A large percentage of these functional and neuropathic conditions would get well of their own accord if the people were only level-headed enough to do as the dog does, who lies down and gives nature a chance to recuperate an outraged physical constitution.

Rest in a comfortable bed, deep inspiration of pure air, light, wholesome diet, copious draughts of water to encourage elimination, with unyielding faith in the powers inherent within the biological elements, would result in a cure of a large proportion of the usual ills of human beings without a drop of medicine.

Yet, suggestion begets faith, confidence, and belief, and is at the bottom of Christian science, osteopathy, patent medicine cures, electrotherapeutic quackery, magnetic healing, divine healing, mental science, metaphysical healing, faith cures, and such like. These people are here, and their methods are applicable to a large class of functional and neuropathic conditions. They are alert and active, and here to stay as long as time lasts, under some name or guise, to make use of this psychological method of treatment.

We, as a profession, should not lay aside one single therapeutic measure or device, but, in addition to our ordinary therapeutic measures in all classes of diseases and conditions, we have an opportunity to give our patients the benefit of this most powerful therapeutic adjunct. Honestly and earnestly convince thinking people of the utility of any good thing, and they will indorse it and give you their hearty co-operation, it matters not how strong their prejudices may have been.

Physicians frequently make a serious mistake by discouraging

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The trouble is that the majority of people have not sufficient confidence within themselves. They do not recognize their power, and have no confidence in the latent potentialities dormant and unused within them, that can be called into action only through faith and confidence. A new self-consciousness needs to be awakened within them. The great majority of people are incapable of thinking and reasoning for themselves. Their minds, through education and experience, have not had the foodstuffs to enable them to exercise reason. They are governed by fear and ruled by emotion. Others go through life in a listless, dreamlike mental condition, referred to by Jastrow as mental loafing.

The will is capable of reproducing those impressions made upon the brain only through experience and education. Whatever idea is uppermost in their minds, whatever impression is the strongest, is the one that most influences them.

The physician who is so engrossed in the pathology of the case that at each visit he recites it over and over again to his patient, assists in encouraging not the patient, but the disease. He fastens the morbid psychoneurotic element of the patient stronger upon him, and thus intensifies his disease by lessening his resisting powers.

People are hypnotized by their beliefs. Belief in an idea or a theory, or a creed or a drug, or a man or a woman, is the place where the individual relinquishes self-responsibility, takes mental refuge, and agrees to act upon the idea or series of ideas that are presented to him either consciously or subconsciously. It is all a matter of getting the confidence of people and making suggestions.

"Keep off the grass, keep off the grass," is a sign that one sees everywhere in the study and application of this subject. It is before the door of the prevailing educational systems. Political and economic problems, religious and therapeutic creeds, orthodox and heterodox alike, all mold and shape the actions of men by the use of suggestion in disguised form. How sensitive people are when we tell them the truth.

Three years ago, in one of our northern cities, a gentleman invited me to attend what he called a remarkable hypnotic exhibition. It was the last service of a ten-day religious revival meeting

in a tent with a capacity for fully five thousand people. The last song had been sung and the last prayer offered before the speaker appeared upon the platform. He walked up and down before his audience as if heaven and hell, life and death, time and eternity were all on his shoulders. He then struck a pose, by the side of his little stand, that itself filled his audience, who were already under the influence of his suggestions, with expectant awe and fear. With all the intensity of a tragedian he then began: "There are people under the sound of my voice here tonight that before this hour is over will have made a record for hell or heaven! There are people under the sound of my voice that before another year has rolled around will have approached the judgment bar of God!" One strong expression after another of this kind followed, and in less than three minutes a little woman with an unstable, nervous organization near me dropped upon her knees with the cry, "Lord, help; O Lord, save the people!" etc.

On and on went the suggester, the pulpit orator, the speaker, the hypnotist, and one after another followed the example of the little woman until within twenty minutes pandemonium reigned. The whole tent reverberated the echoes of crying, shouting, and praying.

I walked up close to the leader and noted that he went from one to another and suggested what the Lord would do and what the penitent must do. To one he suggested, "Just get up and say, 'Glory, hallelujah; it's all right.'" For at least forty times the poor fellow jumped up, and clapped his hands and exclaimed, "Glory, hallelujah; it's all right!" Dozens of others were playing their stunts in different ways.

This was in one of the most enlightened and cultured states in our great union, and this was a tame affair compared with some experiences of the writer in his own former southern state, both among whites and negroes.

Any method of getting an individual to act upon an idea or a series of ideas, be they true or false, either consciously or subconsciously, is hypnotism or suggestion. Suggestion, then, is a basis of all religions, creeds, dogmas, nonmedical and nonsurgical therapeutic systems, and all methods of education.

Suggestion is used both for the good and for the harm of human beings. It is used by everybody, and the really dangerous man or woman is the individual who is unconscious of its potency as a factor in both sanity and insanity, happiness or unhappiness, education or ignorance, truth or falsehood, health or disease, character building or moral perversion.

We frequently see fanatics upon various lines swaying and leading men and women into all kinds of incongruous paths and actions by their fanatical zeal, enthusiasm, and absurd devotion to some false theory or concept. The only protection for the individual is knowledge and experience, education and light, and the ability to think for and protect himself.

No special tact is required by a physician to use suggestion to fix the attention of his patient on such ideas as are desirable to influence his life and conduct for therapeutic purposes. The great thing to be desired is to have more regard for the welfare of your patient than for the remuneration for your services.

We find everywhere pseudo-conscientious men in the medical profession who "have too high a regard for the truth" to use suggestion in a legitimate therapeutic manner for the helpfulness of their patients. Such men usually fasten a trivial functional disorder by the injudicious use of suggestion upon the consciousness of a patient, and make it a serious psychoneurotic condition by giving his disease a name and pointing out its serious pathology and consequences, simply giving a prescription to relieve a condition which he has made in reality ten times worse.

A North Carolina physician had a patient who was morbidly self-conscious of some functional disturbance, and, after going to leading men in several of the larger southern cities, he finally landed in Baltimore, where he secured an audience with one of the most widely known physicians in the history of the medical profession. The patient related his difficulty in getting relief, and told how he had gone from place to place, and how the physicians did not agree, and how some called his disease one thing and some another. The physician stripped him, gave him a careful examination for two or three minutes, and said, "All right, sir; put on your clothes."

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Now, that is just the point. People so often need advice, assurance, ideas, persuasion, or shocking—other names for suggestion—and not medicine or instruction in the pathology of their disease. The fact that a patient comes to you is ordinarily an acknowledgment that he is willing to take your advice, that he has confidence in you, and is willing to rely on your judgment.

Here I would add a word of caution. It is a great mistake to tell a patient that you can find nothing the matter with him—almost as bad as to exaggerate the seriousness of his symptoms. An individual with a functional disorder may not necessarily be suffering with insomnia, or have sustained a loss in weight, and yet be in the incipiency of a disease which, if not properly treated, may result in serious disorders of metabolism. He comes to you with subjective sensations, feelings, and impressions which annoy and depress him. He feels incapacitated for his work. Every problem of life is colored by the hue of his morbid subjective state, and when you tell him that you can find no cause for his trouble you only add to his morbidness and aggravate what may be the incipiency of a grave disorder. A good proportion of the more serious nervous and mental diseases begins in functional disturbances. The disorders of metabolism resulting in metabolic toxemia may begin in this way. These patients should be made to feel that they have your confidence and sympathy, as well as the benefit of your knowledge and skill as a physician. Then you are in position to tactfully govern their habits of thought and conduct, and to help them to execute a plan of treatment that will bring about recovery.

Elimination is usually deficient, and the treatment needed in such cases tests the complete resources of the physician and embodies all therapeutic measures—medicinal, dietetic, physiological, and mechanical—as well as psychotherapeutic.

Frequently, work under the proper conditions is the only means of cure, and the far-reaching influence of the physician to secure the conditions necessary for the recovery of his patient is not out of place.

The proper treatment of disease is as varied in its application as are the wants and necessities of mankind.

Illustration.—A physician of my acquaintance was called to see a frail little woman who was the only support of her two fatherless children. Day and night she labored with needle and thread, vainly striving to buy food and clothing, pay rent, and provide for other life essentials. Deprived of fresh air and sunshine, and under constant mental and physical strain, she finally succumbed, with all bodily functions disturbed, and discouraged and depressed in the extreme.

The representative of a local church organization stated to the physician that they had provided a nurse, arranged for her medicine, and would send her nicely prepared meals and visit her often.

"All that will only add to the severity of her psychoneurotic condition," said he; "go and get her twenty-five dollars to pay her house rent, fill her pantry with substantial food to meet present demands, but, above all, secure her a position where she can work and get exercise, and sunshine and fresh air, and have time to sleep at night, and she will need no medicine, no nursing, or visitors."

The representative of the charitable organization left, saying that she would have the society consider the matter at their next meeting a week hence.

There was present at that interview between the physician and the representative of the local organization a stenographer who was the widow of a poor young physician who had died, leaving her with no means of support, but before her marriage she had learned to "do things with her hands," and she was independent and happy. She requested the physician to meet her on the outside of the sick lady's room at seven o'clock that evening, at which time she delivered to him the amount of cash requested, and had unloaded the substantials for a well-filled pantry, and announced that she had secured a position for the sick lady in question, all of which she had done quietly and unostentatiously during the day, requesting that the part which she had played in the matter never be disclosed to the patient.

Within a few days that frail little woman was at her post of duty, and up to four years afterward she was at work, much improved in health and strength, contented and happy.

CHAPTER IX.

HYPNOTISM THERAPEUTICALLY APPLIED.

In the consideration of any therapeutic measure, the first thought that comes to the mind of the wide-awake physician is, what is its advantage over any other method of treatment?

The answer to that question is easy: its addition to other therapeutic measures enables the physician to get results in a very large proportion of cases that come under our observation that can not be secured through any other agency. The value of any therapeutic adjunct is in direct ratio to the successful results that accrue from its administration. Yet, it must be remembered that what are possibilities with any method or kind of treatment—medicinal, surgical, suggestive, or otherwise—are not always actualities in the hands of all men alike, and it depends upon the individual, and upon him alone rests the responsibility for what he is not able to accomplish when he is really put to the test at the bedside, and this often seriously disturbs our conscience and humbles our pride.

Any physician who expects to use suggestive therapeutics successfully must by practice acquire that confidence in his own ability to succeed with it by familiarizing himself with all the facts, and theories, and details of his subject. Yet, I have often noticed an individual who possessed that inexplicable quality of personality to get others to do anything he wanted them to do, who had never read a line in psychology or suggestion, and was absolutely unfamiliar with the principles of medical science.

Hypnotism is a self-induced psychological condition. You do not hypnotize an individual—you simply get him to do it himself; but to get any one to act upon an idea or a series of ideas, either consciously or subconsciously, one must be in dead earnest, exercise a little enthusiasm about the undertaking, and go at it with the will to succeed.

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Memory is the result of sense impressions that previous experiences in life have left upon the brain cells. The very ideas or products of thought which are impressed upon the brain cells by suggestion in the hypnotic state, as well as by suggestion without hypnotism, have the power of being reproduced in mental states, which gives rise to a new consciousness in the individual.

By suggestion in the hypnotic state we are better enabled to plant sense impressions, ideas, thoughts, and feelings, which reproduce themselves in the consciousness of the individual and furnish a foundation for his intellectual activities.

In this suggestible condition we are enabled to drive back certain sense impressions that create unpleasant mental states, obliterate them and wipe them out, and, by holding the subject's attention to certain ideas presented to him, we create a new consciousness or alter his frame of mind. We render the individual more self-conscious of potentialities, dormant and unused within him, which he can call into operation through the combined effort of memory and will, in contrast to previous conceptions of his own personality. This new conception of himself and his relation to the outer world contributes to strengthen and develop the self-conscious ego. It is in reality the development of the ego.

By suggestion in the hypnotic state we give impulse to reproduce previous sense impressions. Call it strengthening memory, or will, or character, or ego, as you choose, and the mental process which brings about the logical connection of sense perceptions or ideas reproduced in this way is what is called thinking.

So, then, by suggestion in the hypnotic state we create new thought habits, mental states, or streams of consciousness, which react upon every bodily function. We alter the individual's thinking.

The following cases will illustrate the position taken by the author as to the value of suggestion in that condition of induced passivity or receptivity to suggestion commonly referred to as the hypnotic state. Whether the individual is asleep or not does not concern us here. It suffices if we have the confidence and co-operation of the patient.

The results obtained by hypnotic suggestion in the following

cases speak for themselves. I shall cite only enough cases to illustrate the position taken by the author in the preceding pages.

INSOMNIA.

Loss of Sleep.—This is a condition that leads to general physical disease. It has innumerable causes, all of which should be considered and treated according to indications, which calls into exercise the complete resources of the physician. It more or less accompanies all diseased conditions, acute or chronic, functional or organic, surgical and otherwise.

It is useless to attempt to break up the habits of a nervous, wakeful person by suggestion when the individual lives in open violation of all the known laws of health, or where the system is overloaded with toxic products due to indigestion, caused by overeating, with fermentation, deficient elimination, etc.

Meet every indication in the individual case at hand, and, in conjunction with other sane, sensible, rational advice or suggestion, hypnotic suggestion will prove indispensable in many cases.

Make it a rule to regulate your patient's diet, his drinking, and his habits as well as his thinking. The question of food and drink habits, etc., will be briefly considered in a separate chapter.

There are, however, numerous individuals among all classes upon whom the cares of life have borne heavily, who, try as they will, with their imperfect knowledge of self-control and lack of self-reliance, can not keep back subjective impressions which crowd themselves upon their consciousness when they retire for sleep, and the darkness renders them more conscious of their trials.

Many there are who are still waiting for special divine intervention to satisfy them that their souls are saved. Doubt hovers over them and disturbs their peace of mind. Others have not learned the beauty, and glory, and salutary effects of work and useful employment as a means of strengthening and developing both mind and body.

An unoccupied, idle brain is the reflector of a morbid imagination, upon which flit and dance all kinds of annoying mental

pictures, to the discomfort of the individual who fain would find relief in sleep.

In rare instances an overexpenditure of nerve energy, through work, or worry, or dissipation, prevents the individual from possessing that inherent quality of nerve force sufficient to exercise self-control. Uncontrolled emotions, in the form of sentiments both selfish and altruistic, also contribute their influence to keep awake the restless neurotic.

An irritable nervous system, either hereditary or acquired, is transmitting constantly afferent and efferent impulses to and from the brain, and throughout the entire human frame subjective sense perceptions are interpreted by the individual as nervousness, sickness, pain, disease, etc.

Nutrition is disturbed, and toxins of metabolism—or, more properly, catabolism—are being manufactured to interfere with all bodily functions and render the sufferer miserable.

TREATMENT.

In conjunction with dietetic, medicinal, and hygienic treatment, suggestion in the hypnotic state should be used if necessary.

Get your patient to relax every muscle, and breathe deeply and rhythmically for several times in succession, and then with one or two drops of chloroform or any other placebo—or without them, as you choose—tell him that you are "going to put him to sleep; that, as you apply this remedy, he will get quiet all over, get drowsy and sleepy, and go to sleep, and awake feeling better."

Then, to hypnotize him, make suggestions as advised in the chapter on the technic of inducing the hypnotic state. After he is hypnotized, while you sit beside the unfortunate whose nervous system you have soothed into quietude and passivity, talk to him, using suggestions somewhat like these:

"You are resting quietly, sleeping soundly, breathing deeply, perfectly relaxed and passive all over. Now, as you lie in this passive state, with all tension relieved, while I am talking to you, you feel your nerves getting steady, and quiet, and strong. All nervousness is going away, and by the time I count ten your nerves

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ILLUSTRATION 1.

Syphiliphobia, Insomnia, Neurasthenia, Etc.—Mr. Blank, a farmer, who had led an honorable, upright life, had by his indiscretion contracted a gonorrhea and a chancroid. The chancroid readily healed, but the gonorrhea persisted for several weeks. He believed that he had syphilis, was tortured by a hypersensitive conscience, and for several months had been confined to his room. His physician had reassured him, reasoned with him, and done all in his power to argue out of his consciousness the delusion that he had syphilis.

He had recovered from both these diseases, but there was a psychoneurotic element in his case which was day by day growing more serious. He did not sleep at night, and was frequently heard crying and praying when everything was quiet and all were supposed to be asleep. Anorexia, indigestion, malnutrition, and a loss in weight of thirty-five pounds in five months had caused his physician to feel apprehensive of his soon being a fit subject for the insane asylum. In fact, he was so already.

Here were insomnia, hysteria, syphiliphobia, neurasthenia, delusions, etc., all in one case. I explained to him the value of a new and powerful sleep-producing remedy (a placebo) that I was "introducing to the profession," and impressed upon him consciously that there was a nervous element in his case that this remedy would relieve.

I let him know that it was expected to put him to sleep, and that the result of this sleep would be to relieve the nervous element in his case. He readily consented for the treatment to be used, and went into a profound state of suggestibility.

In the hypnotic state I addressed him about as follows: "Now, Mr. Blank, you are sound and dead asleep, perfectly relaxed and passive from head to foot, breathing deeply; your nerves steady, and quiet, and strong. As you lie here, while I apply this remedy, your nerves are growing steadier, and quieter, and stronger, and by the time I count ten your nerves will be steady, and quiet, and strong all over. One, two, three, four, five, six, seven, eight, nine, ten, and your nerves are steady, quiet, and strong all over. Now,

you will not be nervous any more. After this, whenever you think of yourself, you will find that your nerves are steady, and quiet, and strong, and you will realize that you have not had syphilis; that Doctor Blank was right, that he knew his business, and that you are now well and all right.

"You will drink water every two hours, enjoy your meals, sleep soundly at night, and attend to your duties just as you did months ago when you were well.

"When you go to bed at night, you will relax just as you are here now, close your eyes and think only of sleep; then you will go sound asleep, and sleep soundly all night long. If you awake at all in the night, it will be to think of yourself as resting and sleeping quietly, feeling contented, satisfied, and happy. You will enjoy your meals, and take the old-time interest in your farm work, your stock, and business generally. You will go to town as you once did, and every day feel thankful for the improved condition of your health."

I allowed him to sleep for thirty minutes longer and then awakened him. I told him that this treatment had done him good, that he was going to feel better after this, that he would enjoy his meals, would sleep well at night, and would attend to his business as in former times. I assured him that he was in sound health, had been well all the time, and after this would feel differently in regard to his own condition.

He came to see his physician five days after that, and, while lank and lean as a pine fence rail, he was his old self, his rational normal self, as he once was before his misfortunes. Five weeks afterward he had gained twelve pounds in weight and was rapidly on the road to recovery.

By suggestion in the hypnotic state, new ideas, new sense impressions had been substituted, new thoughts planted in the place of the old ones that were torturing his conscience, preventing his sleep and damning his life. A new consciousness now possessed him and he was practically a healthy man.

ILLUSTRATION 2.

Psycholepsy, Chlorosis, Anemia, Etc.—This patient, a girl aged 16, had been treated by five leading physicians of her city for several years without benefit. Her case had been diagnosed as true epilepsy, but I had reason to believe that this was a mistake.

She had seizures resembling those of epilepsy from once to several times a week, was anemic and chlorotic, her menses were scanty and irregular, she had poor appetite and was badly nourished; slept soundly at night, but her sleep was not refreshing. Awoke in the morning tired, and she took but little interest in anything.

Hypnosis was induced, and suggestions were given her while in the hypnotic state, to get her to breathe deeper, and it was also suggested that she would always breathe deeper, day and night, asleep or awake; that she would always breathe deeper.

It was also suggested that she would be thirsty after this and enjoy drinking water, that she would always drink more water, that she would take a glass of water every two hours from morning to night. It was further suggested that she would take exercise freely every day, that her bowels would move regularly every morning, that she would go to the toilet at least twice a day, and that her bowels would functionate properly, move freely every morning, etc.

In a case like this, suggestion must be given to influence the individual's conscious and unconscious psychic or mental activities. Waking conduct must be guided as well as subjective impressions made to influence the involuntary functions.

My lecture to this girl would probably be about as follows, with my hand upon her forehead or gently stroking her forehead from side to side, made in a monotone, positive, earnest manner, presented in a way that would transmit words into feeling: "Now, my dear little girl, you are sound asleep, and while you lie here your nerves are getting quiet, and steady, and strong; quiet, and steady, and strong; and by the time I count ten your nerves will be quiet, and steady, and strong all over. One, two, three, four, five, six, seven, eight, nine, ten—your nerves are quiet, and steady, and strong from head to foot.

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or subconsciousness the ideas that you wish to influence both his voluntary waking consciousness and all his or her involuntary physiological processes.

As a rule, suggest away whatever subjective impressions, sensations, feelings, thought habits, and bodily symptoms are objectionable, and in their place suggest what you desire to influence your patient or become a part of his life.

ILLUSTRATION 3.

Acute Migraine, Neurasthenia, Etc.—Telephone girl with acute migraine, but was of neurasthenic and highly nervous temperament at best. Her physician usually began with a hypodermic of morphin sulphate ¼ grain and atropin sulphate $\frac{1}{150}$ grain, and, in addition to this, prescribed a brisk purgative of calomel, aloes, podophyllin, cascara, etc.; also hot foot baths and hot fomentations. If constipated, he directed an enema to be given at once.

The girl reached her home at six o'clock in the evening in one of her most severe attacks. At least two days were usually required for her to get over one of these severe headaches, usually associated with indigestion, and during this time from two to three hypodermics of morphin were required in addition to a dozen doses of coal tar preparations, bromids, etc.

She was a young woman twenty years of age, with an unstable, nervous system, and the cares of life were bearing heavily upon her. Her responsibilities were heavy and her work arduous. Her headaches and general collapse were nature's rebellion against the outrage being daily committed against her weak physical organization. But her suffering was great and she needed help.

Her physician had already recognized the harmful effect of the narcotics, sedatives, purgatives, etc., which were being demanded more frequently, and were used each time with less efficacy.

At half-past six o'clock I went with her physician to see the girl, suffering with an intense headache, nervous, etc. I told her I could rub her head with a medicine that I had and relieve her headache, and that she would go to sleep.

She readily went under the influence of my suggestions, was easily hypnotized, and I suggested that her head was getting easy and her nerves getting steady, and quiet, and strong, and repeated this suggestion a half dozen or more times, ending by saying that by the time I counted ten she would be perfectly easy from head to foot—that her nervous equilibrium would be completely re-established.

We allowed her to sleep until after my lecture, and returned at half-past ten o'clock to find her asleep. She awoke at my suggestion perfectly easy, thoroughly relaxed, in a copious perspiration. I directed that she be rubbed off gently with a dry towel, drink a glass of malted milk with two eggs in it, and drink all the water she wanted. She drank two large glassfuls, and then I directed that she shut her eyes and go to sleep, and sleep soundly all night. No, I did not hypnotize her again, for I had suggested in the hypnotic state that she could go to sleep after I awakened her, and every night after that whenever she decided to do so.

Her physician telephoned me that he called on her at seven o'clock the next morning to inquire about her condition, but she had gone to her post at the telephone office. I answered him that was cruelty to animals, for she should have rested that day. What she really needed was shorter working hours, better pay, and more time to devote to outdoor exercise, reading, recreation, etc. But she was in the "mill," to have her life ground out of her to enlarge the dividends of an enormous corporation—to be used like corn that is ground to be made into bread.

If the medical profession expects to be held in the esteem of the public which it so eminently deserves, the physician as an individual should speak out upon these questions that concern the welfare of our fellowman, not alone in hygiene, dietetics, sanitation, etc., but upon any and all problems that influence the health and happiness of the individual.

ILLUSTRATION 4.

Psychoneurotic Paralysis.—Mr. F. E. H., by occupation cotton buyer, aged 58. His history was that ten years before he was

taken with an apoplectic seizure and was supposed to have a thrombus, as he was unconscious for several weeks, and his arm and leg on the affected side were more or less completely paralyzed.

He was sustained by rectal alimentation for several weeks, but could swallow liquid food after six weeks or two months; after six months gradually began to regain the use of his arm on the affected side, and after one year began to hobble with crutches, dragging the affected leg.

He was then taken with acute sciatica and confined to his bed for one year longer. At the time I saw him he had been dragging his foot on the affected side for eight and a half years, but was able to get about with the aid of crutches.

During this time he had tried every available method of treatment offered in hospitals, sanitariums, health resorts, etc., as well as some of the modern cults that use suggestion without hypnotism in disguised forms.

Hypnosis was induced and suggestions made with a view to implanting sense impressions, impulses, or to inducing a self-consciousness of ability to use his leg. When I held the leg up while he was hypnotized and suggested that he would allow it to remain, he held it up without trouble. He then acted upon a suggestion to lift it up, to bend it, and finally I had him walk around in the room while yet in the hypnotic state. It was then suggested that he would wake up and would find that he could walk as well as he ever did in his life. It was really amusing to see him find himself using the leg which for ten years he had been unable to lift from the ground.

I have treated over a dozen similar cases in patients who have put aside their crutches and walked with perfect ease. The suggestion given is that the limb is getting stronger and stronger, that the normal control and use of it is returning, etc. Repetition and iteration, iteration and repetition, are very necessary in some cases to make a suggestion or suggestions effective.

ILLUSTRATION 5.

Persistent Vomiting.—A gentleman, aged 58 or 60, had typhoid fever for three weeks. He had vomited all food taken for forty-

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As seeing some one sucking a juicy lemon will increase the salivary secretion, so will sense impressions increase the functions of the stomach or any other involuntary function.

A young man, aged 24, had a "stricture of the esophagus" for over two years. He had lived all the while on milk, soup, etc., taking no solid food during this time. He had an enormously dilated stomach, due to the large quantities of milk he had ingested. He had been treated as an invalid during the entire two years or more, and this itself was a constant suggestive influence to keep up his peculiar psychic condition.

The day I treated this young man his physician, a most capable and excellent gentleman, had invited two consultants with the view of deciding the advisability of making an exploratory incision to find out the cause of the supposed esophageal stricture. I happened to be honored by an invitation to express an opinion in the case, and in a few minutes after I had the liberty of dealing with the young man I had him eating bananas and drinking water as rapidly as any one. A few minutes devoted to hypnotic suggestion was all that was necessary. After awakening him I advised a diet of eggs, bread and butter, and vegetables, with meat once a day, and suggested that the young man be put to work. When heard from two weeks later he was hard at work and eating anything, except milk and soup, upon which he had been nourished for the past two years.

ILLUSTRATION 7.

Another Psychoneurotic Condition.—A lady, aged about 42, had been in the Johns Hopkins Hospital for several months, and had also been treated in southern sanitariums. Several operations, mostly of a gynecological character, had been performed. The nervous element in her case, for which she had been operated upon, was only aggravated after her return home, and for over two years she had occasional paroxysms of headache, indigestion, hysteria, insomnia, etc. Her physician explained that it usually took about two days for him to get her relieved, and then two days longer to get her over the effects of the therapeutic remedies he had used to relieve her terrible seizures.

She was hypnotized and allowed to sleep two hours, and suggestions were given to relieve the nervous element in her case, to give her more plentiful and refreshing sleep, to relieve her headaches, to get her to breathe deeper, drink water freely, and aid her digestion. It was also suggested that her nerves would always be quiet, and steady, and strong, and that she would never have another attack. She awoke from the two hours' sleep completely relieved. Five years later she had experienced no more trouble.

ILLUSTRATION 8.

Obstetric Anesthesia.—N. E., aged 22, primipara. Called at nine o'clock in the morning and found patient with light pains and os open the size of a twenty-five-cent piece. Hypnotic state induced, and suggestion given that when I came to see her again when labor was well established that she would close her eyes and go to sleep, and feel no pain. At ten o'clock in the evening I was called, and when I told her to close her eyes and go to sleep, and made other suggestions to get her into a deep state of suggestibility, she easily went into the hypnotic state and was completely amenable to suggestion.

She would extend her hands to receive help from an assistant and bore down with every contraction, but her expression showed no evidence of pain. She did not get nervous, and did not know when the child emerged until I told her to wake up and look at her baby.

ILLUSTRATION 9.

Nocturnal Enuresis.—A little factory girl, aged 16, arose at five o'clock in the morning and returned home at seven o'clock in the evening. She was about the size of an average child of 11, had been to school but two or three months in her life, and the enuresis had been constant for over two years, but she found no trouble in holding her urine in daytime when awake.

I had a talk face to face with her father and mother, in which I made every effort to burn into their consciousness the enormity of the crime that they were committing in selling their child's

brain, and blood, and muscles for a price. Then I explained kindly to them the importance of air, and sunshine, and outdoor exercise, and wholesome food. I should like to have had the owners of that factory take their part of the medicine, and the state authorities also, for permitting such a crime to be inflicted upon children. After this private lecture to the child's parents I induced hypnosis in the child, and suggested that she would take exercise night and morning, and breathe deeply; that she could never urinate lying down again, that the urine just would not come, and that her bladder would not let it pass until she got up to use the vessel. I also gave suggestion to relieve the nervous element in her case.

Quite frequently I have had one single treatment relieve a case of bedwetting by suggestion in the hypnotic state. This little girl was heard from several days afterward, and had had no further trouble.

In a number of instances I have instructed the parents to rock their children from two to six years old to sleep, and to suggest to them, while going into a natural sleep, that they would wake up and call them when they desired to urinate, that they positively could not wet the bed any more, that without thinking about it they would call their parents or get out of bed on their own accord and use a vessel. In a number of cases the result of this treatment has been highly satisfactory.

ILLUSTRATION 10.

A Retroverted Uterus and its Accompanying Neuroses.[1]—"Good morning; what seems to be the trouble," said I to a negro girl, aged about 30.

"Got de fallin' of the womb, Doctor."

"How do you know that is your trouble?"

"Doctor Blank said that was what was the matter with me."

"I see; how long has Doctor Blank been treating you?"

"Off and on for five months, Doctor."

"And what has he done to relieve your womb trouble?"

"Put some medicine in my womb on an instrument with some

[1] I was at the time living in the South.

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and quiet, and strong. You are perfectly easy and comfortable all over.

"Now, as you lie here and as I stroke your abdomen you feel all pain, or soreness, or tenderness, or congestion about your womb and ovaries going away. The blood vessels that carry blood to your womb are shrinking and drying up, getting smaller and smaller. After this, every minute, and every hour, and every day you will become stronger and stronger, the blood will circulate freely in your stomach, and you will be hungry and enjoy eating, and your food will be digested, and you will get stronger and stronger every day. You will drink water freely, a glassful at least every two hours. Your kidneys, and liver, and bowels will act freely. Your bowels will move every morning after breakfast. Whether you feel like it or not, you will go to the toilet after breakfast and your bowels will move freely.

"You will have no more pain; be easy, sleep well, enjoy eating, and improve in health every day. Whenever you think of yourself, you will find that you are getting better, growing stronger, that you are perfectly easy, and you will not be troubled any more."

Do you ask me if I had confidence in those suggestions to believe that they would be effective? I answer that question by saying that I had sufficient desire to benefit that poverty-stricken unfortunate outcast for me to exercise the will to give the suggestions that I wanted to be effective. The confidence was all on her part. She had had faith enough in me to save the whole of the previous week's hard-earned money and send it to me, with a request that I come to see her, "please."

I easily awakened her from the treatment, with the parting suggestion, "you will get better every day now, Mary."

I fully intended calling to see her again after two or three days, but the pressure of my professional engagements for the following week caused me to forget her until about ten days afterward. Then I thought to myself that I had treated her kindly, and, if she wanted me, I should have been notified.

Eleven and a half months after that visit I received a call to another house in another portion of my town, and found a colored

girl suffering with malarial fever. As I removed the thermometer from her mouth I remarked, "I have seen you before. Where did I see you and what was your trouble then?"

"You done forgot me, Doctor? Nobody ever did do as much good for any one as you did for me with that one visit you made me most a year ago."

Further questioning recalled to my memory that this was the girl whom I had hypnotized nearly a year before. I had often reproached myself for the unscientific procedure in attempting to use a pessary under such conditions and of my neglect of the case afterward. I had supposed that she or some physician had removed the hard rubber pessary and that was the end of it so far as I was concerned.

"Why, girl, have you worn that instrument all the while and did not consult me about it? Don't you know that is liable to do you great injury?"

"Fo' God, Doctor, I ain't had a speck of pain since you walked out of that house, and I been doin' my work regular up to yesterday."

On examination I found that the pessary was transversely across the vagina, with the uterus sharply retroflexed over it, acting only as a foreign body, but that all congestion, soreness, tenderness, hyperplastic condition, etc., were gone. A very careful examination proved that there was no erosion or ulceration caused to the parts by the instrument, which had served to keep up a most unsanitary condition. Sexual intercourse, she informed me, had not been painful in the least, but, on the other hand, was attended with normal gratification, whereas the act had been intolerable prior to my first visit.

I removed the pessary and gave her another treatment by hypnotic suggestion, suggesting to her that she would never have the slightest pain or inconvenience from her womb after that, since the instrument was removed. Her malarial fever rapidly yielded to treatment by calomel and quinin, and when this woman was last seen, about two months afterward, she had experienced no more inconvenience.

After that experience, ten or twelve years ago, it fell to my lot

to treat a great many gynecological cases, the majority of which, on account of poverty and lack of necessary facilities for radical surgical intervention, were treated conservatively.

I recall a number of cases among both whites and colored where I have relieved by hypnotic suggestions all the painful and nervous symptoms accompanying a retrodisplaced uterus.

These poor unfortunate women, who did not have money to afford radical, scientific surgical and gynecological assistance, were enabled to meet all the exigencies of life and be comfortable and happy, carrying a dislocated organ whose reproductive function was not a necessity to their happiness.

As showing the far-reaching effect of hypnotic suggestion in a class of cases usually not considered amenable to benefit by psychological methods of treatment, I report the following three cases:

ILLUSTRATION 11.

Urethritis with Bloody Micturition, Insomnia, and Pain.—Lillie H., aged 19, married four months, last menstruation six weeks ago. Suffered with painful urethritis, causing her to cry out when she voided her urine; passed blood from urethra or bladder when she urinated, which appeared in small clots and shreds in the vessel; suffered constant pain, for which she had had a daily hypodermic of morphin for a period of one month. During this month she had taken the usual sedative diuretic remedies, and the pain had constantly grown worse, and the blood in the urine had gradually increased in amount. The patient wore a distressed countenance, had but little sleep, and when seen was seated on the bed crying and writhing her body from one side to the other, and was a picture of perfect misery and distress. Examination of the womb found it in normal position—a little enlarged, as would have been expected. Diagnosis—congestive urethritis due to reflex disturbance caused by impregnated uterus.

The hypnotic state was induced, and proper suggestions were made for relief of pain and cure of all congestion in or about genito-urinary organs. (Note that this was my first visit after this condition had lasted one month, and she had constantly had

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her heart beats slower and stronger, and breathing easier. After four treatments by suggestion the menorrhagia had entirely stopped. She was then put on a tonic. Two years later she was in good health, with her fibroid growing smaller.

ILLUSTRATION 13.

A Unique Case.—A patient, aged 15, with acute gonorrhea and badly swollen prepuce, had not urinated in thirty-six hours. His bladder in lower part of abdomen felt like a large cocoanut. His pain and suffering were intense. The meatus had in it a large drop of characteristic yellow pus. He had used a hot water hip bath for the relief of his trouble, but without success. To use a catheter would mean to push the disease back into his bladder, giving him gonorrheal cystitis. Hypnosis was induced, and suggestion made that when he awoke he could urinate freely.

On awakening he expressed the desire to urinate, "oh, so bad," and in one more minute a forcible, but small, stream began, lasting five minutes. I then gave him a prescription for his gonorrhea, and he went home happy and free from pain. Ten days later he was seen and the case was progressing nicely.

ILLUSTRATION 14.

Another Unique Case.—A physician said to me on one occasion, "Can you hypnotize this boy so that I can catheterize him." He had acute gonorrhea, and was having a catheter used twice a day in order to relieve his full bladder, which he was not able to relieve in the usual way. Hypnosis was induced, and suggestion given to relieve the psychoneurotic element, and when he awoke he urinated without catheterization and continued to do so thereafter.

ILLUSTRATION 15.

Morphin Habit.—This was a patient of one of the best known physicians in the South. Her ovaries had been removed, cervix and perineum repaired, but the operative procedures had only

aggravated the neurotic symptoms that they were intended to relieve. In addition to the aggravated nervous symptoms, she had a pain in one side, which had appeared as a result of adhesions, and to relieve this the administration of morphin had been instituted and continued for several months or more. The pain had subsided, but the demand for the continued use of morphin was imperative —at least from this lady's point of view. Five or six months had elapsed since the beginning of the habit, which was now well fixed.

The patient lived forty miles distant, and was ordered to come into the city. Her physician explained to her that I had a treatment which would relieve her of the morphin habit without inconvenience, and both she and her husband consented to co-operate with our plans. She was given the following dose as the first of four doses:

℞	Calomel	1 grain
	Resinous podophyllin	⅛ grain
	Extract of nux vomica	⅙ grain
	Powdered extract of cascara sagrada	1 grain
	Aloin	⅙ grain

Misce et fiat capsula No. I.

This dose was given in a capsule every two hours for four doses, beginning at two o'clock in the afternoon, and the patient was allowed to have her usual hypodermic of 1 grain of morphin that evening.

The following morning she was given two drams of rochelle salts every hour until copious watery evacuations were produced, and this was directed to be given without regard to the action of the purgative dose administered the previous day.

Thorough elimination of the by-products of morphin must be secured as well as the getting rid of all retained excreta due to the continued use of morphin. At 11 o'clock the next day a warm bath was ordered, warm enough to secure thorough relaxation, and the drinking of copious draughts of water was also insisted upon for eliminative purposes.

No more morphin was allowed after the dose the day previous. When thorough elimination is secured in this way, morphin can be abruptly withdrawn without any inconvenience to the heart's

action; in fact, the patient is less apt to die without the morphin than with it, provided the nervous element in the case is cared for, and this can be controlled by suggestion.

At noon on the second day, after copious actions of the purgative given the day previous and a saline had been given, and a warm bath had been administered, the patient was hypnotized and allowed to sleep for three hours. It was suggested that her nerves were steady, and quiet, and strong, and that her heart would beat strongly and regularly; that every minute and hour after that her nerves would get steadier, and quieter, and stronger; that she would enjoy her meals, feel hopeful, optimistic, and cheerful, and after that would have an antipathy for morphin or any form of opium; that she would breathe deeply, drink water freely, and take an interest in the affairs of life as she had not done in many months. It was suggested that at bedtime she would take three drops of a placebo prescription and go sound asleep, and sleep soundly all night, and awaken every morning feeling refreshed and well rested.

After three hours' sleep she was awakened and ate a lunch of milk, bread, and butter, and at once took the train for home, forty miles away. Five days afterward I went to this lady's home town, where her husband had gotten the physicians interested in my class work, and instructed a class of physicians at that place, allowing the husband of the patient to be present. She was then sleeping, eating, and doing well in every way.

Twenty-seven days after the withdrawal of the morphin, in response to a letter of inquiry, I learned that the patient had experieneed no more inconvenience, had slept well, enjoyed eating, gained in weight, and was happier and better in every way. "But," said he, "yesterday my wife overexerted herself and I used a hypodermic of ¼ grain of morphin last night, the first that she had taken in twenty-seven days." The only thing left for me to do was to write to him and express my regret that he had acted so unwisely, and urged him to use reason, castor oil, epsom salts, hot poultices, bromids, or do anything else except to deliberately start her on morphin with an already acquired predisposition for the drug.

To educate an individual in the principles of psychotherapy is

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influence over the physiological processes is such that these methods, in the large majority of cases, seem to me to be quite unnecessary.

In gross pathological changes, however, due to destructive processes, malignant stomach affections, etc., there is presented quite another aspect of the subject, and these methods throw a wonderful light upon the case at hand. We must, however, be careful not to fasten upon our patient by the unconscious use of suggestion a psychopathological condition instead of relieving him of a psychoneurotic disturbance.

ILLUSTRATION 17.

Subacute Sciatica.—A man, aged 45, was confined to his bed with acute sciatica for several weeks, and for five or six months following had used crutches, unable to bear his weight on the affected side. His physician had invited some of his professional friends to witness the treatment of this case.

The history of the case, the time that had elapsed, the rational therapeutic measures, etc., that had been employed, together with the symptoms at hand, convinced me that the severe pain, insomnia, and functional disturbances were unduly aggravated by the prolonged attention that had been given to them by the patient, which had created sense impressions that reproduced themselves in the peculiar mental state exhibited by him.

There is always a tendency for the nervous system to retain an impression after the cause which gave it birth has passed away. This proved to be true in this case of sciatica. The patient was hypnotized, and suggestions were given to relieve his pain, to quiet nervousness, restore sleep, and re-establish the function of the disabled limb. The man, while in the hypnotic state, was persuaded to use the limb, and, when awakened, stamped his foot on the floor, walked, jumped, hopped on the affected limb, and then turned in all seriousness to the physician and said he was easy for the first time in five months. After seeing him three more times on each of the following days successively, he went to his work. This

man was a carpenter and appeared in no sense to belong to the hysterical type, yet this was a psychoneurotic condition.

ILLUSTRATION 18.

Bronchitis, Asthma, Pneumonia, Etc.—A man, aged 50, had had chronic bronchitis for fifteen years, with occasional paroxysms of asthma. He now had acute pneumonia, affecting only the lower lobe of the right lung, but had a temperature of 104.5° F.; pulse, 135; and rapid respiration also. On the fifth day of his acute illness he had slept but little the previous three nights, and was extremely nervous and oversolicitous about his condition. There was a large element of fear about his case, which gave rise to very bad autosuggestions. These were encouraged by an overanxious family and friends. I had done all within my power to reassure him by suggestion without hypnotism, but to no avail.

Seeing his anxiety so pronounced, and the psychic element in his case so adverse to his recovery, I decided that one more day without a change would mean the death of my patient. Taking in my hand a bottle of some placebo, I said to him earnestly, "Mr. Blank, there is a nervous element in your case that I am going to relieve before I leave you. This medicine, used as I am going to use it presently, will put you to sleep, quiet your nerves, strengthen your heart, and help you to get well. Now, it can't hurt you, but will make you stronger. I will stay with you until you awaken, and you will be feeling better and stronger, and take quite a different view of your condition when you awaken."

A patient in that condition is always easy to hypnotize. This man readily consented to the treatment, and while in the hypnotic state I suggested to him that all nervousness was going away, and that his nerves were getting steady, and quiet, and strong. Then I also suggested that his heart was beating stronger and stronger, and that his hands and feet were getting warm, that the blood was circulating freely all over his body, that all congestion and pain about his lungs were going away, and that his fever was cooling, temperature getting more normal, and nerves, and muscles, and heart getting quiet, and steady, and strong. I suggested that every

dose of the medicine he was taking would quiet his nerves, strengthen his heart, lessen his fever, aid his digestion, and that whenever he thought of himself he would feel that he was getting better, feeling stronger, and going rapidly on to recovery. I allowed him to sleep for twenty minutes or half an hour. When I awakened him I gave him the answer to my question, which was more an affirmation than a question. "You are feeling better, Mr. Blank? This has done you a great deal of good." "Yes, Doctor," said he, "I feel that I am going to get well and have not felt that way before." I then took his temperature and found it two degrees lower than it was thirty minutes previously, and his pulse beats twenty a minute fewer than before he went to sleep.

He slept well that night, as I suggested he would, and his pulse and temperature were better the next day. His temperature never went any higher than 102.5° F. after that or his pulse above 120 a minute. His lungs cleared up on the ninth day.

Two years afterward that man had not had another attack of asthma, as I had suggested on two or three occasions following the first treatment by hypnotic suggestion that he would never have asthma again, that he would always drink plenty of water, the bowels would move regularly every day, and he would sleep soundly, have a good digestion, and always feel better.

It may be pointed out that in asthma there are always functional disturbances due to deficient elimination, causing a general neurotic condition, of which the asthmatic paroxysm is the predominant manifestation, and attracts the greatest attention.

In regard to the use of hypnotism in very sick people suffering with pneumonia and enteric fever, the acute infectious diseases, etc., I have always felt that if I could get the patient to exercise enough self-control to go into the hypnotic state he would be certain to recover. No possible harm can come from giving a patient suggestions to quiet nervousness, relieve pain, re-establish function, and encourage the action of all the brain centers, turning this energy represented by the cells that compose the cerebral cortex to the strengthening of every cell and every function in the body.

Hypnotism is only an intensified, and therefore more efficacious, form of applying suggestion, and it seems to relieve a very sick

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He was placed in a suggestible condition, using a placebo medicine as an aid; suggestions were given to produce anesthesia, and the wound was dressed without the slightest complaint on the part of patient.

ILLUSTRATION 20.

Hysteria, Neurasthenia with Delusions, Hallucinations, Etc.—A delicate, high-strung, nervous young woman, with ambition while in college three times in excess of her physical strength. A decidedly neurotic tendency, always oversensitive and morbidly conscientious. This condition had been encouraged by overstrain in education and by one incident after another, which proved to be a shock too great for a nervous system so unstable; yet not more than a normal individual could easily withstand. Finally came an attack of typhoid fever, and when the patient was seen several months later she had for five months been confined to her room with hands and arms fastened, with delusions of persecution, and impersonating one character after another sent down to earth by Prometheus, etc.

She drank but little water, and took only a small quantity of milk for nourishment; her bowels moved only under influence of purgatives; there was constant enuresis, sleep was secured only by hypnotics, bromids, etc. She had a furred tongue, fetid breath, rapid pulse, was extremely nervous, with an excitable, overactive brain, and finally would become exhausted and lie with head hot and bathed all over in perspiration. At my first visit I released her arms, and acted as if I had perfect confidence in her; had her exercise every muscle, breathe deeply, drink one glass of water, and after an hour another glass. I then put her into a light state of hypnosis, and gave suggestions to quiet nervousness, to relieve an overexcitable brain, secure sleep, cure enuresis, correct delusions, create appetite and thirst, to regulate bowels, etc.

Besides releasing her from the fastenings on her arms, all medicine was withdrawn at once, save 1/8-grain dose of protoiodid of mercury, which was ordered to be given at bed time for its general tonic effect. From the first treatment by hypnotic suggestion she became quiet, slept well at night, ate three wholesome meals a day,

had but few delusions, enuresis was stopped, pulse quiet and normal, talk rational, and the whole picture of the case was changed.

After one week she was eating, sleeping, drinking water freely, exercising and resting alternately, practicing deep breathing, and presented every indication of great improvement, while previously she had been gradually growing worse for several months and probably several years. After two weeks' treatment she made up her own bed, swept her own room, took walks in the park, and assisted in the housework, busying herself with fancy work, etc.

The outcome of this case is for only time to decide. The permanency of the results obtained by suggestive therapeutics depends altogether upon the stability of the nervous system. A favorable outcome in a case like this will depend upon our ability to bring about those conditions necessary to physical development—sleep, food, drink, exercise, mental quietude—as well as directing her habits of thought and action into healthful, normal channels. Yet, the results so far show the possibilities for help even in this unfortunate class of cases.

Sanity or insanity is not to be ascertained by any definite standard. They are terms that can not be defined, for one merely denotes the absence of the other. They are both only relative terms. It is absolutely impossible to find a person of so healthy a mind and body that some form of degeneracy can not be observed. As a well-known psychologist remarked, "No one can be accused of being hopelessly sane." Yet, if an individual is unable to look after his affairs and is dangerous to himself and others, and interferes with society, he may undoubtedly be said to be of unsound mind. At any rate, insanity is not revealed by any one symptom. The change is displayed by everything, both physical and mental. The degeneration affects the body as a whole.

Not every person who is sick, then, should be counted as insane, for all disease affects both mind and body in a degree. There are many people who are insane, however, who, had timely treatment been instituted, could have been completely restored to a normal condition of health in both mind and body. "Treatment," in the sense used in the above remark, involves education,

environment, dietetics, exercise, and employment, and all that contributes to the evolution of the individual.

Suggestions, both with and without hypnotism, in the hands of a thoughtful physician can do much toward bringing about those conditions under which recovery may be rendered possible.[1]

ILLUSTRATION 21.

Suprapubic Cystotomy.—The operation was decided on, the patient being a man aged about 40, who had an infection produced by a catheter being thrust through the urethra behind the bladder into the peritoneal cavity, an abscess being formed, extending above and in front of the bladder. It was the "other fellow's patient," and I had been invited to go with the consulting surgeon to see what could be done for the unfortunate. The surgeon said to the sick man, already in a suggestible condition, due to his anxiety over his serious case, "This is a physician friend of mine, and he will give you chloroform and put you to sleep, and we will do the right thing for you. Do just as he tells you, and he will take good care of you."

With a piece of gauze on the bottom of my hand and with ten drops of chloroform on it, I said to the patient, "Close your eyes, breathe through your mouth, and think of going to sleep. As you inhale this chloroform you will get drowsy and sleepy, and go on to sleep without any trouble." I then exercised suggestion on him, using the formula described in Chapter V (Hypnotism Demonstrated) to induce hypnosis.

With a piece of cotton saturated with water, after the patient was hypnotized, I gently touched the area to be operated on, saying to him, "All feeling is going away; this part is becoming perfectly dead, no feeling in it at all, and by the time I count ten it will be perfectly dead and without feeling."

In the midst of the operation the surgeon asked, "How much of this is suggestion and how much is chloroform?" I answered him by holding the man's arm up and suggesting that he allow

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[1] Three years have elapsed since this case was reported. She has entirely recovered, and now presents a normal mind and healthy body, has gained twenty-five pounds in weight, and is a healthy, happy young woman.

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At his request I hypnotized him in the presence of three well-known physicians and surgeons, and two large molar teeth were extracted without pain, and he was less nervous after the operation than before he took his seat in the chair. Two of the physicians examined the heart before and after the operation, and remarked upon the improved nervous condition. After inducing hypnosis I suggested that he open his mouth, and, applying a small quantity of an antiseptic solution upon some cotton around his tooth, suggested that all feeling was going away, that his gum, and tooth, and jaw were becoming perfectly dead, that by the time I counted five that entire side of his face would have no feeling in it, and that the dentist could extract the tooth without the patient feeling any pain.

To use hypnotism or suggestion with success in surgery or dentistry, you must have the confidence of your patient. In fact, the best results from suggestive therapeutics in all classes of practice can be obtained only where a perfect confidential relation exists between the patient and the attending physician. For that reason suggestive therapeutics will never be particularly applicable to general hospital work, but in private practice, where the physician is brought into close relation to his patient, an ideal condition is presented.

ILLUSTRATION 24.

Psychical Impotency.—A young man had been accused by a jealous wife of worshiping a foreign goddess. This he strenuously denied. He, however, on one occasion walked past his home with the lady in question and was observed by his suspecting wife. Though he assured her that his being with her on the occasion was only a coincidence, his assurances did not allay his wife's suspicions, and she then and there demanded that he prove his fidelity by his ability to perform the sexual act. Though the young man was innocent, the psychic effect of being put to so crucial a test so suddenly was sufficient to completely inhibit his ability to meet the demands. Then the exacting wife turned with double vehemence upon the unfortunate husband, and the sense impressions

or suggestions produced by her declarations that she had proof positive of the correctness of her suspicions rendered the poor fellow impotent, in her presence, for a month.

The stability of his home was in jeopardy, and threats of abandonment were made by the wife, who felt that she had been wronged. His physician sent for me, and my treatment for the young man was by instruction and education as to how he should steer himself out of his dilemma. He was also hypnotized, and special suggestions were given to combat the psychic effect of the suggestions that had so completely subdued him. This was on Saturday, and on Monday he reported that the psychic atmosphere of his home had been completely changed and that the treatment was a decided success.

ILLUSTRATION 25.

Insomnia Treated in a Unique Manner.—"Doctor, I wish you would give me something to make me sleep better at night," said the wife of a hard-working man upon whom the cares of life were pressing heavily.

"Why can't you sleep, Mrs. Blank?" said I.

"Oh, I just toss and roll about for hours and hours, and last night I didn't close my eyes until after one o'clock."

This lady was a great religious character, and I knew this was her most vulnerable point from a psychological standpoint. So I asked her if she believed that if two people agreed regarding any one thing, it could be done for them. "You know I do, Doctor," she answered.

"All right," said I. "Let's agree that you are going to go to sleep right now." I was standing at the foot of her bed, and, looking into her face for a moment, I said in a calm monotone voice, "Just look at me and think of sleep. As you do, your eyes will become heavy, and you will get drowsy and sleepy, and go to sleep. Now, close your eyes lightly and go to sleep, sleep, sleep, sleep. By the time I count ten you will be fast asleep—one, two, three, four, five, six, seven, eight, nine, ten, and now you are asleep, fast asleep."

Then, coming up to her, I gently soothed her forehead with a

few strokes on either side with my fingers. "You are sleeping nicely; having a calm, refreshing sleep. Sleep soundly for two hours and then awaken. Your sleep will be restful and refreshing. After this you will be able to go to sleep at any time you desire to do so. Just close your eyes and relax every muscle, and think of sleep, and you will go to sleep and sleep soundly all night, and awake feeling refreshed and rested every morning. You will drink water freely every two hours from morning until you retire at night. You will enjoy your meals, have a good appetite, find pleasure in your work, rest when you get tired, enjoy the companionship of your husband, and children, and friends, and always feel happier on account of the improved condition of your health."

Two years afterward this woman's husband reminded me of this experience. He said his wife had slept well and enjoyed her meals, had no more headaches, and was greatly improved in every way. "Nothing ever did her so much good, Doctor, as that one visit of yours, but we lost our baby with cholera infantum two months ago and my wife is 'just all in,' and I want you to see her again." This was on a passing visit to my home, and I could not see his wife as requested, but I have always felt that I missed a great pleasure in not having the opportunity to infuse into her sad life some of my own strength and optimism by another suggestive treatment.

ILLUSTRATION 26.

A Psychoneurotic Condition.—A young lady, aged 22, the beautiful daughter of a prominent physician, had not been able to eat any meat, without its causing gastric disturbance, since the death of her mother two years before, and since that time she had been nervous, suffered with insomnia, and lost considerable in weight. I gave her two suggestive treatments, having first secured a suggestible condition. Two weeks later she reported her case, and had gained in weight, slept well at night, ate all the meat she desired without the slightest inconvenience, and felt better and happier in every way.

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She was allowed to sleep twenty minutes, and awoke comfortable; ate some bread and buttermilk, as I suggested, and, as she drank it down, stopped to ask her mother if she remembered that she went to the refrigerator upon her return from her graduating exercises four years before, and remarked that no milk had ever tasted so nice before or since until she got this glass, and she proceeded to drain its contents. Her comments upon that glass of buttermilk reminded me of how I relished nice buttermilk when a boy on the farm, and I asked for a glass and drank to her health, and it was fine, too. I hypnotized my patient, but got hypnotized myself into drinking a glass of milk before I left the room.

That lady ate her evening meal, slept well that night, enjoyed her breakfast, and was out driving the next day. A year later her mother reported to me that she went for several weeks without inconvenience, but after that the destruction of some choice flowers by a stupid gardener brought on the return of her trouble, but "it was never so bad."

ILLUSTRATION 28.

Supraorbital Neuralgia.—The case of the prominent educator mentioned in illustration 27, who had supraorbital neuralgia, was an interesting one, and is worth relating here, as it brings out some important features in connection with the application of suggestive therapeutics, and at the same time clears up some misapprehensions in regard to hypnotism and its application to the higher grades of intelligence. The gentleman in question was the president of a well-known college in his state. When I met him he apologized for his "stupidity," and explained that his case had resisted all treatment for two weeks and was getting the best of him. He said that 25 grains of quinin daily and 2¼-grain doses of morphin sulphate had been his dose for the past several days, besides using static electricity, hot applications, different standard neuralgic remedies, and all the modern "antis."

"Let me relieve you by suggestion, Doctor," said I.

"What, do you mean to hypnotize me?" he replied, somewhat astonished.

"Yes, get you to take a suggestion."

"But I never thought I could be hypnotized," said he.

"Only weak-minded persons can not be hypnotized, can not be induced to execute an idea or series of ideas, for the lack of ability to exercise self-control, and certainly one can not hypnotize a strong-minded person who does not care to be hypnotized. Of course, you belong to the latter class, but, if you will consent, I will show you what can be done for you."

"My dear sir," replied he, "I will consent to anything that even holds out a hope of relief." We very promptly arranged to give him the treatment, and I left him in a condition supposed to be sleep, having made appropriate suggestions.

Ten days later I saw him again, and he was quick to thank me for the very prompt and efficacious relief given him by the treatment, and said he had not suffered one iota from that condition since I left him. "But, Doctor," said he, "I don't think I was asleep. I wanted to tell you that I was easy before you left, but promised to lie still in the condition as you requested!"

That was just where he consented to act intelligently upon and execute an idea, or take my suggestion. All that is necessary is the intelligent co-operation of the patient. So I repeat again, for I desire to drive this point home, that hypnotism is nothing more or less than getting an individual to act upon an idea or series of ideas, either consciously or subconsciously.

Get out of your mind anything you ever saw on the stage in exhibition of the amusement features of hypnotism. Even there, however, you see an illustration of the subject under discussion. Boys like fun; it is in their line—in accordance with their thought and conduct—and they go on the stage having perhaps unconsciously decided to act upon or execute any idea or series of ideas given by the hypnotist. Your patient does the same thing when he co-operates with you in any ordinary method of treatment.

ILLUSTRATION 29.

Alcoholism and its Accompanying Neuroses.—Once; in one of our great American cities, a well-known physician telephoned me

to learn what I could do with a case of acute alcoholism. I replied that I had good results in my private practice in such cases, but that it all depended upon the character of the individual.

He wanted me to come at once to treat a patient of his who had been drinking too freely for a week or more, had taken not less than fifteen drinks that day, but was anxious to quit. His patient was a fine man, who proved afterward to be one of the most delightful men I ever met, but he had his vulnerable point and his friends had led him too far.

If I can talk to an individual for a few minutes, I feel the personality of the man sufficiently to approach him with a degree of certainty or with uncertainty regarding results. I suppose this is acquired by experience. Anyway, I was not in this gentleman's presence five minutes before I said to his physician, "Doctor, we are going to get along all right. I am ready to proceed with the treatment." The patient, a business man and capitalist, aged about 48, was nervous, emotional, irritable, miserable, and had suffered with insomnia, anorexia, etc., and just felt that something had to be done for him. Even in the condition described the man was a gentleman, showed that he had a great soul in him, and I could feel that I had in him the elements of a man to use in his own behalf, which he, from inability to express the supreme function of consciousness—the will—had failed to use for himself.

I induced the suggestive state, and allowed him to sleep for three hours, giving him a glass of water at intervals of an hour apart without arousing him from the existing state of suggestibility.

He was then awakened and advised to take a walk for half an hour or more with his wife, a bowl of chicken broth being ordered in the meantime. In the suggestive state I had made such suggestions as would quiet nervousness, relieve soreness in the epigastric region, restore self-confidence, produce an antipathy or hatred for whisky, and arouse the highest element of selfhood into action.

It was also suggested that after his walk he would eat a bowl of chicken broth, and then go to bed and at once go sound asleep; that he would sleep soundly all night, and that, if he became rest-

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fortably cold. At the hotel a lady from a different state, in a well-advanced stage of pulmonary tuberculosis, was visiting. Cough, cough, cough was all that she could do. Her weakness aroused my sympathy, and I said to her: "Mrs. Blank, I can help you a great deal by suggestion, and would be glad to do so while I am here for the pleasure I should get out of seeing you benefited."

"Why, Doctor Munro, I have consumption. Pray, how could hypnotism help me? This is no imaginary disease."

"Mrs. Blank, you are evidently very nervous. I heard you say you did not sleep two hours in all last night, and I noticed that you ate practically no breakfast this morning."

"Yes," she replied, "I am so weak and nervous I can scarcely walk. This bandage on my hand is the result of an injury received from a fall yesterday. No, I can not eat or sleep, and this miserable weather is terrible on me."

She had a forlorn, downcast look, but I honestly believed that I could benefit her.

"Mrs. Blank," said I, "by suggestion in the hypnotic state I can quiet that irritability of your nervous system, give you a good, refreshing night's sleep, and yet you can relieve yourself by expectorating when necessary in your sleep. Getting a good night's rest, you will conserve your energies and will awaken with a good appetite and strong, quiet nerves. Then, as you eat more, sleep better, and get stronger, I will get you to breathe deeper and take in more oxygen. The increased amount of air will mean much to your general health, for oxygen is a food that many people do not take in sufficient quantities. Along with the influence of more oxygen upon all bodily functions will be an increase in elimination, both of carbon dioxide from your lungs and from a freer activity of all bodily functions.

"In your particular case I have confidence in the benefit to be derived from deep breathing in other ways. Increased function means increased blood supply, and by breathing deeper your lung substance will be better nourished and its resistive powers increased, and your chances to recover strengthened ten to one as compared with the present. There are other ways that sug-

gestion would prove of benefit, but, though you could not understand if I attempted to explain them to you, I feel warranted in saying that I know you will be benefited to a remarkable degree."

"Doctor Munro, I am ready whenever you are, and as often as you see fit to give this treatment," she replied.

Calling her friend, Miss Blank, into a room to be present at the time of the administration of this treatment, I proceeded to put her into a condition of suggestibility and gave suggestions to quiet her nervousness, restore more plentiful and refreshing sleep, inflate the lungs, and, above all, to stir all latent psychic activities into action, to increase her resistive powers, etc.

This young lady present told me that when she was a schoolgirl Mrs. Blank was a fine singer and had a lovely voice. So at another time, while she was hypnotized, I gave her a suggestion that she was again a schoolgirl, and was going to sing while her friend furnished the music. The song was "The Angel's Serenade," and she sang, too. She reached the highest note in "Hosannah in the highest, Hosannah to his name."

I then appreciated, as I had never done before with any patient, what I had done for her. All that I did was out of kindness and sympathy, but with optimism and faith. There was no money in this case. There was no selfish motive in it.

After four days she had been sleeping, eating, drinking, exercising, and singing as she had not before in years. Six weeks later I learned indirectly from her husband in another town in that state that she had gained six pounds, and was rapidly improving every day.

When I left the town where I treated this lady she thanked me sincerely, and gave me a note which she had prepared to send to me at the train by the porter. In this she expressed her gratitude that she had received through me the ability to eat and sleep, for the relief from pain, nervousness, etc., and ended by saying, "You have put into my life a bit of blue where all before was smoke and cloud."

Four years later this lady was enjoying life and much improved in health.

I shall hope that every reader of these pages may do as much for many individuals who do not need medicine, but do need to have aroused in them a self-consciousness of dormant potentialities awaiting utilization.

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health of the patient. Such is the function of rational psychotherapy.

Good health—a sane mind and a strong body—is an acquirement. It must be earned by the individual by his own personal efforts, but the average individual has not evolved sufficient intelligence to be willing to pay the price for detailed instruction in the way to acquire and maintain a condition of perfect health. He prefers to pay a man who is willing to dope him on drugs, carve his body, and allow him to live in open violation to the known laws of health. Some are unwilling to pay the price in personal effort to achieve the coveted goal. They prefer to remain victims of irrational living, even positively refusing to conform their lives to the regimen outlined for their restoration and preservation.

Nature's laws are infallible. They reap as they sow, and the harvest is measured by the increase in new-dug graves, by the constantly increasing number of inmates in our insane asylums, and by the weak bodies and imperfect nervous organizations everywhere in evidence. These cases are amenable to treatment by rational therapeutics, as is being illustrated by the every-day praetice of the physician who dares exercise the intelligence and courage to make employment of such measures as secure for the patient conformity to the physiological conditions whereby health may be acquired and maintained. But much depends upon the intelligent co-operation of the patient. Some there are who are too stupid to exercise their potentialities in normal lines of thought and action whereby results can be obtained, even after detailed instruction in hygiene, dietetics, exercise, and normal living has been given them. These constitute the incompetents, which will ever be a burden upon society, but they are being reduced just in proportion as the physician can induce them to follow sane, rational, normal methods of thought and action.

Here is a physician occupying the chair of Principles and Practice of Medicine in one of our medical universities. He says to me: "Munro, you are on the right track. You are teaching what we all must recognize as the truth—as sane, sound, rational, common sense, practical knowledge. You are not playing to the galleries—you are making an appeal to the intelligence and brains of the

profession, but the question is, are all its members endowed with that unselfish, broad, altruistic spirit sufficient to utilize and appropriate the measures you are advocating?''

The cases here cited will illustrate the value of the measures outlined as applied to a class of cases where the methods in general use had proven inadequate. The strongest argument in favor of any method of treatment is the practical results that accrue from its administration.

ILLUSTRATION 1.

This patient was referred to me by a physician of this city. No less than seven college professors, east and west, figured in the treatment of this case. No less than twenty-one physicians, among them surgeons, gynecologists, neurologists, etc., had exhausted their resources in vain endeavor to benefit this patient. She was a young woman who gave birth to a child, and excessive hemorrhage left her very much exsanguinated and weakened. By the time she was getting to a normal condition again she had an acute attack of salpingitis and a year later was operated on. A large pus tube was removed, together with a badly diseased ovary. She then began to have attacks of migraine, which steadily increased in frequency and severity for four or five years after this operation. Then her uterus was anchored, her appendix removed, and the remaining ovary resected.

When I saw her she had been ill for ten years, during seven of which she had been a migraine sufferer, and for relief of the attacks morphin had been employed. At the time I saw her she had been taking morphin two or three times a day for five months, with no let-up in her headache. She was a despondent, miserable, pessimistic, blue human being, with the loss possibly of every hope in life. Her physician induced me to try psychotherapeutic measures in her case, and I want to tell you that I took hold of that patient with a strong impression that I could not benefit her. I made no promises, except to do my best. She had had such marked pathological alterations in her neuron elements that I did not believe that their function could be restored.

After employing psychotherapeutic measures for two months, she

entirely and completely gave up the morphin, and at the end of two more months she had gained fifteen pounds in weight; and now that woman is well, comfortable, optimistic, and happy, and no longer the miserable, despondent being that she was before the employment of psychotherapeutic measures.

The measures employed in the treatment of this case consisted of physical education, prophylactic education, suggestion with and without hypnosis, instruction in diet, hydrotherapy, and gymnastics. Among the methods included in treatment by "suggestion" was the psychoanalytic method devised by Freud, of Vienna, which is but the employment of suggestion pure and simple.

ILLUSTRATION 2.

Female, aged 33; by occupation a stenographer. Was suffering from insomnia, headaches, constipation, and obsessions, besides a functional disturbance of the stomach. For a long while she had vomited most of her meals as soon as she finished eating them. Appendix had been removed, stomach had been washed out for a long while, and electrotherapeutics, hydrotherapy, massage, and drugs had been employed *ad nauseam*. The diagnoses given her complication were legion.

I told this patient that I would admit that she had all the diseases that she had been taught to believe she had, provided she would co-operate with me in a rational regimen to become a well, strong, healthful individual. She was greatly emaciated, discouraged, and despondent, but co-operated intelligently. After treatment for two months she had gained twenty-three pounds in weight, and had been sleeping soundly for six weeks; had a good appetite, retained her food from the first treatment by hypnotic suggestion, was no longer annoyed by obsessions, and for more than a year has been at her work, with no return of her symptoms.

The treatment followed was the daily employment of hypnotic suggestion for a month and twice a week for the second month, and instruction in diet, exercise, gymnastics, hygiene, and sanitation. She left for her home in a distant state well equipped with a sound philosophy of life, as well as with a well, normal body.

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in the selection of a medical adviser in a neighboring city. Three or four months' continuous treatment of this patient would undoubtedly have prepared her for meeting the exigencies of life and to maintain a condition of reasonably good health.

ILLUSTRATION 5.

Male, aged 48; by occupation a farmer; had a sister who died of epilepsy and an aunt who committed suicide. For two years he had labored under the delusion that he was being watched by detectives, and suffered from insomnia, constipation, anorexia, and headaches. He was psychasthenic and weak. He had sought treatment from various sources, and was sent to me by a well-known western surgeon. Most of the physicians whom he consulted told him that there was nothing the matter with him, and this only added to his depression, which was extreme. I informed him that he was a sick man and needed treatment, but that the employment of medicine, or electricity, or massage, which had been employed by other physicians, was not applicable in his case.

After two months had elapsed, during which time he had visited my office daily for treatment, advice, instruction, and education, he went home a sane, happy, self-reliant man, free from all his symptoms. Fourteen months later he dropped in to see me—hale, hearty, and happy—and informed me that had I "condemned him, as had the others, he would be in his grave." He had gained more than thirty pounds in weight, and was the picture of strength and optimism.

ILLUSTRATION 6.

Female, aged 42; married; no children; height, 5 feet 6½ inches; weight 87½ pounds. Menstruation had ceased ten years ago. Was neurasthenic, psychasthenic, and extremely despondent. Had frequently threatened self-destruction. Her other symptoms were those of anorexia, insomnia, constipation, and general psychic and physical weakness. I made no promise to the husband of this patient, who accompanied her from a distant state, but stated that I would do my best for her.

She returned home after a month, having gained five pounds in weight, had good appetite, and was sleeping fairly well; one month later wrote me that she had gained four more pounds in weight, and was finding a comfort and pleasure in life which she had not experienced in many years.

ILLUSTRATION 7.

Female, aged 34; single. This patient had all the classic symptoms of grand mal and had been the patient of several of the most distinguished neurologists that adorn the list of the American profession. The diagnosis given by them was that of grand mal, and by them all the bromids were employed.

The history of the malady dated back twenty-five years. She had all the characteristics of an overindulged child and a very much underdeveloped personality. Was at first almost unmanageable, refusing positively to co-operate in the measures advised. Suggestions given in the hypnotic state were carried out, and in this way she was induced to conform to the dietetic and hygienic measures outlined. At first her seizures occurred as often as every ten days or twice per month, and two or three hard seizures were followed by lighter attacks. After treatment for nine months she had gone three months entirely free from attacks, exhibited a markedly changed personality, was comparatively pleasant and agreeable, and had acquired habits that were little short of the normal individual.

The value of functional exercises, education, purposeful endeavor on the part of the patient, and a sane dietetic and hygienic regimen in this class of patients, to qualify them for using the normal mechanisms of the nervous system as a means of controlling the function of dissociated complexes, causing the convulsive seizures, are beyond question. Hypnotic suggestion, as a means of securing the co-operation of this patient, was of unmistakable value.

Spiller and Oppenheim have called attention to the fact that many cases exist that have heretofore been diagnosticated epilepsy or hysteria which bear not the stigma of either. Just in proportion as rational psychotherapeutic measures are employed in the treat-

ment of this class of cases are we finding out that psychasthenic attacks resembling epilepsy are amenable to treatment, and the number of "epileptics" will decrease just in proportion as correct treatment is employed. The value of psychotherapeutic measures in the treatment of true epilepsy has not as yet been definitely determined. There can be no question of the value of such measures in the development of the normal potentialities or nervous mechanisms of such cases, which have for so long a time been considered hopeless. Time, persistence, and patience are necessary in the treatment of such cases, but the beneficial results to the patient are highly satisfactory.

ILLUSTRATION 8.

Male, aged 40; highly neuropathic constitution. After a siege of domestic quarrels, resulting in mental and nervous derangements—insomnia, constipation, and hysterical manifestations—was, by order of his physician, fastened with restraint apparatus and taken to a hospital, where he was kept in a room with iron bars and dosed upon hypnotics for four days, but with practically no improvement in his symptoms, when he was brought to my office for the purpose of examination, with the expressed wish that I treat him, under the care of a nurse, at a local hospital.

After spending an hour with my patient, in which time I had succeeded in gaining his absolute confidence, I informed those in care of him that he needed the assistance of a friend as well as a physician, and assured the patient that I would take his part and give him all the necessary assistance without confinement in a hospital. He agreed to acquiesce in my regimen for the amelioration and cure of his condition, and, after a confidential talk to him alone for twenty minutes, I instructed him to go home and return to my office daily for treatment. After treatment for ten days he returned to his work, and up to six months afterward, when he last reported, had experienced no return of his symptoms.

For six weeks prior to the first treatment by hypnotic suggestion this man had slept not more than two hours per day. From the first treatment by hypnotic suggestion he had plentiful and re-

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history that clearly showed that he had undergone an overstrain in his education before and during his career as a student of medicine, from which he had never entirely reacted. Eight years ago he underwent an operation for a tubercular disease of the epididymis, and had also a cystitis supposed to be of tubercular origin. After the operation mentioned, in the course of several years, he recovered from the tubercular disease, but was left with a contracted bladder, holding not more than an ounce of urine, and, as a consequence, he was compelled to empty his bladder at frequent intervals both day and night. Notwithstanding this impediment, he resumed his professional work.

Eight months previous to coming under my care he had a paralytic stroke, having fallen during the administration of an anesthetic and three days elapsed before consciousness returned. When he came under my care the arm and leg on the affected side were partially impaired, and his memory for names and places almost nil.

His knowledge of the pathology of his condition, and his failure to recover after so long a period, left him psychasthenic and physically incompetent.

After treatment for one month by suggestion, hypnotic suggestion, and by instituting a dietetic, hygienic, gymnastic, and exercise regimen, in which the patient gave intelligent, faithful co-operation, he has made more improvement than in all the previous eight months combined, and, instead of feeling compelled to resign his life to "vegetating" for the balance of his days, he feels qualified to meet the exigencies and responsibilities incident to his struggle for existence as a competent, self-reliant, capable, and normal man, and has for several months followed his practice.

ILLUSTRATION 11.

Female, aged 42; married. Had been a sufferer from subacute gastritis for many years, for which medicine, rest, travel, mineral waters, electricity, massage, and hydrotherapy had been employed, together with numerous dietetic regimens, with no benefit. Constipation, insomnia, and other neurasthenic symptoms were in evidence. The temperature of this patient was 101½°, specific grav-

ity of urine 1,000, and she was nervous and irritable. She had recently declined a surgical operation for the relief of her stomach disorder, which she was assured would bring the only permanent relief from her symptoms. She was greatly reduced in weight, pale, and anemic, having a sallow complexion, furred and red tongue, an irritable throat and nagging cough, as the result of an excessively acid stomach secretion.

After one month's treatment by psychotherapeutic procedures, in which the measures employed in the foregoing cases were instituted, she has gained ten and a half pounds, sleeps well, is free from cough and throat symptoms; specific gravity of urine is normal, bowel movements are regular every day, skin has lost the sallow, waxy hue, and she is strong, optimistic, and happy.

ILLUSTRATION 12.

Female, aged 65. Highly cultured—in fact, a victim of overindulgence in the pleasures derived from reading, study, travel, and other modes of a particular type of luxurious living—and in many respects a sensible, practical woman. Since ten years ago she had reduced in weight from 125 to 93 pounds, suffered from nervousness, insomnia, and obsessions, as well as other neurasthenic and psychasthenic manifestations. She had availed herself of the treatment of the leading physicians of her home city, as well as having received treatment by one of the best known neurologists of New York city and a famous physician of Berlin, but she had continued to lose in weight, and to suffer from her various psychoneurotic manifestations, in spite of all that had been done for her.

She came to me as the result of reading a former edition of this book, and was quite willing to intelligently co-operate with my mode of treatment, which consisted of hypnotic suggestion, re-education, instruction in dietetics, exercise, and gymnastics.

After seeing her at intervals of from once per day to once per week for three months, she had gained eighteen pounds, enjoyed a general feeling of well-being, slept comparatively well, and felt stronger and happier in every way. The employment of Jung's association method pointed to many abnormal complexes, all of

which revealed her scholarly character and strong ambition to learn, which no doubt was the cause of her symptomatic manifestations.

No effort was made to go into an analysis of the psychogenetic origin of her symptoms more than to point out to her the necessity of living the simple life, and I also taught her how, as a means of conserving and maintaining the highest possible degree of nervous and mental stability, she could meet the exigencies incident to a normal wholesome life.

I could report many more cases where the employment of psychotherapeutic treatment, embracing the measures employed in the cases here reported, have been attended with gratifying results where other measures in general use had been inadequate.

As to the correctness of the diagnoses in the cases mentioned, they were in accord with the opinions of physicians, most of whom are occupying professorships in medical universities throughout various sections of the United States.

As stated in the beginning of this chapter, **the foundation of rational therapeutics is in pathology, etiology, and diagnosis,** but the trouble in most of these cases was that there had been too much pathology and diagnosis impressed on the patient, and too little regard for practical methods of training him away from the pathology of his condition by the employment of the normal mechanism of his nervous system, whereby his general condition, as well as relief from his special pathology, might be obtained. It is the function of psychotherapeutic measures to so utilize the normal machinery of the physiological organism that the destructive metamorphosis may be arrested, and, as far as possible, repaired. By the employment of these methods for the maintenance of the functions of the entire organism, restitution of the special pathological processes will, in many instances, undoubtedly be the result. Consequently, the method of treatment is not to be limited to the treatment of merely so-called functional diseases, and, when it is skillfully and judiciously employed, it is unquestionably one of the most important therapeutic resources at our command, the value of which we are appreciating more and more as our experience with its employment becomes broader.

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every patient who is able and willing to give intelligent co-operation. In its employment we do nothing more or less than help the patient to make use of the normal potentialities of the psycho-physiological organism, and equip him or her to be better enabled to use these mechanisms or nervous potentialities for oneself.

CHAPTER XI.

SOME OTHER PRACTICAL POINTS.

Unquestionably the fine art in applying suggestive therapeutics lies in the employment of suggestion without an effort to induce a sleeplike condition. Yet, if the individual can be induced to act upon and execute your suggestion, either consciously or subconsciously, it is by the use of the same method—call it reasoning, persuasion, advice, preaching, education, suggestion, or hypnotism.

Upon one occasion, when I was standing by a cigar stand with two physicians, and holding in my hand a small vial of water, a third physician, a stranger to me, walked up and asked, "What is that in your hand?"

"Liquid electricity," was my reply.

"Liquid electricity; why, what is that and what is it for?"

"It is used locally as an anesthetic to relieve pain, cure headache, extract teeth, and do minor surgery," said I. "Hold out your arm and I will demonstrate its efficacy."

The physician extended his arm, and, rubbing some of the water on the back of it for half a minute, I drew from my pocket a small steel pin, and, holding it between my eyes and his, said to him, "You see this pin. I am going to stick it through a fold of skin on your arm, but you will not feel it. Your arm is perfectly dead, and, if that hurts you in the least, let the physicians present know it. Look at it; here it goes," thrusting the pin through a large fold of his skin.

"Did that hurt you?" asked one of the physicians.

"Not the least bit," was his reply.

Taking me by the arm, the first physician said, "Come back this way, Dr. Munro; come back with us, Dr. Blank." In his office he turned to me and said, Dr. Munro, shake hands with Dr. Blank."

"I want some of that preparation of yours," said he.

When I explained that the medicine was only water, and that I had been talking to the other physicians present about the efficacy of suggestion, he laughed heartily and seemed to appreciate the experience.

Such experiences have been mine in hundreds and hundreds of instances, not only experimental and demonstrative, but also with a direct therapeutic aim. I state this experience in detail to bring out this point—the unconscious use of suggestive methods is the most effective.

In three-fourths of the cases where an individual requests that he be placed in the hypnotic state, we fail to get him into a state of suggestibility sufficiently effective to induce anesthesia by suggestion, but by suggestion in disguise we frequently succeed in a hundred cases consecutively without a failure. A physician in a western city questioned the above statement, as have many other physicians who had to be shown.

On an occasion of my lecture and demonstrations, one physician, after inducing hypnosis, proceeded as usual and induced anesthesia and made other tests. Then another did the same, upon an entirely new subject, to the extent that a large pin was thrust through the fold of the man's face without his evincing the slightest evidence of pain, and he was also made to sustain a weight of two hundred pounds on his body with his head on one chair and his heels on another, to demonstrate the efficacy of suggestion.

At this juncture the physician who had questioned my ability to successfully hypnotize such a large percentage of individuals, asked if I called that hypnotism. "Why," exclaimed he, "you are getting those men to do that through autosuggestion."

"Certainly, Doctor," was my reply.

"Well, why don't you call your work by the right name, and say you are demonstrating and teaching suggestion and autosuggestion?"

Other physicians present, who were men of the highest professioual attainments, assured the physician in question that they had never witnessed more successful demonstrations of the efficacy of suggestion, having seen work both in America and Europe by competent men.

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I accepted that as evidence of a splendid result of the treatment, but advised her to reduce the dose one-half, drink more water, and take more exercise in open air and sunshine, assuring her that the "dead feeling" was only her "nervousness dying out."

Never use hypnotism or suggestion for amusement upon any occasion.

The physicians in the United States who have felt that their practices were injured by their use of suggestion and hypnotism have been those who have given parlor entertainments, etc. I have yet to find a single man who employs suggestive measures in a dignified, conscientious manner but whose success has been augmented both therapeutically and financially.

I can cite some men who have stated to me five years after taking my instruction in suggestive therapeutics that the knowledge derived from the one lesson had benefited them more than a three-months' course of post-graduate instruction. They were men who had not before realized their own worth, and by the lesson in suggestive therapeutics they awoke to a higher appreciation of their personality as a therapeutic recourse.

It has been asserted that a patient who has been frequently hypnotized has been robbed of self-reliance and become so helpless that he must lean upon his hypnotizer for support. On the contrary, I have frequently planted suggestions into the minds of patients that have rendered them so independent, and capable, and self-reliant that they have refused to have further suggestions from me, taking their lives into their own hands, being guided by their own reason, while we remained the best of friends.

A man had been so crazed by a long drunken spree that he became delirious, and rushed out of his house in the dark, ran into a fence, and landed in a neighbor's house, begging him to protect him, his face bleeding from the obstacles he had encountered. Beside his bed was found an iron poker, and on either side of him were respectively a pistol and a large knife. His stomach had at last become his best friend, and given him a chance to end his siege of alcoholic poisoning by rejecting all whisky he attempted to put into it, as well as all medicine given for the relief of his miserable nervous and mental condition. He felt, however, crazed

as he was, that I was his friend, and I did my best to prove worthy of his confidence.

I placed a cold towel upon his forehead, and began my suggestions to hypnotize him by telling him that the cold application would quiet him all over and make him drowsy and sleepy, and that he would go to sleep and sleep soundly all night, and awaken in the morning feeling all right. Though I had secured thorough relaxation, with his eyes closed and with him breathing through his mouth, when I suggested that "this cold towel will put you to sleep and you will sleep soundly all night," he took a deep inspiration and said, "Lord grant it," showing how he acquiesced in the treatment. He was hypnotized, and suggestions were given to quiet all nervousness, to relieve his irritable stomach, to get him to sleep soundly all night, to excite a disgust or antipathy and hatred for whisky, and, above all, to awaken within him a consciousness of manhood and duty to his family.

He slept soundly all night from half-past five in the afternoon until half-past seven the following morning, and, as I approached the front door on my return visit, his wife, whose nervous system had been shattered by such experiences for several years, met me with the exclamation, "Oh, Dr. Munro, do you reckon Mr. Blank will ever wake up?"

"Why, certainly, Mrs. Blank; he is breathing, is he not?"

"Yes, he has been resting nicely, and I was able to retire last night and get some sleep for the first time in three weeks."

Upon awakening the patient in question, who was a large, strong, well-educated, successful business man, I congratulated him upon having a good night's sleep and assured him that he would not care for more whisky, and was going to be a man after that.

That evening I said to him, "Mr. Blank, I desire to put you to sleep again," and, extending his hand, he said, "Dr. Munro, you c-a-n-t do it. I thank you very much for the treatment last night and shall always appreciate it, but I do not expect to touch any more whisky, and I shall get along all right."

I assured him that I was very glad indeed to hear him talk that way, and that for his wife's and daughter's sake, as well as his own, I knew he would feel happier. I turned, however, to an at-

tendant and directed that a placebo capsule (of powdered licorice root) be given at eight o'clock, and, in case he did not sleep soundly by nine, to give a second capsule, suggesting to the patient that he would sleep soundly all night. He refused hypnotic suggestion, but took the placebo capsules and slept soundly.

It is very easy to get an individual to accept a suggestion that is in accordance with his natural desires. Some people do not want to get well. They enjoy the sympathy and attention of an over-anxious family *ad nauseam*. In such cases a suggestion given to set up a reaction may become necessary.

A physician had a pneumonia patient who had insisted that he was going to die on a certain night. The family had asked that another doctor be called in, and that each of them stay on watch during the night.

The attending physician had kindly assured the family that there were no alarming symptoms, and also did all he could to reason with and reassure the patient. Nevertheless, at the appointed time the young man sent for his family and began bidding them good-by, when at that juncture the attending physician walked into the room, where the new recruit had for two hours been on watch.

He was a man who did things in his own way; so he insisted that all the family go out of the room and demanded of the patient, as if he were mad enough to fight, what all this commotion meant? When the young man assured him that he was going to die and could not get well, etc., the wise old physician answered, "Well, die, —— you, die and be in a hurry about it; make haste and let me see you." Then placing his hand on his forehead, he called the boy by name and said to him kindly, "I am tired of all this foolishness. You are going to get well. You can't die, it matters not how hard you try. Now, close your eyes and go to sleep, and let me hear no more from you." The patient was relieved of his morbid psychoneurotic condition and made a nice recovery.

A hypodermic of $\frac{1}{10}$ grain of apomorphin has served the author as a most valuable means of suggestion.

In some psychoneurotic cases a Paquelin cautery, heated to a cherry-red heat before the patient's eyes and brushed with quick light strokes down the spine, proves a most valuable expedient as

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CHAPTER XII.

SUGGESTION AS AN ADJUNCT IN THE ADMINISTRATION OF ANESTHETICS.

In my association with the physicians in the capacity before mentioned I have been interested in all phases of surgical work, and have witnessed operations in many leading hospitals by some of the foremost surgeons of our country, as well as by those of lesser note, and have had the importance of the subject of suggestion to the general welfare of surgery impressed on me by many illustrations in both hospital and private work.

I invite the reader's attention to (a) the efficacy of suggestion to induce anesthesia; (b) the danger to the patient attending the administration of anesthetics; (c) the possibility of better results in surgical work where the minimum amount of anesthetic is used; (d) the efficacy of suggestion as an adjunct in the administration of anesthetics, and the safety of the method to the patient.

(a) As to the efficacy of suggestion to induce anesthesia, I have instructed physicians to follow a simple method of using suggestion to the extent that anesthesia was induced so that a pin was thrust through the fold of the skin in an individual's arm or face, or through his lip or neck, without the slightest evidence of pain. These tests were made under conditions of absolute fairness, the subject for each demonstration being taken at random from the streets, and had not the slightest idea that the results were other than the effect of a placebo (a bottle of medicine) which was used as a means of suggestion.

Among the first group of physicians to give me audience was a dentist, who, within less than an hour after our engagement, extracted teeth for two patients without pain or even the knowledge that the teeth had been removed, having used suggestion for the operation.

Since that time I have had occasion to demonstrate the efficacy

of suggestion to induce anesthesia in dentistry many times, and would occasionally anesthetize a patient, where a favorable psychological situation presented itself, in the presence of one or more physicians in the removal of tumors, sewing up incised wounds, opening abscesses, setting a fracture, amputating a finger, resecting a rib, in operation for empyemia, where the use of ether or chloroform were not justifiable, in operation for adenoids, the removal of tonsils, and in obstetrics.

One physician, to my knowledge, had within five months used suggestion in minor surgery in not less than five or six hundred instances, and hundreds of physicians, who made effort to do so, had success in the application of this phase of psychotherapy far beyond what they had ever expected possible to obtain. Among these were some who had availed themselves of opportunities to witness the practical employment of suggestion in all parts of the world, and had implanted within them the conviction that suggestion was not of efficacy when employed by them.

Of the subjects used for demonstrations by the physicians 99 percent were amenable to suggestions, made by physicians with no previous experience, sufficient for anesthesia to be induced.

(b) Regarding the danger to the patient attending the administration of anesthetics, no satisfactory statistics are today obtainable in reference to the mortality from chloroform or ether anesthesia. Nitrous oxid is not yet practicable for general surgical work, however meritorious and free from danger this agent may be; so my remarks will be restricted to the use of suggestion as an adjunct to the employment of ether and chloroform in the production of anesthesia.

Statistics collected by Julliard show a mortality from chloroform in 524,507 administrations of 161 deaths—rate, 1 in 3,258; and from ether in 314,738 administrations of 21 deaths—rate, 1 in 14,987. Those collected by Gurlt in Germany from 1891 to 1897 show a death rate of 1 in 2,039 from chloroform, and 1 in 5,000 from ether.

My opinion is that the mortality is very much greater than is shown by statistics. Many deaths, no doubt, occur from the excessive administration of ether and chloroform that are ascribed in per-

feet candor to the inadequate physical condition of the patient and not to the anesthetic, and my reason for this conclusion will be fully set forth.

In a city of my knowledge two deaths occurred on the operating table, a week apart, which were reported at the local medical society, and the cause ascribed was the administration of ether (not the **excessive administration of ether**).

In another city two deaths occurred, one each from chloroform and ether, in a period of less than sixty days apart. These four deaths occurred upon the operating table and were directly the effect of the excessive administration of the anesthetic upon the centers presiding over the circulation and respiration.

In another instance of my knowledge an eastern expert was giving a lecture on the administration of ether, and at the same time demonstrating the technic of the method employed by him, before a body of medical men. He was urging the importance of profound anesthesia for the safety of the patient, and was pushing the anesthetic to its full physiological effect to secure the condition desired, when the surgeon in waiting modestly touched him, calling his attention to the condition of his patient—he was dead. This case went on the hospital records as "heart failure," and the magnanimous spirit of the physicians present did all they could to console their crestfallen visitor.

I have more than once asked in confidence the resident physician in a large hospital, "Do you ever have a death on the operating table from the anesthetic?" and received this or a similar reply, "Oh, yes, I am sorry to say that we do, more frequently than we feel is justified."

The immediate untoward effects of the anesthetic have been most strongly impressed upon me, and this leaves out of consideration the secondary effects or conditions likely to follow as a sequel to the administration of an anesthetic, more especially where used in excess, such as bronchitis, broncho-pneumonia, lobar pneumonia, renal congestion, nephritis and urinary suppression, jaundice, glycosuria, and insanity. These and other results are known to follow the administration of anesthetics.

Whatever else might be said in regard to the physiological ac-

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to internal or external stimuli; so no wonder the tendency to collapse, surgical shock, or death.

(c) Let us briefly consider the possibility of better results in surgical work where the minimum amount of the anesthetic is used.

The American text book of surgery, on page 1116, says: "Anesthetics act by producing paralysis of the cerebrospinal nerve centers. There is first a stage of cerebral excitement, followed by a stage of cerebral insensibility, then a loss of voluntary movement, followed by a loss of reflex action. Consciousness is lost before the paralysis of the muscles supervenes, and a patient is said to be fully anesthetized when the nerve centers are paralyzed, with the exception of those presiding over respiration and circulation."

It is conceded by the writers of the text books on surgery that the dangers from chloroform are chiefly in connection with the circulation, and are manifested by various degrees of circulatory depression; and that the dangers from ether are chiefly in connection with the respiration, and are manifested by various degrees of asphyxia.

The point that I desire to emphasize by these references is that ether and chloroform are dangerous poisons, and that they are regarded as such by all writers on surgery. The only logical conclusion, then, is that **the least amount of the anesthetic administered to secure complete insensibility is most conducive to the safety of the patient.**

But since it happens that death occurs with comparative frequeney in trivial operations with incomplete anesthesia, it is supposed by most surgeons that the giving of too little of the anesthetic is attended with quite as much danger as, if not more than, the free use of the drug employed for the production of anesthesia.

The deaths that occur in the administration of anesthetics when given for trivial operations are due to the morbid psychic factor in those cases, which at the present time is not sufficiently appreciated by anesthetists and surgeons. Fear, an emotion which arises as a result of the analysis of consequences, has a most depressing effect upon the circulatory and respiratory centers, and this, in conjunction with the physiological action of chloroform and ether, given to a patient who becomes alarmed at the bare idea of taking an anes-

thetic, without the proper precautions to secure a favorable psychological attitude on the part of the patient, is likely to produce death in some instances, and in such cases the reason is ascribed to too little anesthetic.

It is possible that death may occur from purely nervous shock. Shock may be defined as a complete suspension of some and partial of others of the functions of the nervous system. The anesthetist who understands the technic of using suggestion in conjunction with the administration of anesthetics will not only avoid the danger from their use in trivial operations, but will minimize the danger from their use in excessive doses in all surgical work, and greatly increase the possibility of good results to the patient from the operation as well.

Success in surgery is determined by the benefit to the patient in consequence of the operation. In my opinion no anesthetist is justified in pouring a large quantity of ether into a closed inhaler every two to five minutes during the administration and placing this over the patient's face so as to exclude all air, as is so commonly done.

Since the anesthetic produces actual, organic, structural changes in the cells of the entire organism, and, in proportion to the amount used, exhausts the patient's reserved energy, the best results from surgery are impossible where the anesthetic is used in excess of what is actually necessary by its most skillful administration.

Observation has convinced me that the amount of the anesthetic employed in a given operation by different anesthetists varies considerably, and that the time required to anesthetize a patient varies even more.

From thirty to forty-five minutes in the administration of ether, the anesthetic most commonly employed at the present time, before complete anesthesia is produced is quite a common occurrence, if not the rule, in the majority of administrations; and when we take into consideration the fact that enormous quantities of ether are used in these prolonged administrations, administered in a closed cone or inhaler that unduly excludes the admixture of air, the wonder is that the mortality from the administration of anesthetics is not even greater than it is, to say nothing of the lasting injuri-

ous effects to a nervous organization, notwithstanding the benefit derived from surgery in the relief of a gross pathologic condition. But what is more important to be considered is the outcome of surgical work in cases of excessive employment of agents so powerful in their effects as to produce catabolism or destructive metamorphosis, with the consequent toxemia which follows, with its disastrous effect upon an already outraged nervous system, as occurs with the present method commonly employed in the administration of chloroform and ether.

However skilled a surgeon may be, or perfect in his operative technic, the results of his work are seriously handicapped where the functions of every cerebral and spinal center is seriously and permanently injured and the resistive power of every cell of the organism is weakened, as is done where an undue amount of chloroform or ether is employed.

Nor are the various compounds of morphin tablets administered hypodermatically to inhibit all functional processes, and, in a degree, to prevent the normal reaction of the patient from the anesthetic administered by inhalation, in my opinion justifiable, except in so far as the procedure is coupled with a suggestive influence that conveys to the patient the idea of safety, and in a measure secures a favorable psychological situation for the use of chloroform or ether is employed. Administered in homeopathic doses, such combinations, while not essential, would be of unquestioned value as a means of suggestion.

(d) Let us now look into the facts bearing evidence of the value of the employment of suggestion as an adjunct in the administration of anesthetics and the safety of the method to the patient.

Alice Magaw, Dr. W. J. Mayo's anesthetist at Rochester, Minnesota, who has, with possibly one exception, anesthetized more patients than any other person in the world, has an unbroken record of approximately seventeen thousand surgical anesthesias without a single death directly from the anesthetic.

No other surgical clinic in the world has been so constantly witnessed by surgeons during the last several years and no other clinic presents a greater number of difficult cases to be operated upon,

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very little ether is required to produce surgical anesthesia, and even less chloroform, to keep a patient surgically anesthetized.

I do not exaggerate in the least when I assert that it is quite the common occurrence for an anesthetist who does not understand the use of suggestion to use from ten to twenty times the amount of ether in anesthetizing a patient that is used by Alice Magaw and Miss Henderson, who make use of suggestion in every possible way in a given operation.

Nor is the anesthesia where such enormous quantities of ether are employed one iota more satisfactory from the surgeon's point of view than is secured for the Mayos. On the contrary, there is no period of excitement, no struggling of the patient that demands restraint, comparatively little stertorous breathing, no feeling of the pulse, and no hypodermics administered in the course of the operation, and, more yet, an unbroken record of approximately seventeen thousand cases of anesthesia without a single death from the anesthetic.

But the significance of the employment of suggestion as an adjunct to the administration of anesthetics goes far beyond the danger to the patient directly and immediately during the course of the operation. The surgeon who does not have his patient's reserved energies so weakened and exhausted, and the patient's brain and nerve centers presiding over all physiological processes so seriously and permanently injured, as is the case with the Mayos, on account of the employment of suggestion to obviate the necessity of such enormous quantities of the anesthetic, simply has more recuperative power left in the cells of the organism upon which the hope for a favorable outcome from a major operation is based, and surgical operations upon patients with the minimum amount of poison from the anesthetic to combat are unquestionably attended with better results than where larger quantities of the drug are used.

Inherent within the protoplasmic mechanism of the human organism is an untapped reservoir of available energy, which is either utilized by the judicious employment of suggestion for the welfare of the patient, or it is exhausted, perverted, or wasted by the indiscreet use of the anesthetic.

By suggestion intelligently employed as an adjunct to surgery during the administration of the anesthetic, all involuntary physiological processes can be influenced, the normal resistive powers of the patient conserved and utilized, and the amount of shock from a given operation reduced to comparative insignificance.

Instead of the excitement, muscular resistance, respiratory and circulatory disturbance that are occasioned by the usual method of administering anesthetics without the employment of suggestion, where suggestion is properly employed, all these manifestations are absent. Instead of increased neuron activity, which must be paralyzed by large quantities of the anesthetic, the dendritic processes of the neurons are persuaded to retract; both motor and sensory functions suspend, and with the addition of a small amount of the anesthetic "**a comfortable narcosis**" is induced, which answers every purpose of the surgeon from the standpoint of complete anesthesia.

In the article cited Alice Magaw farther says: "From experience we know that a patient can be brought under ether in from three to five minutes, and, when ready, patients do better if the operation is started at once." She here recognizes the psychological moment at which the operation should be started for the best interest of the patient. The significance of this remark can be appreciated only by those experienced in the employment of suggestion for the production of anesthesia.

From three to five minutes is also the time required by Miss Henderson to produce surgical anesthesia with ether, employing suggestion as an adjunct. I challenge any anesthetist to produce such satisfactory anesthesias as are exhibited by Miss Henderson and Alice Magaw in the clinic of the surgeons of St. Mary's Hospital by any other method than the intelligent employment of suggestion as an adjunct to the administration of the anesthetic.

These women employ the ether "drop method" and "the inhaler used is the improved Esmarch, with two thicknesses of stockinet, the frame boiled and stockinet changed after each patient." To show the small amount of ether employed where suggestion is used as an adjunct to its administration, I quote further from Alice Magaw's article:

"We use the dropper described, dropping as slowly and carefully in giving ether as though it were chloroform until the patient's face is flushed; then a few layers of surgeon's gauze are added, and the ether given a trifle faster until the patient is surgically etherized; then return is made to the same covering as at the start, and the regular drop method continued throughout the operation."

It has been within my experience, with suggestion employed as an adjunct to the administration of chloroform, to satisfactorily anesthetize a patient for a double amputation above the knees with sixty minims of chloroform, and another for a suprapubic cystotomy with as little as twenty minims of this drug.

Surgical patients, with but few exceptions, come to the operating table in a condition of voluntary self-surrender, and are particularly good subjects for the employment of suggestion. Their faith in the efficacy of the anesthetic employed is a powerful autosuggestion, and renders them pliable and easy in the hands of an anesthetist who is familiar with the principles of psychotherapy and the methods of its practical administration.

From eight years' experience with the medical profession, during which time I toiled, and plodded, and prayed for a recognition of psychotherapy as an adjunct to the generally recognized therapeutic agencies, by making a personal canvass from office to office until headway was made in organizing groups of physicians to witness the demonstration and elucidation of practical methods of the employment of suggestion, I learned to appreciate the great need to the profession of such knowledge as could be employed by the general practitioner as well as the specialist.

Many there were who did not doubt the efficacy of such measures in the hands of the few, who had what they deemed some peculiar power over people, but they doubted the efficacy of psychological methods in their own hands.

This lack of self-confidence, child of ignorance as it was, was everywhere in evidence, and was one of the greatest obstacles that I had to overcome in bringing a small group of physicians together. One such physician said to me, in perfect frankness, "Why, my dear sir, some people can not apply these methods successfully,

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thetics is simply to deal with the patient in such a humane, natural manner that the anesthetist becomes thoroughly *en rapport* with his patient, securing a conscious acquiescence, and then so directing the conscious and subconscious, the voluntary and involuntary functions of the nervous system, psychic states, or streams of consciousness, that, while administering the anesthetic, we persuade certain nerve and brain centers to suspend the performance of their functions, and others to increase, until the small amount of ether or chloroform being administered produces a more profound state of unconsciousness, a physiopsychological condition, in accordance with a natural law.

A little 5 year-old boy, in my office with his mother, needed to be circumcised. Everything was in readiness, and I called his mother to be present to see that I would not hurt him in the least. In a natural, pleasant manner I allowed him to smell a delicate extract which I had ordered especially for him, "because he was such a fine boy." I then informed him that he could lie on my operating table, and smell some perfume and go to sleep. This he consented to do, and, having secured a thorough relaxation, a few drops of the perfume was allowed to fall on the towel which had been placed over his entire face, and suggestions at once commenced, just as if I were telling him the effect was being produced by the perfume, followed in probably thirty seconds by chloroform, dropped on the towel, just below the tip of his nose, from a small homeopathic vial taken from my pocket, with a toothpick arranged by the side of the cork so as to allow a small drop to slowly trickle from the bottle, until additional suggestions appropriate to the understanding of the patient produced the desired result. He went into a comfortable sleep in from two to three minutes and remained so until I again sterilized my hands and did the simple operation while he appeared to enjoy his slumber. By actual measurement twenty minims of chloroform were used.

On repeated occasions I have produced anesthesia by suggestion while holding an unopened bottle of chloroform in my hand, and have demonstrated to the surgeon that a pin could be thrust through the patient's face or arm. I proceeded to drop ten drops of chloro-

form on a piece of gauze of three or four thicknesses that had been placed in the bottom of my partly closed hand, and, placing the hand thus charged with chloroform over the patient's nose and mouth, I proceeded to administer it, using suggestion to get the patient to breathe naturally and rhythmically and go into a deeper sleep. By a small addition of chloroform, surgical anesthesia was produced in this way, and the amount of the drug used varied from 20 to 30 minims. The patient would sleep for twenty or thirty minutes after the operation and awake without nausea, as suggested.

The use of suggestion in conjunction with an anesthetic, where the patient has given his consent to the operation, is attended with no failures, though the amount of the anesthetic used necessarily varies, according to the individual idiosyncrasy of the patient, and the time required to produce surgical anesthesia varies from two to five minutes. In all such cases the amount of the anesthetic used is reduced to comparative insignificance, and the procedure may be regarded as absolutely devoid of danger.

A patient of mine had a visitor some years previous who died in her home from the administration of chloroform for an operation for intussusception, and the psychic effect of this experience had been the cause of her declining an operation for a badly lacerated cervix. I had resorted to suggestion for the temporary amelioration of severe headaches and other neurotic symptoms which existed in consequence of this pathologic lesion, and on one occasion gave her suggestions in the hypnotic state to relieve the fears of the anesthetic and to get her consent to the proposed operation. She readily consented to the operation after that suggestion, stating that she no longer feared the effect of chloroform. An hour previous to the operation I suggested to her in the hypnotic state that she would go soundly asleep as soon as the anesthetist began to let her inhale the chloroform, that she would breathe rhythmically and naturally, that her heart would become stronger from inhaling the chloroform, and her sleep sound and deep, so that she would have no feeling whatever. Not over 30 minims of chloroform were required to do this operation, given by another

physician, who co-operated with my suggestive measures, and the patient awoke at the time suggested without nausea or other inconvenience.

Invariably the anesthetist or surgeon who makes employment of suggestion as an adjunct to the administration of anesthetics with marked success is he who has taken a great interest in hypnotism as a means of using suggestion efficaciously.

Among other surgeons than the Mayos whose work has attracted attention on account of superior skill and large experience, who make employment of suggestion with success in the administration of anesthetics besides ether and chloroform, may be mentioned Bodine, of New York, in his herniotomy and other operations done with a $\frac{1}{10}$ of 1-percent solution of cocaine, and A. W. Morton, of San Francisco, in the production of spinal anesthesia.

That Bodine employs more talk in his operations with his "$\frac{1}{10}$ of 1-percent solution of cocaine" is recognized by him and all physicians familiar with the practical employment of suggestion, and I know from Dr. Morton's own statement to me that his success with spinal anesthesia, both for the safety of his patients and in the completeness of his anesthesias, has been considerably augmented by the artful employment of suggestion.

A careful study of the chapter on Hypnotism Demonstrated will give the reader all the necessary additional information requisite to equip him to make employment of suggestion in conjunction with the administration of anesthetics.

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a knowledge of the pathology of such diseases, what is of far greater importance to the patient is that the physician be qualified to so manage her psychologically and physically as to prevent the occurrence of such diseases.

Take the expectant mother into your confidence, and give her a plain, common-sense talk of such character as will dispel her morbid self-consciousness and give her something wholesome to think about, and tell her what to do to maintain a condition of physical and mental well-being during the state of gestation.

The creative power of the imagination as a reliable, potent factor in bringing the ideal into actualization has been repeatedly emphasized by our ablest psychologists, and as a therapeutic resource this psychological fact is appreciated today as never before in the history of medicine.

We can by suggestion, or by mental pictures impressed upon the brain plasm of a patient who has sufficient confidence in us to seek our aid, encourage the functional activity of every cell of her organism, and do so in such a humane, natural manner as can but evoke the appreciation of our patient. Moreover, we quiet her nervousness, assuage her fears, dispel her gloomy forebodings, correct functional disturbances, and inspire her with confidence and a determination to do all that we outline for her in the way of conforming to the physiological requirements of health.

In general, I explain to the expectant mother in the early months of gestation that, by the new element that has been added to her personality, the function of every cell in her body is quickened and encouraged to new activity, and that increased vigor of both mind and body should be the consequence. I impress on her that this is a natural, healthy condition—a physiological state—and that upon her obedience to the mental and physical laws that environ her depend the best growth and development of a human life committed to her care, as well as her own physical and mental welfare and happiness. I appeal to her motherly instincts by impressing on her the sacredness of the trust that is by nature committed to her care, and get her to realize that of all divinely instituted privileges that of motherhood is the highest, noblest, and best. I impress on her the importance of beginning the training of her offspring nine

months before it is born for the purpose of obtaining the best results in both mental and physical development. I explain to her that the more or less morbid subjective feelings, sensations, and desires that sometimes annoy the expectant mother are but the recognition by her nervous system of the new role that it is called upon to play, and advise her that this must be taken as a friendly warning or notification that her diet must be of nutritious, easily digested, and easily eliminated consistency, such as good milk and butter, fresh fruit and vegetables, and either fresh eggs or a small quantity of meat once per day. I give her sufficient assurance and encouragement to have her make effort to develop a mental and physical constitution well capacitated for the training and nourishing of her offspring. The suggestion of the importance of physical exercise out-of-doors in the fresh air and sunshine as a daily pleasure and duty, as well as the wholesome employment of her faculties in lines of useful endeavor and achievement, together with a contented mind not ashamed of the exalted function of motherhood, as a means of obtaining the greatest good for herself and offspring, should never be omitted by the physician desiring to influence his patient's habits of thought and conduct as a means of preventing the disorders that so frequently manifest themselves in this class of cases.

Our artificial methods of living so frequently encourage habits that are contrary to the conditions which produce and maintain the highest standard of protoplasmic energy in the cells of the human organism, that most of the functional disorders incident to the state of gestation is but nature's penalty for the violation of known laws of health.

Psychotherapy apparently plays a secondary role in its employment to get the patient to conform to the physiological and physical requirements of health, but by planting a conviction in the mind of the patient that relief from certain functional disorders will be obtained, as the individual case may present, we give the patient the benefit of both the psychic and physical results of complying with the suggestion.

As physicians, we are nothing if not practical men, and the time has come when we should take our place as leaders and teachers of

the people, as well as that of students of pathology and prescribers of medicine.

It will be an unlucky day for our civilization when our psychotherapy becomes so allied with mysticism and religious functions that we forget to conform to the physical or physiological requirements of health. To do our best in any department of life, one must first be a healthy animal, and the hunger of the body for bread and fruit is not more real than is manifested today by intelligent people for facts and principles by which life and conduct may be guided. Therefore, our psychotherapy must consist of psychological, physiological, and educational therapeutics in order to meet the demands of the intelligence of the present age.

In all my dealing with the expectant mother, in connection with either materia medica agencies or psychotherapy, I never lose an opportunity to implant in her mind the idea that, by her conformance to the regimen outlined, or as the result of the treatment she is following, both physiological and medicinal, it is absolutely impossible for her to do else than have a safe and easy delivery, and such will be the case by virtue of the creative power inherent in the cells of the organism that my suggestions have stimulated into action, provided the plasm that constitutes the physical organism is of such quality as to receive the impress of my suggestions and execute its functions.

With all the advantages of psychotherapy, what folly it is to ignore either the physical or psychical basis of life.

For the relief of persistent nausea and vomiting, when such patients have neglected the mental and physical rules by which health could have been maintained, or where the milder forms of suggestion are not practicable on account of the temporary illness of the patient, suggestion in the hypnotic state has proven efficacious upon repeated occasions in the experience of the writer.

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to the discussion to which I have referred, but the features brought out in those discussions illustrate conclusively the importance of more attention being paid to the psychologic factor in obstetric practice.

It was quite evident that the large, self-possessed physician to whom I referred did appreciate the psychologic factor, and hence "rarely, if ever," had to resort to the use of forceps. It was also equally evident that some of the physicians present were rather inclined to be nervous, and unconsciously had been a potent factor in producing the condition in their patients which necessitated the use of instruments.

More than in any other part of the practice of medicine, in obstetrics the physician should be well-poised and self-possessed, and should maintain a quiet demeanor, keeping his mental and nervous equilibrium well conserved in the presence of an excitable, frightened, and nervous patient.

In the early years of my professional work I assisted three times in the instrumental delivery of a lady who at the time of her fourth delivery fell into my hands. Knowing the difficulty that she had experienced with her previous deliveries, and seeing the depression that her condition and the approaching ordeal produced upon her, I had her come to see me quite frequently and positively assured her that I had her on a treatment that would insure a safe and easy delivery, and before her confinement I had eliminated all element of fear. When I was called to see her at the time of delivery, after making a careful diagnosis, I again positively assured her that it was absolutely impossible for her to do otherwise than get along nicely, and I have never attended an easier delivery than hers.

Where it has been possible, it has been my habit to see the prospective mothers often enough before parturition to keep well *en rapport* with them. I have frequently placed them in the suggestive state two or three times during the last weeks of pregnancy in order to insure a perfect psychological attitude at the time of delivery.

The influence of the mind upon metabolism is well established. To keep our prospective mothers in a buoyant, hopeful, cheerful

state of mind helps to prevent albuminuria, eclampsia, and other complications. All other essentials requisite to the well-being of our patient should not, of course, be overlooked. A wholesome vegetable diet, with milk and eggs, as well as regular out-door exercise, should be insisted upon.

When called to see your patient when in labor manifest a kindly interest in her well-being, and make her feel that you are kind, firm, and self-sufficient by your conduct in her presence. After carefully making your diagnosis, do all you can to calm her spirit, assuage her fears, and inspire her with confidence in your ability and intentions to do what is best for her. Assume absolute command of the situation, and allow no environing influence, such as overanxious expressions of friends, to influence her. Let her feel the masterful, helpful, encouraging influence of your personality, as well as get the benefit of your kindly assistance.

When the members of the medical profession become awake to the importance of the psychological factor in obstetrics, forceps deliveries and lacerated cervices and perinei will be far less frequent.

While in a southern city four years ago a well-known physician requested me to see with him a woman in labor, and I quote the following from his report of the case: "About two o'clock in the morning I was called to Mrs. W., a young primipara, who was frightened, exceedingly nervous, and hard to control. Two hours later Doctor Munro came at my request and demonstrated the efficacy of suggestion in a most satisfactory manner by substituting for the extreme nervousness a condition of placid repose. The rapid heart beats became normal, the patient slept peacefully between contractions and 'bore down' to her pains without complaint. It proved especially efficacious during that nagging stage of dilation. Later on, with the aid of only a few drops of chloroform, the case was conducted to a finish with perfect satisfaction both to myself, my patient, and her friends. I am fully convinced that when physicians learn to practice intelligently what for ages we have all been practicing ignorantly—i. e., suggestive therapeutics—the obstetric couch will be robbed of its horrors."

TECHNIC OF APPLICATION.

Labor is well established, the os is dilated to the size of a fifty-cent piece, more or less, and the contractions and general condition indicate that there is to be no cessation of symptoms until your patient is delivered.

She is begging you to do something for her. You have made out your diagnosis and reassured your patient, but now the severity of her symptoms is such that she feels that she must have help. You have the reputation of using chloroform, and she would not be satisfied unless you did use chloroform. You are waiting for the right psychological moment—she has patiently endured her sufferings, and feels that she can hold out no longer without help that she has not received. You have assured her that she is doing well, that every indication is for a safe delivery, and that you are going to use chloroform, so that she will not suffer. The urgency of the occasion grows more imperative and you decide to make another digital examination.

As this is completed, say, "All right, madam, be patient and bear strong and hard to the next pain, and just as that leaves you I will give you chloroform, so that you will get well under its influence by the time another contraction comes, and you will not suffer any more."

Just as the contraction has expended its energy, synchronously with the first inspiration after a long bearing down, shake about thirty drops of chloroform upon a handkerchief in a paper cone or which you have placed in a tumbler, and, placing that close over her nose and mouth, suggest to her strongly, "Breathe this down now, and go to sleep." She takes a deep inspiration, and you quickly and strongly suggest, "Breathe it in again, and now again, away down deep."

The three deep inspirations from the thirty drops of chloroform administered in this way at this particular moment have sufficient physiological effect to annihilate completely the receding contraction, and these three deep inspirations in succession, together with the physiological effect of the chloroform, secure the thorough relaxation of your patient. She is now in a receptive condition, and

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but will feel no pain. Your contractions will be strong, the mouth of your womb will dilate and open easier, but you will feel no pain.

"Sleep on, and when the next contraction comes reach up your hands, and bear down strong and long, but you will feel only a pressure—you will not experience any pain."

As the contraction again becomes evident, say to your patient, "Bear down hard now; it will not hurt you. That is fine; stronger yet, more yet. There, now, take more chloroform and go into a deeper sleep."

Here you put about twenty drops of chloroform on the handkerchief in the cone or glass and make a few additional suggestions about as follows: "Sleep, sleep, sleep, sleep, breathe deeply, sleep soundly. Now sleep on quietly until the next contraction, and then don't wake up—just reach up your hands and bear down, but sleep on."

As this contraction recedes you give about ten drops more of chloroform and make a few additional suggestions.

By that time your patient is sufficiently amenable to suggestion to the extent that I have frequently had patients go two hours in labor without more than the slightest complaint, getting them to relax thoroughly after each contraction and making a few additional suggestions.

Toward the latter part of the second stage of labor, with the last two or three expulsive pains, it is best that you give chloroform at the beginning of the contraction for its physiological effect, using it freely and effectively, as it enables you to manipulate the head and perineum, and render such assistance as best to prevent laceration.

I have yet to see the first case of post-partum hemorrhage in a case where suggestion was used, though I have always followed the expulsion of the child with my left hand and grasped the fundus of the uterus after Crede's method. Post-partum hemorrhage is largely a nervous phenomenon, and properly directing and controlling the psychic factor is a safeguard against it, though I never neglect any other precaution, and consequently I have never had any trouble on this score.

A rigid os indicates an irritable involuntary nervous system, and

it rapidly disappears when the psychic factor is properly directed as above outlined. Your success will be in direct ratio to the extent to which you secure thorough relaxation of the patient and properly make suggestions.

The patient need not necessarily be asleep; a merely partial subconscious condition is attended with excellent results, provided you have the confidence and co-operation of your patient, and this it is your privilege to gain very quickly after you enter the room.

A nervous physician is undoubtedly a menace to the welfare of an obstetric patient, for nervousness begets nervousness and fear begets fear. Self-control and self-confidence on the part of the accoucheur carry, all unconsciously, a wonderfully helpful influence.

Don't neglect any other therapeutic resource. An obstetric patient of mine had two sisters, each of whom died of eclampsia in her first labor. The effect of such a family record was most depressing upon her. During the last weeks of pregnancy I saw her every few days, and assured her positively that the treatment on which I had her would prevent any such occurrence. She was a plethoric, full-blooded woman, and the secundines were removed with practically no hemorrhage at all. A severe headache, extreme nervousness, and rapid, full pulse which followed required not only large doses of veratrum hypodermatically, but free bleeding also, as well as suggestion in the form of reassurance, persuasion, and encouragement, with large doses of calomel and jalap.

To a patient who had aborted after four months, and had considerable hemorrhage and was almost pulseless, I suggested strongly and loudly, upon making an examination, "You will be all right. Be brave, madam; you will have no trouble, etc.," though I proceeded to clear and pack her uterus.

In a case of twins I "chloroformed" my patient with alcohol administered by inhalation and suggestion, and used forceps on the first child and internal version on the second with perfect success.

Ten drops of chloroform given to a patient after each contraction while she is thoroughly relaxed, passive, eyes closed, and breathing rhythmically through her mouth, and suggestions made in a monotone, conversational way, to quiet nervousness and render

the patient conscious that something was being done for her, is attended with excellent results without any farther effort to induce hypnosis.

The confidence of the patient in her physician can be considerably augmented by properly directing the psychic factor in obstetrics; and the welfare and safety of the patient are rendered far more certain.

In a case of an abortion at five months, before the expulsion of the uterine contents, which was attended with much hemorrhage, I packed the vagina and put on T-bandage, hypnotized the patient, made appropriate suggestions, and went away, returning in three hours to find that the patient had been easy, but upon removal of the packing both fetus and secundines came away together.

A patient who once has the assistance of a physician who properly directs the psychic factor will instinctively feel that she has never before had the right attention in her previous confinements.

A number of physicians of my acquaintance have been able to execute successfully the above described methods greatly to the satisfaction of themselves and patient.

Your success in obstetrics, as in all other classes of work, will be in direct ratio to the integrity and stability of your patient's nerve and brain plasm on the one hand, and your ability to present suggestion properly on the other.

The ideas suggested in this chapter are of value to the individual physician in direct ratio to his ability to appropriate and use them.

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subjected through life than to an inherited weakness of the physical organism at the time of birth.

This viewpoint is not to depreciate the inherited physical qualities or characteristics which we bring into the world as an endowment, but to give recognition to the potency of the influences brought to bear upon the human mind and body by environment and education after we are born, and to emphasize the importance of such influences in the determination of the mental and physical characteristics exhibited by the individual as a consequence.

With these preliminary remarks, let us consider the facts pertaining to the guidance of the sexual instinct as a preparatory measure to a useful, wholesome, happy life of the individual on the one hand, and as a preventive measure against untold unhappiness, with its consequent derangement of the normal functions of mind and body, resulting in mental and physical deterioration, suicide, divorce, death and insanity, on the other.

This discussion is not intended to cover the influence of pathological processes resulting from venereal disorders, which are already recognized as one of the most potent causes of the more serious nervous and mental diseases, nor to go into the abortion question, which has assumed the role of one of the most important problems confronting our American civilization. That story is best read in the history of a large proportion of the cases recorded in our annual list of suicides, insanities, death records, causes of the surgical operations in the numerous hospitals, and in the large infantile mortality list annually turned out by many of our metropolitan cities. The results of physical degeneracy resulting from venereal disorders must not stop here. It is a large contributing factor in the annual mortality list resulting from tuberculosis, pneumonia, enteric fever, cancer, Bright's disease, and many other acute affections. That venereal diseases lessen the resistive powers of the individual, and render him comparatively an easy victim, and in all other ways handicap his usefulness in life, is not in the least degree questioned by our ablest clinicians at the present time.

In this era of enlightened civilization it is not enough to say that this or the other parasite, microbe, or abnormal cell was the cause of the physical manifestations of disease or pathological process

presented. We must go back farther than that. We must consider the causation of the cause exhibited in the gross pathological manifestation of diseased processes, and in thousands upon thousands of instances the primary cause, as every intelligent, conscientious physician must admit, is to be found only in the failure of the individual to live up to his highest privileges on account of the lack of proper education in early life to equip him to be qualified for the guidance of his sexual instinct.

One who seeks to better humanity by giving expression to his ideas concerning the guidance of the sexual instinct should be prepared by broad experience and deep study. He should know men and women as we find them in the common, every-day walks of life, from the lowest to the highest, and deal with facts as they are, considering sexual laws that govern the entire race of mankind; for otherwise he is not prepared to speak out on this subject, with opinions based upon real conditions and unprejudiced researches in the laws of natural morality, the necessary requisites in qualifying one to give advice which can be followed because in perfect harmony with the laws of nature.

People should be made to understand that nature's laws are God's laws; that the sexual instinct is a part of human nature, and is not in itself immoral; that a love connection is not in itself immoral, but that it may lead to unhappy consequences as the result of social conflicts. The unhappy consequences of ignorance in regard to the performance of the sexual act, even in marriage, is in evidence in the every-day experience of the observing physician. To enumerate these illustrations would require more pages than are to be devoted to this chapter.

Here is a young man who applies for the treatment of gonorrhea one month after his marriage, stating that his wife had been contaminated by the infection. He "thought he had been cured," and begs that his wife be kept in ignorance of the nature of her disease. A pus tube operation, and the marred happiness of one of the purest and sweetest of the human race is likely to be the consequence of this disastrous blunder on the part of a boy who would gladly have sacrificed life itself rather than infect his innocent wife.

The sexual function of the natural instincts is the strongest of all the bodily appetites. It is a most important source of happiness and health, and its normal performance exercises the most beneficent influence upon all other bodily and mental functions. The want of the gratification of the normal sexual instinct is a source of deep moral and mental suffering, lessens the love of life, and induces a sad and despondent existence.

The participation of the opposite sexes in the sexual relation through the attraction of love is one of the most beautiful phenomena of existence, and, when properly conducted, is in no sense to be construed as vulgar or disgusting, which religious ascetics have described as lust.

Monogamy is the ideal of the sexual relation for all civilized races, but its performance without personal sympathy is only a physiological function as a means of purely animal gratification, and, whether in or out of marriage bonds, it is degraded into lust. But where the psychic elements of the two personalities are in perfect harmony, where the joining links in the chain of love are present, and where personal sympathy exists, the sexual function is something more than the expression of physiological desire. It is also the gratification of the desire to be in the embrace of and in intimate contact with the one beloved, and, not only is orgasm evoked, but the relation strengthens the bond of personal sympathy, conduces to health and happiness, and is the highest expression of true love. Without this higher attraction it is, as a consequence, only a temporary relation, and in no sense worthy of performance by the self-respecting individual. Under such conditions, instead of being attended by salutary results to the participants, the effects are those that leave the self-respecting person with a feeling of disgust—weakness, nervous irritability, and a feeling of self-condemnation. Whether in or out of the marriage relation, the sexual function under such inharmonious conditions is prostitution pure and simple, and is degrading to mind and body. When engaged in between husband and wife while either is an unwilling participant, it is nothing more or less than legalized prostitution.

For a husband to force the act upon a self-sacrificing wife who

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qualified for her domestic duties and social responsibilities, becomes neurasthenic, psychasthenic, or hysterical, and this resulting train of psychoneurotic symptoms or functional disorders sometimes leads to insanity or bodily sickness, and even death may result indirectly therefrom.

Women are frequently observed who come out of a series of prolonged emotional religious services weak, nervous, pale, and bedridden, who passively yield to the physical and psychical reaction of such dissipations feeling that they have conscientiously performed their duty in "the Lord's work." On one occasion, when explaining to a religious devotee the disastrous effect of an emotional sermon, telling her that I believed death itself had frequently been caused by such emotional preaching, she replied that "it would be a lovely way to die." Her response reminded me of the answer given by a mentally decrepit old man seventy-six years of age, who, when told that if he was forced to satisfy the sexual requirements of a young woman twenty-six years of age, whom he was endeavoring to marry, for two weeks it would kill him, replied that if he could live with her for two weeks he would prefer to die rather than live twenty years without her. The manifestations of the sexual instinct exhibited by this woman in her religious emotion and by this man's desire to gratify his animal passion are here strikingly similar.

Religious excitement encourages masturbation in both boys and girls. To excite the nervous system in one way encourages abnormal excitability in another. A young woman whose parents were religious enthusiasts confessed that she had frequently been stirred by a religious service, and as a result masturbated and felt that she had done nothing wrong. The temporary relaxation following orgasm relieved the nervous tension induced by the emotional religious service, and she felt decidedly more comfortable.

The sexual instinct frequently manifests itself in emotional religious meetings by a nervous young woman becoming ardently interested in the religious welfare of some particular young man.

A bride of two months became very much aroused by religious emotion, and, as she went forward to shake hands with the minister, her young husband rushed to her and before the entire assembly

kissed her passionately for a half dozen or more times. The sexual instinct here manifested seemed to get beyond his control, but the unthinking audience considered this manifestation a beautiful exhibition of his Christian spirit. In many instances a young woman has mistaken the religious exaltation for what in fact was nothing less than ungratified sexual desire. To what extent religious feelings depend upon physiological conditions has not yet been definitely ascertained.

A physician on one occasion asked me in confidence why his wife had grown so indifferent to his approaches in the sexual relation. Upon questioning him, I found that she was an ardent supporter of a worn-out religious creed, around which her entire psychic life centered, and one which his scientific training had caused him to repudiate. The psychic inharmony existing in his marital relation had robbed him of all happiness to be obtained from this source, and he, still endeavoring to be loyal to her, was despondent, unhappy, and miserable.

Upon the discovery of a clandestine relation existing between a married man and a woman who was not his wife, I questioned him: "How can a man of your esthetic development live that way?" His response was: "This woman loves me, but my wife don't, and I'd sooner be dead than live a loveless life." He had a beautiful home, surrounded by shade trees and flowers, and three children were the result of his unwise marriage, but, rather than humiliate them by divorce proceedings, he had found a solution of the situation in a manner which met the requirements of his sexual instincts, contrary to the laws of morality and civilization.

To a highly educated girl, showing evidence of having had the home influences and social standing unexcelled by those to be found anywhere, who was living in a house of prostitution, I put the question, "Why are *you* here?" The story of her life showed that she was seduced by a man to whom she was engaged, having yielded to him out of the purest love, and after a most bitter disappointment had sought to drown her sorrow by plunging deeper into it, and finally had landed in the lowest depths. Many such examples don't mean to do wrong in the beginning. They are those who were not properly educated in self-preservation, and,

without the necessary training in the guidance of the sexual instinct, had committed serious blunders in the pursuit of happiness as best they knew. There are thousands of such cases that are martyrs to the ignorance that is prevalent on account of the false modesty exhibited by educators in regard to the laws of natural morality.

Healthy physiological functions and demands make the foundations for sexual feelings. They belong to all healthful, normal human beings as a part of human nature, and are not sinful, nor do they exist in opposition to all that is noble in man or woman. They are not indications of a low order of personality, but are of the greatest importance for the welfare and happiness of the human race, designed by nature for the preservation of the species. Man or woman could not exist without them, but, if they are to be a source of happiness, beauty, pleasure, and joy, as they should, they should be held within proper limits by intelligent guidance.

A young merchant sought to know why his wife did not enjoy the sexual relation. Upon further inquiry it was found that orgasm with him was premature, the act not consuming more than a half minute for its completion. Though married four years, and the mother of one child, she had never experienced pleasurable sexual intercourse. She had, as the result of this abnormal relation, suffered from various functional disturbances, for which she had been treated by various methods to no avail, and finally became morose and unhappy, and dissatisfied with everything in life. Her husband submitted to treatment for a condition which was the result of masturbation, and life to both himself and his wife was afterward fraught with a happiness, zest, and buoyancy of spirits which they had never known before.

A further enumeration of types of cases illustrative of the human misery resulting as a consequence of the prevalent ignorance in regard to the sexual instinct is unnecessary to give emphasis to the necessity for the more universal dissemination of ideas concerning its proper guidance. It is necessary for health, as well as morals, that the sexual function be intelligently guided. It is equally, if not more, essential to the welfare of the human race that the individual submit to a rational mental and sexual hygiene,

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Thus Schrenk-Notzing says: "The self-satisfaction places the habitual masturbator in a strange—so to say, unphysiological—position to the opposite sex. In making the sexual intercourse unnecessary, it weakens the sexual desire and undermines the strongest of our natural emotions—the longing for love, which is the sexual foundation, the impulse of high, ideal actions—and adulterates the fire of the sexual senses, which is the stimulus of development of strength in the individual and of social life in the world of the beautiful and the moral. The act of onanism is more injurious to the central nervous system than the normal intercourse, because phantasy must fill the place of reality, and thus a great amount of nerve substance, possessing a higher functional value, must be consumed."

The effect of temporary masturbation must not be confounded with the results attending habitual masturbation. Much harm is done by advertising medical quacks, who speak of masturbation without making this discrimination, and many a poor victim is unnecessarily frightened and much irreparable harm is done to such overanxious individuals who read the books of these grafters, which are intended more to frighten them into submission to treatment than to truthfully set forth facts. Practically all uninstructed boys who have passed beyond the teens have at some period of their lives been temporary masturbators. The effect upon the individual case depends entirely upon the stability of his nervous system, and the time, frequency, and extent over which the habit was practiced. One can never, however, truthfully say that onanism can be practiced without more or less injurious results, and in the greater proportion of such cases with the cessation of the habit the physical effects soon pass away. The psychic effects often last much longer, the treatment of which requires the most intelligent and judicious employment of psychotherapeutic measures. As a rule, they respond to treatment very readily, with highly satisfactory results to the victims.

The entire list of examples cited, and those described as well, depending upon no organic disease as the result of venereal infection, or other physical abnormality, are cases where psychotherapy finds a most important field of application. No work undertaken

by the physician requires more time, patience, tact, experience, skill, and perseverance than the effort to guide many of the examples cited back to a normal, wholesome, natural, sexual life; but, where no unmanageable domestic situation or incorrigible temperament is presented as a part of the complication to be handled, one can in due course of time restore such patients to their normal mental and physical condition, and with results that enable them to readapt themselves to their environment—to live useful, wholesome, happy lives.

To treat such cases, one must be well grounded in the psychology of the sexual instinct—he must treat the psychology of the individual patient. Such knowledge involves the consideration of the physical, emotional, intellectual, ethical, esthetic, and moral qualities of human beings as we find them in the broad, every-day world. It is related to every phase of life—educational, religious, social, and moral—and plays an all-important part in the production of health and happiness. The highest function of the physician is to be prepared to give sane, wholesome, sensible advice where needed in such cases, and to save such as are seeking help from the vampires who live and thrive upon the distorted imaginations, credulity, and suggestibility of those who are honestly and earnestly seeking relief.

In no class of conditions can the old adage, "an ounce of prevention is worth a pound of cure," be so aptly applied as to illustrate the importance of efforts sanely and intelligently directed in the guidance of the sexual instinct as a means of preventing untold mental and physical suffering and in promoting the welfare, health, and happiness of the human race. What is needed by children, boys and girls, young men and young women, and many who have reached the age of fifty as well, is education, knowledge, and guidance in order that the best interest of the human race may be secured and maintained.

But before outlining practical ideas that should be disseminated as a means of prevention of the woeful blunders which those who are ignorant of the laws of sexual life, or from lack of knowledge in self-preservation from inexperience, are likely to make, as has been illustrated by the examples cited, it is well that we refer

briefly to the more normal manifestations of the sexual instinct, and not leave the reader with a feeling of repugnance to this most sacred, most beautiful, and beneficent attribute of human nature, which popular theological morality has regarded as lust.

If sexual desire, the strongest bodily appetite—the highest function of health, love, and happiness—a necessary condition for life itself, is to be regarded as an evidence of sinfulness, and as the sign of the low and baser propensities in man, deserving only to be suppressed, stifled, and killed out in order that the divine and spiritual element, or what is regarded as the higher qualities belonging to human nature, may become manifested in our life and conduct, then we have conclusive evidence that the Creator made an unpardonable mistake, and should have consulted some of the antiquated theologians, who are responsible for much of the erroneous ideas concerning the "baseness," "lowness," and "sinfulness" of this beautiful, psychic, and physical passion, which is the most conspicuous and most prominent characteristic in the lives of all of the world's greatest men and women, and, above all others, deserves to be exalted, and in its manifestations guided into lines that uplift and ennoble mankind, and this guidance is true morality.

The sexual instinct, if properly guided, is capable of elevating and ennobling human character, promoting the development of the higher psychic qualities—generosity, magnanimity, reverence, altruism, philanthropy, and a tenacious stand for the right. But if the individual is left to obey the instincts inherent within his protoplasmic elements without judicious guidance, it may lead him to the lowest depths of depravity and jeopardize the happiness and success of the lives of others with whom his life is bound.

It is the sexual instinct which is the source of all that is pure and noble within the human race, and anything which hinders or arrests its normal development robs human character of all those virile qualities which are so highly esteemed. It is identical in every way with creative energy as manifested in all departments of human life and action.

The two strongest natural instincts are, and have ever been,

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A vigorous sexual nature is the logical accompaniment of a great intellect and a strong, healthy body.

Without it there would never have been a Plato, an Aristotle, a Marcus Aurelius, a Darwin, a Huxley, a Tyndale, a Carlyle, an Emerson, a Göthe, a Shakespeare, a Milton, a Tennyson, an Edison, a Morse, a Stephenson, a Cæsar, a Napoleon Bonaparte, a Payne, a Voltaire, a Hugo, a Webster, a Calhoun, a Clay, a Washington, a Grant, a Lee; a Buddha, a Confucius, a Jesus Christ, or any other one of the names of those who have possessed the high order of psychic and physical qualities of manhood to dare to get out of the beaten path of the common herd and give to humanity the highest expression and meaning of a life. These persons and thousands of like character, who have achieved special success in their respective departments of endeavor and become the world's true benefactors, have been men who have been endowed with the strongest natural passions and feelings, and their special achievements indicate the channels into which this inherent power of psychic and physical manhood had by them been directed. Without it, ambition would sleep, virtue would flee, pride would vanquish, and we would be as those who are emasculated—impotent, cowardly, and weak. Without it the individual is unfit for life's battles, lacking in the distinctive qualities of sexual beauty, flabby in muscle, weak in mind, and minus the highest qualities of moral sense.

Heredity plays an all-important part in the mode of manifestation of the sexual instincts; so much so, that a single fertilized cell contains all the psychic and physical qualities, dispositions, traits of personality, and mental and physical attributes of ancestors for ages past. All the potentialities are transmitted in this microscopic fertilized cell.

But what is really inherited at the time of the birth of the individual is that innate, inherent quality of psychophysical force—that instinctive primordial "urge," strong or weak as it may be—which is expressed in the various manifestations of the conduct of the individual and indicated by what is commonly referred to as desire. We see it manifested in the new-born chick as it kicks, and scrambles, and bursts its way out of the shell in which it was

developed, and seeks a broader, more favorable environment, where it can grow and develop according to the laws of its being. We see it also manifested in the healthy human infant as it ravenously seizes its mother's nipple when placed in contact with it, and so markedly is this desire manifested that many children are what is sometimes described as "born hungry." This appetite, desire, or craving is generally admitted to be a strong motive to conduct, and this is manifested from the time of birth all the way through the entire life of the individual.

More and more is it dawning upon us that the mode of manifestation of this inherent quality of psychophysical force—or creative energy, natural virility, or life power—depends upon the influences brought to bear upon the individual after we are born. It is at least very largely determined by education, knowledge, and guidance, which is received by the individual in his growth from infancy to manhood, as is furnished by environment.

This guidance, as the result of the influence of environment, may be for the good or harm of the individual. It may be acquired consciously or unconsciously. Who can determine at what age the impressions made upon the receptive tablets of the child's brain plasm are retained, by which ideas, propensities, and inclinations are conserved, to manifest themselves in the life and conduct of the individual later in life?

Contemporary psychologists are agreed that ideas are conserved by the neuron elements, forming psychophysiological complexes, or physiological centers, the functionating of which determines the individual's habits of thought and conduct in after-life. These groups of ideas are conserved by the neuron elements in such a way as to form physiological centers, that carry with them ideas and bodily feelings as well, and these do not always functionate in such way as to conduce to the best interest of the individual. The result is the development of many manifestations of abnormal mental and bodily symptoms, commonly referred to as the functional psychoneuroses. The reason for this inharmony between man's acquired habits of thinking and bodily functions, and those natural physiological processes with which we are born, is the result of false education. All education should be in harmony with

the natural functions of the human body, and not antagonistic to them—as such antagonism will pervert them—if health, happiness, and contentment is to be maintained. This is natural morality, and any educational or religious influence contrary to the laws of nature—such as cause the individual to condemn the body, and regard his normal sexual feelings as sinful, as "lust of the flesh"—is responsible for many unhappy psychoneurotic manifestations, resulting in divorce, suicide, insanity, and often in death. Such religious teaching is positively immoral and deserves to be condemned.

We should not regard our normal sexual feelings as something sinful, low, vile, and lustful, as theological morality has taught. They are, on the contrary, indications of normal virility and belong to all normal, healthful, human beings, and are an indication of creative power that can be directed into lines of healthful, useful endeavor, as various as are the pursuits, pleasures, and avocations of mankind, and should at all times be under the dictation and guidance of reason and judgment.

We are constructed on a double principle. Man has a dual nature, and contains within himself two forms of existence, intimately and mutually interwoven, which are respectively constantly influencing each other, and they should never be at war or out of harmony with each other.

As animals, we have within us the instincts, passions, feelings, and sensations common to all other animal life. As intelligent human beings, we possess a moral will, by which we are able to modify, guide, and direct the bodily motions. Mental action and bodily functions also go hand in hand, constituting the psychic and physical manifestations of man as a psychophysical organism. These mutually influence each other, as is indicated in the old maxim, "mens sana in corpore sano." This is why many influences commonly designated as sympathies, or irradiations of the nervous system, frequently manifest themselves as psychoneurotic functional disorders. The psychic contents of the personality, as the result of education and environment, are collected in the central nervous system, conserved as dormant physiological complexes, and make themselves manifest as dissociated unconscious reflexes, or as conscious sensations. Hence arise moods—such as mental irrita-

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of the mind, and increase the capacity of the individual for mental and physical work, thus evoking health, love, life, and happiness.

Sensations that are unpleasant, disagreeable, and depressing cause mental depression, despondency, and nervous irritability. Such an influence may result in actual pain, and cause a marked inhibition of mental and physical capacities.

Self-preservation is the first law of nature, and therefore it is only in accordance with the constitution of the human organization to perceive as pleasant, agreeable, and stimulating everything favoring itself, as expressed in bodily functions or in mental activity, for all helpful sensations encourage health, success in business pursuits, and happiness as a natural consequence.

Agreeable sensations do much more to contribute to the happiness of man than is generally supposed. They carry with them ideas, feelings, and beliefs that constitute luck, joy, happiness, love, and sympathy. They soothe and satisfy the cravings of the normal human organization, and predispose to active and useful endeavor in the great every-day world.

Disagreeable sensations, on the other hand, are positive psycho-physiological depressants. They depress and inhibit the functions of the entire organization, cause nervous and mental irritability, make the individual miserable and unhappy, and rob life of its zest and enthusiasm.

The necessary requisites for a happy and permanent sexual relation concern the entire personality, psychic and physical, in which educational qualifications, mental attributes, acquisitions, and temperament, likes and dislikes, are of equal importance to bodily qualities. The natural attraction of sex to sex, present in the sexual act, is more influenced by psychic qualities—and all that is implied in the word "congeniality"—than by the physiological expression of the desire to gratify sexual passion by orgasm.

Many marriage relations are entered into only from sensual intoxication, as the result of constant association of the opposite sexes, without considering whether psychic qualities exist which make a marriage relation for life possible. Such marriages are often the burial ground for happiness and joy, as well as for a useful life in the business world.

The different developments of character and faults in the parties to a marriage relation, usually as the result of education and environment in early life, frequently cause the disharmony which proves destructive to the home life.

Thus Nystrom has well said: "One thing is certain—viz., that not the most obviously wise legislation concerning marriage, nor the most rigid superintendence, is able to create happiness of married people, safety of children, and happy homes. Love alone can do this, and where it is absent a union is false and marriage is unworthy oppression, which ruins character, and all prattle of infidelity is without inner deeper import."

True love, mutual sympathy, and respect are the fundamental conditions for the happy marital union of two well-developed individuals. This embraces comradeship, understanding, mutual interest, sympathy, loyalty, and all that contributes to the happiness, success, and development of the entire personality.

The sexual relation is only an incident in the life of the parties to a union where the fundamental conditions above enumerated exist, and it is then only one of the numerous ties which unite and hold man and wife together.

In many cases, on the other hand, the sexual act is the only link that binds in the marital relation, and such a relationship is not the same as love. It may be performed as the result of habit, without love or sympathy, in response to the physiological demands of the animal nature, carrying with it no gratification for one party and is a humiliation for the other. Such a relation is devoid of devotion, and thus the main element of sexual life is lacking, and has in it not one element worthy of the participation of a self-respecting being. Sickness, suicide, divorce, or the most unhappy state of existence is the consequence. Many such marriage relations are in existence. The man is willing to surrender his happiness, success, convictions, ideals—his very life—for the sake of the conservation of a home, where the children who are born as the result of his unhappy union may be reared and educated. Such men are martyrs, for the unhappiness they are forced to conceal is worse than the most malignant cancer constantly preying upon life. Of the ten or twelve thousand suicides per annum

in the United States, many that are reported as caused by "business complications" are the result of an unhappy domestic union. Many marriages too early in life are entered into under the influence of emotion, or the stimulus of animal passion, which is mistaken for love. Psychic qualifications do not enter into such relations as an incentive to the selection of a mate. Later on in life man's psychic nature is stronger in its influence upon him than mere animal passion, and sexual intercourse without the stimulus of the higher elements of congeniality produces a surfeit, a disgust, and positive repulsion in perfect accord with the laws of his higher nature.

Man is a being of intelligence, with moral and social ideals, aspiration, reason, ambition, knowledge, perception, and judgment, and, where a union is maintained without congeniality in regard to these higher evolutionary factors of personality, but only as a means of gratifying his animal passions, intercourse is robbed of the essential psychic elements which produce a favorable reaction upon mind and body, without which it is prostitution pure and simple.

Beastiality, or the act of having intercourse with a brute, is not an uncommon occurrence among the uneducated negroes of the southern states. A horse has been known to be the instrument for this disgusting act by a man in whom the higher psychic qualities had not been developed. The sexual act is the same in effect when a man has intercourse with a prostitute, who grants him the privilege of using her body to produce orgasm for a price, as in the instance where the horse was employed. In both instances the essential psychic elements were lacking, and only an individual who has smothered every worthy quality within him, or one in whom they had never been evolved, could engage in such a disgusting relation.

Just in proportion as man rises in the scale of evolution, or has become more civilized, does his sexual instincts become more refined and ennobled, and the qualities of mind and character enter his ideal of what his conjugal mate should be.

Like attracts like in the mating instinct as in other departments of nature. The feminine nature is drawn by the man who most

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world in which he lives, and a true woman wishes no higher place in life than to inspire one man to put forth his energies in the performance of useful, helpful service to mankind. To help him in his work by her love and helpful co-operation and kindly sympathy, and to know that she is justly appreciated by her hero, is the reward that the normal, sane, wholesome woman seeks above all else in the world.

It is but the manifestation of the normal sexual instinct in man that is manifested in any and every line of wholesome, useful, conscientious endeavor, in all that pertains to making himself and family a living, educating and developing them, and contributing his best efforts for the betterment of humanity; and it is but the manifestation of the normal sexual instinct in woman to help him, believe in him, love and encourage him, and so reign as the queen of his home that in her kingdom he can obtain peace and happiness, joy and comfort, and the rest that he needs from a life of care and responsibility.

No human being can stand alone very long unless supported by the love and helpful co-operation of other human beings with whom he is related. As the head of a home, man's life is a fight between himself and the entire world, and his comrade, his fighting mate, his inspiration and encouragement, his best help, must come from the wife who loves him, believes in him and his work, and stands ever ready to contribute all within her power to his happiness and success.

With over ten thousand suicides and fifty thousand divorces yearly in the United States; with our overcrowded insane asylums, hospitals, and penitentiaries; with weakness, impotency, incompeteney and disease thronging our cities, the time has arrived when physicians, and laity as well, should face this question of the guidance of the sexual instinct in the young, so as to equip them to live sane, useful, normal, healthful, happy lives as a means of preventing the disastrous consequences which result from ignorance concerning the power inherent in all human beings, and we should take such measures as would prevent the fate of all who are allowed to drift unguided along in the world into disease, unhappiness, and degeneracy on account of the failure of educators to en-

lighten them upon the simple, practical questions of every-day life. And in efforts to educate and enlighten the young and older people as well it should be remembered that education may be ever so good, principles of life ever so high, but, unless they are in harmony with nature's laws and meet the requirements of the normal, natural individual, they fall short of meeting the requirements of the needs of mankind.

Conscience, that secret monitor which decides the righteousness or sinfulness of our actions, is the result of education, and has a tremendous influence upon the guidance of the sexual instinct. Most children either have no instruction in regard to the sexual function or they have been wrongly taught.

To send children to church, and leave all moral guidance to its influence, is not sufficient. It is idle to promulgate lofty theories and sentiments when we are brought face to face with conditions that should be handled practically. It may appear beautiful to teach a boy to sing, "There is sunshine in my soul today," but we who have seen the miserable mental depression and physical suffering resulting from gonorrhea and syphilis contracted by unthinking youths, or the despondency with which they suffer later on in life as the result of masturbation, know that it is far wiser to talk to them plainly about the sexual functions and give them that knowledge that all boys are eager to receive, and thus save them from the pitfalls that lurk in their pathway by an earnest appeal to their reasoning faculties.

Many people look with disapproval upon any effort to solve the problem of social vice. They pride themselves in their ignorance and call this purity, but violations of natural laws in innocence and ignorance are attended with the same penalty as other crimes of misconduct.

To teach children to sing, "We will walk in the light," and not forewarn them of the consequences of physical degradation and vice, is mockery and deceit.

It is in early childhood that we can plant sense impressions or suggestions upon the soft tablets of their brain plasm, and so form habits of thought and action that will make them conquerors in life. The consequences of vice as a hindrance to their develop-

ment should be explained to children, and constantly iterated and repeated by those responsible for their training. They should be made to feel that every part of their body was created for a purpose, and that function should be carefully explained to them. They should not be allowed to become ashamed of their procreative organs, but should be taught to regard their care and preservation as a sacred trust, and that upon that care and preservation their future happiness, health, and success in life will largely depend.

Children should be taught that every living thing, from man down to the lowest insect, comes into the world as the result of the union between the sexes by coaptation of the sexual organs, and that, instead of regarding sexual cohabitation as low and degraded, it is nature's method of procreating the species, and therefore the most sacred of all relations. As a means of self-preservation, they should be taught the harmful effects of self-pollution, or pollution by others, and wisely trained to bring their bodies, minds, and characters into perfect manhood and womanhood, so that they can be prepared to enter the marriage relation well qualified for man's and woman's greatest usefulness to the world—that of populating it with children well endowed with all the physical and psychical attributes to make the highest type of the species.

There is a time in the life of every boy and girl, just as they enter the age of puberty, when they feel the thrill of the sexual impulse, and, witnessing the rapid development of the organs of generation, they seek from every available source information upon this most vital subject, and in the majority of instances are falsely educated by those who are thrown in their environment, without the slightest warning of the danger that comes from the abuse of these most beautiful emotions and most worthy aspirations. Children should know that such passions are but an evidence of energy that seeks to find expression in their lives and conduct, and that such energies can, by the guidance of reason, be turned into intellectual and physical development. They should be so trained that their habits of thought and action during the first twenty years of life will produce strong bodies, clear minds, and buoyant, happy spirits. The best development comes in the un-

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adapt his life to conform to the requirements of morality and of civilization as well.

Prevention of disease, poverty, unhappiness, insanity, divorce, suicide, crime, incompetency, illiteracy, and all that tends to the degeneracy of the human race are the watchwords of the present age. The tendency of the age is toward the growth of convictions that are more concerned with the conduct of life and the development of the individual qualification for meeting the exigencies of life, incident to making his struggle for existence, than mere belief in dogma. There is a growing conviction among all well-educated people that the work of physicians, educators, politicians, philanthropists, social servants, jurists, theologians, and commercial men should be in closer touch, in greater harmony, in deeper sympathy for the accomplishment of the best results in either field. The line of demarkation between work that is secular and work that is religious, work that is human and work that is divine, is growing less and less every day, and scientific knowledge practically applied for the social, moral, mental, and physical welfare of humanity is permeating every phase of human life. Body, mind, and character are so related that their development can not be separated. It is practically impossible to obtain the highest development of one element of human personality while the others remain weak or degraded. The test of the value of any line of work is displayed in its influence on the development of man as a whole. The final test must ever be found in the character and purpose of the individual effort to contribute to the public weal. We have reached that stage in the development of the virile human intellect where we have ceased to become afraid. Progress is the order of the world, and to have a part in the universal movement for the uplifting of humanity is the work that is most worth while.

As we advance in knowledge we behold a new order of things. Old conceptions are dropping out of sight, and we have a clearer viewpoint of life, duty, and destiny. Only those who are inert and impotent mentally and morally are content to be satisfied with the existing order of things. Too long have we submitted, under the guise of religion, to the promulgation of those ideas not in harmony with the teachings of modern science, with the result that life has

been suppressed, intellect has been overthrown, and all the potentialities inherent within the protoplasmic elements of the individual stifled and smothered.

Those who speak lightly of the functional psychoneuroses, including such as the undifferentiated depressions, psychasthenia, hypochondriasis, neurasthenia, hysteria, and obsessions, and disregard the part played by education and environment in their etiology, are asleep, and they need to be aroused from their lethargy.

The prophylactic spirit, so conspicuously at work in applying the principles of bacteriology and immunity to the prevention of infectious diseases, is no less in evidence in the field of preventive insanity, preventive degeneracy, poverty, crimes, drunkenness, and other conditions resulting from perverted or misguided potentialities. Who can say that neurasthenic symptoms, if neglected for a sufficient length of time, will not become a contributing factor in paresis, dementia precox, paranoia, or a maniacal depressive insanity?

The treatment of the psychoneuroses, which are usually the result of the failure of the individual to receive that guidance of his powers of mind and body to qualify him or her to exercise them in wholesome, useful lives of thought and action by psychotherapeutic measures—which embrace moral education, physical education, prophylactic education, as well as the employment of suggestion both with and without hypnosis—in order to overcome the harmful effects produced by false education upon the functional activity of the neuron elements, if timely administered, would prevent a greater proportion of the insanities than is commonly supposed. The people in our insane asylums are the same kind that we see every day on the outside, but with exaggerated differences. All that is needed for a great portion of the human race to develop manifestations of insanity is the unfortunate environment that has surrounded during infancy and childhood those who are insane. The heredity of many of us is not better than those mental defectives who are allowed to become so because of false education, and, had the same environing influences fallen to our lot, the results would have been the same.

Children should be given something truthful and practical to

think about and to act upon—they should be taught to exercise their faculties by early wholesome work and employment. They should be made to feel that they are helpers in carrying the burdens of life and thus develop self-reliance. They should be made to realize that they have within themselves an inherent quality of psycho-physical force, or natural virility, which they can exercise so as to be of real use in the world.

They should be made to realize that every man is a creator—that he is endowed not only with procreative energy, as is indicated by the normal sexual feelings, but that this is one manifestation of that innate, inherent capacity of mind and body with which his influence in the world of thought and action will be felt by his kind.

Desire is the positive part of our being, and by it the normal instincts are manifested. These, by false education, may be repressed, perverted, or stifled, and abused, as the case may be; or they can, as the result of education, knowledge, and guidance, be encouraged into normal lines of activity, by which the individual is developed and the best interest of the human race conserved.

The world has not yet adequately realized the importance of the recognition, use, and guidance of the natural virility of the human being. To use it right, we need a degree of intelligence to which the human race has not yet attained. To equip us to use it in normal, healthful lines of thought and action is the problem of education, the problem of science, and its guidance concerns all that contributes to the evolution of the human race.

In the education and intelligent guidance of the natural virility of man, or of the sexual instinct, lies the method of true reform, which deals with causes and not effects. It opens the way to individual emancipation and progress, and the regeneration of society should follow. Conventions and mass meetings avail nothing in the decision of the way to direct this natural virility within us all. That is a problem for the individual, and one which every one must sooner or later solve according to his limited knowledge and experience, and through its intelligent guidance is his happiness, health, sanity, and success in life determined. Preparation to guide and direct our energies into lines of wholesome, useful, helpful endeavor is not to be acquired or assumed by a psychological

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fluence for the good or harm of the individual throughout his entire existence.

No sectarian interpretation of the problems of life contains the clue to its correct guidance, but the knowledge obtained from all books of science, philosophy, sociology, history, psychology, and all religions—the accumulated knowledge of the ages—sheds light upon this important question. The times demand a leadership that will appeal to reason and not to ignorance, to the intellect and not to prejudice—a philosophy that will develop the individual into the complete statue of man and womanhood and not suppress the normal physiological activities of the human organism, nor inhibit the normal manifestations of his or her personality.

The influence of mind upon mind, or the influence of suggestion, must be fully comprehended before one can appreciate the disastrous influence of a religion not in accord with the facts as revealed by science. Children, and grown people as well, are capable of believing only those things that come within the domain of personal experience. The untrained and uneducated mind, unacquainted with the facts of science, can be taught to believe anything, be it true or false, and the majority of people at the present time go through life fettered by beliefs thrust upon them during childhood. The greater portion of the old people of our age are nothing more than grown-up children so far as brain power and intellectual development are concerned. The only hope for the individual to escape from the consequences of his unfortunate heredity and environment is by self-education, self-development, and self-control.

The religion does not exist and will never exist that contains all the requirements of a perfect guidance for human conduct. Evolution, growth, and change in religious concepts must keep pace with the intellectual development of mankind, or they stand as positive hindrances to the progress of all that conduces to the best interest of the human race.

No sane individual can protest against an effort to promote the moral development of the human race, but, when a belief is promulgated that robs this life of its zest and enthusiasm, fetters the human mind, and weakens the body, it is high time that we should

manifest character and true manhood sufficient to demand a higher, truer, and more enlightened philosophy of life. The old anthropomorphic conception of deity, capricious and bloodthirsty, must be replaced by a conception that embraces the idea of a universe that is ruled by law. Man, as an intelligent being, must be recognized as a part of the universal intelligence that rules the world; and, while yet under the rule of law, it is his privilege to discover the laws of the universe, of which he is a part, and to so conform his life and conduct thereto that health and happiness can be maintained.

The old conception of this life as a vale of tears, that must be endured until we are transported to a locality of everlasting happiness, must be replaced by one in which life is regarded as our opportunity for growth, education, and development, and our immortality must consist in the contribution made by us to the sum total of human happiness.

The hope of humanity consists in the belief that each human being will some day so strive to contribute his best efforts to the furtherance of the highest and best qualities of manhood and womanhood, that he may—like a tiny pebble that, when cast into a body of water, causes a ripple that grows larger and larger—affect each human life with which he becomes associated in such manner that his influence will be felt in the evolution of the human race down the centuries of time throughout eternity.

In this struggle for the higher development of mankind, man and woman will go hand in hand, side by side, without which united effort neither can attain the greatest development or accomplish the best service.

The time comes in the life of every highly-developed man when his strongest desires—the normal aspirations of his natural virility—are to give to the world the highest and best expression of his life in deeds of useful endeavor and in helpful service in perfect accord with the laws of his psychic nature. The highly-developed woman does not desire to hold him back or hinder his activities; on the contrary, she prefers to push him out into the arena, so that her woman's femininity will not, through force of its love, cause him to be weakened and to grow effeminate—to lose any of his

normal virility. For, no matter how intensely a woman may love, if she is true and her love is pure, she prefers not the continual presence of her lover at her feet, but to watch his fight with his fellowman—to see him conquer, to be victorious, to know he loves the struggle because he loves her—and she loves and adores him as her hero because he **dares and does.** Thus the sexual instinct finds expression in the higher development of the individual and promotes the best interest of the human race. It matters not how interested a man or woman may become in their respective work, or how worthy its purpose, over them at times come feelings of "longing, lonesomeness, and love," which is the natural attraction of sex to sex, without which no life is normal, and through which the species is reproduced and happiness obtained, in accordance with the natural laws governing the normal instincts of all human beings.

In this manner we should strive to obtain happiness—to make this earth an empire of love, where happy and healthy people can enjoy their existence, and the mind should be open for all that is beautiful, pure, and true, vibrating with joy and the love of life.

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in the individual case, and the technic of the procedure is known as psychoanalysis.

It is more especially through the work of Freud, of Vienna, that the psychoanalytic form of psychotherapy has been given to the medical profession. That the method, and the theory upon which it is based, represents one of the most important steps in the evolution of psychotherapy, particularly as applied to the treatment of the psychoneuroses, and is destined to become more and more useful, just in proportion as the theory and technic of its application is simplified and rendered more rational, as the result of further development, is beyond question to the fair-minded investigator. That the ability to successfully apply the psychoanalytic form of psychotherapy must be limited to those having a special adaptability for comprehending, appreciating, and employing the simpler methods of psychotherapeutic technic must be equally certain. The efficacy of any therapeutic or surgical procedure will, in most cases, depend upon the development of the personal capacity of the individual employing it. The truth of this assertion can not be denied. The same rule holds good with the employment of the psychoanalytic method of treatment as applies to other departments of medical practice. Professional skill is the result of work, study, and painstaking development.

In many respects, Freud's psychology harmonizes with my own theoretical explanations for the results obtained from other methods of employing suggestion in all classes of medical and surgical practice. The essential difference in his technic lies in his method of employing suggestion as a means of detecting and remedying the effects of previous harmful suggestions—or "psychic traumas," as he calls them—due to experiences occurring in early childhood and other processes of experience. The essential difference in his theory is in his conviction that the dissociated functionating complexes which are within the domain of the subconscious, conserving the painful ideas which are the most productive factors in the etiology of neurotic symptoms, are, in the ultimate analysis, those consisting of wishes or impulses related in some way to the sexual instinct, representing the pathological fulfillment of a repressed wish, **and having its origin in the sexual incidents of infancy and early**

childhood, producing the traumas which are the psychogenetic factors responsible for the neurosis developed in later life.

I will discuss these two points of technic and theory in which Freud's methods are so radically different from my own after showing the points of similarity, or harmony, existing between his views and those set forth by me in the present and previous editions of this book. In doing so I hope to set a correct valuation on Freud's contribution to the psychology of the psychoneuroses, as well as to illustrate the **small value of his methods of psychotherapeutic application.**

The *ipse dixit* of some recent writers, purporting to describe Freud's methods, denies that suggestion plays any part in the method of employing psychoanalysis, or that it is to its efficacy that the cure is effected. On this point I was an agnostic until reading a description of his technic by Freud himself, showing that he uses suggestion from the start to the finish of his psychoanalytic procedure, with the special intent of eliciting the autosuggestions of the patient, so that the mature judgment of the individual patient can react to the evidence evoked through recalling effectively to his memory the influence of experiences of the forgotten past, which have been responsible for his neurotic symptoms. In this he is conforming to a well-known principle known by every one making successful employment of any method of applied suggestion—i. e., that every suggestion, to be effective, must be presented in such a manner as to be accepted and assimilated as an autosuggestion. No suggestion can be effective if not presented to the patient in such a manner as to appeal to the reason, to the voluntary desire, to the intelligent will of the patient, unless it be by forcibly attempting to dominate, coerce, or intimidate the patient, a method which is as unreasonable as the attempt to hold up a victim at the point of a pistol, and is unjustifiable under any circumstances.

This method of intimidation, or of forcing a suggestion upon the undeveloped personality, is the method of the stage hypnotist, and is the method employed by Freud to extort from the subconsciousness of the undeveloped hysterical patient a revelation of his most intimately guarded psychic processes, as is clearly shown by Freud's description of his technic, though he carefully omits a

record of the suggestions given to the patient, which would prove the correctness of my assertion.

The reader must study Freud himself, as shown in his writings, to appreciate the dominating power of his suggestions in his effort to invade the secret precincts of the human soul, or to understand how he exacts from the subconsciousness of his patients the repressed ideas which were incompatible with the wishes of the conscious ego, and were producing the disagreeable feelings responsible for the symptomatic manifestations.

In so far as the principle, or theory, is concerned, when not carried to the extreme of forcing the individual neurotic to reveal the remote and innocent experiences of childhood, it contains much that is sane, sound, practical, and useful. But the application of the principle involved has its limitations, and these are not recognized by Freud or set forth in his writings. The method as advocated by him is liable to produce untold harm, even to the extent of inciting the patient, under certain conditions, to self-destruction, or to be so painfully self-conscious of his or her shortcomings that it is capable of rendering life more unbearable, and will serve to add to the severity of the neurosis instead of remedying it.

Be it far from me to discredit the theories and technic elucidated by Freud, and described in his writings, which have been accepted by so many able physicians as "scientific psychotherapy." On the other hand, let us not forsake or discredit the results of our own investigations which have proved to be of practical utility in the hands of thousands of conscientious American physicians.

In any department of human knowledge, coming as the result of painstaking investigation, we can react to the influence of ideas only according to our individual experience. Consequently, no two men can view the ideas obtained through personal association or from literature in the same light. It is in this spirit that I shall attempt an elucidation of psychoanalysis, for Freud's method can never be my method. All that I obtain from his theory and technic must go through the refining alembic of my own reasoning, and, whether it is or is not made to be of more practical utility to the reader by the resulting modification, will still remain a matter of individual viewpoint. My purpose is not to seek the approval of

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So far as his results from the employment of the psychoanalytic form of psychotherapy are concerned, I have herein reported a much greater variety of cases, showing the applicability of suggestion both with and without hypnosis, and employed in all varieties of medical and surgical practice. Moreover, so far as its application to the treatment of hysteria is concerned, I have reported many more cases, showing results obtained from the employment of the simpler methods in equally, if not more, difficult cases, and which were accomplished in only a small fraction of the time required by the technic described and elucidated by Freud, and not limited exclusively to the higher classes of intelligence, which he has most emphatically assured us are the only patients suitable for the employment of his method.

As many hystericals are, like the Christian scientists, inordinately proud of their superior "intelligence," this claim will no doubt catch many patients. In this claim for the adaptability of the method only to those of superior intelligence we discern a very clever use of disguised suggestion as a means of obtaining patients. A very good ruse, so far as the interest of the physician is concerned, but of no value for the interest of the scientific application of psychotherapy.

In deference to Freud's methods, I must repeat again, the reader can never fairly appreciate the value of his contributions to the evolution of psychotherapy, particularly his psychology as applied to the better understanding of the psychoneuroses, without a careful study of the methods and theories as presented by Freud himself, nor will he be able to fairly estimate the theories of Freud and other foreign investigators without a careful study of the writings of Prince, Münsterberg, and Sidis, to say nothing of Putnam, Meyer, Brill, and other well-known American writers, whose names are mentioned in the preface of the present edition of this book. The more thoroughly one studies this subject from the writings of all who have contributed to its development, the better will he be able to judge of the practicability and soundness of the methods which the writer has given to the profession, and which stand unscathed and unreproached by all of these scholarly investigators. In the hewing out of the crude, coherent mass our conception of

rational psychotherapy, let us adhere to the line of truth, letting the chips fall where they will.

As to Freud's sexual theories and their relation to the psychogenetic origin of the psychoneuroses, I am not prepared to indorse them. On the other hand, I am free to say that more and more have I become convinced of the importance of the guidance of the sexual instinct in the earliest years of infancy and childhood, construing the "sexual instinct" in the broad manner indicated in the foregoing chapter on this subject. As unpopular as is the sexual subject in America, I have dared to express my convictions freely, however much the personal sacrifice may prove. The change of a single word in Freud's sexual theories and their relation to hysteria would make them very nearly harmonize with my individual opinions on this subject.

Freud tells that "he who understands the language of hysteria can understand that the neurosis deals only with the **repressed sexuality.** One should, however, understand the sexual function in its proper sphere as circumscribed by the infantile predisposition. Where a banal emotion has to be added to the causation of the disease, the analysis regularly shows that the sexual components of the traumatic experience, which are never missing, have exercised the pathogenic effect."

I would transpose his statement as follows: He who understands the language of hysteria can understand that the neurosis deals only with a **repressed personality.** One should, however, understand that sexuality is one of the component elements of every normal human being, and that all the elements going to make up the development of the personality are influenced by hereditary predisposition, and that where a banal emotion has been added to the causation of the disease the analysis regularly shows that the environing influences of early childhood have been the determining factors in contributing to the development of the neurosis, and the sexual component **may or may not** have entered into the traumatic experience exercising the pathogenic effect.

As long back as 1897 I had frequently removed hysterical symptoms by employing suggestion in the hypnotic state to detect the forgotten painful experience contributing to the development of the

symptoms manifested, discussed the incidents which were painful and objectionable to the conscious ego, and again hypnotized my patient for the purpose of removing the hysterical symptoms manifested, with complete and permanent success. By this means I not only brought into the consciousness of the patient memories of painful experiences which were responsible for the feelings of depression —nervousness, insomnia, and other neurotic manifestations—but by the clearer understanding of the gross psychogenetic factors, or "psychic traumas," contributing to the development of the symptoms with which I had to deal, I was better enabled to re-educate my patient, after I had obtained this new insight into his relations to his life's problems, so as to equip him for readaptation to his present and future environment.

In many of these patients the irritating subconscious factor, or series of factors, which was responsible for the repression and retardation of the development of the patient's personality had so interfered with the functions of the physiological machinery as to markedly lessen the mental and physical capacities of the patient, and he was unfit to take up the duties and responsibilities incident to the strain and stress of his occupation until his physiological machinery could re-establish the lessened physical resistance which had resulted as a consequence of the disturbing psychogenetic factor or factors. In such cases, detecting the psychogenetic factors was only the beginning of the treatment by other means. Until the physiological machinery of the patient could be qualified to meet the duties and responsibilities incident to his struggle for existence, hypnotic suggestion, suggestion without hypnotism, reasoning, persuasion, re-education, exercise, gymnastics, and dietetic and hygienic instruction were all essential to the qualification of the patient for obtaining a sufficiently stable mental and physical condition commensurate with a happy, useful existence. These patients were taken from every department of life.

On the other hand, the cases reported by Freud were patients whose lot in life had been without the physical strain and stress of the individuals constituting 95 percent of our American citizenship. His patients, according to his reports, knew nothing of physical hardships. They were reared more like "hot house flow-

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tute it. Yet fairness demands that we emphasize the fact that, although these inconveniences are inseparable from our method, they nevertheless can not be charged to it. It is much more evident that they are formed in the preliminary neurosis to be cured, and that they attach themselves to **every medical activity** which intensively concerns itself with the patient, and produce in him a psychic change. I can see no harm or danger in the application of hypnosis even in those cases where it was used excessively. The causes for the harm produced lay elsewhere and deeper."

So, according to the statements of the originator of psychoanalysis, by the method employed and taught by him, the agent stands condemned, so far as its value to the greater majority of psychoneurotics is concerned.

In reading the latter half of the above quotation from Freud, I could hardly believe the evidence of my own senses, since I had learned from some of his pupils that he regarded the employment of hypnosis as an unjustifiable personal relation between the physician and patient, and, so far as my limited knowledge of the opinions of Freud will warrant, I have found no statement from him to contradict his expressed opinion that he "can see no danger in the application of hypnosis even where it was used excessively."

In the name of common honesty, why do some recent writers make such statements as to convey the idea that the relation between a physician and his patient where psychoanalysis is employed is so essentially different from that where hypnotic suggestion, or any other medical or surgical agency, is employed?

The jealousy exhibited by some neurologists, going so far as to maliciously falsify, in their zeal to limit psychotherapeutic expedients to the small handful of Freud's personal pupils, who are purported to be the only individuals qualified to employ psychoanalysis, is, to say the least, unworthy of scientific men. If they mean to follow their leader, let them learn the a b c of his honesty of purpose and strive to emulate his example.

The reader is now prepared, if he has followed me comprehensively, to understand my reasons for not being so enthusiastic over the employment of psychoanalysis, as an exclusive psychotherapeutic agent, in the treatment of the psychoneuroses, as the Freud-

ians, who would have us believe that this method of treatment is the only psychotherapeutic agency worthy of employment by the "well-trained neurologist."

My relation to the medical profession, in regard to psychotherapeutic methods, is such that I am obliged to stand alone. My efforts have been to help the general practitioner to procure for himself, from the great mass of psychotherapeutic knowledge, the useful and practical, as applied in the treatment of all classes of patients, coming under the domain of the general practice of medicine. All psychotherapeutic methods look alike to me, and I can not afford to give undue prominence to any one procedure until its proven utility warrants its high commendation. The fact remains, however, that the medical profession is indebted to Freud for a most important contribution to the evolution of psychotherapy, particularly his psychology of the psychoneuroses, however much his method of therapeutic application deserves to be improved.

However much his technic may be altered or his theories challenged, the truths that he has set forth will attest his deep comprehension of human nature, and emphasize the importance of a better understanding of the psychogenetic factors contributing to the etiology of the psychoneuroses, just in proportion as his work is studied by the intelligent, open-minded investigator, who holds himself well in hand, with the view of finding the sane, the useful, and the practical contained in his presentation. From the darkness of a comparatively unexplored field of scientific study, Freud has brought to light many beautiful truths, however mixed with the irrational they may be, which are useful and practical.

Without an attempt at discrimination for the time being, let us now see what some of Freud's ideas are, so as to be better equipped to understand the therapeutic application of psychoanalysis, taking, first, a glance into Freud's psychology, upon which the psychoanalytic method of treatment, by whatever modification it may be therapeutically applied, is founded.

Freud has conclusively demonstrated that it is the emotional life which furnishes the dynamic energy which guides and controls the actions of both normal and abnormal persons. Every case of hysteria is the result of a series of psychic traumas, occurring at some

period in the life of the neurotic, and these represent the steps in the development of the neurosis. No single experience can be responsible for the symptoms manifested, but usually several or many, each contributing to the effect of the former experiences. Every experience which produces the painful effect of fear, anxiety, shame, or other psychic pain may act as a psychic trauma. The psychic trauma, or the memory of the same, acts like a foreign body, which, even long after its penetration, must continue to act like a new causative factor.

According to Freud, the etiologically effective traumas from which hysterical symptoms are derived reach to experiences, which belong to the patient's childhood and concern his sexual life. Even where a banal emotion of a nonsexual nature has occasioned the outburst of the disease, this can be traced back to the sexual traumas of childhood.

"The incomparable significance of sexual experiences in the etiology of the psychoneuroses seems therefore firmly established, and this fact remains until today one of the main supports of the theory."[1]

In the application of psychoanalysis for the relief of the psychoneurosis it is necessary to reproduce from the subconscious into the conscious memory of the patient the entire series of pathogenic memories in chronological order, the last coming first and the first last.

The nervous system faithfully conserves the experiences and "complexes" resulting from the emotional excitations during the life of the patient—stand like monuments, conserving the original experiences—so that hysterical patients suffer from conscious or unconscious reminiscences, from which they are powerless to escape. This conservation and fixation of the experiences producing the psychic traumas are the essential characteristics of the neurosis. When these complexes are stimulated, the patient is under the embarrassing situation of having to suppress strong feelings, or he must give vent to them in conscious words or actions. Only childhood experiences can explain the excessive sensitiveness to later traumas, and only when these memory traces, which are

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[1] Hysteria and Other Psychoneuroses.—Translation by Brill, page 188.

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sions of the patient's conscious personality; that there had been a short conflict, and the end of the inner struggle was the repression of the idea which presented itself to the subconsciousness as the bearer of this irreconcilable wish. This was, then, repressed from consciousness and forgotten. The incompatibility of the idea in question with the "ego" of the patient was the motive for the repression—the ethical and other pretensions of the individual were the repressing forces.

The presence of the incompatible wish, or the duration of the conflict, Freud considers, had given rise to a high degree of mental pain, which pain was avoided by repression. The later process is evidently in such a case a device for the protection of the conscious personality. However, the repressed presentation then avenges itself by becoming pathogenic, and the hysterical symptom is a species of self-gratification. The disagreeable idea is rendered harmless to the conscious personality of the hysteric because the force of the trauma is transformed into physical manifestations, a process which Freud designates as conversion.

The embarrassing psychic conflict characteristic of neurotic patients is frequently exhibited. Freud considers it an attempt of the ego to defend itself from painful memories, but it does not necessarily result in complete dissociation or splitting of the personality. Just how the "repression" contributes to the development of the hysterical symptoms, and how these symptomatic manifestations connect with the pathogenic experiences causing the psychic trauma, is not clear. It must be hypothetically assumed, and the correctness of the theory demonstrated by the results obtained from psychoanalytic therapy, as the cure of the symptoms must be traced over the same route to the suppressed idea.

However completely the painful ideas may have been driven out from the conscious memory, the nervous mechanism conserving them, at the expense of a great amount of psychic pain to the patient, still exists in the subconsciousness as a suppressed wish, ready to functionate in a disguised and distorted manner, accompanied by the same painful sensations that were produced by the original experience, and from which the patient believed he was relieved by the process of repression. The cure is effected, under such condi-

tions, by convincing the conscious personality of the patient that he was wrong in rejecting the pathogenic wish, which he may accept entirely or in part, or the wish may be directed to a higher goal, in channels free from objection to the conscious ego, by a process of sublimation; or the rejection may be regarded as the right disposition of the wish, in which case the automatic mechanism of the complex conserving the repressed wish may become so changed that it becomes an indifferent functionating complex, or one conserving entirely different associations. Thus the cure of the patient is effected, and he becomes master of himself.

Freud has explained with repeated emphasis that the effectivity of psychoanalytic therapy depends upon a reproduction of the emotional excitement accompanied by the original traumatic experience. If the patient is reproducing the traumatic scene to the physician, the process has no curative effect if, by some peculiar chance, there is no development of emotion. How he gets the adult to reproduce the emotions caused by infantile and childhood "sexual traumas" is not clear to me. At any rate, he regards the emotional processes as being that upon which the illness of the patient and the restoration to health are dependent. The illness of the patient results because the emotion developed in the pathogenic situation was prevented from escaping normally, and hysterical symptoms are due to the fact that these "imprisoned" emotions undergo a series of abnormal changes. They are conserved as an ever present source of psychical disturbance, and are transferred into bodily innervations and inhibitions, which present themselves as the physical symptoms of the disease.

Since it is the "reproduction of the emotional excitement aecompanied by the original experience" upon which Freud depends to effect his cures, I see in his method nothing but a process of nagging his patient about "sexual incidents of life," by which means the emotions are deeply stirred or aroused, and in this particularly suggestible moment he appears pleased to have discovered "a psychic trauma," which was no doubt produced by his process of torture, and the assurance given to the patient that an important step in the cure of her hysteria had been accomplished gave her

a feeling of relief until the next hour of digging into the sexual incidents of her early life should be resumed.

Under the guise of religion I have frequently witnessed a stirring of the emotions in hysterical subjects, and noticed the effectiveness of the suggestions of the pulpit orator in producing a state of extreme delight in such subjects, and in sending them away with a feeling of well-being in the extreme. I can see nothing but the same method of using suggestion in disguise by Freud's process of holding the patient's attention, day after day for a year or more, to ideas concerning her sexual experiences, consisting of impulses and "wishes" during early childhood, as well as adult life, and finally succeeding in so embarrassing the unstable personality that she bursts into tears, or exhibits other marked manifestations of emotion, thus obtaining relief from the "psychoanalysis" for that day, as she is assured that another step in the "cure" is effected.

One of the strongest arguments in favor of my opinion that hysteria and other neurotic manifestations are the result of an environment of early childhood, which was responsible for the repressed personality or the retardation of the normal psychic and physical development, is found in the following quotation from Freud:[1]

"The former value of the person should not be overlooked in the disease, and you should refuse a patient who does not possess a certain degree of education, and whose character is not in a measure reliable. We must not forget that there are also healthy persons who are good for nothing, and that, if they show only a mere touch of the neurosis, one is only too much inclined to blame the disease for incapacitating such inferior persons."

Showing the limited scope of the measure, as advocated by Freud and set forth in his writings, I quote again:

"If one wishes to take a safe course, he should limit his selection to persons of a normal state, for in psychoanalytic procedures it is from the normal that we seize upon the morbid. Psychoses, confusional states, and marked (I might say toxic) depressions are unsuitable for analysis, at least as it is practiced today."

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[1] Hysteria and Other Psychoneuroses.—Translation by Brill, page 181.

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step to the end. Action with flesh and bone is the only safe criterion of efficient mental activity; and actions and attitude, and their adaptation, are the issue in psychotherapy."

But, as important as is "action with flesh and bone," we must not forget that the psychic elements, either inherited or acquired, are what determine the activities, actions, and attitudes of the individual in action. Freud and Jung have shown with masterful skill how the bisexual elements of father and mother are manifested in the activities of the offspring, constituting the chief psychic and physical determinants to the characteristics of the individual, with as much certainty as that the seeds of two varieties of corn, planted side by side, will produce corn having characteristics not the exact reproduction of either of the original varieties, but presenting all the marked characteristics of the parent elements. Moreover, those who have studied the laws of heredity show us how the individual of today is but a reproduction of the psychic and physical characteristics of ancestors eons and ages remote. This we know from the study of the histories of normal and abnormal persons, or from the study of ourselves and others, and the principle holds good whatever be our especial characteristics.

If the reader will pardon a personal reference, I can trace for him my own essential characteristics, as illustrated in every page of this presentation, showing that all through life I have been my mother's boy and my father's son, and how the emotional factors proved to be the determinants. On my mother's side her predominating emotional manifestation was seen in her motherly attitude toward the exslaves and the children of exslaves. For these she constantly exhibited as much kindly interest and motherly sympathy as if they were her own children. In sickness or in trouble of any kind she took their part with the zeal of one whose own heart had felt the pressure of their tremendous problems, and they leaned upon her when in need of advice or material assistance, but never imposing upon her generosity, on account of the dignity of her method of dealing with them. From her I acquired my passion for taking the part of the "under dog" in all of my relations in life.

My father's greatest emotional manifestation seemed to be a subconscious recognition of his own loss in the death of his only brother. He had no recollection of his own father, who died in his early infancy; so he leaned upon this elder brother, many years his senior, making him his model of ideal manhood. This elder brother, in accordance with the wishes of his mother, received a splendid education at one of the best eastern universities and afterward studied medicine. Shortly after his graduation in medicine he was thrown from his conveyance by an unruly horse, sustaining injuries from which he shortly died. On account of his death my father's education was necessarily neglected, and his widowed mother practically reduced to poverty. This physician brother seemed to have been my father's ideal, and, although my father later became one of the most important contributors to the cause of scientific agriculture, and though I enjoyed farm life as a duck enjoys water, I felt impelled, as if by an irresistible force, to study medicine.

But why should I, an unsophisticated country practitioner, have also felt impelled, by a force which I was powerless to resist, to give lectures on psychotherapy? I must go back to the records of Edinburg University, and there I find that for one hundred consecutive years my direct forefathers had held a professorship in that institution. Hence we see both hereditary and environing determinants in their respective relations to individuality. But this has nothing to do with the formation of a neurosis, might be said of the defenders of Freud's theory. Then I will make a personal illustration of the factors contributing to the development of a pronounced neurosis, and make my deductions from that illustration.

The association method of Professor Carl G. Jung, of Zurich, which I will describe presently, has demonstrated beyond question that the writer has a pronounced psychological "sore spot." In other words, according to this reliable and profoundly instructive diagnostic test method, I am a psychoneurotic. Of this I was glad to learn, for in no other way could I have been so thoroughly convinced of the reliability of the method as a means of obtaining the accurate history of a patient, detecting the "psychic traumas"

resulting from painful experiences of his past history, and definitely locating the ideas producing the neurosis.

One hundred "stimulus words" have been formulated by Professor Jung after many years' experience. He tells us that the words are chosen and partially arranged in such a manner as to strike easily almost all complexes of practical occurrence. In this formulary which he has constructed there is a regular mixing of the grammatical qualities of words, which has its definite reasons. In describing his method, Professor Jung says:[1]

"Before the experiment begins, the test person receives the following instruction: 'Answer as quickly as possible the first word that occurs to your mind.' This instruction is so simple that it can be easily followed by anybody. The work itself, moreover, appears extremely easy, so that it might be expected that any one could accomplish it with greatest facility and promptitude. But contrary to expectation, the behavior is quite different. The first thing that strikes us is the fact that many test persons show a marked prolongation of the reaction time. This would make us think at first of intellectual difficulties—wrongly, however, as we are often dealing with very intelligent persons of fluent speech. The explanation lies rather in the emotions. In order to understand the matter comprehensively, we must bear in mind that the association experiments can not deal with a separated psychic function, for any psychic occurrence is never a thing in itself, but is always the resultant of the entire psychological past. The association experiment, too, is not merely a method for the reproduction of separated word couplets, but it is a kind of pastime—a conversation between experimenter and test person. In a certain sense it is even still more than that. Words are really something like condensed actions, situations, and things. When I present a word to the test person which denotes an action, it is the same as if I should present to him the action itself, and ask him, 'How do you behave toward it? What do you think of it? What do you do in this situation?' If I were a magician, I should cause the situation corresponding to the stimulus word to appear in reality, and, placing

[1] Lectures delivered by Carl G. Jung at the celebration of the twentieth anniversary of Clarke University.—Translation by Brill.

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thropomorphic deity, and my early religious convictions based upon the conception, completely upset my adaptation to my environment after I had for ten years been engaged in the general practice of medicine.

It may be of interest to the reader to know that I am not consciously aware of this psychological "sore spot" until all of the chapters of this book, except the present, had been written. One can easily see how the emotional element, suppressed and unconscious, fairly glistens from every page, especially where I am fighting against religious teachings based upon superstition and ignorance, and pleading for a religious conception in accord with the teachings of modern science.

The association method of Carl G. Jung, as an incomparable diagnostic psychotherapeutic agency, in enabling one to elicit the history of the patient without his knowledge, and in giving us an insight into his most secretly guarded psychic processes, be these conscious or dissociated, without the prolonged digging into the sexual incidents of the patient's life, as employed by Freud, can be fully appreciated only by one having made employment of this method of diagnostic technic. By it we are enabled to interrogate the patient without his consent, frequently enabling the physician to detect the psychogenetic factors contributing to the development of a neurosis as could be obtained in no other manner.

One illustration will suffice: The patient was a young man of thirty years of age, having a wife and five children. He came to me to be treated for impotency, and no pathological cause, from a physical examination, could be ascertained to account for his impoteney. The history elicited by questioning him gave no clue to the etiology of his psychoneurotic manifestations. He assured me that he was devoted to his wife; that they were congenial in every respect; that no foreign goddess figured in the etiology of his condition; that he had been otherwise well capacitated physically until a few weeks previous to consulting me, at which time he began to suffer from insomnia, indigestion, depression, and other nervous symptoms. His conduct, however, excited my apprehensions, and on one occasion I interrogated him unconsciously by the employment of the association method of Jung. This was commenced by taking in my

hand a list of one hundred words and beginning by asking him this question:

"If I should say **stork**, of what would you be reminded?"

"Baby," was his reply.

"Very well; in the same way repeat the first word that comes into your mind as I read to you this list of words."

Let me say that I have adopted a method of diagramming the reaction time of each test person instead of recording the reaction time with a stop watch. After repeating the stimulus word, I begin making a number of straight perpendicular lines about like the figure "1" as it appears when written with a lead pencil, making probably three to each second. In looking over my test sheets I can recognize at a glance the "complex indicators" by the long row of marks opposite the stimulus words. The answers to the stimulus words—the reaction words—are also recorded. After going over the list once, the patient is held in waiting for ten minutes by diverting his attention to some other subject, and he is then requested to see if he can repeat his answers to the stimulus words. The reproduction is indicated by a cross mark, and, if the reproduction words in going over the second time are not identical with the first reaction words, they are likewise recorded, and these are frequently very significant "complex indicators," showing impeded adaptation in the test person to the group of ideas aroused by the stimulus words. Further explanation of certain acts manifested by the test person—such as a failure to react to the stimulus word, interrogations, repetitions, etc.—will not be necessary unless I were going into the minute technic of employing Jung's association method, but these are not without significance as probable complex indicators. They always indicate something very important for the individual psychology of the test person.

Now, to return to my patient for the significance of the record diagrammed as described. A glance over the test sheet warranted me in saying:

"I am so very sorry to find that you are laboring under such a suppressed feeling of shame and humiliation; you are carrying a heavy burden which you are forcing yourself to conceal; it concerns some one dear to you; a separation has been seriously con-

sidered; it concerns your most intimate family relations; the welfare of your children is at stake; you have contemplated beating some one; your pride has been wounded, and you are very much depressed by this unfortunate state of affairs. I now see the bearing of this misfortune upon your symptoms. Do as you please about telling me the details of what is here plainly indicated, but, if you care to confide in me, I shall be more than glad to render whatever assistance I possibly can to help you adapt yourself to this situation.''

He arose from his chair, put on his coat and was in the act of going from my office, but again removed his coat and gave me the facts, showing that I had obtained a true history of this recent psychic trauma. The unbosoming or liberation of the pent-up feelings which he had borne alone had the effect to bring about a rapid amelioration of his neurotic symptoms, but the earnest talk given him, in which I endeavored to show him how he could be as a ''savior'' to the life and happiness of the erring one, and save his children from a hurtful trauma from which they would never completely recover, as well as the weekly conversations afterward, must not be overlooked, for these combined efforts constituted the psychotherapeutic management of the case in question.

Jung tells us that the larger number of neurotics show a tendency to cover up their intimate affairs in impenetrable darkness, even from the doctor, so that the doctor finds it very difficult to form a proper picture of the patient's psychology. In all such cases the association experiment is indispensable.

Jung further tells us that one must get rid of the idea that educated and intelligent test persons are able to see and admit their own complexes. Every human mind contains much that is unacknowledged, and hence unconscious as such, and no one can boast that he stands completely above his complexes. Those who persist in maintaining it do not see the spectacles which they wear on their noses.

The study of psychoanalysis—the field of investigation—is only begun, and is indispensable for the intelligent understanding of neurotic disease. It helps us to understand ourselves and others with whom we associate in every department of life, and enables

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the patient's dreams, and his bungled and symptomatic acts, and adding to these the value of other phenomena which emerge in the study of the individual patient—is the object, aim, and purpose of psychoanalysis.

That there is much in Freud's contributions to the psychology of dreams which is of great value, I am more than glad to acknowledge. But in so far as he attributes every dream to being the "disguised fulfillment of a repressed wish," and attempts to trace that "wish," in its ultimate analysis, to signify an ungratified sexual desire, I prefer not to dignify such theories by further quotations. Those who are suggestible enough to be hypnotized into believing such rot are welcome to their delusion, so far as I am concerned. The pity is that the unfortunate, suggestible, hysterical patient must be brought under the dominating power of such suggestions as a pretense to cure her unpleasant psychoneurotic manifestations.

I have employed "dream analysis" as a form of suggestive treatment with highly satisfactory results. In all such cases I could trace the dreams to be the natural sequence of the previous processes of experience, which had been conserved by the nervous system and which were reproduced in the sleep consciousness. They were caused by suggestion, and were relieved by suggestion, in conformity with the laws governing normal and abnormal psychic processes.

An hysterical patient, who had a strong revulsion for her husband, which I discovered by Jung's association method, night after night awoke frightened and nervous because of a dream that a snake was in her room. I could get no clue to the meaning of this dream, in which the snake constantly figured, until she dreamed that the snake was at her dining table and she awoke in the act of snatching her child away from the reptile, lest the child should be harmed. The meaning was then clear to me. Her husband slept in a separate bed in the same room, and she had as much revulsion for the demonstration of his affections as if he were a snake. In her conscious thoughts she expressed her revulsion, probably, in this formula: "I would as lief have a snake touch me as to have my husband touch me." In her dream consciousness she was sleeping in the room with a snake, and became afraid that it would harm

her, and, again, she was eating at a table where a snake was beside her child, and she feared that the snake would bite it. My explanation of the meaning of her dream removed the vision of the snake from her home ever afterward, and she was no more troubled by snake dreams. But the procedure did not get rid of her husband, who needed psychic treatment as well as his wife, which he refused to have administered. So, nothing was left but for the patient to transfer the feeling of unhappiness resulting from this inharmonious domestic situation into some other psychic or physical manifestation as a means of expressing her lack of adaptation to her environment.

Another patient, a cultured and refined young woman of twenty-two years of age, dreamed frequently that she was in the act of parturition, suffering all the pain of a woman in the child-bearing act. By the aid of light hypnosis, a condition identical with "hypnoidization" *a la* Sidis, I assisted her in recalling to memory an incident in which she, when a small child, overheard a conversation relating to the pain and suffering of a woman who had given birth to a baby. The older persons engaged in the conversation thought she was asleep, but she heard their conversation, received the impressions, or suggestions, and these expressed themselves in the dream consciousness many years later, though she had apparently forgotten everything about the original experience, which was responsible for this psychic manifestation many years later in the dream consciousness. Of course the Freudians will see in this the fulfillment of a repressed wish. This patient shortly afterward found a normal outlet for her emotional energy in a useful, helpful occupation; she became enthusiastic in her work and has made of it a great success. Every psychoneurosis will be banished if the early home training of the patient has been such as to equip him for a place of real service in the world, and the individual can be induced to find that place and fill it to the best of his ability. But he must have a congenial occupation. It must be a work in keeping with the mental and physical capacities of the individual, and one in which his mental and physical powers can find their highest expression. Such is the only safe goal to health and happiness.

In another patient a severe migraine of over ten years' standing

was traced by the aid of hypnosis to a severe fright by the effort of her husband to kill a cat which had been confined in a cellar. The crying of the cat suddenly aroused the patient from her sleep at a time when she was ill, producing a severe fright, with nervousness, headache, tremors, and other manifestations. Since the original experience she occasionally dreamed of cats, always waking with a severe headache and all the other feeling tones accompanying the original experience. The discovery of this submerged functionating complex, with all the painful sensations that it had so faithfully conserved, enabled me to effect a cure of the resulting symptoms.

Friedlander, in quoting from Jung, in which he sums up the value of his association methods, says:[1]

(1.) "The complex appearing in the associations of the psychogenetic neurosis is the cause of the disease (a disposition is presupposed). Every psychogenetic neurosis contains a complex which differs from the normal complex in that it has an extraordinary emotional tone, and can thus bring the entire personality under its influence."

(2.) "Association tests can, therefore, be of great help in uncovering the pathogenic complex, and also serve as a means of facilitating and shortening Freud's psychoanalytic method."

(3.) "Association tests enable us to obtain experimentally an insight into the psychologic structure of the neurotic symptoms. Hysterical and psychic symptoms are nothing but symbolic representations of the pathogenic complexes."

Further quoting from Jung, Friedlander says: "The complex uncovered by the association method is the cause of the dreams and of the hysterical symptoms. The disturbances which the complex causes in association experiments are nothing else than resistances met in Freud's psychoanalytic method.

"The mechanism of repression is the same in the association experiments as it is in the dream and in the hysterical symptoms.

"In hysteria the complex possesses an abnormal stability, and tends to an independent existence. It progressively diminishes the

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[1] Hysteria and Modern Psychoanalysis, by Dr. A. Friedlander, Frankfort, Germany.—Journal of Abnormal Psychology, Boston, February–March, 1911.

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technic or the method employed. A new point of view, a new habit formed, a new conviction instilled into the conscious personality, will change an individual as nothing else can do, without the humiliating, tedious, expensive efforts at delving into the sexual past as taught by Freud. However entertaining his theories may appear, and I admit that they are as fascinating as some of the erotic productions of fiction writers, we can never make an individual over. He is the product of the hereditary and environing determinants, which are as certain in their results as the law of gravitation. Then, what can we do? We can take our patients as they are, and help each to make the best of his or her potentialities, be they much or little, weak or strong.

In referring to Freud's method of holding the attention of the hysterical patient to the sexual incidents of infancy and early childhood, by the employment of the methods described by him, in support of his extreme sexual theories, Friedlander remarks: "At any rate, I can conceive of parents who would see their daughter hysterical all her life rather than submit her to a sexual psychoanalysis lasting for years."

As a preparatory step to the beginning of the study of psychoanalysis, I most earnestly commend the article on "Hysteria and Modern Psychoanalysis" by Dr. A. Friedlander, of Frankfort, Germany, published in the *Journal of Abnormal Psychology*, Boston, February–March, 1911. In this article Friedlander remarks:

"The retrospect we have taken is not consoling—perhaps a view of the future is more promising. Scientific strife stands for progress, provided it does not turn into personal quarrels. Freud and his followers should see if they could not get equally satisfactory results without their 'sexual investigations.' We, the opponents, gladly acknowledge their psychological work helping us to understand the neuroses.

"But it must be remembered that, with all their analysis, they have not succeeded in throwing any more light as to the real nature of hysteria. Psychoanalysis in itself is indispensable to the neurologist and psychiatrist. Sexual psychoanalysis, on the other hand, appears to many of us as objectionable and superfluous. We all recognize the importance of sexuality in the normal human life as

well as in disease; but, with the exception of rare cases, treatment should be directed to the suppression of the sexual representations and not to bring them to the surface. Education of youth relative to sexual matters is indeed desirable, but the discussion of all possible perversions is objectionable.

"I may conclude with the hope that the future is not far distant when no undue emphasis will be given the sexual factor, and when we will be able to come to an understanding without doing violence to the facts; and that not only should we learn from Freud, Jung, and Steckel, but that the latter should give earnest, critical consideration to the views of their opponents."

At least in America the sane trustworthy judgment of Prince and Sidis should have the earnest consideration of every truth-seeking investigator of psychoanalysis in the treatment of the psychoneuroses before risking his chances of getting lost in the fascinating mirage set forth by Freud.

CHAPTER XVII.

TRAINING THE SUBCONSCIOUS SELF.

A Rational Basis for Autosuggestion.—Every sense impression, or perception, or idea that has come within our individual experience through education or environment has left its impress upon the brain cells. These brain cells, stimulated by ideas of a similar character, reproduce the memory pictures gathered by experience, and this process is what is called thinking. Thinking, in logical sequence, constitutes reasoning. Thinking gives rise to mental processes, or states of mind, or conditions of consciousness that are constantly changing, so that the conscious mind or ego of one moment is not that of the next.

So interrelated are our psychical and physical processes that much has been learned of our subconscious psychic activities by observing the influence of the mind over the body.

The subconscious self corresponds to all mental and physical processes which lie beneath the stream of consciousness. We often flatter ourselves by believing that we control our thoughts when, as a matter of fact, thinking is but a reflex of the sense impressions that have been made upon our cerebral cells by all that has gone to make up our experience in life. Yet, education, travel, association with people, and all other like experiences, benefit us only as we react to them.

Every impression or idea that is made upon the conscious mind of the individual throughout his entire life has been conserved by the neurons, and is one of the factors that, collectively, constitute the training of the subconscious self. The result of this training constitutes our assets, as represented by body, mind, and character.

Our ability to react upon and be benefited by the experiences of life is dependent upon an inherited quality of brain plasm on the one hand and education on the other. We can be benefited by

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with his own eyes, do things with his own hands, and interpret the problems of life with his own intellect.

To be prepared for this conflict, this contest—this body, mind, and character tryst—is the problem of training the subconscious self. Life itself is the greatest incentive for living, and to attain the highest development and expression of the subconscious self renders the individual capable of enjoying life, not only for his or her own sake, but because to him or her comes a double pleasure of being better equipped to help make life more worth while to others.

Since we are endowed with a little, infinitesimally small portion of the universal life, wisdom, intelligence, and force that exist in the universe, the highest privilege of every human being is that of being a chooser—the privilege of exercising a choice between what shall and what shall not receive his attention. The ideas which we encourage become stronger, last longer, and exercise the greatest influence on our habits of thought and conduct.

Even in the case of what are commonly held to be involuntary mental processes, which crowd themselves upon us unwelcome and unbidden, when we are consciously all unaware of their existence —coming as the result of previous experiences—we can, to a very large degree, encourage those that are desirable and inhibit others that are undesirable. But, while we can only partly inhibit those memory pictures that are undesirable, we can as choosers decide what shall in the present and in the future claim our conscious, intelligent attention.

Everything that claims our conscious attention strongly and persistently constitutes "food stuff" for the subconscious self, which contributes to the remolding and rebuilding of our physical and mental constitutions. Character itself is evolved in accordance with this same law.

As choosers, then, the privilege is ours to be open and receptive to whatsoever is good, true, and useful in the realms of thought—as expressed in the literature of poetry, fiction, philosophy, religion, or science, or from association with individuals—that may be of use to ourselves or other human beings. We should study

it honestly, appropriate its truths, and live by them in all departments of life.

In the same realm of human experience, with respect to whatever is not good, and not true, and not useful for our best growth and development, let us exercise the courage of our convictions and reject it, even though it has the time-honored sanction of conventionalism and authority. We should let truth herself sum up the case, and guide our lives and conduct in accordance with the light and knowledge of the present age. This is the clue to the correct training of the subconscious self.

Then, too, since we realize the power of mind upon mind and the influence of the mind upon the body, both for our own good and for the benefit of others, we should encourage mental states that make us hopeful, optimistic, and cheerful. We should look upon the bright side of everything and strive to say and do something to cheer the lives of others. As we sow shall we also reap is the law of nature in the realm of both thought and action. Whosoever uses suggestion to help others is using the highest form of autosuggestion to help himself. Our effort to create healthful mental states in others reacts upon our own subconscious selves, so that what we are is to a great extent the result of what we have given to others.

Individuality and strength should be our highest and most constant aim in life. The great subconscious self, with its millions and millions of living cells of brain, and blood, and bone, and muscle, all reservoirs of expressive energy, is for us to educate, train, and develop in accordance with the laws of evolution. Each individual is the maker of himself in a far greater sense than is realized by the pessimistic philosophers of our age, who would surrender all to heredity and environment. The limitations set by heredity and environment are, of course, beyond question, but, when once we become strong enough to think for ourselves and to rely upon the powers and capabilities inherent within the cells of our organism, those influences that would fetter and mold a weaker individual, and hinder bodily and mental growth and development, become for us strengthening and wholesome exercise.

Each individual contains within himself an ideal man, and to

bring forth this individual harmoniously and symmetrically developed in all the qualities of selfhood should be our constant endeavor. What the man or woman of the future is to be depends upon our habits of thought and conduct today. No proposition is more true than that by constant endeavor we can day by day gain in strength of body, mind, and character.

The great trouble with the majority of people is that they have not an adequate appreciation of the potentialities and possibilities inherent within the cells of their own organism, which are ever ready to be trained into active, useful service. Others are satisfied as they are, and they constitute a large percentage of our population. They are drifting along day after day without making any special effort at self-development, and almost wholly dependent upon others to think and do for them. Depend upon others to think, and act, and do for you, and you become incapable of thinking, and acting, and doing for yourself. That which makes a man strong in all the qualities of self—social, intellectual, physical, moral, business, or ethical—is action, effort, concentration, persistency, determination.

Recognition of our defects and desire for self-improvement are the incentives which urge us to higher growth and development. Those who feel that they are self-sufficient, and are all that they care to be, have not been stirred by the influences which induce a self-consciousness that gives rise to the impulse to make effort. Perhaps they are unfortunate, and have not been awakened to a consciousness of what they are as compared with what they may become.

The hope of humanity lies in the law of the "survival of the fittest." The great mass of the people do not think for themselves above the most elementary questions of life. In problems of health and education, ethical and moral ideals, their views are more a matter of inheritance than based upon intelligent conviction as the result of careful investigation. The physician who can arouse them to observation, reflection, and self-activity is doing them the highest service that an enlightened mind can render.

The problems of health are the problems of life, and pertain to all questions of human interest. Body, mind, and character are

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The practice of medicine offers great privileges for real, genuine, unselfish service. The opportunities for being of real help to our fellowman are the greatest of any calling in the list of human achievement. In no other profession are such conditions offered for brain development, self-reliance, and altruism.

The people have a right to make every effort to keep healthy and strong without relying upon us to administer to their physical necessities. It should be a part of our work to help them to help themselves, and then the followers of the different nonmedical therapeutic systems would no longer continue their hold upon the people.

So long as new-born babies come to gladden the hearts of the men and women of the world, physicians will be in demand. While human endeavor continues, accidents will happen and the surgeon will be needed. We have not yet subdued the mosquito so as to prevent his carrying malaria and yellow fever germs, or eradicated vice to prevent the diseases of physical degradation due to infectious germs.

The Klebs-Löffler bacillus, the bacilli of anthrax and typhoid fever, and the thousand other germs of infection, do not respect even a healthy human organism, and for all these conditions the services of the physician will be invoked. The astigmatic eye and other refractive errors are here to stay to cause reflex disturbances and functional diseases of both mind and body. Infantile diseases will claim our little ones as long as it is human to err in dietetics and the world remains the abode of Weischelbaum's bacillus of meningitis and other infectious diseases. The great white plague alone claims one out of ten of all human beings. In spite of our knowledge of mental therapeutics, women will grow tumors, and a million years of special effort will not annihilate the physical results of inebriety and syphilis or prevent insanity in its various forms.

The one sure event in the pathway of every human being is death, sooner or later, and the one hope of every individual is that his life will be prolonged. Let us, then, do all we can with all therapeutic measures when the people are sick, but by all means

let us help them to keep well by teaching them how to live, as far as possible, to maintain healthy bodies.

The benefit to be derived from work, exercise, water, laughter, rest, food, companionship, education, environment, and self-development in a thousand ways should be ever kept before them. All these things should be studied by the people, and all these constitute the correct training of the subconscious self.

CHAPTER XVIII.

CORRECT DIAGNOSIS A SAFEGUARD AGAINST BLUNDERS.

It goes without saying that a good clinician has a wonderful advantage over the individual who has not had sufficient training and the necessary experience to interpret the symptoms of a disease, and quickly couple those symptoms with its etiology, pathology, prognosis, and treatment.

As has been stated in previous pages, suggestive therapeutics should be applied with an understanding and comprehension of the anatomical and physiological relations of the organism as well as of the pathological conditions to be alleviated.

Good men in our profession who do not sufficiently appreciate the psychic factor in therapeutics are frequently so engrossed with pathology that they forget to tell the patient what he can expect in the way of recovery and to keep this idea constantly impressed upon him. They do, however, often impress him with the seriousness of his condition in a detailed explanation of its pathology, but they fail to inspire him with a conviction of recovery. Such physicians leave the patient depressed, and if, forsooth, he happens to fall into the hands of a quack who has sufficient personality to lift him out of the depression thrust upon him, and recovery is not incompatible with the pathology of his disease, the patient "is cured" and the physician's reputation is injured.

As bearing upon this subject, in a discussion of a paper read by me in one of our larger cities, one of the best known men in the medical profession thus expressed himself: "Now, gentlemen, you know as well as I that there are a great many people in this city that have been treated by some of our very best physicians for months and years, but satisfactory results have failed to be attained by them. Yet, those same patients, after going the rounds from one physician to another, finally land in the office of some

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A case of acute mastoiditis, resulting from a neglected middle-ear disease, was treated by the methods of the Christian scientist, whereby surgical intervention was withheld until too late to be effective.

In several instances it has come to my knowledge where appendicular abscesses were ruptured by massage with fatal consequences, to say nothing of children with gastroenterocolitis who died under Christian science psychotherapeutics, while legitimate, prophylactic, antiseptic, medicinal, and dietetic methods were withheld.

I once witnessed the removal of sixty-five stones from the gall-bladder of a woman who had been taught to ignore such "errors of mortal mind," but, after becoming weak, jaundiced, and anemic, with all bodily functions disturbed, she at last yielded to the rational advice of her friends in time to resort to surgical procedures for relief and recovered.

At a Christian science service not long since, just in front of me sat a young man who was rapidly losing his hair as a result of an infection of the hair follicles with the germ which causes seborrheic eczema. The psychic effect of his religion upon him was great, but the germs went on with their work just the same.

Christian science was held before the attention of the audience by readings, songs, and prayer as a sovereign remedy for sin, sickness, and death. Over on my left sat a lady in mourning. With her head drooped and lips closed tightly, she sat there, not at all receptive, and took her medicine, though her expression showed a consciousness that realized the mockery of all that was réceiving her attention. Her face was sad because her husband was dead, and this experience was setting up a mental reaction to all the negations that fell upon her ears.

Over on my right sat a gentleman with eyes open like full moons, and his lower jaw dropped as if it had no muscles to support it, with a well-fixed gaze upon the reader of the suggestions that had been prepared to hypnotize the audience. He was suffering with locomotor ataxia, and, though credulous, receptive, and suggestible in the most complete sense, he walked away upon two "errors of mortal mind," usually called crutches.

Yet, physicians are far from infallible. All their patients do not get well, neither does absolute knowledge upon any subject exist, while every conception, or theory, or viewpoint represents some relative phase of truth to be determined by individual experience.

While we know what mercury will do in syphilis, and quinin in malaria, and sulphur in itch, and antitoxin timely administered in diphtheria, and what the result of corrected errors of refraction will bring in the relief of headaches and numerous functional disturbances, and what relief surgery will bring in gross pathological changes, etc., yet there are many conditions confronted in all lines of professional work in which we do not know absolutely what the outcome will be, and no physician has done his full duty until he has given his patient the full benefit of every therapeutic aid. The rule should be, "while there is life there is hope."

Two cases here cited that have been brought to my attention will illustrate the blunders that may be made by too quickly jumping at conclusions without due appreciation of the psychologie factor in therapeutics.

A well-known physician and surgeon was consulted in reference to a patient of another physician with an incipient malignant affection of the cervix, and he strongly advised operative procedures as the only safe course to pursue. The operation was deferred, and several months later this patient was taken on a litter to a prominent surgeon in one of our larger cities. After carefully considering the case, together with the assistance of a well-known pathologist who made a microscopical examination to determine the exact character of the disease, he declined to operate, as he believed this would only serve to transplant the disease to more vital structures and hasten her death. Discouraged and hopeless, the lady finally yielded after much protest to the solicitation of a Christian science friend, and consented to do so because this was the only promise held out to her for a possible hold on life. After three or four months' treatment by Christian science psychological methods, that lady had gained twenty pounds and returned home, walking erect and strong, and after three years would occasionally call upon the consulting surgeon in her home town who advised

the operation in the incipiency of her disease, and laugh heartily over the incidents connected with her case. The facts in this case can be well authenticated.

Again, in a western city a gentleman about thirty-five years of age had been treated for pulmonary tuberculosis for a period extending over many months, and was finally advised to go to a higher and drier altitude, his physician assuring him that this was the only hope offered for him. He went to a town situated just west of the Rocky Mountains, and carried with him a letter of introduction from his home physician, together with a report from a competent pathologist showing sputa teeming with tubercle bacilli. After examination and observation for several days, this physican advised the sufferer to go home at once and die among his friends and relatives. He then sought the assistance of a Christian scientist, and after two days did return home inspired with hope, and, having been able to sleep and eat under the psychic effects of that method, he was much improved, and put himself under the care of a Christian science "practitioner" at his home town. When I saw him he was holding the position of city attorney, and in his hands he held the report of the pathologist, as unquestionable proof of the correctness of his history, which he flaunted, while he enthusiastically related his experience at one of their midweek meetings, stating that he had gained thirty pounds, and was enjoying life—eating, working, and happy.

As illustrating another phase of the subject at hand, however, in another western city a well-known physician advised an immediate operation for an incipient malignant disease of the cervix. Seeing his patient a few weeks later, he very naturally greeted her and expressed his pleasure at seeing her looking so well. "Oh, I have never been sick, doctor. That was all an 'error of mortal mind.' I am perfectly well." Her phraseology at once "put him next," so, with the salutation, "I wish you well, madam," he modestly left her.

Several months later she returned to his office. The temporary psychic stimulation that had for awhile held her up, in spite of the existing pathological conditions, had reacted, and now that characteristic, sallow, cachectic hue which attends this disease was

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CHAPTER XIX.

PHILOSOPHY AND RELIGION—THEIR RELATION TO HEALTH.

From a psychological standpoint all religious services of all denominations are especially interesting. If we attend them to learn, we usually find our lesson between the lines.

The psychic effect of the commingling of several hundred male and female voices, with sentiments of love expressed in song; with the martial spirit of soldiers battling in unison and marching as conquerors from victory to victory; amid music and beautiful flowers, fine clothes and suggestive mottoes, and mystical carvings; all these combine to have a significance but little appreciated by one in a thousand of the people of our times. They subtly and gently stimulate all the involuntary cells of the body, and temporarily lift the individual out of his self-conscious physical and psychical weaknesses, and, in general, when free from emotional excitement, prove to be an experience which, like other stimulations, reacts with benefit upon both mind and body.

Suggestion is to be seen in all such experiences from start to finish. The methods adopted by the clergyman of getting *en rapport* with the audience—the unconsciously induced condition of receptivity by quartets composed of male and female voices, the reading responded to by the audience, followed by a female solo—all create a psychic condition which renders the individual forgetful of self and his surroundings.

For the time being he is completely amenable to the suggestion given from the pulpit orator, who for from thirty to sixty minutes has the opportunity to create sense impressions and present ideas or suggestions that are beneficial or harmful, as the case may be. They are wholesome, beneficial, and helpful suggestions just in proportion as they are the reflection of a broad, well-educated, truth-loving mind or personality.

It has been my privilege to hear such men in all denominations, both Protestant and Catholic, Jew and Gentile, Mormon and Free Thinkers, as well as promulgators of Oriental philosophies and religions, containing much that is true, and useful, and good.

Just in proportion as the people are becoming sufficiently well educated to comprehend in some degree the cosmic order of the universe and the laws of its evolution, and to appreciate the part played by heredity, environment, and education in determining the ideas and ideals which go to construct the religious beliefs of individuals, are they becoming more open to accept the contribution made by science to our moral and religious philosophy.

The more enlightened element of all denominations now admits that science has in numerous instances unquestionably demonstrated that religious teachings have at times been wrong as to matters of fact. Be that as it may, man is a religious being, for he is by nature a truth seeker, and every one must either have a philosophy of his own in reference to the questions of life or be creed-fettered by some fixed religious dogma, which seeks to mold him according to prescribed ideals.

At no time in the world's history were the rights of the individual so much appreciated as now. All religions are useful just in proportion as they contribute to the development of the individual in body and mind.

As long as religion appeals to the intellect and renders the individual conscious of his privilege of being a thinking, reasoning, responsible entity, with the power to exercise choice as to what shall and what shall not enter his life; as long as its promulgators inspire men and women with high ideals, and point to sane, rational, sensible rules of conduct, both for self-betterment and for the health of his fellowman; as long as it teaches him self-appreciation and altruism, and its influence is for what is good, and true, and useful for human happiness, and health, and growth, the beneficial influence of religion for the evolution of the individual can not be questioned.

The sublime faith that carries with it a conviction that is unshaken, that brings peace, eliminates fear, and makes life serene, or a reasonable philosophy that is entirely satisfactory to the in-

dividual in regard to his past evolution, present conduct, and future development, is as essential to the life, health, and happiness of a rational human being as is food, water, exercise, sleep, air, congenial associates, or other life essentials. It is here that the mind takes refuge in those problems that are forced upon the attention of all civilized races.

Yet, when the emotions have been wrought upon and the individual is led into that extreme state of monoideaism which exists in religious ecstasy with crying, shouting, or other manifestations of joy or grief, pleasure or hope, and he or she is no longer under the guidance and control of reason, it can but be regarded as psychical prostitution pure and simple.

The psychical correlation between religious emotion and the animal passions is now recognized by all our ablest psychologists, neurologists, and psychiatrists. The erotic and religious feelings are so closely associated that the step from the emotional religious enthusiast to the sexual prostitute is but a very short one.

As bearing upon this subject, Howard says: "Religious emotion springs from the animating power of the sexual nature, and through the emotion thus aroused we deify and worship the inspirational source of our spiritual longings."

Kraft-Ebing remarks: "How powerfully sensuality expresses itself in the histories of religious fanatics, and in what revolting scenes, true orgies, the religious festivals of antiquity, no less than the meetings of certain sects in modern times, express themselves. . . . Owing to the correspondence in many points between these two emotional states, it is clear that when they are very intense the one may take the place of the other, since every manifestation of one element of mental life also intensifies its associations."

The reader is aware that the more enlightened leaders of all religions now openly oppose any form of emotional excitement in religious services, and regard it as a deplorable relic of ancient barbarism. But, be that as it may, it has been my experience to attend such meetings all over our country, and the consciousness of the degrading influence of such meetings on innocent, impressible, and highly suggestible boys and girls, men and women, who

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course, and it is questionable if the results upon mind and body of sexual excesses are not even less injurious.

Every intellectual state is accompanied by definite physical manifestations. The physical concomitants of such psychical states as where the individual is under the sway of emotional religious excitement are vasomotor phenomena, respiratory phenomena, and motor phenomena, or phenomena of expression.

The vascular modifications that take place are felt in the form of arterial pulsations, heaviness, and a sense of choking, all of which are usually ascribed to being "the power of the holy spirit" acting upon the individual. They all denote a state of tension of the organism and of concentration of effort. Such emotion is contagious. Mental states beget similar mental states in others who are so situated as to receive sense impressions from those thus affected. The tension produced upon the nervous system and the physical reaction to such experiences for several days in succession leaves such individuals nervous and weak, with all bodily functions disturbed. Sleep is hindered, and they are often pale and indifferent to interest in all other things except religious matters.

We all realize that this is nothing more than a condition of hysteria, but such hysteria is contagious, and when often repeated forms a habit, and such habits are positively injurious. To be exposed to such influences interferes with the growth of both mind and body of children, and the habit of having one's psychic life controlled and played upon by an emotional enthusiast, in the personality of an individual of the opposite sex, is positively destructive to the essential conditions of a happy marriage relation.

To educate an individual to be guided and controlled by emotion or passion in religious matters, and expect him to exercise reason and judgment in reference to other phases of his life's conduct, would mean to teach him to act directly contrary to his religious teaching.

The overexpenditure of nervous energy from such emotional religious experiences and the habit of being psychically aroused by such experiences reduces the individual to a condition of mental and physical inertness. It is horrible to contemplate, but there are thousands of ardent female religious devotees whose psychic

life is so dominated and controlled by their church executive or "spiritual adviser" that their husbands find no more place in their higher nature than a dog finds comfort upon the grave of his buried master.

This state of affairs reduces such marriage relations into nothing less than legalized prostitution. Whoever holds the attention of an individual, stirs his emotions, and directs his thoughts, governs his actions and controls his life both consciously and subconsciously; and when married women are so dominated and controlled, the higher social affiliations and more complete amalgamation of personalities between man and his wife are rendered impossible. Such marriages, then, are a fraud and a farce, and the result is unhappiness and nervousness, functional disorders and disease. Such practices might be excused in old maids and widows who are safely beyond the danger of ever getting married and who have no ambition to attain in life, but no growing young man or woman, or wife or prospective mother should be exposed to their pernicious influences.

Adolescence, especially, should be kept free from an environment of religious fervor, which holds the constant attention of the individual and causes a useless expenditure of nervous energy to the neglect of the development of all other physical and mental attributes that should be cultivated by directing the person's life into the normal, healthful, useful lines of thought and action.

The religious training of a great many individuals has but served to educate them into a psychoneurotic disease, which practically disqualifies them for the duties and responsibilities of life. To maintain a robust, vigorous state of health and physical well-being while adhering to such religious practices is an absolute impossibility.

It is from this class of religious neurotics that Christian science largely draws its membership, and its dogma of negation and affirmation is only a suggestive means to drive back morbid states of consciousness produced by sense impressions made in times gone by and forgotten, and to replace these by conceptions, ideas, sense impressions, or suggestions that give rise to a new consciousness, to mental states that are more pleasant, more hope-

ful, less emotional, more optimistic and cheerful, and these react favorably upon the body. With all its absurdity, Christian science is a stepping-stone, perhaps not an indispensable one, to the evolution and revision that is today taking place in the religious philosophies of the world. To the man who is broad enough, and generous enough, and wise enough to detect the kernel of psychological truth buried within its capsule of religious dogma, this cult serves as an illustration for an important lesson—namely, that the mind and the influence exerted upon it through religious worship plays an important role in the cause of disease and the maintenance of health.

People are not to be blamed for their religious beliefs or habits of conduct in life. As a rule, they are creatures of circumstance, fettered by environment, unfortunate heredity, and deficient educational advantages.

The clue to the situation was unconsciously admitted by a country clergyman in the South, who, in discussing the evolution that is taking place in religious ideals among the more enlightened centers of our country and the part that education exercises in shaping our religious beliefs, answered, "Yes, but we care nothing about such ideals and education down here." And so it is with every one in reference to his philosophic and religious convictions. He instinctively feels that he is right from his viewpoint, and he is. His religion fills an essential need to his life, and he has as much right to it as he has to life itself. And so has the individual who has acquired a broader perspective the same right to reject the false, worn out, and useless, and to interpret the problems of life for himself.

We are still only half civilized. Ten million years of growth, evolution, and development will not have remedied all the consequences of the ignorance that exists today.

Institutions, organizations, and religions are a necessity. When they do not interfere with individual liberty and expression, they are useful. The majority of people are incapable of thinking and reasoning for themselves. They have not as yet acquired strength of intellect and knowledge of the universe sufficient to give them the confidence to take their lives into their own hands.

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CHAPTER XX.

CONSERVATION OF ENERGY.

Education and Control of the Emotions—Breathing, Relaxation, Dietetics, Etc.—More power, strength, and ability is a radical craving of the human being. Such cravings are as instinctive as the desire to live.

Each individual is endowed with latent potentialities or energy expressed in the millions of cells of his organism, according to their quality, and these he may use or abuse as he decides for himself.

How to create and conserve the highest expression of personality as represented by body and mind, in order that the greatest happiness may be maintained, is worthy of the serious consideration of every intelligent human being.

When we take stock of ourselves, we find that we have all the qualities of the lower animals, and others besides, which are the distinguishing characteristics between human beings and the lower forms of intelligence. Appetites, passions, emotions, feelings, desires, and a consideration for others of its species belong to the animals beneath us. Man alone of all the animal creation is capable of thinking and reasoning, and of communicating his ideas to others in spoken and written language.

No rule of conduct can be pointed out as a guide as to the best methods for the individual to pursue in order that the highest degree of physical strength, intellectual development, and moral character may be maintained. That is the problem that confronts every individual. It is the problem of life which each one must solve for himself; yet, how many there are who fail to live up to their privileges.

When we, as physicians, are brought face to face with the problem of treating disease, we have but to reflect for a moment to see that the real problem for the individual is how to live.

The most fruitful cause of disease and weakness of body and

mind lies in uncontrolled and misguided appetites, emotions, and passions, and a failure to properly conserve and direct our mental and physical energies into healthy channels of thought and conduct.

With the properly developed individual the intellectual functions and physiological processes are so under his control that he can by practice direct any selected one as he chooses. The true purpose of education is to teach the individual self-control and a just consideration for the welfare of others.

The sexual function, of the natural instincts, is second only to the instinct of self-preservation. In some individuals it is perhaps the strongest of all the bodily appetites and passions. The healthy, vigorous glow of sexuality, when not debased by sensuality, is the crowning glory of a man or woman. We have but one energy, and this is expressed by the individual in every manifestation of his life's conduct, whether physical, intellectual, or emotional in character.

Scott[1] has well said that "purity is the crown of all real manliness, and the vigorous and robust, who by repression of evil have preserved their sexual potency, make the best husbands and fathers, and they are the direct benefactors of the race by begetting progeny who are not predisposed to sexual violation and bodily and mental degeneracy."

The tendency of rational medicine is getting more and more toward the prevention as well as the cure of disease, insanity, and degeneracy in its numerous manifestations. Educators and teachers are at last awakening to the importance of defending ignorance and innocence against morbid moral processes, as well as to protect them from smallpox and yellow fever; so the day is not remote when children will be taught in our common schools to regard the care and preservation of their bodies as paramount to their lessons in English grammar and arithmetic.

Monogamy will modify all excesses in the sexual line, and right thinking will eliminate all habits which may be destructive to an individual or against the best interest of the community.

Aside from a condition of lowered vitality that is frequently

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[1] Scott: The Sexual Instinct.—E. B. Treat & Co.

maintained in both men and women by such indiscretions, emotional religious feelings, too much social excitement among enthusiastic, exuberant young people; overeating, excessive chewing and smoking of tobacco, whisky and beer drinking, worry and overanxiety about business; anger, envy, jealousy, and fear; irregular habits of sleep, work, and recreation—all contribute their quota to hold the individual in check and prevent the highest and best expression of individuality in body and mind.

A lady who had emerged from an excitable emotional religious revival, weak and nervous, after being sick for a day, was anxious to return, and when I admonished her of the danger of such dissipation, and remarked that death itself was not infrequent as a result of such indiscretions, she answered suavely that "it would be a lovely way to die."

In the same spirit another patient, whom I advised to abandon the use of tobacco and whisky if he expected to get well, replied that he would rather not live if he had to give them up, that he had reached the age when his sexual powers had failed, and he now felt that these offered all that went to make life worth while.

It is hard to realize, until one stops to consider this subject, in what complete slavery many human beings are held by their appetites and uncontrolled emotions and passions.

A country parson once sent for me, and very seriously and confidentially explained that the physicians of his town did not understand his case; that he had for years suffered so much with indigestion until he was unable to do mental work, and, though he "loved his work and was completely in the hands of the Lord," that it troubled him to be unable to prepare sermons that would hold the people. He was six feet high and weighed two hundred and eighty pounds. After he had related his tale of woe, I informed him that the external evidence in his case did not coincide with his interpretation; that, instead of suffering with indigestion, he gave every evidence of digesting and assimilating too much food. Then, turning to his wife, I asked how much he ate for breakfast as compared with the other members of the family, and she answered as much as herself and their four children combined. I reasoned with him, and explained how it was impossible for his

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the emotions, and cultivates all the positive qualities of human character. The proficiency which comes from continuous persistent effort achieves a self-reliance that eradicates fear.

Worry is only our own recognition of our inadequacy or inability to be equal to the exigencies of life. It shows a lack of self-reliance, without which man is but the plaything of chance, a puppet of circumstances.

Envy, and anger, and jealousy are all characteristics of weakness and incompetency. Such negative qualities can find no place in the life and character of a real man or woman.

There is a retroactive degeneracy of wealth which, as history has shown, proves the destroyer of the idle, the proud, and the self-conceited.

The sooner every human being can learn that the real elements that create health, and strength, and happiness, and success in life are inherent within him, and that reason should be the guiding star by which he should direct, and control, and develop, and use the potentialities within his own organism, the sooner will he realize that upon him alone depends the responsibility of so living that he can maintain sufficient resistive power in the cells of his organism for health to become a habit, and happiness and success the rule of his life.

We have only a few medicines that can be relied upon in their application to the treatment of disease, and in some instances it is really remarkable how well people get along without any medicine at all.

In one little city of 25,000 inhabitants the physicians informed me that a nonmedical practitioner in that town was doing more work than any two physicians in the place. He had taught school for a good many years, and had gained quite a fund of general information in regard to psychotherapeutics, dietetics, hydrotherapy, massage, exercise, etc., which, coupled with a good personality, enabled him to practice with remarkable success.

Now, I am not a therapeutic nihilist. We should use medicine when indicated, and there are conditions in which it is absolutely indispensable, but in the great majority of cases that come to us for aid we should display more confidence in our patient's brain

plasm and in the recuperative powers inherent in the cells of his organism under proper conditions to re-establish a condition of health.

Without the co-operation of the patient, it matters not what be our therapeutic measures, we are handicapped very seriously. It is not what we do for the patient with materia medica agencies that is the greatest factor in therapeutics, but the environment which we create for him and what we get him perhaps unconsciously to do for himself. If his brain cells do not respond to the sense impressions made upon them so as to get him to act upon and execute our ideas both consciously and subconsciously, then may we expect very little benefit to be derived from the administration of medicine. It is what he eats and what he drinks, how he acts and the way he thinks, together with breathing and relaxation, fresh air, pure water, work, and sunshine, that are the real helps to get a sick man well.

Thousands of the ablest physicians place little or no confidence in more than a few medicines aside from the confidence that the patient has in their efficacy. Is it not time that we should deal with our patients squarely and honestly, and, while giving medicine when indicated, either for its physiological or psychological effects, let them know that the real source of health and happiness depends upon their own control and direction of their conscious and unconscious psychic activities into normal, healthful lines of thought and conduct? Where an individual needs such advice, and the majority of them do, I should deem myself untrue as his physician and false to my Hippocratic oath, did I not express my honest convictions relative to the real elements that contribute to his health and well-being.

Thousands of American people today are magnificent examples of what intelligent, systematic, physical exercise can do in the way of developing a vigorous, robust, healthy body. A large percentage of our most successful physicians are physical athletes as the result of intelligent physical training.

As yet not one person out of five knows how to breathe, or realizes that sufficient oxygen taken into his lungs from the inspired air is as important as the food that he eats.

Water—pure, wholesome water—as a functional stimulant, a toxin eliminant, and health-producing agent, has not occupied the place it deserves in our therapeutic armamentarium, or in the appreciation of the people, whose privilege it is to use it without our advice.

Most of our people still overtax their nervous systems with an excess of meats as an article of diet, and thus maintain a lowered power of both mind and body on account of such indiscretions and excesses. The tests at Yale University, made by Professor Irving Fisher, have proved beyond all question that "a low protein, nonflesh or nearly nonflesh dietary," is conducive to a greater mental and physical endurance than the ordinary American diet.

The use of the corset as a fruitful source of disease yet needs to be impressed upon the minds of our women.

Intemperance or lack of self-control, and the use of reason in eating, dress, business activities, religious worship, and sexual matters, and emotions of all kinds and passions of every description, should all be kept in mind by the physician who intends to make such suggestions as will redound to the greatest benefit of his patients. Self-control is humanity's greatest, highest, noblest achievement.

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the sunshine and fresh air, and enforces exercise and deep breathing, resulting in sound sleep, good appetite, and increased digestion and assimilation. It means new blood for the patient, and all these contribute to health.

Along with this comes a rest from the routine path of life, the dropping of business cares and perplexities, and a chance to catch something of the inspiration that comes from associating with birds and wild flowers, trees and rocks, and running streams. The psychic and physical effect for the good of the individual of all such measures can not be overestimated.

We are told that one death out of ten in the world today is the result of tuberculosis. It is not so. The people who die infected with tubercle bacilli do so because they do not live so as to maintain that high degree of resistive power to enable the cells of their organism to withstand the onslaught of this pathogenic enemy.

In offices and street cars, in places of business and on the street, we in cities are exposed to the tubercle infection every day of our lives. We do not contract the disease because we are alive enough to resist its invasion. The factors of disease are here and ever will be. It is up to us to learn how to live.

No better illustration of the value of roughing it can be cited than where thousands and thousands of individuals with this disease are yearly going to the high altitudes along the range of the Rockies and dropping all home comforts, having the will and courage to face hardships in the West, living out-of-doors in open tents, and in this way making the fight for their lives. The very decision to do that which they believe will result in their recovery is the important essential which, favored by a dry high altitude and the conditions for living in the open air and sunshine, and encouraged by the optimism and cheerfulness of those who have been in that section long enough to have dropped the title of "tenderfoot," brings about a restoration of health.

Life is a struggle with us all. In order to live, we must dare to be. We need sufficient resistive power in the cells of our organism to combat the etiological factors of disease, and this can be secured only by conforming to the requirements for creating and maintain-

ing that high standard of healthfulness that will secure this quality.

In all classes of practice, medicine is only an aid. With its assistance the individual's chances of recovery, when sick, depend upon the natural recuperative powers of the cells of his organism.

In thousands of instances during warfare individuals have left their homes of comfort and luxurious ease, and for years have endured the hardships of camp life and the stress of battle, on scanty food and insufficient bedding without shelter, only to return after the campaign strong and robust, and in a perfect state of health.

During the cowboy days many young men, reared in wealth and affluence, went as physical weaklings to the western plains, and, astride a broncho, followed a herd of cattle and endured the hardships of camp life and simple diet until they were rewarded with health and vigor of mind and body.

The very process of learning to be content with little to make one comfortable and satisfied with extemporized substitutes cultivates a mental and physical stoicism which, as a means of health, is hard to overestimate.

We watch with interest a game of baseball or football on the hottest day of summer, and wonder how the participants can so ignore the heat and enjoy such sport; such "roughing it" brings its reward and produces physical athletes.

At a temperature of 110 degrees in the shade I watched a gang of men working for hours and hours in the hot sun engaged in laborious manual labor with pick and shovel. This acquired physical resistance came "by roughing it," and the men were healthy and happy.

A month after the earthquake of San Francisco, when a hundred thousand people were in improvised tents and on plain, coarse food, the health of that city was officially reported as being better than at any time in its history. Neurasthenics who must have a cup of coffee with snowflake crackers in bed before rising in the morning were, after one month of "roughing it," enjoying a breakfast of onions and beans.

The health and vigor that rewarded the early settlers in the

pioneer days of our country, when they were compelled to labor hard, live simply, and have but little, also has its lesson.

To the thoughtful observer it is plain that our artificial methods of living at the present time are not conducive to the highest development of manhood and womanhood.

When education interferes with physical development, it strikes a weakening blow at the quality of the brain plasm of the individual, an element that must be kept at a high standard to attain the best results in mind and body building.

It has often been observed that the most successful men in all professions and in all lines of business in our large cities have been, and are, those who were reared in the less populous towns and rural districts, where those natural conditions of simple living, fresh air, pure water and sunshine, quiet surroundings and wholesome food, exercise and employment, furnished the environment under which the highest standard of physical development could be produced. Such conditions favored the growth and development of a quality of brain plasm that manifested itself in the facility with which the individual was enabled to withstand the arduous duties and responsibilities amid the more complex environment of city life.

The boy reared in the fields, well acquainted with the woods and familiar with the chop ax and the wood pile, thought he was having a hard time, but we know better now.

The country girl that rides horseback to school, carries a cold lunch in a bucket, and grows up among the birds and flowers, with cheeks painted by fresh air and sunshine, has a mental and physical equipment for life that far surpasses the accomplishments of her more delicately formed city sister. Let this be supplemented with a liberal education, and she is prepared to withstand the exigencies of life under any and all conditions.

"Yes," said one physician, "granting that all you say about the value of physiological and mental therapeutics be true, if we put the laity in possession of such knowledge, we physicians are likely to be out of a job."

To entertain for one moment such a selfish idea or to give ex-

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CHAPTER XXII.

PERSONALITY AS A FACTOR IN THERAPEUTICS.

The personality of a physician is an important asset in the makeup of his professional equipment.

The achievement of personality is the goal sought by every one beginning the study of medicine, and everything pertaining to medical thought, colleges, books, hospitals, clinics, operations, laboratories, dissecting rooms, class associates, quiz masters, instructors, and professors, all combined, furnish the environing and educational factors which collectively go to convert the aspirant into the type of *genus homo* known as a physician.

Aside from his scientific medical training, the personality of a physician is the greatest factor in the makeup of his professional armamentarium. So much so is this true that we often hear the expression that "the physician is born, not made." Such an expression usually implies that there is an inner quality of personality, which manifests itself in the dealing of a physician with his patients, that does not exist equally in all men equally trained in professional knowledge. There seems to be an inner spring or quality of character that counts when such men are put to the test in the office, or at the bedside, in daily intercourse with others, on any and all occasions, which is a *sine qua non* to the successful practice of medicine.

There is in every one a quality of personality that either attracts or repels others. It is not necessarily an accompaniment of any special type, or physique, or nervous organization. It is found in men of small build and of neurotic type as well as in those that are robust, phlegmatic, and heavy. Such men frequently make serious blunders in their professional work, but still they hold the people.

It has been a matter of personal experience, in my former work among the medical profession, that I have frequently grasped the

hand of a stranger and instantly felt that I had found a warm personal friend before we had exchanged any more than a mere formal greeting. On the other hand, I have frequently felt so repulsed at the first glance of a physician that I refused to acknowledge him as a man whom I wished to meet.

Upon one occasion I called upon a physician of high professional attainment whose conduct, when I approached him, was discourteous in the extreme. I looked him squarely in the face for a moment, and extended my hand, saying, in a quiet monotone, "goodby, Doctor." The effect of this upon him needs no comment. He shook hands with me, but learned a lesson. In his reception room he had but one patient, and that one appeared to be an old standby. This was no surprise to me, for that physician had given me a taste of his quality—I never cared to see him again, and so it was with his patients.

From this office I went to see another physician, in the same specialty, who was courteous and human, really showing me more deference than I felt that I deserved. He had won a high place in the esteem of his colleagues by hard work in his home city, and his office was full of patients. The treatment accorded a stranger by that physician was a sample of the quality of the personality of the man—such a quality as the people liked—and he is doing a great work.

Invariably those of the medical profession who are competent men, and who possess this happy streak of personality above illustrated, are making a success of their work.

A little display of those qualities typified by the great religious reformer about two thousand years ago—kindness, sincerity, sympathy, earnestness, fearlessness, bravery, magnanimity, and altruism—is an inestimable element in the personality of the physician. It helps to get control of people—not by force—and better enables him to put them in possession of themselves.

Here is the clue to the explanation of that indefinable psychic quality that the successful physician carries with him which proves a power in therapeutics, and this is manifested all unconsciously by him in every move of his life. It begets the confidence

and trust of his patient, and the respect and co-operation that is a most essential factor in the successful treatment of any disease.

Especially is this quality in the physician necessary in the treatment of enlightened and self-respecting people. It begets a reciprocation of that respect which such people feel is due them. They positively refuse to be driven, but it is only an evidence of their high intelligence when they are willing to be led for their own good by the skillful direction of a cultured, competent, conscientious physician.

A sensible display of tact and diplomacy will often enable a physician to win the confidence of a patient, and thus secure the co-operation so essentially necessary for the best results, when being too blunt and abrupt would render him utterly helpless.

To see one physician so manage a little fellow as to get him to submit to the skillful dilatation and treatment of a suppurative dacryocystitis with hardly a whimper by his firmness, and kindness, and tactful persuasion, where another would become nervous and excited, and spend a much longer time in accomplishing this result, his patient crying vehemently and suffering a needless amount of pain on account of his resistance, is an illustration of what personality means in a certain class of work.

It is a great help to a physician to be able to get hold of people and use them to help themselves to get well. We all help or hinder the recovery of our patients, far more than many realize, by the way we deal with them. We unconsciously use suggestive therapeutics at every step in our routine work.

People buy goods of the merchant they like, the groceryman they like, the dairyman they like. In all trades this personal factor is taken into account. A dry goods clerk brings a better price because people like him—he knows how to deal with people and to help them to suit themselves in their purchases—but more than in any other department of life does the personality of the physician count in helping people to get well. A patient can not get into your office and walk out without your personality having made some mark upon him. There are people in whose presence you are always at your very best, and for whom you can render the best professional service.

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Physicians themselves become the easy victims of any disease as soon as they become conscious of the seriousness and gravity of the diagnosis rendered by their colleagues in attendance. Their very knowledge of its etiology and pathology renders them unduly self-conscious of their condition, and such a self-consciousness gives rise to morbid mental states that inhibit the normal physiological processes, prevent sleep, and seriously retard recovery.

When I see a physician sick and a half dozen of his learned colleagues lined up around him, all rendering him more self-conscious of the seriousness of his condition, I wish that only one of them had been called, and that he possessed those qualities of personality that, in spite of the physician's knowledge of pathology, could drive back those existing morbid sense impressions, and substitute in their stead mental states that would enable him to put up a more creditable fight. If the life of a physician is worth anything, the end would justify the means. So, while giving due appreciation to scientific professional knowledge and training in pathology and diagnosis, what is of far greater importance is that we so use our knowledge as to help our patients get well.

Every visit of the physician is an opportunity to help accomplish such a result, and here is where the personality of the physician is often detrimental or helpful to the recovery of the patient. The very self-consciousness induced by a physician at his visits, and the mental states which follow in consequence of such an induced self-consciousness, are the deciding factors for the good or harm of the patient. The influence of personality is contagious. We set up mental states in others around our patients that prove helpful or harmful in the sick-room.

Out in New Mexico a young man walked out of a physician's office looking downcast and dejected, with lips tightly closed and with jerky inspirations. "A lunger up against it good and hard," is the way they refer to such patients out there.

That night I lectured to a class of physicians, and the next day that patient went out of the same office with a smile on his face and a bright, animated expression, having taken the first step toward recovery, as the result of sense impressions or suggestions strongly made upon his brain cortex by his physician. He ate

more that day, slept well that night, and reported that he had coughed but little, was not so nervous, had enjoyed his breakfast, and felt stronger—all because his physician had the personality to exercise the egotism and altruism to look him squarely in the face after his examination and say to him, "I have some good news to tell you. You are much better today. Already a marked improvement has taken place in your condition, but you will be very much better by tomorrow. You will enjoy your food today, have a good digestion, sleep well tonight, and improve every day from now on."

Physicians themselves frequently have invalid wives, whose invalidism is maintained in consequence of the constant association of a husband whose personality depresses them. The affection displayed by such men for their wives may be beautiful to contemplate, but the accompanying emotional, sentimental sympathy is weakening in the extreme.

Reader, if you happen to be of that type of individúal, get cured of your miserable psychoneurotic disease, and don't live as a parasite, infecting the lives of those with whom you associate. My prescription for you is to associate and amalgamate with the wide-awake element of the medical profession who constitute the upper ten percent of our ranks. Sages, poets, and philosophers of all ages have repeated this message to the world—that men and women make men and women.

If there be anything of value in these expressions, that I so feebly echo here, they are but the reflex of impressions that association with other personalities has left upon my cerebral cortex. If the quality of my brain plasm were of higher standard, and my previous environing and educational advantages had been more propitious, my opportunities would have borne better fruit.

We all have our capacity, and, under equal opportunities, we can react upon sense impressions or suggestions only in proportion to our qualifications.

Whatever be our deficiencies as a result of heredity, environment, and education, each of us can give our patients of our highest, truest, and best self as an aid to their recovery.

Some men bring a reproach upon the profession on account of a failure to exhibit those character qualities which alone constitute

the highest type of professional personality and manhood. By the correct use of your personality as a factor in therapeutics, you help people to help themselves.

The fear that some physicians have that people will object to the employment of these methods is a self-confessed weakness. They are too proud to express a favorable opinion. Fear never accomplished anything for the good of the physician or his patient. Some of the best friends I have in the world today are those made in my efforts to get them to control themselves, who took my suggestions given either consciously or subconsciously, and through such aid learned to rely upon themselves.

In the employment of suggestion, both with and without hypnotism, you are only helping your patient to help himself. Yet, many physicians will denounce and ridicule it, and go on filling neurotic patients with such medicines as lessen in every way the patient's self-reliance, making the patient absolutely dependent upon them.

A man who practices medicine in that way may make money, but he also encourages the business of the undertaker. He can be excused only upon the ground of ignorance, and deserves to be placed in the class of the quack and the charlatan.

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tion, and the paroxysms of coughing have rendered her decidedly conscious of her illness, and now the physician in whom she has placed her trust has looked serious and given directions in a way that speaks louder than words in unduly exciting her. Not one word has he said to allay her anxiety, soothe her mind, assuage her fears, or inspire hope.

Upon his second examination he finds his patient decidedly worse, as might have been expected, and now he is serious sure enough. His fatalities in the treatment of pneumonia have been particularly large, and he much dreads this disease; and, seeing his patient with a higher fever, a more rapid pulse, flushed face, more anxious expression, and remembering his past record with such cases, he makes no effort to conceal his gloomy forebodings.

Again giving directions for the night, he starts for his conveyance, and when out in the hall the members of the anxious family, who have followed him, turn with pleading faces and inquire, "Doctor, how is mother?"

"Very sick, very sick," is his reply. "Watch her carefully tonight. Keep the house as quiet as possible, and, if she should get worse before morning, be sure to call me."

Before the next day he has been called, for his patient has been unable to sleep, and from his point of view a hypodermic of morphin is decidedly indicated.

On and on this management goes, and if finally his patient recovers after two weeks of severe illness, which she might possibly have done in spite of her physician, that family is grateful to God and the doctor for having "pulled her through."

I remember once going to see a lady about fifty-five years old, with acute pneumonia, a decided congestion of the lower lobe of the right lung, and, after carefully making out my diagnosis and prescribing for her medicinally, I turned to the patient and gave her a talk about as follows: "You have pneumonia, Mrs. Blank, but only a mild case; temperature only 103.5° F., but a good pulse, and everything is favorable to a nice recovery. You are in pain, but a hot poultice I have ordered will relieve that very promptly. You will soon get comfortable and will rest well tonight, and be feeling much better tomorrow when I see you again. Now, be pa-

tient, and in from seven to ten days you will be well. The medicine prescribed for you will keep you comfortable, strengthen your heart, keep your nerves quiet, steady, and strong, and all will be well with you.''

With tears of gratitude in her eyes, she answered, ''Oh, Doctor, you make me feel like I am well already. I feared that I had pneumonia and felt that I never would get well.''

''You are going to get well all right,'' said I, ''going along nicely to recovery. Your daughter will have entire charge of your medicines, and knows just what I want you to have in the way of nourishment. After the hot poultice is applied you close your eyes and go to sleep, you will rest nicely, and feel much better when I see you tomorrow.''

Upon my return the next day she smiled pleasantly as I entered and bade her good-morning, and when I felt her pulse and remarked, ''You are better,'' she answered, ''I feel much better, Doctor.''

''Going right along to recovery, madam. Now, I shall see you day after tomorrow.''

''See her every day if you think best, Doctor,'' exclaimed her son. ''We want mother to be well real soon.''

''I can't trust everybody as I can you, so I will not come tomorrow unless you call me. She is going to do well. Keep out all visitors, continue all directions, and I will see her again day after tomorrow.''

I saw that patient only twice more, and at the last visit assured her that it was a pleasure to come into her pleasant family, but that I was going to turn her over to the entire charge of Mrs. Blank, her daughter.

''If you feel it necessary to consult me again, just whistle and I will come.''

In about seven more days the son came to know if his mother had better have a tonic; he said she had had no fever for three or four days and was entirely well. Her lung cleared up upon the ninth day of her disease.

I do not mean to say that all pneumonia cases should be seen only four times. In fact, a daily visit or two is indicated in most cases, but the case in question serves to illustrate the part that the

psychological factor plays in an ordinary case of illness. Many people die who would get well if given a chance to allow their protoplasmic energies to assert themselves.

Out in California I was invited by a physician to go with him on his rounds through the county hospital. Six pneumonia patients were in one of the wards, four of them old men. The majority of these were chronic alcoholics, and only one was delirious or appeared seriously ill.

"But one death from pneumonia in five years in this hospital," was the physician's record up to that time.

"How do you treat them?" I inquired.

"Keep them comfortable, give them hospital tea (sweet milk), and let them have Old Frank to keep them feeling good." "Old Frank," as the hospital physician styled the genial German superintendent, carried sunshine and good cheer into those wards at least twice a day. He had then been in his place for seventeen years, and the therapeutic value of his personality to that institution would be hard to estimate. He knows how to get the confidence of men and women, and how to keep them feeling good when they are sick. Many a poor tramp, who has seen only the rough side of life, has felt soothed by his kindness, and buoyed up to recovery by his optimism, while being controlled by his firmness.

There is no other disease in which the influence brought to bear upon the mind of the patient so determines the recovery or nonrecovery as pneumonia. It is a self-limited disease, and those influences which soothe the mind and quiet the nervous system bring about a complete re-establishment of the nervous equilibrium, allowing the blood to circulate normally through the peripheral blood vessels of the body, and thus relieve the tension or high pressure upon the heart and inflamed lung, with its fatal termination to pneumonia patients.

One of Old Frank's characteristics is kindness, which is encouraging in contradistinction to sympathy, which is depressing and weakening.

There is more or less mental depression in all pneumonia patients, as the individual is rendered painfully conscious of his helplessness. This results in fear, and such sufferers enjoy sympathy as

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CHAPTER XXIV.

ENVIRONMENT—ITS INFLUENCE IN THERAPEUTICS.

Only the practical aspects of this subject remain to be considered. A physician in general practice must not only treat his patient, but be in absolute control of the environing influence brought to bear upon him as well, in order to secure the best results.

The sick-room, especially in the small towns and rural districts, is often the meeting place for gossipers, who unconsciously exercise a great influence upon the patient, frequently preventing recovery in an otherwise curable disease.

To say nothing of the value of quiet, rest, and sleep, which are hindered by this procedure, the discussion of other cases of a similar kind that have terminated unfavorably and which had come within the experience of the visitor, or remarks relating to the procedures of another physician whose methods are different from your own, all exercise an unconscious influence that makes the patient nervous, excites fear, and proves destructive to that confidential relation which should exist between patient and physician.

The physician who is timid and allows this state of affairs to exist, to the detriment of his patient, is jeopardizing his professioual reputation.

A loud-mouthed, self-assertive woman, who is the unconscious drummer for a competitor, is to be found in every locality. Seeing the harmful influence of such an individual upon a patient with a continued illness, the simple instruction to "admit no visitors" is usually sufficient; but the madam in question is not always repulsed so easily, as she unduly exaggerates the importance of her presence to the welfare of the sufferer, and enforces her entrance in spite of your injunction, which she considers does not apply to her.

My own custom has been, under such conditions, to give my pa-

tient or his family the choice between my services and those of this unfriendly visitor.

Useless antagonism, however, never pays upon any occasion, but, where the welfare of your patient is at stake, people will appreciate any stand that you take in his behalf. "Do what's right, come what may," is a safe rule under any and all circumstances, and the self-respecting physician should exercise the courage and self-assertiveness to face these problems and leave no stone unturned that might retard the recovery of his patients. The successful men in the medical profession are those who have the stamina to stand by their convictions and allow no intervening meddler to poison the environment of the sick-room.

In a large class of cases it is absolutely impossible to obtain successful results in private practice on account of our inability to secure the right environment, and here is where sanatorium and hospital facilities give the physician a wonderful advantage. In such places the environment is absolutely under his control and direction.

We should, however, as far as possible, overrule any factor in private practice that will in any way set up an undesirable mental attitude on the part of the patient in regard to his own condition, or that will create mental states that are injurious; for mental states influence metabolism, and encourage or retard all the normal physiological processes, and wonderfully help or woefully hinder the recovery of your patient.

In all classes of professional work there is a fine art in adapting one's self to whatever environment one may be thrown into, and in maintaining that prestige which the successful physician must never surrender. When to be dictatorial, when to coerce, when to be lenient and kind, and when even to soothe and palliate by your presence, and at the same time be in absolute control of the situation, are all important considerations in the successful practice of medicine.

People sometimes need to be aroused and lifted out of mental states which prove to be adverse to their recovery, and new ones substituted in their place; and this applies not only to the patient, but to every one coming into his or her presence. It is our duty,

as physicians, to create an environment wherever our patients are to be found that will help to make them get well.

To illustrate, here is a patient sick with pneumonia, a disease that frightens the majority of people. On my second visit I find the family and others in attendance depressed and down-hearted, which, of course, renders the patient morbidly conscious of his condition. It is evident to me that I must alter that environment and re-establish hope in my patient, or the outlook is very grave. Do I send for a consultant? Not unless it is a baby less than two years old. What I do is to look every member of that family squarely in the face, and kindly but positively tell them, and also the patient, that he is going to get well. I have frequently emphasized that suggestion, and assured the patient that I had seen a hundred people ten times sicker than he with pneumonia, and every one of them recovered.

Then, getting close to him, with my hand on his head, I quietly and calmly assure him that I have never treated a pneumonia patient above two years old who did not get well, with the single exception of one old man who had a bilateral pleuropneumonia, with an enormous effusion, and I tell the truth.

I leave that home with a newly created helpful environment as a therapeutic resource, and under such conditions my patient is enabled to relax and to proceed with a consciousness that gives rise to mental states favorable to his recovery.

Do I depend alone upon the psychologic factors thus set in operation? No, I give my patient the benefit of every other possible therapeutic adjunct, from the application of a brick—heated to a red heat and placed in boiling water, and allowed to remain therein until all simmering ceases, wrapped in a woolen cloth, and the moist heat confined by a blanket—to the diseased lung, or a cornmeal and mustard poultice, renewed and applied hot every hour or two, or an icebag in their stead, to the use of all other measures, medicinal, dietetic, and hygienic.

The hot brick, taken out of boiling water, has a weighty psychological significance aside from being an excellent vehicle to retain heat and moisture, which it gradually liberates to the great comfort of the sufferer. I do not hesitate to tell both my patient and his

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CHAPTER XXV.

THE BRUTALITY OF FRANKNESS.

Honesty Imperative.—A physician who fully appreciates the influence exerted by suggestion upon the mind, and the influence exerted by the mind over the physiological processes of the body, will habitually give a more favorable prognosis than the one who does not appreciate the potency of such measures.

Every physician who has successfully practiced medicine for a few years has observed instances where the family of a sick member, upon becoming aware of the attending physician's grave prognosis, has insisted upon having a consultant, who, upon his advent in the sick-room, has taken a more hopeful view of the patient's chances for recovery, and at once a marked improvement has begun, which has not abated until complete restoration to health has been secured.

A medical man in the West related this experience: He was once called to see an Indian chief, seriously ill with an acute double lobar pneumonia, with high fever and severe pain. After a careful examination he frankly and honestly made it known to the family of the sick warrior that in his opinion he could not get well and would have to die. The brave old chief did not so easily take his suggestion to die, and he refused to accept the physician's services, continuing to take a well-known Indian remedy to render him less conscious of his suffering, and, while surrounded by weird noises and dances, and other savage ceremonies, the recuperative powers of the cells of his organism were allowed to assert themselves, and he made a safe recovery.

To this day that tribe of Indians refuses to accept the services of physicians, having had the strong conviction implanted that the white man's medicine is unreliable.

A gentleman of my acquaintance was sick for many months with chronic interstitial nephritis, probably of alcoholic origin, and a

competent pathologist found large quantities of tube casts in his urine, which bore a large percentage of albumin, and with his report gave his opinion that the prognosis was grave. His attending physician and also a consultant gave him no encouragement. He was persuaded to take an infusion of some kind prepared by an illiterate farmer who was strongly convinced that this would effect a cure.

His physicians allowed the harmless experiment, to satisfy his patient, who was eager to try anything that offered a possibility of recovery. With every dose of the infusion, however, he became more influenced by the farmer's conviction of his recovery, and he began to improve from the time he commenced the remedy until within a year was able to attend to business. All cases of degenerative kidney disease are not necessarily fatal, but he was steadily growing weaker all the while until he began the farmer's prescription, which probably benefited him more through its psychic influence than otherwise.

I was called some years ago in consultation to see a little boy ten years of age, possibly infected with malaria at first, but he also had a subacute gastroenterocolitis. He had been sick for nearly two weeks, was still having frequent watery, mucous discharges from his bowels, and had for thirty-six hours vomited everything taken into his stomach. He had a pulse of 150; temperature, 100.5° F.; pale, weak, and anemic. His physician had given him the standard medicinal remedies, as recommended by our best authorities on children's diseases, and the child was constantly growing weaker. He had notified the family that the outlook was grave, and was quite willing to adopt any suggestions that I might offer.

I indorsed all his measures, but suggested that they be discontinued on the grounds that the results did not warrant their further use. He was anxious for me to share the responsibility of the situation, and readily consented that only $\frac{1}{30}$ grain of calomel be given every hour while the patient was awake.

Sitting by the bedside, I dipped my fingers into a bowl of ice water and began to gently stroke the little sufferer's forehead. I was alone with him at the time, while the attending physician was out of the room with his mother, giving orders for the day. By

the time they returned to the sick-room I had suggested the patient into a refreshing sleep, and had also given him other suggestions appropriate to his condition. That he should be asleep was somewhat of a surprise to his mother, whose anxiety and nervousness had served to keep him from doing as well as he would possibly have done had she been more self-composed.

"Will you do me the favor, Mrs. Blank, to take that bowl away from the bedside, and remove all towels from the bed also?" I asked.

"Why, Doctor, the child would vomit all over his bed and also on my floor," responded she.

"Madam, take the bowl away, and cover your floor and his bed with newspapers, and, if he vomits one time, put them back. He will rest well today and sleep most of the time. You will have to awaken him to give the tablets, but that will quiet his stomach and keep him from vomiting again. Keep the room absolutely quiet, allowing no conversation at all to disturb him. Allow him to drink all the water he wishes when you give the tablet, to quiet his stomach and make him sleep. He will want some chicken and barley broth tomorrow, and, if Doctor Blank says so, I think he will enjoy it."

The mother looked queer, but removed the bowl and towels. I also requested her to tell him to go to sleep when she gave the tablets.

The little patient rested well that night, and when we returned the next day his face brightened and he smiled as he bade us good-morning.

"Oh, he is so much better," exclaimed his mother, "and he is begging for something to eat." He improved every day and went on to recovery in due time.

Every word spoken by me to that mother while the child was asleep was a suggestion, an indirect suggestion, which is always the most powerful kind.

Even a child four years old appreciates sense impressions, or suggestions made upon his brain cortex, far more than is realized by people and physicians in general. A little boy of my knowledge, four years of age, was sick with an acute capillary bronchitis, and

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of our subject, that they have repeatedly witnessed a rapid lessening of the resistive powers and speedy death as soon as they rendered an unfavorable prognosis, given frankly and honestly in response to the question, "Doctor, do you think I am going to get well?"

If a patient who is extremely ill has important business matters in mind that are worrying him, let them be arranged to his satisfaction upon the ground that it will help him get well.

To such questions as, "Am I going to die?" you can evade a direct answer by giving one that will be perfectly satisfactory to your patient, and at the same time will create sense impressions that will set up a different line of thought.

I prefer to so impress my patient that such an idea will never come into his mind, and also to engage the services of every member of his family to help me to accomplish this result, while on the outside I take them into my confidence and express my opinion to them honestly and frankly.

Even in a case of acute multiple neuritis, with high fever, intense pain, hyperesthesia, and great tenderness, in which the disease reached its height in ten or twelve days, I was enabled to maintain a mental stoicism that was remarkable, and at the time of the patient's most distressing symptoms he repeated to me the suggestion that I had so often iterated to him. I had so often said to him, "You will get better," that he began to ask for the suggestion by saying, "I will get better, won't I, Doctor?" It was some months before he was able to go about on crutches, but I never let him get away from the conviction of recovery.

At the time of the Galveston flood an unfortunate man was picked up perfectly helpless, in a half-drowned, wounded condition, and for six months lay in bed wearing a plaster cast for a severe injury to his spine. Two years later he was hobbling on crutches, which he had been using for many months, but he was unable to get his hands to the floor and rise again without support. He was in constant pain, had numerous functional disturbances, insomnia, indigestion, frequent movements from his bowels, headaches, etc.

When I saw him I felt that possibly his nervous system was

retaining impressions after the results of the physical injury which caused his pain, disturbances of locomotion, and other symptoms had been removed; and, at the request of his physician, I gave him three suggestive treatments, using hypnotism as a means to secure the most effective results.

All his symptoms were relieved, including his indigestion and bowel complications, after three or four treatments; he put aside his crutches, and a week after the last treatment was comfortable and happy.

In all classes of practice the therapeutic value of suggestions, strongly put into the brain plasm of your patient, will help him to get well where recovery is possible.

In some classes of work all that a physician can accomplish for the patient is to help him endure his physical disabilities. This includes such cases as where the organic structure of the nerve cells is involved, atrophic changes have taken place in the spinal cord or any other parts of the motor nervous system, as well as inoperable pathological conditions, resulting from malignant disease, tuberculosis, and all such cases as are beyond the pale of recovery.

Even in these cases, however, we can use suggestive measures to enable the patient to better endure his sufferings, and do so without the aid of hypnotism, much to the comfort of both the patient and his family.

In two cases of malignant disease—in one case of the uterus and in another of the stomach—occurring in two people above the age of sixty, I kept them each so cheered by constantly holding before their attention a contemplation of their past lives, which had been filled with usefulness, of duty done and successful achievement in their own humble way, and so pointed out the moral heroism that they were displaying and the value of such an example of cheerfulness and optimism, that they were enabled to meet that sweetest and most welcome of all relievers of pain and suffering under such existing conditions, death, with hardly a word of complaint.

If our patients have sufficient recuperative powers to give even the slightest hope of recovery, let us strengthen that hope and help them get well.

If they are ill with incurable diseases, we should help them to

endure their suffering, all the while working for their recovery even without the slightest ray of hope to encourage us. Thousands and thousands of such efforts have been rewarded by the recovery of apparently incurable patients.

A million years of advancement and progress will not have rendered our most expert diagnosticians sufficiently competent to prognosticate with infallibility, in all cases, against the determined and persistent effort of the truly alive physician who will stand up, with all odds against him, and fight for the recovery of his patient with every available therapeutic resource.

Absolute honesty and sincerity, under all circumstances, are imperative to the self-respecting physician, but the weakening, paralyzing, discouraging frankness of the pessimist is brutal.

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bed and having me visit her twiee a day, I would as lief take money off a dead man's eyes as receive pay for such work."

"That is just the difference between us," said he.

And it was. And this illustrates a type of men everywhere who call themselves physicians.

Some physicians are actually convinced that they have done their duty when they have been kind, sympathetic, and attentive to their patients and prescribed for them medicinally. Since their patients are satisfied, they seem to feel that they have done their whole duty. So long as there is money in the case, the recovery of the patient does not seem to concern them.

The absolute lack of moral courage displayed by this class of doctors, who upon the surface give the appearance of being honest and conscientious professional gentlemen, is horrible to contemplate. They use narcotics freely, even when contraindicated, inhibiting the normal physiological processes, robbing their patients of self-reliance, rendering them absolutely dependent upon the physician, lessening in every way their resistive powers, and actually retarding recovery. We all have seen such men, who, in the spirit of cold commercialism, impress by word and conduct on their patients that they are very sick, when this attitude on the physician's part has proved to be a great causative factor in the case. Their patients, after a long illness, consider that their physician, in having impressed on them that such would be the case, has only displayed his knowledge and good judgment, whereas, in fact, this man in whom they have trusted has really been the greatest causative factor in the case.

Some physicians acquire a high reputation by giving a gloomy prognosis, thereby instilling fear into the minds of both patients and friends, bringing to bear upon them all the psychological conditions possible to depress them and hypnotize them into a long siege of illness. The power and efficacy of suggestion in the cause and cure of disease are but faintly appreciated by one in a thousand of the people of our time; hence their easy gullibility by such men. The student of psychotherapeutics can discern this class of physicians everywhere, who often stand high in the medical profession.

If I were to use the simile that I had in my employ a servant ever able and willing to obey my directions to have everything in the house just as I wanted it, you could form some idea of the power of the great involuntary nervous system in its control over the bodily functions. We influence this involuntary nervous system by the sense impressions we make upon the brain plasm of the patient whenever we come into his or her presence.

Fully nine-tenths of an individual's psychic powers or protoplasmic energies are subconscious—that is, he, the intellectual man, is unconscious of them. These we can influence for the good or harm of our patient. The physician who shakes his head, and gives a high-sounding name of the disease, often fastens the condition stronger upon his patient by adding a psychoneurotic element when there is no pathological basis for the condition named.

A lady of my acquaintance had been sick for several months, and her physician took with him to see her a consultant who appreciated the psychic element in therapeutics. Together in the consulting room they discussed this case.

"What is the matter with her, Doctor?"

"Just weak and nervous, can't sleep, does not eat, discouraged, and getting worse every day."

The consulting physician quickly saw that the attending physician was the most aggravating causative factor in this case.

"Why does not she get better?" said he to the consultant.

"Because you don't talk and act right."

"What must I do and how should I talk?"

"Why, give her a sleeping capsule, and tell her that you are going to give her a good night's sleep. Then turn to the nurse and say, 'Give one of these sleeping capsules at eight o'clock, and, if she is not sleeping soundly by nine, give her another, but in no event give her more than two—she will sleep soundly all night.' Say it as if you meant it. Say it as if you had not the slightest doubt about it. Then, turning to the patient, say, 'You are going to sleep well tonight and will feel much better in the morning.'

"When you come to see her tomorrow, smile pleasantly as you walk into the room and, as you bid her good-morning, take her

hand, and, feeling her pulse, affirm, 'You are better.' Tell her she will improve every day now. Say to her, 'You will enjoy your food today and not be nervous, and will feel much stronger; you are going to get well; going right along to recovery.' Keep this up as you see her at every visit. Getting in behind a neurasthenic case like this, with all the bodily functions perverted, you can stir latent energies and stimulate nervous centers into activity, and be a factor for good.''

The physician did so and his patient was soon well.

Too many physicians are nothing more than slaves to their own desires. They see in their patient's illness a chance to make money. They feel that they have done their duty when they have prescribed for them in a perfunctory manner, and, putting their reliance solely in drugs, they overlook entirely the psychologic factor in therapeutics. They even tell their patients that they are seriously sick, purely for personal aggrandizement.

The result is undue nervousness, overanxiety, sleeplessness, perverted functions, and constant progress from bad to worse. These symptoms they attempt to relieve by narcotics. They enter the sick room in this indifferent, half-hearted, selfish manner, and their efforts are worse than useless.

See in your patient potentialities that are susceptible to external stimuli, and regard something besides the physical manifestation of the individual. Treat the man himself, the intelligent organized force—call this mind, soul, or spirit—that functionates in perfect correlation with the neuron elements, and stir them to renew, energize, vitalize, and strengthen every part of his physical organism.

What do we stir? Call it what you will—let it be the "vis medicatrix naturæ," the "resident energy within," "neuric energy," the "subconscious self," the "involuntary nervous system," the "psychic man," "spirit," "mind," or "soul"—the name matters not. This fact is true—man has within him reserve energy that can be stirred into activity. By suggestion the physiological processes of the body can be influenced for his good. We can produce such impressions upon his brain plasm as will quiet nervousness, relieve pain, promote sleep, and, acting thus, we can conserve his energy, resulting in a better appetite, better digestion, and im-

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achievement, as a means to invigorate and strengthen both mind and body. Let them know that we are born into this beautiful world surrounded by everything to make us happy and keep us well, but that the world is ruled by law and we must conform to laws of health, and that when we do that we shall be well and happy, which is our highest privilege, and not before.

It is often the case that our patients need education and encouragement, knowledge and guidance—other names for suggestion—and not medicine or sympathy, which only fixes them deeper in the mire; but there are some who are called physicians who have not the courage to attempt to make use of these therapeutic measures.

Why let Christian scientists, osteopaths, and other species of charlatanism thrive upon a large class of cases when, if we were but equipped in this higher art in therapeutics, we could day by day infuse health and happiness, joy and sunshine, into the lives of weak, erring, miserable children of this world who are crying to us for help. Our patients are not merely chemical laboratories, but human beings, with intelligent faculties to comprehend our suggestions that act upon every part of the body through the nervous centers. If properly presented, they will regulate all perverted functions in perfect accord with the physiological processes of the body.

Man is not a machine, but a living organism. The unseen part of man—mind, spirit, or soul—constitutes the dynamics of this human organism, functionating in perfect correlation with the neuron elements, and they constitute the greatest therapeutic factor at our command, ever present and ready for utilization.

CHAPTER XXVII.

SUGGESTION IN EDUCATION.

The prime purpose of education is to equip the individual to make the struggle for existence. More than ever before do we now realize that this necessitates the development of the body as well as the mind—that body, mind, and character are all qualities of the one individual, and that it is practically impossible to elevate one quality while the others are weak or degraded. The problems of health concern all that contributes to the evolution of the individual—physically, mentally, and morally.

The capacities and capabilities of the body should occupy more consideration in our educational system than is done at the present time. When education or religion interferes with the physical development of children, it strikes a weakening blow at the quality of brain plasm possessed by the child, and, to obtain the best results in mental development, this should be kept at a high standard. Moreover, any factor that retards physical growth and development, while education is enforced, seriously jeopardizes the life of the individual, and our American cities have thousands of physically weak, neurasthenic boys and girls who have been maimed for life under the strain of the existing educational methods.

Every one should be environed by those conditions that maintain the highest standard of protoplasmic energy during the period of childhood and adolescence. The impressions that are made upon the brain through the senses from the cradle to the grave are the suggestions that constitute the education of an individual. Here those that are useful and good, or harmful and false, are alike recorded, to furnish foodstuff for the mind, which is manifested in thought and conduct.

School training, after all, consists only in furnishing an environment in which certain suggestions, ideas, mental pictures, concepts, or impressions can be photographed on the rapidly developing cere-

bral cells. Here consciousness itself is evolved, habits are formed, and a new world is opened to view as a child's perceptive powers are strengthened and individuality begins to assert itself.

While a certain quality of physical traits and habit tendencies are transmitted to the offspring, by far the most potent factors in making children what they become are the inherited environing conditions which bring to bear upon the child their unconscious sūggestive influences. What we are is largely the result of what we have experienced in life. Habits of thought, traits of character, religious beliefs, moral convictions, etc., are all directly the result of impressions that have been registered upon our cerebral cells. Environment contributes both to our physical and mental constitutions.

In the slums of one of our great American cities I noticed a little two-year-old child, without shoes, bareheaded, and dirty, in ragged clothes that scarcely covered its poorly nourished body; reared in filth and poverty, with a drunken father to abuse its weak-faced mother, who tolerated her pitiable state of existence because she did not know any better. Had she been taught to work, and to think and do for herself, she could easily have extricated herself from this miserable role. That a child born under such conditions should become a prostitute, contract disease, and die before she was scarcely out of her teens would be as natural as the law of gravitation.

A girl whose father at the time of her birth was occupying the position of president of a great college, and who was reared in the lap of education and refinement, could have been nothing else than the mathematical resultant of the parallelogram of the forces that environed her.

A little child of my knowledge was taken at six months old by a couple of kind-hearted people, who provided it with all the physical necessities of life. They saw in this little one latent possibilities and potentialities that could be developed and trained into active, useful service, and they enjoyed watching its growth. They said she was beautiful, and the child smiled and cooed, and grew more beautiful. They informed their friends that she was smart, and every day reminded the little one of this belief in her,

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In a few moments the mother looked up again, and her little son had piled around his sister all the toys he could find. He sat upon the floor, looking first at his sister and then at his mother, trying in vain to suppress his delight in his mother's approval, which he seemed sure he would get. "I told you so; come and kiss me again," said she, making a quick move as if to catch him while he dodged from the room with a joyous ha! ha!

The greatest factor in the education of a child, and the most important element in the development of character in children, is the confidence that we show them; for the confidence reposed by others in us determines the estimate that we place upon ourselves. To believe in a child is to beget self-confidence in that child.

After we are older, and have had more experience in the world, we are able to excúse ignorance, and we crave the confidence only of the best people. By this we estimate ourselves, but in children the love and confidence, and expressed appreciation, of those nearest and most closely related is the most powerful factor in the development and growth of all the latent elements of manhood and womanhood.

Children easily enter into sympathy with those with whom they are constantly associated, and the blighting influence of a home in which violent displays of temper are made, or hysterical conduct in any form is exhibited, is harmful to both the mental and physical development of children. Here they unconsciously acquire habits that frequently last them through life.

In the use of suggestion upon children for the correction of vice and the cure of evil habits, moral perversions, etc., both with and without hypnotism, no rule can be given that will apply to all children alike. One must know children and deal with each one according to his or her own individuality, first securing their confidence. They are very suggestible without hypnotism, and easily come under any influence by those who have their confidence.

In one of our large cities a revival meeting was conducted by an advertising revivalist under the auspices of several of the leading orthodox churches, and his text for seven days was, "Hell, the kind of place it is and who is going there." The physicians of that city were more than ordinarily busy during this period on account

of the psychoneurotic condition induced by the fear that such preaching had implanted in the minds of unthinking men and women.

At one of their special services for children, held by the revivalist during the latter part of his stay in that city, only "workers" were invited besides the children, thus securing such an environment and suggestive influence that hundreds of children, who were incapable of thinking and reasoning for themselves, were coerced into joining the church. Under these circumstances children are unconsciously molded into a particular line of religious belief which reflects the opinions of their parents or the makers of their church creed, and under this influence they are reared and educated. The power of choice is denied them, and they grow into manhood and womanhood stamped as if they were so many bricks.

We might as well expect to make a race horse out of a colt that had been imprisoned in a stable all his life, as to expect children reared under such an environment to become broad-minded, truth-loving men and women. As self-conscious, independent entities, they are not allowed to think for themselves, and, failing to exercise their intellectual faculties, their minds become dwarfed and useless. How many people are born and reared under such an enforced environment, from which they are never able to extricate themselves! They acquire a one-sided way of seeing things, and such mental processes, continuously indulged in, form habits, and such mental habits form fixed psychophysiological complexes in the brain plasm to the extent that it becomes impossible for the individual to think or believe any other way.

Mental faculties are mainly acquired, and are the product of environment and education. Chief among these are memory, imagination, speech, knowledge, conception, judgment, will, and reason. Reason is mankind's highest, truest, noblest faculty, but it is able to draw conclusions only from the light of experience.

Many advanced thinkers believe that "the will is higher than the mind, and that its rightful prerogative is to govern and direct the mind just as it is the prerogative for the mind to govern and direct the body." This seems to be true when we see an individual using his entire mental equipment at a given salary to promul-

gate a fixed religious dogma, or when "a lawyer receives a retainer and commands his mind forthwith to busy itself with all its resources of reasoning and persuasion for the party who pays him. Even his emotions from the extremes of pathos to those of indignation may be pressed into the service as well."[1]

There are others who deny that there is such a faculty as "will," who take the position that mankind is impelled to action by desire and held in restraint by fear, and between desire and fear each human being stands.

Yet even will, desire, and fear are only qualities of the individual body and mind, and they conform to the general law of evolution, being the outcome of heredity, environment, and education. The logical conclusion, then, is that each human being is what he is by the operation of the same infallible law that moves the earth around the sun and that controls the stars.

People mean to do well. They are seeking happiness as best they know how, according to their instinctive impulses inherent within the protoplasmic mechanism of the physical organism, modified or guided by knowledge and experience.

Some of the greatest, noblest, truest characters that exist in the world today are clergymen, who are so far in advance of the creed of the church under whose jurisdiction they are laboring that they have become a law unto themselves. They have been impelled by desire to do that which is right, and useful, and true until they are found standing in orthodox pulpits, fearlessly doing all within their power to liberate men and women from the tyranny of creeds and dogmas, ignorance and superstition, through which all creeds have been evolved. They are interpreting the problems of life in the light of present-day knowledge, and eagerly seeking the contributions shed upon the pathway of human endeavor and achievement by the light of science.

"To live by science requires intelligence and faith, but not to live by it is folly." Men stand where they are in the world today held by the tyranny of fear and ignorance, unless liberated by knowledge and experience. Frequently physicians who stand high in the medical profession have said to me frankly and honestly

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[1] Thompson: Brain and Personality.

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CHAPTER XXVIII.

SELF-MASTERY AS A FINE ART.

"Man exists . . . not for what he can accomplish, but for what can be accomplished of him."—Göthe.

By suggestion we can add a dynamic quality to the mental equipment of an individual who is receptive. A new element is given to his personality by the impression made upon his brain plasm, which better equips him to meet the exigencies of life, and whereby he can be educated into the art of self-mastery.

A little child, seven years old, was beginning her first day in school, and appeared bewildered and confused as she anticipated the new experiences that the day had in store for her. As she started out of the home her father, who was awaiting the arrival of the right psychological moment, called her to him.

"Papa, mamma says I must hurry, or I shall be late," responded the child as she came up closer to find out what her father wanted.

"You have plenty of time, my daughter," said he. "I have a secret to tell you if you will promise not to tell anybody. Do you know there is not a smarter child in this town than you are?"

"No, papa, I did not know that."

"Well, there is not, and I will show you. Who can run faster than you among your little friends?"

"None of them," was her answer.

"Who rides a wheel or plays dolls better than you?"

"None," she answered.

"Well, here is our secret. They can not learn faster in school than you can. They are all smart, but they don't know it. The girl that does what her teacher tells her is the one that learns the fastest. Now, that is our secret. You go and find out what your lesson is, and come home and we will help you to study, and by the end of the term you will be at the head of your class."

The child's answer was, "All right, papa; if you will help me, yes, I will."

"Go to school now, you have plenty of time, but don't tell anybody our secret."

The child walked away with a new element added to her consciousness. She went with head erect, and a smile on her face that indicated that she was going out to conquer. Of course, this was followed by other similar suggestions, and during the eight years since that time that little girl has stood at the head of her classes and found in her school work a genuine pleasure.

In another instance a child, thirteen years of age, was competing for a prize given in elocution. Her father had also offered her a reward, and expressed a wish that she win that medal. She had worked hard to succeed, and on the morning of the contest the father called her into his den and handed her the promised reward for winning the contest.

"But," said she, "I haven't won it yet."

"See here, daughter," was his response, "I know; and your teacher knows, that you render that selection aright. Now, it matters not one bit what the judges or the audience think of it. Go, render your selection to suit yourself and to do credit to your teacher, but forget all about the prize or the opinion of the judges."

She went away relieved of all apparent anxiety, and shared the prize with an older contestant.

The question of self-mastery is one of education and self-development. By suggestion we can plant ideas that give rise to impulses or incentives within the individual to make effort at self-development, self-education, and self-control.

Every one should be made to feel that he is born to be of use in the world and should be taught how to exercise his capacity, for it is only through the self-reliance gained by our own activities that we can make a success in any vocation in life. The individual who can be of most help to others is the one who sees the greatest possibilities within them.

The problem of life for every individual is the one of self-mastery —how best to conserve and direct our energies into useful, whole-

some lines of thought and action. To be of help to others, one must at least in some degree have become master of one's self.

It has been a matter of observation to see a physician so utterly lacking in self-control that he was incapacitated to use efficacious suggestion upon an individual, even after the latter had assumed an attitude of voluntary receptivity. In him the self-conscious ego had not been evolved sufficiently to give him force of character to be of influence.

It is for each one of us to decide whether we shall control and govern ourselves in the light of reason, education, and experience, or be held by the opinions of others. To do our best in life, we must be independent, strong, capable, and free.

The leaders of all professions in all ages have been men who have overleaped the limitations of environment, of ignorance and superstition, and have dared to stand up for what they believed to be right.

To have achieved self-mastery is to be guided by reason, impelled by truth, and freed from the tyranny of fear, selfishness, and ignorance. It denotes courage, humble service, magnanimity, sympathy, friendliness, and a tenacious stand for the right. To reach this high ideal of moral attainment, human evolution must go on forever. We are as yet in the **ameba** and **moneron** stage of our appreciation of this higher conception of ourselves and our relation to others.

"With this poor life, with this mean world
I'd fain complete what in me lies;
I strive to perfect this—my me;
My sole ambition's to be wise."

Fear is the natural consequence of weakness and ignorance. To be masters of our bodies does not mean that the physical basis of existence is to be ignored. Far from it. On the other hand, to maintain a strong, healthy body is the first essential to development. Will power and determination are natural accompaniments of a healthy organism.

There is a peculiar psychic quality that is the heritage of some individuals. They are content to drift with the crowd, and have not the courage to dare to use their own reasoning faculties. The

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in his case, besides his morbid self-consciousness, and sought my aid to arouse him from such psychic incumbrances and put him in possession of himself.

He came into the office walking with a cane, and, besides his symptoms of indigestion and insomnia, he complained of a constantly painful and weak back.

My treatment was to give such suggestions as to drive back his morbid existing sense impressions. To substitute a new consciousness, he was placed with head on one chair and heels on another, and made to sustain my weight of two hundred pounds upon his body. Then, looking him in the face after he was awakened, I informed him frankly and honestly of the test we had made and assured him that a stronger man did not exist in his state, that all he needed was exercise, and that the right thing for him to do was to go to work. I met him upon his own plane—that of a physical laborer—and used such methods as would most convince him that he was a man, and he appreciated it. He did go to work and had no further trouble.

Such harsh treatment is not applicable in private practice, but, when I see people whining and complaining, and morbidly self-conscious of their own life's battles, I can only wish that they could be aroused in some way and be made to see the pleasure, and beauty, and glory of work.

Upon the exercise of our own self-activity does the welfare of the future race depend. The intellectual world brings life's greatest pleasures, but, as we now understand it, the head and hands must be educated together. Mental and physical development must go hand in hand.

When wealth causes the individual to depend upon the physical and mental efforts of others to do for him what he should do for himself, it is a means of degeneration and weakness.

It is all a question of mental attitude. We must ever press onward for the acquirement of more knowledge, the discovery of new truths, and for facts revealed by new experiences. We must never be willing to accept as a finality the imperfection of present attainments.

To be glad to live for life's own sake, to love and to help others

for the pleasure it gives us, and in our own humble way to crown our lives with useful endeavor and achievement, leaves no excuse for the question, Is life worth while?

It never becomes stale, flat, and unprofitable, save as it reflects our own stupidity.

CHAPTER XXIX.

THE TIE THAT BINDS AND THE URGE THAT DRIVES.

Of the factors going to make us what we are, that largely determine our actions and govern our conduct, the instincts have acquired a new dignity in the estimation of science and philosophy. For my present purpose, these are here designated as "The Tie" and "The Urge," since one inhibits and the other activates, in accord with the physicochemical processes constantly operating in the various and complex functions of the animal physiology.

The "Tie that Binds" promotes the solidarity of the race. It unites the specialized units comprising the various aggregations of society, among which are to be mentioned social organizations, political parties, labor and trade unions, professional societies or associations, women's federations, religious sects, municipal, county, state and national governments, as well as the first and greatest of all institutions—the home or family. This "Tie" is synonymous with the gregarious or herd instinct, and it functions in harmony with the laws of nature for the conservation of the individual and for the perpetuation of the species.

The time comes in every life, however, when the individual must, for his own best interest, acquire the power of adapting himself to a wider and more harmonious environment in keeping with his own evolving potentialities. In this manner, also, the welfare of the herd is conserved. The lower animals seem to excel the human species in forcing their young to rely upon their own innate powers, both for the protection of the parent and as a means of safeguarding the young animal's further development. The hen refuses to scratch for her brood, and they are forced by the impulsions of hunger—the physicochemical stimulus of the glandular secretions—to find their own food. The mother bird shoves her young ones from the nest in the tree, compelling them to protect

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today are a very great improvement over the cruder modes of existence of the less civilized peoples, save in that the causes of disease are better understood, we are better clothed and sheltered, and by better application of the principles of hygiene, sanitation and disinfection the individual units of society are in some degree safeguarded from bacteriological infections. The labor saving devices and machine methods of travel, manufacture and communication, also, conserve much of the wasted time and energy by which the race formerly obtained such necessities by cruder methods. That the natural physiological processes of immunity to disease are growing less and less, however, as the result of our artificial civilization, or the substitution of machine processes for the manual labor of cruder fashion, there can be no question.

Much harm is done by unsuspecting parents by too great restriction of the young and growing child. It is in childhood that we acquire self-reliance by "use acquirement," and achieve the ability to easily adapt ourselves to a large variety of situations in life. On the other hand, so strong is the influence of the herd instinct upon the character of many of the individual units of society, that many people grow up into adult and mature years without being able to shake off the habits acquired in early childhood without the especially devised efforts of the medico-psychological expert to enduee a reaction from those modes of conscious and subconscious behavior which hinder their normal adaptation to environment in adult and mature life.

The attitude of the pampered child—the spoiled child—projects its influence up into the mature life of many men and women, and these are poor competitors in their effort to win social and economic independence and happiness. Such people lack initiative, or the ability to exercise the privileges of a normally developed personality. They fail to acquire the self-confidence sufficient to enable them to take their lives into their own hands, and we generally find that they have been not only over-indulged, but that they have been reared to see life from but a single viewpoint. Their minds have not been open to stimuli of a large variety of educative influences, and their emotions brought under the cooling survey of reason, so as to broaden their mental perspective sufficient to qualify them for

easy adaptation to a broad and even widening environment. In consequence of these conditions their personalities become stifled and dwarfed. They grow up selfish and miserable, and their development is so retarded at the age when they should have acquired sufficient self-reliance to lead lives of independence, usefulness and happiness that they are morose, miserable and unhappy, or "sick."

With these undeveloped individuals, or family groups, for they often exist in groups as the result of inheritance and the intermarriage of those of similar social characteristics, the beliefs, habits, family idiosyncrasies, and mode of conduct of their ancestors are cherished as if for the especial purpose of **bringing the influence of the inheritance of the past up into the environing circumstances of the present,** from which these unfortunate individuals are powerless to extricate themselves. These early childhood emotional fixations or conservations render them lacking in educability, or the power to grow intellectually, and they are thus unable to achieve the highest quality of selfhood, which, under more favorable environing conditions in early childhood, would have rendered them capable of continuous development throughout the entire span of their existence.

As useful, then, as was the "Tie," or "Herd Instinct," when primitive man needed to live in tribes, groups, or other aggregations, as a means of defense from hostile tribes, or protection from the attacks of ferocious beasts, the expression of this instinct, or psychophysical characteristic, is now more and more finding its expression for the common welfare of the larger social organization, and the people of cosmopolitan America are enjoying a freedom that comes from our common democracy, which secures safety to all law abiding citizens, thus giving to each of them individual freedom known to the people of no other country on the inhabitable globe, however much it is abused by the vested interests to the detriment of the lives of our American millions, who are striving hard to secure the essentials of life,—food, home, education, work, and other requisites to their physical and mental development, or life. With the constantly growing interest in higher education by the masses, however, it is safe to say that the day is not far distant when the opportunity for sustenance, work, education and happi-

ness,—the chance to live,—will be given to every youth living upon American soil.

Thus, only, will the herd instinct promote and not retard the welfare of this great common wealth, however useful may be its manifestation in promoting the interests of smaller social, business, legislative and other aggregations organized for mutual protection.

It is this "tie" or herd instinct, also, which causes the opposite sexes to mate, for the purpose of building their own nest, or home, and for rearing a family of their own, though no family, or other aggregation, can exist separate and apart from the interests of other members of the larger social group, however strong may be the "tie" that binds them together. While woman is bound to the more immediate or proximate requirements of the home, there is inherent in man an impulse that "drives" him to his work, without which the welfare of the unit, the specialized units, and the larger aggregation of society could not be safeguarded and protected.

The other instinctive quality, "The Urge," is, after all, but a different phase of the same self and species preservative instinct in action, functionating for the welfare of the common herd. It is this that divides the smaller aggregations asunder and impels man to go forward. It is the impulse which causes the individual to dare to reach out beyond the beaten path of the common herd, and gives him the courage to stand alone in the world at all hazards, and to express his capacities for the common welfare of the larger social aggregation, regardless of sect, school, class, locality, or specialized units of society. It is the instinct to individualize, to be one's self, to go one's own route, in defiance of tradition or so-called "authority," urging him onward or impelling him forward, while he purposely directs his endeavors for the common welfare in such manner that his own self-preservation is safeguarded and guaranteed, in keeping with the law of the survival of the fittest, or of evolution in general.

If we take an objective view of the factors which influence and determine human behavior or conduct, the mechanistic hypothesis, or conception of life, is serviceable. Here we would regard man as a unified mechanism with potentialities adapted for two predominant purposes, i. e., self and species preservation. We should have,

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termined by physicochemical law, in which the ionic, electrical, molecular, atomic, or physicochemical reacting components are of equal import to the excitary stimulus from without, the process of experience involving both an internal and an external factor, the reacting substance being the mind, which has its physical correlate in the structure of the nervous system.

Acquired knowledge, or educational experience, is conserved by the brain, the higher cortical centers (the conditional reflexes of Pawlow), in such manner as to act as a sentinel which touches off the subconscious physicochemical mechanisms, releasing potential energy and thus converting it into kinetic energy to suit the self-preservative needs of the organism as occasion arises. Whether we regard this acquired attribute as psychic or physical, or as mechanistic, vitalistic, monistic, or idealistic, is dependent upon the arbitrary decisions of the investigator. That the amount of energy involved in the conscious mental process, by the action of the individual intelligence or mind, acting in response to the stimuli of a given occasion, is entirely disproportionate to the amount involved in the behavior of the organism which it influences or controls, is beyond question. It is like the lighted fuse which liberates the explosive in a loaded cannon. It is the small amount of work required to liberate an indeterminate quantity of potential energy residing in the organism, the exercise of which is essential for his further development, or for his recovery from disease in such instances as where psychotherapeutic principles are employed. In every one there are dormant capacities which are never utilizable save as they are awakened in response to appropriate educational stimuli. Action and reaction have been, are now, and ever will be the chief characteristics of life.

When we take into consideration the changes wrought in the human consciousness and revealed in conduct, as the result of training, education and a high order of companionship, and give due estimate to such psychic qualities as are designated by the attributes described as imagination, speech, judgment, and the capacity to appreciate literature and the various hypotheses of the many workers in the numerous departments of social, scientific, and practical business life,—of man's ability to design and to create, to

influence and to mould human life and character,—I can but feel that there is within him something, however it evades human comprehension, which seeks to adapt the organism to its environment by moulding external environmental conditions in harmony with his own psychic evolution, which longs for expression through mechanistic or physicochemical operations,—the "Ego," Mind, Consciousness, Intelligence, Soul, Spirit or Personality,—which is expressed by, through, and in the mechanical forces of nature, operating in all organisms alike according to the place of each in the scale of psychic and physical evolution, and, lastly, that this unexplained quality, element, mode of energy, or power is the most essential characteristic of life. In other words, absolute reality is evanescent. As soon as you think that you have it in hand, it appears like a mirage far beyond your grasp; though every concept, postulate or theory contains some relative phase of truth, to be determined by individual human experience.

With all due appreciation for mechanism, then, I prefer not to forget the man. To me, instinct, mechanisms, complexes, or reflexes, physicochemical processes, adaptabilities, or psychic attributes inherited or acquired, as manifestations of life, are one and the same power in action, whether we regard man as mind, energy, force, mechanism, spirit, soul or life. We know absolutely nothing of the ultimate cause of life, if we but possess the honesty sufficient to enable us to speak the truth.

It is action that counts. We know a thing by what it does and by what it is capable of having done to it, and I refuse to dogmatize in order to conform to the arbitrary dictates of any sect, creed, system, school, or aggregation. I prefer to stand upon my own feet, living in harmonious coöperation with all the people alike, and to get my patients to acquire the ability, sanity and efficiency to do likewise. In order to report correctly, the individual physician or teacher must remain impartial and unfettered, save as he is governed by the same laws that animate, energize and sustain all things, animate and inanimate, alike.

In a masterful little book entitled "The Fitness of the Environment," Professor Henderson, of the Harvard Medical School, has given us the opinion of the laboratory investigator, showing that

the physicochemical conditions of the cosmic environment,—earth, air, water and sunshine,—are such as tend to promote the preservation of life of the human species, as well as the conservation of other animal and vegetable life, upon which the welfare of the human species depends. Every step of advance in science shows that we live in an orderly universe, where everything moves in accordance with fixed, immutable and unvarying law, tending for the perpetuation and preservation of the species, thus showing that we need only to conform our lives to the conditions of sane, normal, healthful existence in order that health, happiness and efficiency can be secured and maintained for all people alike. It is our privilege as physicians to know how to get our patients chemically, physiologically and psychologically right, and of thus treating all manner of "disease" **by detecting and removing the cause.**

The so-called higher qualities of human character, generally regarded as intellectual acquisitions, moral attributes and ethical development, are acquired as the result of educative influences coming within our ontogenetic and phylogenetic experience. They are the result of the moulding influences of individual and ancestral experience upon the functionating of the neural and chemical mechanisms, acting as these do in response to environmental stimuli. These individual and ancestral experiences are conserved by the brain and nerve elements in such manner as to function as a part of our individual personality for all time, unless altered, modified or rearranged by other processes of experience, or by educative influences such as to equip the individual to adapt himself to the normal, healthful conditions of life.

But most of the education that mankind has received *as such* has been false education, and it is still false in most instances today. Our so-called "educators" so often lack what Adolf Meyer calls "the courage of common sense." As a consequence of this prevailing ignorance, there has arisen a constant conflict between the acquired mechanisms or conscious personality and the instinctive promptings of the primitive desires, or normal subconscious mechanisms, which have clung to one as a heritage from his human and prehuman ancestry. Each of these elements strive to express

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vidual needs, and, in the light of this acquired understanding or insight, guide their lives intelligently in relation to the environment, for both self and species preservation.

The part played by the primitive instincts in the evolution of human efficiency really constitutes a beautiful story, and such knowledge furnishes a correct basis for the adjustment of the organism to social and business life, and is, therefore, the foundation stone of all true education. There is nothing about **real education** which should offend the most sensitive or refined nature. On the other hand, there is in a knowledge of natural science the clue to the secret of how to conserve and promote psychophysical stability, or mental and physical health, happiness and efficiency, which should be the common possession of all of our American youth.

And where the evolution of the individual has become retarded, as in the various forms of nervous and mental diseases, because of his lack of knowledge and ability to find harmonious adaptation to normal conditions of life, the very process of enabling him to understand the rôle of the primitive instincts in our individual, social, and racial evolution throws a wonderful light upon the pathway of the life of those who have not achieved social, economic, and moral independence and happiness, without which the normal physicochemical mechanisms of coordination constituting the reacting organism is often unable to find an outlet for his inherent capabilities, in keeping with the needs of his evolving composite and complex personality.

Such real education, or psychotherapy, as applied to the needs of the individual patient after a painstaking diagnosis, serves to dislodge the logic tight compartment behind which the personality is entrenched, liberating the repressed energies or psychophysical mechanisms of the enslaved patient, veritably introducing him to a new and beautiful world, because equipping him both to act and to react in keeping with the laws of evolution or to live in harmonious interaction with existing conditions of life.

If the cause of the patient's illness is investigated, after a painstaking analysis of the individual problem of each patient, much light can often be obtained in reference to the causative mechanisms responsible for the nervous manifestations exhibited by chil-

dren from four to twelve years old, and of the illness of those further advanced in years as well. Such insight, if wisely and judiciously elicited, and appropriate therapeutic measures are applied according to the necessities of the individual case, can both prevent and cure the greater proportion of prevalent nervous and mental diseases; and this psychotherapeutic equipment is an indispensable adjunct in the treatment of all other human diseases as well, with results limited only by the patient's organic and social environment.

The emphasis put upon the sexual factor in the etiology of the psychoneuroses and other nervous and mental disorders, while no doubt greatly overestimated, **as the only etiological factor,** is an indication of healthy mindedness, but **it is not the sole factor, as** the pseudo-Freudians would lead us to infer, save as one arbitrarily decides to make it.

The activities of human beings are the reactions of each individual, singly and collectively, to environmental stimuli, and these are not simple physiological reflexes, nor are they entirely to be designated as physicochemical reactions; they are psychological, as well.

From the moment of birth mental representations are developed which are the creators of desires, and consequently of our acts in later life. That there is within us at the time of birth an embryonic mental, social and physical fund, due to ancestral influences, we must admit; but these do not develop to the point of utility except under educative influences.

In one particular alone does the human being differ essentially from the lower life. To him has come a transcendent development of those nerve and brain centers by which he is better enabled to comprehend the world about him, and by means of which he has become master of all other animals beneath him. The constitution of consciousness, its functions, and the laws governing its activities in the relationship and adjustment between the organism and its environment is what primarily interests us in the study of the human species.

Even the simplest organic functions of the human being illustrate the evolution of a consciousness that distinguishes him from

lower animals, and even from lower types of his own species, in one's adaptation to conditions of existence. Hunger in the highly evolved man is no longer the cravings of a mere animal for food, to be appeased at the first opportunity of satisfying it. It is subordinate to the laws of the social organization. The higher type of man will do without food for a considerable length of time rather than violate these human laws. Hunger, too, has been made a means of satisfying a certain esthetic feeling connected with it which has made its gratification a social event and surrounded with beautiful objects. Thus the whole physical life has been placed upon a new level to meet the esthetic requirements of the individual. His pleasures become those of the intellect, as well as of the body, and physical gratification of any sort is complicated by the most subtle and powerful emotional phenomena.

The human mind brings about adjustments, not only to external conditions, but it also exerts a marked influence over those internal adjustments as well. While the higher nerve centers constitute the physical basis of the mind in the adjustment of the individual as a biological unit to his environment, these also influence and regulate the interrelations of the various bodily functions in a far greater degree than is generally supposed at the present time. So much so is this statement true that we do not in the least exaggerate when we speak of intelligent physiological designing.

It is by education that we are enabled to free the individual, to a considerable extent, from the fetters cast upon him by the limitations of the body, or from dominancy by the primitive instincts. Through the development of the intellect the purely physical desires cease to be all powerful, and the body becomes under the control of the reasoning faculties. Instead of being governed by external accident, or haphazard circumstance, in response to the activations of inherited reflexes, we can, by retraining, make it to a new and marvelous extent subject to the intellect,—or the acquired reflexes conserved as the result of reeducation. By this means the power to vary, to exercise choice, to be one's self, is developed. Without this conception of himself, the human being is left to the dominancy of the factors of unselected environment to determine his development.

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factors of his environment at a later period of life. In all departments of life physical and psychic development go hand in hand, each mutually dependent upon the other,—one and inseparable.

There is, therefore, no ground for conflict between the biological, physicochemical, the purely physiological, and the psychological methods of approaching the factors that make us what we are in adult and mature life. They deal with one and the same thing, whether expressed in chemical, biological, physiological, or psychological terms. They refer to different phases of our knowledge concerning the development of the individual and of the race, referring to the various modes of the expression of one and the same reality.

In referring to the encroachment upon the patient's psychic life by psychoanalytic investigations, Freud tells us that: "If you succeed in prevailing upon the patient to accept something, for motives of better insight, which he has thus far repressed on account of the automatic adjustment of displeasure, you have achieved in him a piece of educational work."

The very admission of an "automatic adjustment" indicates that the reactions of the individual to the stimuli of environment are physicochemical processes, and that, therefore, purposive adjustment, alone, is out of the question, save as a reaction is evoked as the result of educational stimuli. From another point of view, however, Freud's statement is true, but the self-preservative as well as the species-preservative instinct, mechanisms, or physicochemical adaptabilities of the organism, play an all-important rôle in the evolution of human character and that "something" which we endeavor to prevail upon the patient to "accept" must be such a rational solution of his individual problem as will ultimately lead to the normal expression of the entire personality, in accord with the intelligent selection of each individual life. The element of conscious choice, as the result of either ignorance or education, can never be eliminated, save in reference to children under the control of others, and the lower types of organisms in which this supreme factor, or these higher evolved adaptive reflexes, have not been acquired.

Now, since no physician can be a **real doctor** without being an

all round well educated chemist, physiologist, biologist, and psychologist, and since all of these so-called branches are comprised in the psycho-therapeutic viewpoint which I have, for many years, endeavored to formulate, and since all other branches of progressive medical science and therapeutic art are now in perfect accord with the biological, evolutionary or scientific principles elucidated by me for many years, the reader will bear with me if we delve more specifically into the more intimate factors concerned in individual human development, as well as depict the course of our line of progress for the future.

The primitive instincts, mechanisms, or physicochemical reactions begin to express their influence in human evolution, or development, before the human infant is one hour old. It is from these primitive impulses that the "struggle for life" and the "struggle for the lives of others" arise. It is these fundamental animal instincts that furnish the dominant motives of organic evolution, as expressed in all of the various phases of human character, manifested throughout the entire span of life, from infancy to the end of extreme old age.

In this "struggle" for life, the fittest survive and become normal, healthy, happy, successful men and women. The unfit or "misfits" either die, or they trail along more or less as burdens upon humanity, never becoming sufficiently powerful enough to cope with the competitive forces of their social and economic environment or to find the intellectual, social and moral independence to qualify them to be useful, normal, and happy.

Soon after the moment of birth, the nutritive impulse begins to assert its influence upon the life and habits of the new born infant. When he seizes his mother's nipple, the "struggle for life" begins. When the warm milk begins to trickle down into his stomach, both nutrition and the desire to be loved are gratified. The warmth of the mother's body, the gentle caress of her enfolding arms, finds a response in the "love nature," or reproductive instinct of the young sojourner. From this time onward these two fundamental instincts, or mechanisms, while acting as the dynamics of the individual life, manifest themselves in response to the stimuli of the environment, in accord with the laws governing the psychophysio-

logical and physicochemical mechanisms, or vital functions of all organic life.

In the first days, weeks, and months of the infantile life after birth, these two desires,—the nutritive and reproductive instincts —the desire to live and to be loved, are gratified simultaneously, or together. The instinct to help others to live, or to bestow love upon others, is a later development of these physicochemical mechanisms, adaptabilities, or instinctive desires, so far as any positive manifestation in the life of the infant is concerned, but they are in training automatically and unconsciously all the same.

Two years later, the infant is weaned and these two fundamental emotions, potentialities, or mechanisms have already begun to diverge. One, **nutrition** or **self-preservation,** is satisfied when we see the little one in his baby dining chair and eating from his own plate. A most pathetic sight! Here is typified the aloofness, or physiological isolation, that the evolving organism must maintain in future years, or that others enable him to maintain by cooperative assistance in the work that he is pursuing, if his influence is to be felt for the welfare of the lives of others in the world about him. Conditions of existence are such, however, that no one can contribute to the assistance, qualification, or development of others of his kind without bringing to himself the essential conditions of existence through the very processes involved in the performance of his work.

An hour after dinner, after the little one has played for a time with toys and become tired, or fatigued, we see the **reproductive** or **social** instinct begin to assert itself in its influence upon his actions, behavior, or conduct. He scrambles back to his mother's knees, and, with uplifted arms, makes an appeal for her love. So early does he begin to feel the need of the social cooperation of others, of either the same or the opposite sex! In her arms snug and close, while she sings a gentle lullaby and rocks, another decree of nature is granted. The child's desire to love and to be loved has been gratified.

From this time onward these two dominant forces, mechanisms, potentialities or psychic attributes constantly widen, and they vary in their manifestation in conformity with the different physical

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of age; often earlier, a new element begins to manifest itself in the psychic life of the child, accompanying the physicochemical influence of the rapidly developing reproductive glands, the ductless glands, and other chemical regulators of metabolism. This is indicated by the interest manifested in the discovery of the anatomical differentiation of the two sexes, and the inner life is curious with a quest for finding out the secret of this anatomical differenation.

But it often happens, as we are assured by parents, teachers and psychologists, that at a very much earlier age, say from three to six, the childish mind becomes engrossed with perplexities concerning the mystery of creation, of conception, embryology, and parturition, having made discoveries far beyond what we are wont to believe, or he has become the victim of the most disgusting habits. My own observation, however, is that such precocious or morbid manifestations are found only in children who have not had a normal outlet for their energies, or whose attention has not been wisely diverted from their own subjective sensations by a wholesome environment, or in those who have become the unhappy victims of the morbid moods, abnormal manifestations in word, deed and behavior of older persons with whom they are associated, as the result of social inheritance. This class of children are seriously handicapped and such perverse instinctive conduct certainly deserves to be classified within the domain of the pathological, the remedy for which is the greatest problem now confronting educators, criminologists, eugenicists and psychiatrists in all parts of the civilized world.

To more than hint at the factors which constitute the dynamics of human character, making or marring the usefulness and sanity of the adult in later life, is all that I care to do here, but the point which I desire to emphasize is that the evolution of the individuality, or of individual personality, is not only influenced by the impulsions of the sexual instinct in response to environmental stimuli, as has so strongly been emphasized by many recent writers, but by the self-preservative impulse, and by the inherent physicochemical elements of the organism as well, these combining to determine the mode of reaction by the individual to the factors constituting

his environment during the entire course of his life. In this alone can we find a rational explanation for the cause of human behavior in a given situation in life.

It is, therefore, not astonishing, in the light of these premises, that so many grown people always remain as selfish or unweaned children. Their response to the appeal made through education, suggestion, or environment, is entirely dependent upon their individual evolution, as determined by heredity and early environment, respectively. On account of this retarded development in many individuals, the altruistic instinct, which is synonymous with the reproductive or species preservative instinct, is never normally awakened in its psychic manifestations in their social conduct, as they are related and interrelated to others.

To the student of psychopathology, or of psychic science, these unweaned individuals, men and women, are found in all professions, avocations, and departments of life. The fault generally lies in their early childhood training, by which the influence exerted by the fundamental instincts upon adult and mature character has become warped or perverted. The remedy is to trace the individual back over his entire life and give him an intelligent elucidation of his complex problem in all of its various phases of expression, that he may be released from the tyranny of childhood emotional complexes or fixations, and have a chance to make the best and most of himself by finding a better adaptation of life.

Many of these sufferers are unmarried and their problems should be enlightened in such a manner that will better equip them for intelligently exercising the power of choice in the selection of a life partner, as well as to lay bare and release them from dissociated emotional complexes of an antisocial nature, by which their evolution is being retarded. Where an individual is under the tyranny or dominancy of an abnormal emotional complex, the energy expended by the abnormal or secondary personality dethrones the normal manifestations of the composite personality, and defeats every normal aspiration in their lives, causing them to suffer constant feelings of humiliation, or depression, and giving rise to obsessions galore.

A psychological, physiological, and chemical diagnosis is re-

quired to determine the actual existing abnormalities of each individual patient before rational measures can be adopted for their restoration to health.

In order to emphasize some of the salient points here discussed, let me make a brief résumé of the history of child evolution, and then make application of the psychology here constructed to some of the practical problems of life. It is useless to repeat that the application of psychotherapeutic principles must be made to suit the needs of the special psychology of each individual patient.

The child is born into the world, and thus begins the influence of what is usually designated as his environment, though the normal or abnormal bio-chemistry of his mother's body, as well as that of the fertilizing spermatozoa, from the very moment of his inception, nine months before birth, is the most important environmental factor in determining the future development of the adult and mature personality, as well as **the inherited quality of the germ plasm constituting the fertilized ovum,** from which the child is to develop.

By being put to its mother's breast, both of the fundamental or primitive instincts are gratified, i. e., the craving for sustenance or the desire to be loved. Nursing gratifies both, and the reactions here embodied are no less physicochemical than they are psychophysiological.

At eighteen months old, or whenever weaned, these basic instincts begin to separate, and forever afterward they constantly widen, in response to the conditions environing the organism.

At the dinner table, with his own eating equipment, the nutritive instinct is gratified, and the child then plays about for awhile as any other well fed and contented little animal.

Two playmates, an exhibition of the mating or social instinct, perhaps from two to four years of age.

Sexual latency period, from four to ten or twelve years of age, in which boys and girls, usually, not always, play together regardless of sex attraction.

At fifteen, or about puberty, they become interested in each other on account of the different anatomical construction of their bodies, drawn by the external and general appearance of the same.

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All apparent appeal to passion or emotion in this scheme is eliminated. Every normal person has a "**love nature**" (the reproductive, species preservative, or sexual instinct), and where the above enumerated psychic elements of congeniality exist, the only logical corollary is that they can be all to each other physically when married that is demanded by the needs of the normal man or woman. The physical relation of marriage, then, under such harmonious conditions, becomes only an incident in their existence, and is, therefore, not the end of the happiness that comes from their association. Gratification of physical passion, under such harmonious psychic conditions, only increases their capacity for enjoying each other intellectually. The satisfaction of both psychic and physical desires only better prepares them for sleep, for work, for association with others, for the enjoyment of food, for out-door recreations, and all other activities commensurate with a normal, wholesome, successful life. All that pertains to the normal life of man and woman finds expression. The two sides of the personality are no longer at war with each other, and thus is there exhibited a manifestation of genuine pleasure in the marriage relation.

That the above depicted ideal is seldom attained in marriage, as we see it exhibited in the average American home, is a lamentable fact. The harmonious married couple is the exception and not the rule. Every physician who has been in general practice for a few years, and who has developed ordinary powers of discrimination and observation, will bear witness to the truth of the above statement. What can be expected of the children of these parents, who are reared in such an abnormal environment? Yet, in the history of the world, how often have they exerted an influence a thousand or a million times exceeding the usefulness of those who were reared under more ideal and harmonious conditions!

Be that as it may, it is well that physicians become acquainted with the cause of these inharmonious social adaptations, so as to enable those who seek their advice to foresee some of the pitfalls which they may have to encounter, and to so enable those about to engage in this greatest of all human undertakings to be guided by conscious or intelligent selection rather than by the impulsions of

blind, subconscious, instinctive, autonomic mechanisms. Far more important than the certificate that comes from the bacteriological laboratory, as the result of a painstaking physical examination, as a preliminary step to marriage, is the report of a competent medico-psychological expert, to determine whether the party of either sex is or is not mentally competent to embark upon the turbulent sea of matrimony, or of legalized procreation.

However, we need to get rid of two discouraging philosophical theories, both of which are equally harmful. The one pretends that we can do nothing with our character, that it is predetermined and innate, that we are what we are and that we can do nothing toward our freedom. Such an attitude indicates an absolute ignorance of the elementary facts of psychology, notwithstanding the fact that it is being strongly upheld by a few men of distinction. Such a suggestion, such pessimistic determinism, is as blinding to the unthinking human being as are the blinders on the bridle of a horse, since it prevents the victim from seeing the most manifest facts.

The doctrine of "free will" is equally as naïve and fallacious, since it considers the reform of character as the work of an instant, and has prevented men who pretend to be "moralists" from studying psychology. Nothing but the most intimate knowledge of ourselves, however, will enable us to find out the ways and means by which we can remould our characters. Such assistance as will help each individual to secure and maintain his stability and conserve the equilibrium of his nervous and chemical mechanisms of co-ordination, or find a harmonious adaptation to his environment, will suffice.

This individual assistance is bound to be the real work of the well qualified physician of the future. All that is needed is for the people at large to become acquainted with the inestimable value of such professional assistance in qualifying those who need it to find and to fill a place of usefulness in this world of the true, the useful, and the beautiful.

Every case of illness, delinquency, inefficiency, or failure on the part of human beings, illustrates a retarded evolution, due either to inherited constitutional inferiority, a misadaptation to environ-

ment, or to a lack of psychophysiological potential. Here is the cause back of the bacteriological factors of disease and of insanity as well.

The energies of all living organisms, acting in response to internal and external stimuli, tend for self and species preservation, unless modified by some untoward extraneous agency, or hindered by some wrong inner process, or held in check by some abnormal process of experience which serves to inhibit the normal physiological mechanisms, or normal physicochemical processes, which, on account of the lack of knowledge of the cause, and the relation of cause and effect, has left the unaided organism without the ability to successfully react.

If we mean to be real physicians, we must exercise character and initiative sufficient to adopt the method of science as a means of remedying the weaknesses, incompetencies, diseases and frailties of humanity, and there are those of us who are going to continne to do this regardless of the dictates of "authority," tradition, and other cloaks for selfishness, behind which the vested interests are securely entrenched. We refuse to lay down our right as individuals, or to be denied the privileges of exercising our capacities in behalf of the human race.

The art of discovering causes, of connecting the relations of cause and effect, and of influencing effects ("disease") by controlling their causes, was a part of my very earliest education. The steps taken to rear a brood of chickens, to bring them to maturity with the least possible loss from exposure, starvation or disease, and to keep them under the environment best suited to their development and productive capacity, were in perfect harmony with the method of science as it is understood today.

The uninitiated, unevolved and ignorant, even among physicians, are disposed to fight a new idea advanced for the amelioration and cure of disease, just as have other animals of the lower scale of life.

The old sow that gave birth to a litter of pigs near a stream of water far away in the woods would start when she was approached, as if she were coming to meet her fiercest enemy, until she heard a friendly voice, or saw the ears of corn that had been brought for her sustenance. After a few visits of this kind, the rustle of the

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laborers were unable to capture him by placing a rope over his horns, so quick were his movements that he escaped every time. On the other hand, I could approach him when alone wherever I could get near enough to throw my voice within his auditory range. Upon hearing my voice, he would start toward me as if for my destruction, digging up the earth with his hoofs, making a loud bellowing noise, with tongue projected and with loud and rapid respirations. I had no trouble in walking up to him, handing him a nubbin of corn or a sheath of oats, which I carried concealed about my body, and would gently scratch him under the chin, or stroke him about the head at my pleasure.

The nervous mechanism, or the living organism, does not merely act. There is no "free will" in it as the term is commonly employed. It is the reaction of the organism to environmental stimuli that determines both human and animal behavior.

A young physician of my knowledge accompanied his old preceptor to see their first patient after forming a partnership soon after his graduation. According to the older man's request, the young physician proceeded to examine the patient, stated that they had a case of acute lobar pneumonia to treat, and he carefully explained the steps by which he had arrived at his diagnosis. The older physician agreed with him as to the correctness of his diagnosis, and ordered the younger man to give the patient four drops of veratram veride, a powerful heart depressant, and he further suggested that enough of this poison be left for this dose to be repeated every hour until emesis resulted.

The more recently created physician could not react to this situation in the same manner that he had done in others while a drug clerk under his old preceptor, since the professional personality or acquired mechanisms that had been more recently attained by him during his course of medical training could not harmonize or coordinate with the proposed traditional remedy. Calling the older man out of the house, the following conversation occurred:

"Who is to treat this patient, you or I?" questioned the young man.

"I expected that you would take charge of him," replied the old physician.

"Then he must not have veratram veride," said the younger.

"Why?" retorted the older physician, most excitedly.

"Because pneumonia patients are in need of eliminative and supportive treatment, and veratram viride weakens the heart and depresses motor and vegetative nervous functions, as well as inhibits sensory activities. I prefer to help the patient to overcome the disease, and do not care to help the disease to do its work," answered the young physician.

"Do you dare to put your judgment against mine, when I have been in medical practice for over forty years?" he asked most indignantly.

"My dear sir," responded the young man, "I am forty years later upon the scene than you are. I have the permission of the State to put into application the knowledge which I have acquired through experience, and I do not care to share the responsibility of the welfare of this patient if veratram veride is to be given, because it does not harmonize with what I have observed to be the right treatment for pneumonia patients during my medical course."

Had the young man inflicted a gross physical injury, the nervous equilibrium of the older physician could not have been more markedly disturbed, nor would his retort have been more severe. The young physician allowed him to explode, and then stated frankly and sincerely that he would not give a single dose of medicine, or adopt any other procedure that was not in accord with his own enlightened convictions, born as the result of experience, and in harmony with the views of the more advanced members of the medical profession. He walked away hurt or indignant, and, during a three-year partnership, he never allowed the young physician to treat another patient where he was called. But before the three years were out, the younger man was getting three or four calls to his one.

As long as the older man lived, he never felt friendly with the younger physician because he would not follow in his footsteps. In all of his adaptations to life, he was in the firm grasp of tradition, having been coerced through fear from the earliest period of his life, and it was no surprise to me that "gross pathology" galore

took possession of his body during the last decade of his existence. He died of cancer.

The beginning of all gross pathological processes is in abnormal nervous and chemical mechanisms of coordinations resulting from misadaptation to environment. For more than twenty-five years, I have followed my own spontaneous convictions or reactions in relations to my professional work, guiding my actions by what I felt to be right, or as the result of experience, though doing my best to keep under the influence of the stimuli of the very best in every department of life. I have long since regarded the illness of each patient as a manifestation of an inadequate reaction to environmental conditions, whether the exciting factor was found to be bacteriological, dietetic, occupational, educational, or social, and the "pathology" (chemical, physiological, or psychological) or symptoms presented, I have regarded as representing the specific reaction of a certain type of organism to the environmental factors that conduced to the retardation of his evolution, either during his own or his ancestral existence. While doing what I could to employ remedies to inhibit the growth of independent organisms, the action of which were harmful to my patient, I have endeavored to do all within my power to increase his or her awareness of the environmental factors contributing, or having contributed, to my patient's inefficiency, or causing his especial manifestation of "disease," as a means of aiding him in finding a better mode of adaptation to life. This viewpoint is now generally accepted by the more enlightened portion of the medical profession the world over.

Most men and women are by nature great imitators. They are acting out their ancestral habits, save as a modification has been brought about by the changes due to the difference of individual and racial environment, in which locality, time, climate, social inheritance, economic conditions, prevailing educational and ethical standards, all combine to contribute to the formation of the changes wrought in the species. We react to a given situation in life according to our acquired and inherited capacities. Self interest, however much it may vary with different individuals, has been and forever will be the dominating motive throughout the course of all organic life.

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The reaction of an individual to a given situation in life depends upon the electrical, ionic, atomic, molecular or physicochemical constituents of the organism, as well as upon his own individual experiences since his inception, together with the experiences of his human and prehuman ancestry. Serfs and slaves are evolved or developed, true to invariant law, in the same manner as are the leaders of men. Each individual is a law unto himself, from which there can be no escape, just as each element or combination of elements in the inorganic realm owe their reaction to inherent physicochemical potentialities, acting and reacting in response to the stimuli of environment. No organism, or element, or combination of elements can exist separate, apart or distinct from the environment. **Action and reaction are true to the law everywhere existing in the never ending drama of nature.**

If our opinions are to be counted as worth while, they must be the outcome of practical tests in every-day life, thus becoming individual reactions as the result of often repeated experiences. If our convictions or mental reactions or ideas harmonize with the practical ideas of the leading educators of our age, if they are the expression of our own personal experience, giving rise to ideas, viewpoints, concepts, and ideals which have been proven to serve the practical needs of the larger professional and social organization, as attested by our most capable and efficient workers, we no longer need make effort to remember, or to think, or to reason, as these terms are generally employed. We need only to "go," be it called remembering, reasoning, thinking, writing, or working. Our actions and movements are, then, but the expression of a well trained functioning mechanism or organism, and these movements are but the reproduction of our conserved experiences, ontogenetic and phylogenetic, functioning in harmony with the laws of evolution in general for the conservation of the individual and for the welfare of the species. Liberty, individual and institutional, is conditioned according to law. **Determination everywhere prevails.**

The greatest need of the world today is education, knowledge and guidance,—other names for stimuli. To this end the men of the so-called learned professions should possess stability sufficient to exercise absolute freedom of spoken and written word and thought.

The positive and the negative abound everywhere in nature. Action and reaction have been, are now, and ever will be the chief characteristics of life, organic and inorganic, vitalistic, mechanistic, or monistic. Man has come to his present position in the scale of life by trial and error, success and failure, fall and rise again, **the only scientific mode of progress in any department of nature.**

Here we might ask, what constitutes a criminal? Be we physicians, educators, or social servants of whatever designation, regardless of profession, trade or avocation, the protection of Society from its enemies is the imperative duty of each constituent element above everything else. Upon this protection, alone, does our own individual safety and that of our kind depend.

Then we might ask, what is society? How easy it would be to convict an aggregation or a group of highly specialized individuals, organized for mutual protection, of jeopardizing the lives of the larger professional group and the greater aggregation of society, because either directly or indirectly depriving them of the conditions whereby life, happiness, or efficiency may be secured and maintained.

Then, what constitutes a murderer, or a thief? Excessive specialization, or the exercise of unlimited power for selfish ends in whatever department of life, here finds its correlation.

Individualization or specialism finds no justification save as it contributes to the welfare of the unit, of the specialized units, and of the larger aggregation or social organization. Otherwise it is parasitism pure and simple. To seek justification for one's parasitism by imitating this or that established precedent, be it in the realm of law, religion, medicine, education or business, will be tolerated by the group only so long as ignorance is prevalent and common consent prevails.

"Common consent" will prevail, or parasitism will be tolerated, on the part of the larger social aggregation only until the collective body, as the result of the stimuli of education, exercises initiative, foresight, intelligence or wisdom enough to point out the inconsistency of such an offender, or groups of offenders, and deals with them accordingly **in order that justice to all may be secured and maintained.**

The stability of a nation depends upon the maintenance of the efficiency or living and working capacity of the greatest number of individual units,—upon the welfare collectively of each individual unit.

"Science for the sake of science, untrammeled by the fetters of utilitarianism," is only a weak compromise between science and tradition, an idea being fostered by those who would have the state support a highly paid idle class under the cloak of research. Real scientific progress is merely at its beginning. Life is worth living for its own sake. To work is to live, and to live is to work. To work and live is to impart life and working capacity to others.

In a civilization like ours, so rich in diversified classes, inheritance and adaptations to life, where we see action and reaction, growth and decay, misadjustment and readjustment constantly going on before our very eyes, we need more than ever before to confront the problems of medicine by the scientific method, if we are to investigate and to clarify them intelligently. We must seek to understand the nature of causation, and to appreciate the necessity of finding causes if natural phenomena are to be understood, and thus to get rid of the moth-eaten fallacy that that which precedes is necessarily the cause of that which follows.

Every problem in medicine, as well as the diagnosis and treatment of each and every patient, is an individual one, and demands for its solution the attitude of the man of science, a substitution of rationalism for authority, in which the conception of the conservation of energy in physics and that of oxidation in chemistry, no less than physiologic and pathologic chemistry, pathologic physiology and the greater part of bacteriology—or the science of living matter—is to have its deserved influence in determining rational legislative and judicial reforms and administration, for which there is such a great need at the present time.

Above all, in the treatment of the individual patient, regardless of the name of the disease or of the cause of his abnormal symptoms, we should correlate, unify, or synthesize the principles underlying physiological psychology, physiology, biology, paleontology, anthropology, zoology, chemistry and physics, and make them applicable to the diagnosis and treatment of his disease.

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viduals, when, as a matter of fact, our conduct is determined by our neuron responses to environmental stimuli, in perfect accord with invariant law.

Each one of us is both acting and reacting, though the life of each is a stimulus or a check to each other, according to our inherent or acquired capacities. Never was there such an opportunity, however, for individualism, in every department of life, as there exists at the present time, since every established precedent is being shaken at its foundation, and a condition of flux everywhere abounds.

Individualism, in contradistinction to impersonation, is what the world is waiting for, craving, and needing above everything else. However, individualization is conditioned today as never before in the world's hiest ory. Be he king, capitalist, professional man, priest or clergyman, or social servant or business man of whatever designation, that individualization, only, is going to survive that will tend to conserve the welfare of the unit, the specialized units, and the larger aggregation of society, alike.

The individual who can realize his own self-satisfaction in life by contributing to the welfare of others, by giving the best value for service rendered, or by showing them a better way, will find all of the emoluments essential to his own further development. **Efficiency has been and forever will be the standard to prevail in every department of life. The reward of the strong is success!**

Where one can lead, a hundred, or a thousand or a million will follow, because of the dominance of the invariant law of imitation. The nervous and chemical mechanisms of coordination, as expressed by the sum total of the inherent capacities of all living organisms, acting in response to environmental stimuli, tend for self and species preservation, and that individualism which will best conserve this purpose or design of nature will be the best example of professional personality, **or of intelligent social leadership.**

The instinct to power, the desire for expression, the craving to be of influence, the impulse to live and to help others to live, as a quality of human character, is but the normal functioning of the animating life principle that has brought us up from simple undif-

ferentiated protoplasm to the type of *genus homo* that has given expression to the highest and most universally helpful individualism throughout all of the ages.

In our efforts to be ourselves, or to live, if one's nervous and chemical mechanisms of coordination are not right, as compared to the truly normal and efficient human being, he is sure to be weeded out in accordance with the law of natural selection, and **the survival of the fittest will prevail.**

There is no such thing as inherent psychophysical equality among organisms, even of the same species, and all protests against the scientific methods devised to improve the quality of the people that are to be born into the world is but idle and ignorant sentimentalism.

The nature factor, whether designated as psychic or physical, predominates everywhere in life, readapting itself to the conditions of the environment to suit its own best advantage, and upon the ability of the organism to cope with the conditions imposed by environment does the safety of the individual and of the species depend. Indeed, the safety of the human species depends upon the working and fighting capacity of the individual, exercised in behalf of the group.

"Each for all and all for each," then, as an ethical attitude toward life, is to be the ultimate goal of evolution, and this consciousness of the oneness of life and the brotherhood of man is bound to be the prevailing ethical standard of all civilized peoples, or social aggregations, be they designated as religious, fraternal, business, professional, legislative, or national. Mankind is yet bound to realize his true relation to his fellows, and collective human action will be devised accordingly.

CHAPTER XXX.

SUGGESTION IN DENTISTRY.

Some years ago, when I was making experimental investigations with hypnotism and suggestion, both while in general practice and while giving lectures upon suggestive therapeutics to physicians in various parts of the United States, I made frequent employment of hypnotic suggestion in producing dental anesthesia, and have since that time been strongly impressed by the awakening interest in the subject by dentists in all sections of the United States. Furthermore, within the past five years I have been honored by several invitations to deliver addresses upon the employment of suggestion in dental anesthesia by the program committees of various State dental societies. Many dentists have written to me concerning the possibility of giving them private instructions upon the subject, while others have come to me without warning and insisted that I help to enable them to become more proficient in the employment of psychologie methods of relieving their patients from abnormal phobias, as well as for extracting and repairing teeth without pain.

From these solicitations I have instinctively shrunk, acting upon the principle that "self preservation is the first law of nature," for, as valuable as is an intimate knowledge of psychologie technic, as applied to all departments of medicine and surgery, popular prejudice is so strong against the true educator that one revolts against being so constantly identified with demonstrable phenomena as such, particularly when he has relegated such spectacular performances to the dump heap of "outworn experience," remaining dormant though active in the functions of his neuron activities and expressing itself unconsciously in his every-day relations with his social environment, **or in all departments of his professional life.**

To lay aside one's present interests and to deliberately fall back upon past experience, or to go back into one's subconsciousness to

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it," the "suggestion" given by him to those in waiting was more than enough to put an end to the "tooth pulling program" for that day.

The extraction of teeth is not so popular today as it was fifteen or twenty years ago. The dentist of today is rapidly widening his horizon and his chief work is to conserve, not to remove teeth. Then, too, with the recognition of the influence of local foci of infection as a contributing factor in the etiology of the entire category of diseases, the dentist has evolved from the humble rôle of "tooth carpenter" to one of the most important specialists among those in the entire realm of clinical medicine.

Indeed, the dentists are meriting our respect as never before in the history of the science and art of disease prevention and cure. No alert physician can afford to practice medicine without relying upon the dentist for advice, and the dentists are today viewing life from the honorable and dignified pinnacle of real professional men.

But this is not all that can be said in favor of the profession of the dental surgeon. Dentistry is today, without question, the cleanest from the viewpoint of intellectual honesty, the least polluted with quackery when considered as a whole, the freest from deception and hypocrisy, of any profession existing, and the dentists do, therefore, justly deserve the honor and respect which is being accorded them by the laity and the better class of physicians as well. As a group of specialized units contributing to the welfare of the larger social organization, the dental profession is rapidly forcing itself to the front as a most potent factor in maintaining health, happiness, and efficiency, as well as conservers of human life.

In this age when we are in the transition period from the traditional conception of the problems of life to the biological, evolutionary or scientific interpretation, diseased teeth are often but an index to the inharmonious adaptation of the organism to the factors constituting the organic and social environment, in common with the degenerative diseases in general, and as our knowledge of physiological chemistry becomes clearer, the horizon of the dentist is destined to become broader and broader, for the utmost of his

evolution has not yet been reached, nor has the height of his usefulness been attained.

The dentists of the future are going to do more than merely repair parts of the broken human machine, or treat pathological end results, as important as this work may be. It is not enough to say that this or that tooth has become diseased and needs to be treated, or that the outside of this living dental structure has become infected beneath its external covering, and is, therefore, a menace to human life. As important as is the work of carving out the degenerative process or decay, and treating the outside of the diseased tooth, or of treating pyorrhea alveolaris, as a means of safe-guarding the individual against the more remote consequences of infectious processes, the truly alert dentist of the future is not going to be satisfied to stop there.

The dentist of the future is going to be an all-round well-educated physician, and not remain hypnotized by a narrow viewpoint in order to hold his endeavors within the restrictions of a narrow specialty, while the welfare of the composite organism is being neglected. In tracing back to ascertain the cause of a local diseased area, the dentist of the future is going to look for the cause of the chemical pathology associated with the pathological physiology which is constantly found to be the concomitant of all local disease processes, and, while doing what he can with drill and curette to repair the gross destructive process already in evidence, he is going to correct the cause of the local manifestation of disease, or refer such patients to physicians qualified to do such work. Instead of devoting so much effort to repair with crude amalgams and sterilize with local antiseptics, the dentist of the future is going to be enough of a physiological chemist to find the cause of the diseased process in evidence, and he will be human enough to tactfully educate and reeducate the unsuspecting patient in relation to cause and effect, so that his work will mean cure for the present and prevention for the future. The work of merely treating pathological entities, as viewed anatomically or bacteriologically, merely devoting our efforts to relieving the immediate necessities of the individual when considered from the standpoint of gross pathological anatomy or parasitology, will satisfy the demands of an enlightened civiliza-

tion only so long as they remain in ignorance of the true significance of the relation of cause and effect in the development of disease.

The mechanistic conception of life has exerted a marked influence upon the evolution of therapeutics during the past few years. We are no longer satisfied to treat merely symptoms, but seek to find the pathogenic cause, be it designated microbic, parasitic, chemical, physical, dietetic, occupational, social, or psychological, since there is no action without reaction, and all manifestations of living phenomena refer to one and the same reality, i. e., an organism in function.

In applying our remedial measures today, we no longer make effort to attack symptoms, which, considered in themselves, have only a slight indicative value. We are concerned today with the actual causes of the disturbances which we are called upon to treat. In the presence of each of our patients today, we are endeavoring to ascertain if this patient is or is not chemically, physiologically, and psychologically right. Specific treatment like that of treating the local foci of infection as the dentists treat a case of pyorrhea alveolaris by curette, local antiseptics and vaccines, or like that for syphilis or malaria by mercury and salvarsan or quinine; specific therapeutics such as serotherapy, and specific therapeutics such as psychotherapy, which, in the presence of the affections originating in the affective states, the emotions, essays to cure them by finding the source from which the exciting pathogenic factor came, and to remove the cause by means adapted to the end desired, with the same scientific accuracy as by the employment of Flexner's serum for the treatment of cerebrospinal meningitis, salvarsan and mercury in syphilis, or quinine in malaria. Of our old therapeutic armamentarium, we are finding that very little of it remains, except those remedies which were justified in being classed as specific without the fact having been known, such as was the case of sulphur in scabies, quinine in malaria, and mercury in syphilis, in which we were doing better than we really knew. Our therapeutics are practically narrowed down to two general measures, i. e., those inhibiting the life of the invading parasite and

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diseases of the entire organism, I have been enabled to practice medicine for seven and a half years with but the death of a single patient,—a suicide.

Dentists more than any other class of professional men have appreciated the chemical viewpoint of health and disease. The chemical properties of living things are not fixed, but are subject to certain constant and sometimes fundamental fluctuations, as have been so often observed by the everyday working dentist with chisel and drill. All living things, from protozoa to man, are made of the same chemical elements as minerals, including not only tooth and bone, but every other element of the human body. A living being, cell, or thing, including the substance of the teeth, is the arena of the same physical forces as those which govern the inorganic world.

Life is difficult to define because it differs from one living being or thing to another, even of the same species. The life of a man is not that of a polyp or of a plant, and if we find it impossible to discover the line of demarcation which separates life from other phenomena of nature, it is because no such line of demarcation exists. Just as the structure of the teeth is governed by the same chemical environment as other bodily cells and structures, with no existing line of demarcation to separate the component elements, so is the passage from animate to inanimate gradual and insensible.

A living being or thing is a transformer of matter and energy, only a current of matter and energy, both of which change from moment to moment while passing through the organism. And of all the organs and structures which have the greatest part of the work to accomplish in the transformation of matter and energy from plant and animal food, in order to render it assimilable by the organism imbibing it, the teeth are the most important, because they have the heaviest work to perform.

All methods that produce therapeutic results are biochemical, be they designated as psychic, balneologic, hemolytic, catalytic, chemic, dietetic, pharmacologic, physiologic, or biologic. All therapeutic measures produce results in conformity to a common law, i. e., the action and reaction of physicochemical processes. They are physicochemical phenomena.

In order to appreciate the part played by our teeth in the assimilation of food and in the maintenance of health, happiness and efficiency—in the conservation of human and animal life—we must ever bear in mind that the elementary phenomena of life is the contact between an alimentary liquid and a cell. For the essential phenomena of life is nutrition, and in order to be assimilated all the elements of an organism must be brought into a state of solution. Hence the study of life may be best begun by the study of those physiochemic phenomena which result from the contact of two different liquids. Biology is thus but a branch of the physicochemistry of liquids; it includes the study of the electrolytic and colloidal solutions, and of the molecular forces brought into play by mastication, solution, osmosis, infusion, cohesion, and crystallization. The work of the dental profession is of paramount importance because of the fact that they are, for the greater part, engaged in maintaining the normal physiology of the entire human organization by their efforts to maintain the normal physiological mechanisms of the most important part of the gastrointestinal tract, which, if not in perfect working order, renders all other processes of normal nutrition practically impossible.

Clows has found that the virulence of tumors and their rate of growth were directly proportionate to the potassium content and inversely proportionate to the calcium content. This, he considered, indicated a peculiarity in the equilibrium of electrolytes and in the absorption of electrolytes by the cell. Disturbances of the normal equilibrium would modify the permeability of the cell membrane, and would vary the passage of foodstuffs through the membrane for the nutrition of the cell. The equilibrium of the cell was identical with the equilibrium of its membrane, which in turn meant the equilibrium of the contained lipoids, and this could be expressed as the equilibrium of the electrolytes, showing that the changes constantly going on in pathological conditions, or processes, are being expressed in terms of electrokinetics.

The resistance of certain parasites which has to be taken into account in definite problems of immunology is purely a chemical question, which can only be solved by chemical means.

We have reached the time when the doctrine of evolution, con-

sciously and intelligently applied, is exerting a marked influence upon all of the factors contributing to the welfare of human life, the treatment of disease, and the promotion of happiness. The doctrine of evolution should reconstruct every link in the chain of beings from the simplest to the most complicated; it cannot afford to leave out the most important of all, i. e., the missing link between the inorganic and organic kingdoms. If there is a chain, it must be continuous in all of its parts; there can be no solution of continuity.

Long ago, the penetrating genius of Lamarck seized upon the idea that a knowledge of life could only be obtained by the comparison of organic with inorganic phenomena. He writes: "If we would acquire a real knowledge of what constitutes life, of what it consists, what are the causes and the laws which give rise to this wonderful phenomena of Nature, and how life can be the source of the multitude of forms presented to us by living organisms, we must before all consider with great attention the differences which exist between inorganic and living bodies; and for this purpose we must compare side by side the essential characters of these two classes of bodies."

It would be hard to convince the alert and well-educated dentist of today that the teeth are not governed by the same physiological laws that maintain the stability of any other organic structure of the body; but separated from the body, or taken away from its native environment, what presents a better illustration of the "inorganic" than an old tooth?

Laduc tells us that: "Synthetic biology includes morphogeny, physiogeny, and synthetic organic chemistry, which is also a branch of synthetic biology, since it deals with the constituents of living organisms."

Synthetic organic chemistry is here already as a well organized science, important by reason of the triumphs it has achieved, as has been well demonstrated by the work of numerous men from Pasteur down to Ehrlich, Flexner, and Rosenau. The other two branches of biological synthesis,—morphogeny, the synthesis of living forms and structures, and physiogeny, the synthesis of living functions, can hardly be said to exist as exact sciences. They are, however,

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the cause of the disease or of the symptomatology of the individual patient. According to Dr. Paul Bourget, the effort of genius consists simply in discovering by intuition the laws that scientific men discover by humble and more patient methods. He sees these laws in action and on this condition alone is he an artist.

The employment of means to the accomplishment of some end, or the skillful adaptation and application to some useful purpose of knowledge or power acquired from an understanding of the laws of Nature, or the familiarity with such principles and skill in applying them to an end or purpose to be desired, such as will serve the practical, useful, or technical needs of your patient, constitutes the skillful professional man. Our work is constructive only when it contributes to the life, service, satisfaction, health, and happiness of our patients. "Success" obtained in any other way than that which contributes to the welfare of the unit, of the specialized units, and the larger organism of society, is only temporary and will result in the annihilation of the one who attempts to secure his own selfish ends to the neglect or detriment of the welfare of others. As measured by this standard, the dental profession stands at the very top of the list.

But the doctor of dental surgery of the future is bound to be something more than a man possessed of technical knowledge and skill. As his mental perspective broadens, his influence will become wider, broader, and more powerful, and his usefulness rank as that of one of the most important branches of clinical medicine.

Clinical medicine and its application at the present time is far behind the scientific data that is available. In other words, medical practice and art have not kept pace with the scientific discoveries of the age. By making application of the available knowledge of the present time, diseases of the heart, blood vessels, kidneys, stomach, liver, pancreas, spleen, intestines, bones, muscles, lungs, blood, ductless glands, nerves, viscera, etc., are yielding to psychochemic treatment, just in proportion as we are enabled to secure the cooperation of those needing our aid, and thus bring their lives under the guidance of science. The teeth are governed by the same chemical environment as other bodily organs and structures.

Generally speaking, people have only been educated to allow

themselves to be carved and coddled in hospitals, as a means of cure of their diseases, rather than have been taught to exercise the privilege of living sane, normal, and efficient lives. The "education" and "moral teaching" that is being given them at the present time is inadequate, because not in harmony with fact, with Nature, or with science. In the absence of a keener appreciation of the privileges of a normal life, people are forced to furnish their bodies as "material" for operative procedures, while their personalities are being annihilated by the promulgators of traditional superstition, and their reason dethroned under the guise of religion, while physicians are too often the followers of antiquity, frequently lacking the courage and manhood to free themselves from its influence, and to get their patients to do likewise, as a means of finding a more harmonious adaptation to life.

Not one person out of ten will be found normal by tests employed to determine whether he or she is chemically, physiologically and psychologically right, and the physicians that are qualified to correct or treat these psychochemical abnormalities have hardly begun to appear upon the scene of action. Such work requires qualification, time, energy, courage and the willingness to find your own sustenance and happiness in life by promoting the welfare of others, rather than merely exploiting them for self aggrandizement. Over one-half of the deaths that occur in the United States are the sequel to conditions, or abnormal chemical, physiological and psychological processes, that could be diagnosticated and treated ten years before a physician is usually called, so insidious are the incipient psychochemical abnormalities that terminate in gross pathology.

Only a comparatively few of the deaths occurring in the United States every year are due to bacteria, or are of infectious origin, however ubiquitous the microbe may be demonstrated to be found, since the larger part of them are not only harmless, but are even friendly allies of the human body.

In considering the cause of what is designated as a specific disease, three conditions are essential to the maintenance of the abnormal process:

1. The presence of the invading parasite.
2. Existing in sufficient numbers.

3. In a human body which furnishes a suitable soil for its nutrition, growth and development.

The microbe or parasite is powerless in the person whose body is endowed with sufficient immunity or resistance to combat their invasion. If the victim of disease does not want to become infected with life-destroying parasites, we must enable him to secure and maintain a body free from poisonous chemical processes, giving rise to the autotoxemia, which serves to lower the vital resistance of the cells of the body and invite bacteriological invasion. In this work no service is more helpful than the efforts of the dentists to enable the most important end of the gastrointestinal tract to be free from poisonous infectious, or abnormal chemical processes, by which the fluids of the entire human body so readily become disqualified for normal functions.

The term autotoxemia is generally regarded as poisoning of the system by the absorption of pathological fluids in the body, but let us bear in mind that I particularly refer to gastrointestinal autointoxication, which is the toxemia caused by the qualitative and quantitative alterations in, or a departure from, a normal digestion.

By normal digestion let us regard it as that complete and complicated digestion, physiological and chemical, which takes place in every normal man. For, besides digestion by the enzymes of the stomach and intestines, there occurs in every one a digestion brought about by the action of the microbes which live and thrive in the intestinal tract. The digestive enzymes convert starches into sugar, emulsify fats, transform nitrogenous bodies into albumin, peptones and crystalline bodies.

The microbes do the same. There are bacilli which convert starches into sugar, others which emulsify fats, and still others which transform albumin into albuminoses, peptones and crystalline bodies. According to Combs, the constant intervention of the microbes in digestion permits us to consider it a normal process of the organism; the intoxication which results from it is, therefore, a true autointoxication.

A great deal is being said today about amino-acids, the end products of protein metabolism, but it is important to note that the tendency of modern research is to show that the simple amino-

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sity of Paris, President of the Section on Medicine, in his address before the Seventeenth International Congress, says :

"Whether from a historical or a practical standpoint, we thus find that prognostic investigations have progressed by successive stages from anatomical lesions to functional disturbances and chemical changes, until it has reached the stage where judgment is based on criteria of a dynamic and vital order. If diagnosis consisted simply, as Pinel would have it, in 'assigning to a given disease its proper place in nosology' it would be a most fruitless and conventional effort. Our conception is a very difficult one; for us diagnosis signifies the recognition, as perfect and precise as our means of investigation will allow, of a morbid condition considered in regard to its origin, its present state, its future course. The pathological life of an individual (or of a tooth) appears no longer merely as an interrupted series of isolated episodes; but we try to discern its unity, follow its continuous course, and take into account the sudden and sometimes final deviation and new pathological directions that may be given to the organism by an intercurrent disease."

May it not be that the central nervous system exercises a greater influence upon the metabolic or chemical processes than some of those who are studying isolated organs by laboratory methods can appreciate?

And may it not be that the influences which daily reach the brain through the senses are the factors which contribute largely to determine the functions of the entire organism and through the influence exerted upon the general biochemistry determine the pathological manifestations exhibited in a localized area? Why are not the teeth governed by the same chemical laws that govern all other vital structures?

The five special senses are nothing more or less than projections of the brain spread out to the surface of the body, so as to receive the impact of the outside world, and every impression made upon man's motor mechanism through the sense organs is such as to activate one or the other of the fundamental instincts. If these instincts fail to overcome obstacles by calling into play the entire intellectual and physical capacities, there is a disturbed equilibrium in all of the functioning organs of the organism,—a mis-

adaptation to environment—hence a disease. Equilibrium is a conception of physical science, and as such is susceptible of exact definition. To regard adaptation in this light implies that the problems which it presents are essentially physicochemical reactions.

But how can the organism adapt itself to the environment when impelled by hunger, or the desire for food, the "self-preservative instinct," and finds that each and every impact made by its teeth upon the tempting morsel evokes painful sense impression, sending in messages to the central nervous system which may be very disturbing to its equilibrium.

Moreover, how is the stomach to function normally unless the food is properly masticated? And if a local foci of infection at the very fountain head of the alimentary tract is allowed to exist, allowing harmful chemical toxins to poison the individual at the same time that he is partaking of his nourishment, what a deplorable fate must await the unfortunate victim. Indeed, we are forced to recognize that we would not be able to properly treat a single disease without the assistance of the dentist. But as painful as are diseased teeth, and as harmful as are local foci of infection, among which may be mentioned pyorrhea alveolaris, I defy any one to show me a single patient with local manifestations of disease which modern psychological tests will not reveal to be afflicted with abnormal emotional manifestations which are exhausting the brain cell potentialities and interfering with its function as the central battery which stores the potential energy that presides over the entire physiological machinery.

As to the real nature of the toxemia of supposed alimentary origin, the primary cause of which I am convinced originates in the emotions, and the consequent brain cell exhaustion which superinduces the functional disorders of the teeth and gums, resulting in harmful chemical processes taking place in the gastrointestinal tract, making it a secondary phenomena, little is known. While much is known of the bacteriology of the alimentary tract, little is known of the bacteriology of the toxins originating in the gastrointestinal canal. These toxins are chemical substances and are beyond the range of the microscope.

I frankly agree with those who hold that tubercle, cancer, rheu-

matoid arthritis, arteriosclerosis, diseases of the heart, kidneys, glandular system, nervous and mental diseases (so-called), as well as all diseases, including those of bacteriological origin, are either directly or indirectly influenced in their course by abnormal chemical processes going on in the alimentary canal, resulting from misadaptation to environment, and I do not believe that the "kink" or "membrane" theory, save as it exists as a secondary manifestation, has any considerable influence in the matter, if any at all.

The new world view has become a well proven and accepted reality. Pathology is only physiology acting under abnormal conditions. Virchow truly said: "We have learned to recognize that diseases are not autonomous organisms that have entered into the body, that they are no parasites which take root in the body, but that they merely show us the course of the vital processes under altered conditions."

In referring to this expression of Virchow, Poincairé remarks:

"And, if the famous principle in question is only stated with sufficient generality, it amounts simply to saying, in effect: A disease involves a change in the organism; then, if this change is subject to law at all, the nature of the organism and the reaction of the organism to whatever it is that causes the disease must be understood, if the disease is to be understood."

The same chemical laws that govern other living organs, cells and structures govern the development, growth and degeneration of the teeth. It is particularly in the field of diagnosis, however, that the practical utility of chemical knowledge is most obvious. The derangements of metabolism caused by disease are reflected in the excreta. In these and particularly in the urine are found the abnormal ingredients indicative of the nature of the disturbance at work. Some are substances which are present in normal urine, but in traces so small as to escape detection by the simpler methods of analysis; others are intermediate products of metabolism which have escaped destruction, and are excreted as such or in slightly altered forms, or in combination with toxic substances, which they render innocuous. In the urine, too, we find evidences of undue waste of tissues, or of failure to eliminate waste products.

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dietetics, of physiological chemistry, of chemical pathology, of pharmacology, of vaccine and serotherapy, but he must have a thorough insight into the cause of the infectious processes, of occupational diseases, and of psychology and sociology, as well.

It is, from one point of view, literally true that our bodies are chemical laboratories, in which there are such compounds, acids and bases as constitute all other unstable organic chemical bodies, which are the result of the changes going on in the body as a whole, or in the individual cell, in taking in new matter, fixing and changing it, and throwing it off again. These processes are what are known as metabolic processes, with its subdivision into katabolism and anabolism. These splitting up and tearing down processes are always going on. The bacteria themselves are indispensable to the digestion of some of the foods that we eat, especially the proteins, and the important thing to know is that too much decomposition of food of whatever kind in the alimentary canal, without sufficient muscular exercise and without the assistance of out-of-doors air and sunshine to bring about the combustion sufficient to burn it up, is going to result in the same thing that happens when a furnace is overloaded and the air is excluded, from one point of view; and, from another, it brings about the same processes that happen in the garbage can when it is not emptied completely and frequently enough. Nor does it matter so much what the individual eats, **the greater variety the better.**

There are scientific grounds, however, for the belief that mankind habitually takes more protein food than is required for the due nutrition of the tissues, and undoubtedly the amount taken habitually exceeds that required for the maintenance of nitrogen balance. When, however, it is realized that the lower animals and savage races have adopted a standard of diet quite apart from medical advice, and presumably in accord with their needs, it seems more probable that our reasoning fails to take into account some other factors than that the instinct of whole races is at fault. But when we find bodies of men living under conditions which are in no sense natural, men leading sedentary city lives, but who habitually consume quantities of protein food suited to the strenuous existence of members of nomad races who seek their meat from day

to day, we are certainly called upon to interfere, and can do so with confidence in the strength derived from the teachings of experience and the knowledge which physiology and chemistry supplies.

Certain general principles are clearly defined. We should aim at a diet of adequate caloric value, with due representation of the main classes of foodstuffs. The food should be so prepared as to be easily assimilable, and with due regard to the condition of the patient's alimentary canal, his circulatory apparatus and his excretory glands. Some at leást of it should be in a fresh state, and special restrictions are often desirable in view of defects of excretion, to rest damaged mechanisms, or to limit accumulation in the blood of metabolic products which fail to be dealt with in the normal ways.

Modern diagnostic methods enable us to recognize diseases of which our fathers never dreamed, and to detect the more familiar maladies in those early stages in which they are most amenable to control. So long as they are used in conjunction with the older clinical methods, and not merely as short cuts to diagnosis, they prove unqualified boons. Nor can it be questioned that the range of efficient treatment is being extensively widened. We are prepared today to ascertain if our patients are chemically, physiologically and psychologically right, and to thus safeguard them from the more remote consequences of neglected functional disorders.

The cutting off of carbohydrates, or failure to assimilate them, is promptly responded to by disturbance of fat and protein metabolism, with the result that the substances of the acetone group, aceto-acetic and β-oxybutyric acids are formed and excreted in large quantities. This condition of acetonemia, or acid intoxication, which plays so important a part in diabetes, and is met with in children suffering from many diseases, affords the most conspicuous example known of the formation of actively harmful prodnets as a result of the throwing out of gear of the normal metabolie processes. There is much that is still obscure in the pathology of acetonemia, and it is probable that future researches will profoundly modify many of the current views on acidosis. This

much is certain—that many of the facts of clinical observation can with difficulty be reconciled with prevalent theories.

We are completely ignorant of the mode of transformation of chemical into kinetic energy in the living organism; we only know that muscular contraction is accompanied by a change of form; that at the moment of transformation the combustion of the muscle is increased, and during contraction the stretched muscular fiber tends to acquire a spherical shape. It is this shortening of the muscular fiber which produces the mechanical movement.

The step which we do not as yet fully understand is the physical phenomena which intervenes between the disengagement of chemical energy and the occurrence of muscular contraction.

Is it not at this point where intellect, or consciousness, the psychic component, or the psychic concomitant of the acquired reflexes, comes into play as the determinant, by the exercise of its influence upon the material chemical elements of the organism and guides and directs its chemical, ionic, electrical or physiological movements?

Is this intelligence, or consciousness, also, not universal and transferable from man to man, whether we call it mind, acquired reflexes, education, or suggestion, and is it not the most needed factor by human beings, whether sick or well, that its exercise may liberate the potential energy inherent in the human organization and guide its movements in relation to his environment for the purpose of acquiring a higher degree of psychophysical potential, in order that he may withstand the draft made upon his powers in the struggle for existence?

Is it not a fact that the diseased human organism needs more than anything else the specific stimulus of spoken words, ideas, concepts, viewpoints to be conserved as a part of his personality, to enable him to use his potentialities as an adaptive mechanism in relation to his environment, as well as to heighten the physiological processes of immunity to infectious germs? And what effeet can be accomplished by chemo, vaccine, or sero therapy, or by electro-therapeutics, that is not accomplished by making employment of the same laws that govern these various methods of cure?

What matters the name, be it catalyzer, toxin, drug, ferment,

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body is the amount of transferable motion stored up in that body, and is measured by its capacity of producing mechanical work.

Energy presents itself to us in two forms, potential and actual. Potential energy is slumbering energy, energy localized or locked up in the body, be it designated as psychic or physical. In order to transform potential energy into actual energy, there is required the intervention of an additional awakening, stimulating, or exciting energy from without. The stimulating energy may be almost infinitesimal in amount, merely spoken words, and bears no qualitative relation to the amount of energy transformed. It is the small amount of work required to turn the key which liberates an indeterminate quantity of potential energy. Actual energy, on the other hand, is energy in movement, awake and alert, ready to be transformed into any other form of energy without the intervention of such external stimulating force.

The important point to remember is that every human being is born with a certain measure of psychophysical potential, capacity capable of being awakened into actuality by suitable stimuli, but in the absence of these remaining forever dormant. Intelligent, as distinguished from instinctive action, implies educability, and a high order of intelligent action implies a correspondingly high educability. Lacking the necessary stimuli, psychophysical capacity may for long ages remain dormant, unrealized. The problem that should most concern all people today, both physician and patient, is how to obtain the necessary stimuli to evoke dormant potencies, or how to change the organism into a true alchemist, that converts a diseased body into a healthy one, or that strives to convert the base metal of selfishness into the gold of generous deeds and high and worthy aspiration, in order that our patients may be benefited thereby. Indeed, there is such a thing as the synthesis of physical stability, intellectual strength and ethical attainment, all combining themselves in fidelity to fact and expressing themselves in the life and character of the highly evolved professional man, and these are the men who are making the facts of science bear fruit in the lives of their patients, working for the promotion of health, happiness and efficiency, and for the conservation of human life.

The first essential in the employment of suggestion in dentistry is that the operator be equipped to handle himself with sufficient intellectual resiliency so as to constitute or be the expression of a force, acting as a force, and having the effect of a force, and the results will be as sure and as infallible as the law of gravitation. He must be equipped to use words that will convey ideas. He must comprehend the adaptation of the ideas advanced to the need of the patient with whom he is dealing. This appeal to the mechanisms of his patient will depend upon his mental make-up, his station in life, his social position, his intellectual and esthetic development,—all depending upon his individual psychic evolution. His appeal must be simple and direct; it must be backed by a correct estimate of the personality with whom he is dealing. No well qualified dentist or physician can be anything else than a student of Nature, or of science, which is all that Nature is, and a lover of humanity in the broadest sense.

In the foregoing pages, I have discussed some of the broader issues of medicine, showing the relation of the work of the dental profession to the general field of clinical medicine. I have thrown off all inhibitions and dared to speak out at all hazards, appropriating many of the best ideas of those most advanced in contemporary science, and showing how they were applicable to the problems now confronting the general field of medicine, of which the profession of dentistry is a most important branch. The day of the well qualified dentist is at hand, but if he is truly to come into the possession of his own, he must have familiarized himself with the methods, not only of the natural sciences in the broadest sense, but, also, with the processes and general discipline of psychology. Humanity has a fundamental need for good dentists, in the deepest sense of the word. A bad or indifferent dentist may do mischief and is a serious menace to society.

Now for the more practical and concrete phases of our theme. The study of human or animal behavior today is based upon mechanistic psychology. All human and animal conduct is activated by the strivings of the two fundamental instincts, i. e., the self and species preservative instincts. In my work, the result of reeducating those who are sick, together with the employment of chemo-

therapeutic measures, so as to qualify them to express such emotional impulses in normal, wholesome, natural channels and in wholesome endeavor, or to guide such instincts by reason, not held in abeyance by fear, after first making a painstaking study and diagnosis of the unconscious problem involved in each individual case, dealing with the facts as they are demonstrated and taught by the doctrine of evolution, has resulted in the cure of the depressive psychoses, as well as the psychoneuroses and other mental and physical pathological conditions, to which we have given a thousand names, which are not diseases, but are the logical outcome of abnormal environmental influences of an educational character which are exercising a life-stifling and degenerative influence upon our present civilization, because not in harmony with the teaching of science, or in accord with the laws of Nature.

All human conduct, in whatever department of life, is the logical outcome of the aspirations of the primitive or purely animal instincts. It is likely that these are one and the same thing, for, in the last analysis, all life centers down to and resolves itself into the problems of self preservation and preservation by propagation of the species; for the desire to preserve the species by the begetting of offspring is but a desire from another point of view to extend our life beyond our present existence,—to project our influence into future generations in keeping with the law of evolution in general.

With the confidence and cooperation of his patient, such as is possessed by the average dentist, he can take the human body and do with it what he will, providing he is willing to direct his efforts in behalf of the welfare of his patient. By the application of known laws of physiological chemistry, physics, biology, physiology and psychology, together with his technical training, he can initiate procedures that will rearrange and renew the molecular elements of every organ, tissue and cell in the human body. He can make it hot or cold, lean or fat, weak or strong, functionally active or inactive, happy or unhappy, long lived or short lived—limited only by the dynamisms of the patient's psychophysical potentialities and the willingness on the dentist's part to make his effort redound to the restoration of the health of his patient.

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so as to make the strongest possible appeal to the fundamental mechanisms associated with the self and species preservative instincts is all that is required to evoke the desired response. Pain is more determined by the patient's interpretation than by the nature of the excitory stimulus.

A physician of my knowledge made a number of visits to a dentist for the purpose of having an ulcerated wisdom tooth treated, and was perfectly willing to act upon the advice of the dentist until several weeks had transpired, giving him ample time to be convinced that relief without extraction was out of the range of possibility. He then went from one dentist to another and to another, each insisting that there was no need of sacrificing the tooth, and, in the hope of saving the member, as well as to harmonize with the professional advice given for his relief, he persisted in having the tooth further "treated" until several weeks more had elapsed.

Laboratory tests demonstrated that his metabolic alterations were marked, and that the constitutional disturbance due to this local foci of infection was disturbing the chemical mechanisms of the equilibrium of his constitution at an ever increasing rate. Finally, neurasthenic, highly acid, toxic in the extreme, he left his home city and sought the service of a dentist in a remote town —a complete stranger—and, upon entering his office asked if it were possible to get him to remove an ulcerated tooth without a long harangue concerning the advisability of further efforts being made to have the tooth "conservatively treated," since repeated and frequent efforts had convinced him that further effort to save the tooth was without promise of relief, however strong the argument to the contrary put up by him might be. He thus finally succeeded in getting a dentist to yield to his suggestions, proceeded to disintoxicate himself by the employment of cathartic pills, followed by castor oil, salines and fasting, and rapidly regained his health. I mention this experience to illustrate the extreme to which "conservative dentistry" may swing in an effort to save a diseased tooth, **at the risk of the welfare of the composite organism.**

Few people have the acuity of mental vision, or the power of

discrimination, to fully comprehend the necessity of professional men possessing education, insight and comprehension sufficient to exercise judgment according to the necessities of each individual patient, and to decide each special problem with the intelligence of plastic organisms, instead of acting as an unerring mechanism in the presence of a given situation, according to the dictates of so-called "authority."

Unless the professional man has sufficient intellectual honesty and is unfettered from the dictates of the followers of tradition, possessing the courage of common sense, it is utterly impossible for him to initiate procedures which will evoke the desired reaction in his patients, because he is utterly lacking in the power to impress others sufficiently to produce the desired result.

Men are prone to judge that which is presented to their senses, whether through descriptive literature, or by concrete practical demonstration, more by the responses of their own inherited or acquired mechanisms, conserved as the result of previous experience, than by those more recently acquired reflexes conserved by newer experience. Concerning any therapeutic measure, device, method, or thing, we should always remain open to the light or knowledge derived from new observations, and have the courage of common sense enough to reform our opinions accordingly.

There is no set rule which can be laid down for the guidance of one who desires to make the best employment of suggestion in dentistry. **The ideas set forth in this entire book are as applicable to dentistry as to any other branch of medicine or surgery.** Then, too, people in different localities, and of different social standing, and different experiences in life, make it necessary that we deal with each individual in a different manner, if the best interest of the patient is to be conserved.

There are men who do not believe in waiting until some so-called "authority" advises us in what direction to go, or tells us what to do in order to safeguard human life. We recognize that life has maintained itself and promoted its interests just in proportion as it has become actually aware of the character of its environment, and, in dealing with our patients, we realize that it is the function of intelligence not to read goodness into the facts,

but to lay bare the facts in all their indifference and brutality, so that action may be contrived to fit them to the end that future conduct may be determined and that health will prevail. Well doing is conditioned by clear seeing. The development of intelligence as an instrument of power has consisted mainly in freeing it from the importunity of ulterior motives, and in rendering it an organ of discovery, through which the native constitution of things is illumined and brought within the range of action. Achievement means taking advantage of things; and it is the function of intelligence to present things roundly and fearlessly, so that our ideas may serve advantage.

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